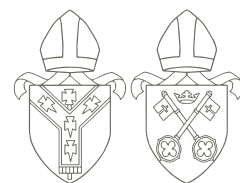


Second Biannual Report of the
Archbishops' Commission
for Racial Justice



THE ARCHBISHOPS'
COMMISSION FOR
RACIAL JUSTICE

⊕ THE CHURCH
OF ENGLAND

**RACIAL
JUSTICE**

Winter 2022–2023

“Our goal is to create a beloved community, and this will require a qualitative change in our souls as well as a quantitative change in our lives.”

MARTIN LUTHER KING JR

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Message from the Chair

Dear Archbishops,

Our work since our last report took place during a period that saw the passing of our late Sovereign and Head of the Church of England, Queen Elizabeth II. We adjourned our second meeting as news broke of her imminent passing. We wanted to mark our respect. Our prayers reflected on a life characterised by Grace not least in her wise oversight of a transition from an ethnocentric Empire to a diverse and multi racial Commonwealth. We prayed that the Church which mourns her passing might be emboldened and empowered equally by God's Grace in the transition it too must make. We prayed for a Church fit for Christ's purposes, reflecting in every aspect of its life and mission the rich ethnic and cultural diversity of the communities to which it ministers.

May Her Late Majesty rest in peace and rise in glory. Our thoughts and prayers are now very much with King Charles III as he assumes his role as Head of the Church of England.

The King's own championing of the cause of racial justice, particularly in youth employment and the armed forces was firmly established by his advocacy and actions long before it was commonplace to hear such concerns. Let alone see them acted upon through his creation of the Princes Trust and the integration of the Household Regiments which he inspired. This is an example to follow. We consider as a Commission in the body of this report the need for the Church of England to better reflect in its own Services of Remembrance the role of peoples of diverse ethnicity in the armed service of the Crown in two global conflicts and subsequently.

You asked, when our last report was delivered to you jointly at a meeting in Lambeth Palace, just why the establishment of the Directorate for Racial Justice was taking so long. No one present from the NCIs was able to give you an answer. I wish I could say that the intervening period had delivered an answer to that pertinent question which we ourselves as a Commission had asked. On the contrary, not only was none forthcoming, but the Director, Guy Hewitt, whose appointment we

warmly welcome, only started work in December and the Unit is still not yet fully up and running. This has inevitably impacted negatively upon our own work and on the progress made across the Church of England in delivering on the recommendations of *From Lament to Action* which have been similarly adversely affected. I wish to highlight our thanks to Canon Dr Sanjee Perera (the Archbishop’s Advisor on Racial Justice) for her efforts in these difficult circumstances to support the Commission’s work and wish her well as she continues to offer her distinguished academic and theological contributions in the cause of racial justice.

Your Commissioners are anxious to hear a range of voices as we go about our work which reflect the lived experience of those most acutely affected by injustice rooted in discrimination and bigotry based on race or ethnicity. We have heard, in the course of the period covered by this Report, most powerfully and movingly expressed, chilling witness from the Roma, Gypsy and Traveller (RGT) community and those working with them. This community has long suffered from indifference, neglect and outright hostility at the hands of both church and state. It continues to do so and a response to their concerns is imperative. I reflected as I listened to the evidence that the hopes and expectations of the Upsala Declaration of the World Council of Churches (WCC) as long ago as 1968, and to which the Church of England was a party, have yet to be realised. The sound theological underpinning which led the WCC to declare as a Sin the injustices perpetrated against the RGT community caused them to be part of the mandate of the WCC’s Programme to Combat Racism. We will therefore be returning to how the Church of England might better serve this community in the course of the Commission’s work.

We also received evidence and heard from the AMEN Network at one of our Commission meetings and I was privileged myself to address one of their own. The experiences we have heard is reflected in the Research now published into the wellbeing of Global Majority Heritage clergy, *If it Were Not For God*. We will be monitoring closely the Church’s response to the needs of this group and the urgent action required to address the negative experiences revealed by this Research, which shame the Church. The Network itself needs to be adequately funded to assist in this process.

We refer in this Report to the work of the Church of England’s Commissioners as they wrestle with the sorrowful legacy of Sin that bears heavily, I know you feel, upon the Church. The exhibition in the Library of Lambeth Palace gives ample testimony both to that Sin but importantly to the forensic nature of the considerable work of accounting that underpins the painstakingly arrived at calculations the Church Commissioners have made and their resulting recommendations. The disparaging references from some quarters to “money behind the sofa”, the drawing of erroneous comparisons between identifying resources for this exercise and the unmet need to attend the material fabric of the Church of England are not worthy of the Church’s true mission. This is truly a false narrative. What I witnessed when I was privileged to observe one of the meetings of the Working Party has brought nothing but credit on an embattled Church. I can only report that I saw an ethnically diverse group of men and women, who loved the Church of England and Jesus, striving to do their best work with all the different skills with which they were blessed. I and your Racial Justice Commissioners give thanks to them for their ground-breaking work. I left with the words of one of their number

ringing in my ears. They should guide future work: “Redemption can only come through sacrificial cost.”

This will involve in the next steps the active engagement of the diaspora descendants of those who paid a price in blood for this infamous trade. The psychological and economic impact of slavery remains on Africa and its diaspora. Your Commission will be following all aspects of the work keenly, not least for what this act of reparation can teach a wider world. We commend the Church Commissioners’ Report to you for urgent action.

Resources have been found in the Triennium round for work on racial justice in your provinces and they have now been identified for work throughout the diaspora. This has been a hugely significant start. The success or otherwise of transforming the experience of peoples on the ground will depend on the mechanism adopted for their disbursement and to assure impact and effectiveness.

I mentioned in my last letter the call to advance the cause of Desmond Tutu which we have embraced as a Commission. The kick back came almost immediately. It’s too soon! Not our way! What if? Surely it’s better to go slowly! These are a number of the politer expressions of opinion; some were expressed undoubtedly in a medium of communication which is a gift to the poisonous and hateful. How fortunate in some ways that the Reformation relied on the printing press rather than Twitter and social media.

The Church of England faces an existential crisis as the numbers in this country who recognise a God at all dwindles. It is very often those most recently

arrived of many different ethnicities and nations, in whose cultural space God is still revered, who offer the Church the most opportunities. “The future of the Church of England lies in its congregations” was the message shared by one of my interlocutors with a track record of public and community service. Amen to that! I had a sense of the importance of congregations on the ground in my visit to the Diocese of Lichfield. So surely the time has come to act! Waiting and going slowly in the cause of racial justice is far from a safe option!

We pray for your blessings and those of the Almighty as we continue our work.

Warmest

Paul

The Rt Hon the Lord Paul Boateng
Chair of the Archbishops’ Commission for Racial Justice

December 2022

Abbreviations

ACRJ:	Archbishops’ Commission for Racial Justice
CCM:	Clergy Conduct Measure
CDM:	Clergy Discipline Measure
CMEAC:	Committee for Minority Ethnic Anglican Concerns
FLTA:	From Lament to Action
NCIs:	National Church Institutions
UKME/GMH:	UK Minority Ethnic/ Global Majority Heritage
TFWG:	Triennium Funding Working Group
TEI:	Theological Education Institutions

Process & Engagement

The Commission has met four times since the First Report. The seven working groups, mirroring the seven themes in the First Report, have continued to meet to progress the detailed work. The Commission’s Membership is listed at Appendix 1 on page 48.

This report rests on the same Theological Underpinning set out in the First Report and in particular the Commission continues to stand by the statement that:

“When some members of the body are suffering, the whole body suffers, and we are called to respond to that suffering together. When some members are told that the body has no need of them, the whole body is diminished, and we are called to respond to that diminishment together. When there are persistent and widespread cries from brothers and sisters in Christ, telling us that their voices are not being heard, their contributions not recognised and their full participation not welcomed, we are called by Christ, the head of the body, to respond to those cries”.

This framing continues to inspire and give urgency to the work of the Commission.

Accordingly, the Commission has continued to engage widely with the National Church Institutions, with dioceses, and with networks

of clergy and laity across the Church. With the exception of attending General Synod in York in July, the 2022 meetings were held in London as much of the work involved enquiries and discussions with London-based staff.

In July the Commission held a fringe meeting at the General Synod in York following the publication of the Spring 2022 Report. The meeting was attended by more than 30 members of General Synod and the Anglican Communion. The discussions were wide ranging, and included useful contributions from participants about opportunity for ordinands in the Diocese in Europe and their ability to travel to the UK for training; the role of the Church Urban Fund; the recruitment of Global Majority Heritage teachers and head teachers into Church of England Schools, and the use of videography in hearing the voices of lived experience.

No meeting was held in August. In September, the Commission received a progress report on the establishment of the Racial Justice Unit, but remained concerned that it would not be staffed until December (see below). Gareth Mostyn and Janet Berry from the Church Commissioners provided an update on the forensic investigations being undertaken by an external auditor into Queen Anne’s Bounty. During the meeting the Commission Members received the news that Her

¹ First Biannual Report, p12

Majesty Queen Elizabeth’s health was declining; a prayer was said for The Queen and the Royal Family, and the meeting drew to an early close.

In October, the Dean of Arches provided a very comprehensive overview on the Consistory Court system and William Nye, Secretary General to the Archbishops’ Council, gave an update on resourcing for the Racial Justice Unit, and an overview of progress on *From Lament to Action*.

In November, the Commission met at Lambeth Palace for discussions with the AMEN (Anglican Minority Ethnic Network) and with the Gypsy, Roma and Traveller community as part of increasing the richness of the voices it has heard (further details on the Gypsy, Roma and Traveller community are on the page opposite). It welcomed the new leadership of the AMEN network, now representing over 185 members, and heard about their work to build relationships, represent issues, respond and create frameworks for reforming the Church. In discussion, the Commission heard about the challenges facing GMH ministers during their curacy and in securing a first incumbency, and the Commission has identified this as a topic for further investigation.

In December the Commission met once more at St Matthew’s, Westminster, for an initial discussion of this second report. They also heard from the new Director of the Racial Justice Unit on progress on allocating funding for racial justice work and considered the CMEAC work on racial justice by dioceses. The Commission then met in January 2023 to review the text of this report.

In addition the Commission has taken receipt of a number of representations since its first report. Most notably it has received:

- A detailed paper by the Church Buildings Council and the Cathedrals Fabric Commission for England;
- Representations from the Master of Jesus College, Cambridge, about reflections on the Rustat case; and
- A letter from the Chair of the Ecclesiastical Judges Association in response to the Commission’s First Report.



Meeting with representatives from the Gypsy, Roma and Traveller Community, November 2022.

Gypsy, Roma and Traveller Christians

The Commission heard powerful testimonies from representatives of the Gypsy, Roma and Traveller communities and from clergy who work with them. The Commission learned that although there are important differences between the Gypsy, Roma and Traveller communities they share a common experience of discrimination and injustice in English society. The Commission heard the treatment of such communities in both law and day-to-day experience described as “cultural genocide”, and were presented with evidence that substantiated that description.

It is hard to get a proper estimate of the numbers of people of Gypsy, Roma and Traveller backgrounds in England – partly because disclosing background can lead to discrimination – but it is likely to be in excess of half a million. The Commission heard extensive evidence of disproportionate and persistent legal, social and economic disadvantage.

The Commission also heard how the Church of England has failed such communities: clergy refusing to baptise or conduct funerals for members of the travelling community; churches’ involvement in past

attempts by the state forcibly to assimilate gypsy travellers into society; and more general failures to welcome, support and advocate for Gypsy, Roma and Traveller people.

The Commission also heard of the work in the Church of England to reverse this position. In 2019 the General Synod passed a resolution condemning discrimination, seeking more traveller sites, and urging dioceses to establish a chaplain to the communities. On the latter there are now at least twelve such chaplains whose work includes pastoral, advocacy and educational activity and the Commission encourages the remaining dioceses to recruit such chaplains. The Commission noted the work being done to create traveller sanctuaries/safe spaces on church land, for example car parks. It also noted the first attempts to create traveller theologies.

The Commission noted that this is an important strand to its work and lamented that this is another example of deeply ingrained prejudice in society and the Church. It will return to this issue in the course of its work and hopes the Church will embrace Gypsy, Roma and Traveller Christians as part of its congregations.

Commission Report

In this, the second of the six reports the ACRJ will produce, we have reported on the work of the seven workstreams since the publication of the Spring 2022 report and on the progress of work on the five priority areas and the forty-seven recommendations identified in *From Lament to Action*. We will be reporting again in Summer 2023 and over the Winter of 2023/24. The Commission will conclude its work in October 2024 with a final report drawing the work of the three years together.

Theology

The theology strand of the Racial Justice Commission should 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.

From Lament to Action

THE WORKSTREAM HAS BEEN focusing on that task envisaged by *From Lament To Action* which asked us to review the “principal theological frameworks” which have “legitimised racism” and served to “entrench racial prejudice” in the Church’s life.

An area of interest for the Commission is that of theological education. The Commission is pleased that Theological Education Institutions (TEIs) have been asked to respond to questions about Equality, Diversity and Inclusion in their Annual Self-Evaluations for the 2021/22 academic year, and that each TEI will have a follow-up conversation about this with the Common Awards team at Durham University and with the Church of England’s Ministry Development Team, to see whether particular support is needed. The Commission looks forward to seeing the results of this.

It aims to accompany the work of the History and Memory work stream, asking how the Church can respond to past horrors that have present effects.

The Commission also notes that gathering of data through questions relating to Equality, Diversity and Inclusion, asked for the first time in the annual Common Awards Student Survey in 2022, will enable year-on-year assessment of the impact of interventions in this area. The Commission is pleased that the Archbishops’ Council has agreed £0.5m funding for a three-year project on ‘Diversifying the Common Awards Curriculum’, in which the Common Awards team, working in partnership with the Ministry Development Team,

will gather and disseminate curriculum resources that will help ensure that ministers are formed in a way that respects their diversity and that of the church and world they are called to serve.

The workstream is currently working on the following areas:

- **Reparations.** It aims to write a theological reflection on the nature and purpose of reparation within the life and mission of the Church;
- **Reflections on the Rustat case,** as a way of opening up some of the theological questions posed in the ‘Memory’ strand; and
- **Anglican Communion.** It aims to identify, learn from, and engage with cognate work going on elsewhere in the Anglican Communion on racial justice.

In addition to the above, the workstream hopes to pursue the following areas over the next two years.

1. Racial Justice

It aims to continue the work of earlier working groups, task forces and committees, thinking about the call to racial justice, the roots of that call in ‘the faith uniquely revealed in the Holy Scriptures and set forth in the catholic creeds’, and the way that call relates to the Anglican tradition’s witness to Christian truth.

2. Memory

It aims to accompany the work of the History and Memory work stream, asking how the Church can respond to past horrors that have present effects. What theological sense can we make of institutional apologies, repentance, and the move from lament to action? It also wants to ask, more specifically, about the Church’s response to contested material heritage.

3. Accountability

It aims to accompany the Complaints Handling work stream. What theological sense can be made of the process of raising and responding to complaints in the Church, as it relates to the mutual accountability of the Body of Christ?

4. Appointments

It aims to accompany the Participation work stream, and reflect theologically on the nature of appointment processes, and the discerning of the Body of Christ that feeds into them.

5. Governance

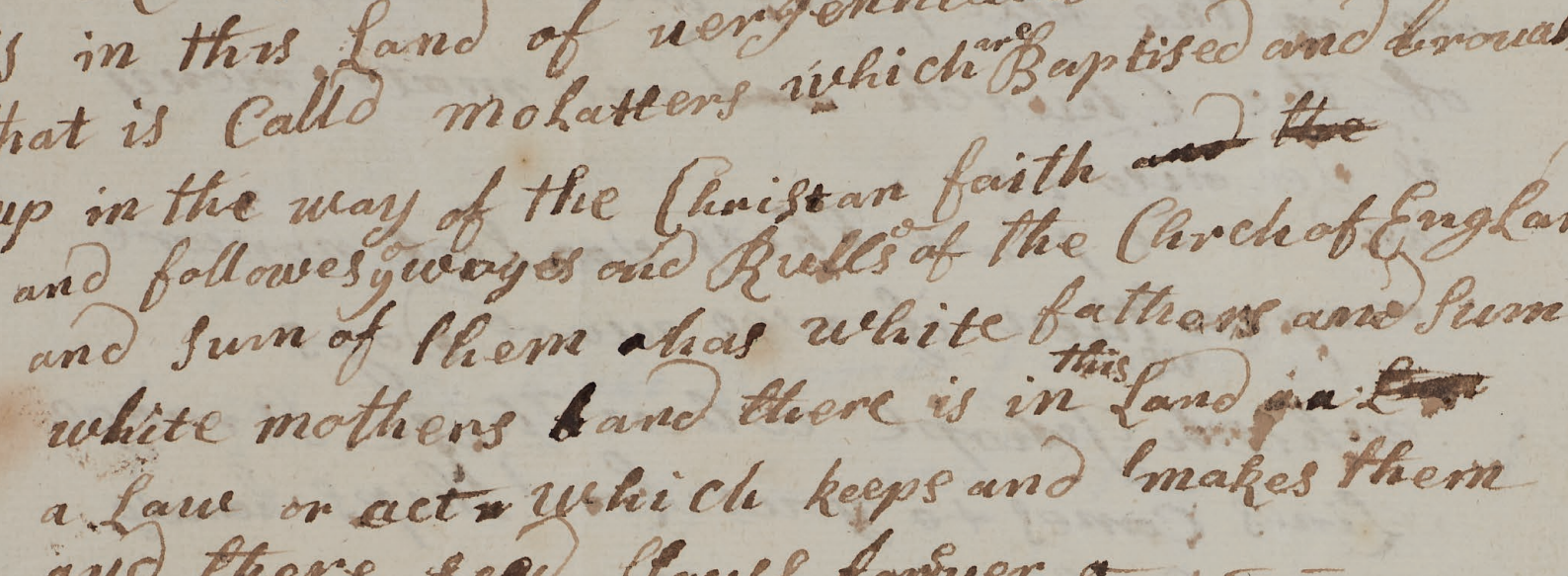
It aims to accompany the Patronage, Governance and Funding work stream and think theologically about the nature of institutional holiness – about integrity, openness, and accountability.

In the foregoing, our goal stems from the understanding of the foundational role that theology plays in the structures of any church. But we also believe that defective theological ideas can be uncovered and addressed, and alternative positions put forward. That is what we seek to do in our work. And we hope through that to move the Church towards healing and equity.

Slavery

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.

From Lament to Action



Petition from Esther Smith, a slave, to Archbishop Secker. 19 July 1760

MS 1123/2 item 177

*To his Grace the Archbishop of Canterbury,
Primate and Metropolitan of all England*

The Humble Petition of a poor negro woman, commonly called by the name of Esther Smith, of about the age of 24 years.

Humbly sheweth,

...your petitioner was brought up in the fear of God, and instructed in the principles of the Christian religion...

That your petitioner hoping, that as by the providence of Almighty God, she was brought into England, she might have an opportunity of being instructed more fully in the principles of the Christian Religion, and be baptized into and join in Communion with the Church of England. (She having not been baptized at anytime, as she has heard and believes) She accordingly has often since her arrival , earnestly intreated her master, the said Captain Buchanan, that she might be baptized, and attend the service of almighty God on the Lords day, as she always had been accustomed therefore to do at every opportunity, but to the great surprize and grief, he absolutely refused her both the one and the other...

...That your petitioner well knowing the cruel treatment of slaves in the West Indies, and the little opportunity they have of serving God, in the manner she would do, and here might have opportunity of doing, was induced, out of [some] of the fear of God, a just value for the means of Grace, and a concern for her own salvation, to leave her Masters

House early on Tuesday, morning last, and retire to the house of a well disposed person in London, in order to evade her Master's cruel intention; who (as she is informed and believes) has caused her absenting herself to be publicly advertised, and offered a reward to any one for bringing her back.

That your petitioner in this calamitous situation, full of grief [our] concern, in a strange country with out any friend she can fully rely on, has been advised to throw herself under your grace's protection.

Your poor petitioner therefore most humbly prays that your Grace will be pleased, in your great tenderness and clemency, to take her case in consideration; and if your grace shall in your wisdom think fit by some means to order that she may be baptised according to the rites and ceremonies of the church of England, and to take her so far under your Graces protection that her late Master Captain Buchanan may have no further power or control over her, (who she doubt not will if he can, send her into the wretched state of slavery) but that she may have the liberty to stay in England in any other service, in which she doubts not by the blessing of God to get a comfortable living, and by his grace, to become a good subject to his majesty the King, and a good Christian, to the great comfort of your poor petitioner, and the salvation of her immortal soul and your petitioner as in Dutybound shall ever pray,

The mark of Esther Smith

19 July 1769

Marked by the said Esther Smith in the presence of Silas Todd

Facsimile and transcripts on pages 18-20 courtesy of Lambeth Palace Library

Anonymous petition addressed to the Bishop of London (edited)

4 August 1723.

FP XVII ff. 167-168.

To The Right Reverend father in God my Lord Bishop of London

This coms to satisfy your honour that there is in this Land of Virginia a sort of people that are called mulattoes which are Baptised and brought up in the way of the Christian faith and followers the ways and rules of the Church of England and some of them has white fathers and some white mothers and there is in this Land a Law or act which keeps and makes them and their seed slaves forever. And most honoured Sir amongst the rest of your charitable acts and deeds we your humble and poor parishioners do beg Sir your aid and assistance in this one thing which as I do understand in your Lordship's [gift?] which is that your honour will by the help of our suffering Lord, King George and the rest of the rulers, will release us out of this cruel bondage and this we beg for Jesus Christ's Sake who has commanded us to seek first the kingdom of God and all things shall be added on to us and here it is to be noted that one brother is a slave to another and one sister to another which is quite out of the way and as for me myself, I am my brothers slave but my name is secret and here it is to be noted again that we are commanded to keep Holy the Sabbath day and we do hardly know when it comes for our task masters are has hard with us as the Egyptians was with the Children of Israel. God be merciful unto us.

here follows our Sevarity and Sorrowfull Sarvice we are hard used...

my Riting is vary bad I whope yr honour will take the will for the deede I am but a poore SLave that writt itt and has no other time butt Sunday and hardly that att Sumtimes

September the 8th I723

To the Right Reverrand father in god

my Lord arch bishop of London these with care

wee dare nott Subscribe any mans name to this for feare of our masters for if they knew that wee have Sent home to your honour wee Should goo neare to Swing upon the gallass tree

AS FAR AS CAN BE established, the two slaves who wrote these letters never received a reply from the Archbishops. The Church now owes them a response.

The European economies and the colonial Merchant Trading Companies' demand for slaves created the market for enslaved Africans. As the Commission noted in its First Report, the enslavement of Africans over hundreds of years, and the Trans-Atlantic and Arabian Trades that supported it, are among the worst atrocities ever committed by human beings against each other.

Despite the presence of some individuals who spoke out against the trade in human lives, the Church of England did not as an institution call out the evil nature of what was happening. Instead, the Church and many of its clergy benefitted from it. This history continues to cast a shadow over lives today so, whilst it is not possible to change the past, it is right to do our best to mitigate its continuing effect on our communities. The Commission has therefore spent time working with the Church Commissioners on their work that seeks to understand the extent to which there are historic links between the Church of England and the slave trade and to develop a serious response, and then on opening up the question of reparations.

On 10 January 2023 the Church Commissioners published research² on the connections between Queen Anne's Bounty – a predecessor fund of the Church Commissioners' endowment – and transatlantic chattel slavery. In 2019 the Church Commissioners decided to conduct research into the source of the endowment fund to gain an improved understanding of its history, working

with forensic accountants and academics to analyse early ledgers and other original documents from Queen Anne's Bounty.

The Commissioners noted that:

- The endowment fund managed by the Church Commissioners has part of its origins in Queen Anne's Bounty, which was founded in 1704;
- Queen Anne's Bounty had links with transatlantic chattel slavery. In the 18th century, it invested significant amounts of its funds in the South Sea Company, a company that traded in enslaved people. It also received numerous benefactions, many of which are likely to have come from individuals linked to, or who profited from, transatlantic chattel slavery and the plantation economy;
- Queen Anne's Bounty was used to supplement the income of poor clergy. This was done either through buying land from which the clergy received the income or through an annuity stream paid by Queen Anne's Bounty;
- Queen Anne's Bounty funds were subsumed into the Church Commissioners' endowment when it was created in 1948, perpetuating the legacy of Queen Anne's Bounty's linkages to transatlantic chattel slavery; and
- Every human being is made in the image of God, and Jesus teaches us that he came so that we all may have life in all its fullness. Chattel slavery, where people made in the image of God have their freedom taken away to be owned and exploited for profit was, and continues to be, a shameful and horrific sin.

In addition on 12 January 2023, the Lambeth Palace Library opened a public exhibition called

² Church Commissioners for England - Research into historic links to transatlantic chattel slavery - report.pdf (churchofengland.org)

“*Enslavement: Voices from the Archives*”. Letters, books and documents were displayed showing some of the links between the Church of England and transatlantic chattel slavery. Amongst these are rare documents from enslaved people, contrasting views on the rights of enslaved people from within the Church, and from missionaries working in the Caribbean and the Americas. The exhibition also presented some of the Queen Anne’s Bounty ledgers from the 18th Century that were used in the research.

“The public report lays bare the links of the Church Commissioners’ predecessor fund with transatlantic chattel slavery. I am deeply sorry for these links. It is now time to take action to address our shameful past.”

The Archbishop of Canterbury is quoted in the accompanying exhibition press release as saying “*The public report lays bare the links of the Church Commissioners’ predecessor fund with transatlantic chattel slavery. I am deeply sorry for these links. It is now time to take action to address our shameful past. Only by obeying the command in 1 John 1:6-7 and addressing our past transparently can we take the path that Jesus Christ calls us to walk and face our present and future with integrity. It is hard to do this at a time when resources in many parishes are so stretched, but by acting rightly we open ourselves to the blessing of God.*”

In response to these findings, the Church Commissioners has committed itself to trying

to address some of the past wrongs by investing in a better future. It will seek to do this through committing £100 million of funding over the next nine years commencing in 2023, to a programme of impact investment, research and engagement.

This will comprise:

- Establishing a new impact investment fund to invest in a better and fairer future for all, particularly for communities affected by historic slavery;
- Growth in the impact fund will also enable grant funding for projects focused on improving opportunities for communities impacted by historic transatlantic chattel slavery;
- Further research, including into the Church Commissioners’ history, supporting dioceses and parishes to research and address their historic links with transatlantic chattel slavery, and sharing best practice with other organisations researching their slavery legacies.

The Church Commissioners will also continue to use its voice as a responsible investor to address and combat modern slavery. The Church Commissioners will continue to listen and consult more widely to consider further actions that could be taken in our drive for truth, justice and reconciliation.

The Archbishops’ Commission on Racial Justice welcomes the progress that has been made and commends the Church Commissioners for engaging constructively and thoughtfully with this issue. The Church of England is the first institution to accept its role in the slave trade, and the work undertaken sets a gold standard for other institutions in undertaking similar work on the connections between their wealth and the

slave trade. It represents a major change in tone by the Church. At the 2007 commemoration of the Bicentenary of the Abolition of the Slave Trade the question of reparations was deliberately excluded. Regardless of how the Church Commissioners describe the funding, the Commission received a briefing from the Chief Executive and project manager at the Church Commissioners in the process of this work, recognising the significance of the work, and also the potential for it to pave the way for other bodies to examine their history in a thoughtful, factual way. We offered advice to the Church Commissioners on how it might go about responding to the findings from this research, and are pleased to see this represented in the publications.

Nevertheless the Archbishop’s Commission on Racial Justice considers that there is much further work to be done:

- The leadership of the work to discuss the distribution of the £100m must be done fully in partnership with the Anglican Communion. Indeed leadership of the distribution of the funds must be given to a body that reflects the diaspora, and must not be led from the United Kingdom;
- The resources must be used for the poorest communities and be focused on sustainable creation of wealth, jobs and opportunity;
- The Church Commissioners must be fully transparent on how the money is distributed, publishing regular progress reports and demonstrating pace in ensuring this excellent start is followed through; and
- This must not be seen as a full and final settling of accounts – this is not the end of the story. There is an important theological point of the dangers of cheap grace, and as such the

Commission rejects the argument that the Church Commissioners have found loose change down the back of the sofa – this must be costly for the Church.

The Archbishops’ Commission on Racial Justice looks forward to being involved in this important work and will return to it in future reports. The Commission has begun research, using independent expertise, on a survey of the various ways reparations have been done or advocated by different entities to inform its own consideration. It would like to hear from as many people as possible. The question can be put in this way: in the light of the involvement of the Church of England and those within it in the slave trade, how should it make reparations for the harm done?

The Commission would welcome representations, suggestions and comments. These should be sent to racialjusticecommission@churchofengland.org by 31 March 2023.

In parallel, the Commission will also engage with the Church Commissioners on their work and reflections in light of their analysis. The Commission also intends to undertake broader engagement across the Anglican Communion on options, reception and engagement.

In addition, the Commission received in December 2022 a detailed proposal from the Church Buildings Council and Cathedrals Fabric Commission for England that responds to the propositions in its First Report about how the Church of England’s processes for considering memorials that have a connection to the historic slave trade can be made faster and lay greater emphasis on the obstacle to Christian worship that such monuments provide. This is discussed in History and Memory.

History & Memory

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 workstream 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.

From Lament to Action

THIS WORKSTREAM COVERS the various ways in which the Church of England's history and narratives fail to support the cause of racial justice. This includes questions of contested heritage – the extent to which the slave trade is still commemorated through monuments to known slave traders and those who were otherwise party to their brutal exploitation which can still be found in places of worship. But it also includes the ways in which the remembrance of Christian activity under-represents the roles of GMH people in the past life of the Church. Some of these are discussed in the section on Culture and Liturgy.

In terms of contested heritage, the Commission has engaged extensively with the Dean of the Arches and the Cathedrals and Church Buildings Division of the Church Commissioners. It has received representations from the Master of Jesus College, Cambridge. It has received a full response to the First Report on behalf of the Church Buildings Council (CBC) and the Cathedrals Fabric Commission for England (CFCE), the two independent bodies with statutory roles in respect of church and cathedral buildings, their contents and surrounding land and properties, principally precincts, churchyards, burial grounds and associated halls. The CFCE is also the national determining body in respect of applications to alter the fabric of cathedrals.

The key points raised by the CBC and CFCE in their response are:

- The CBC and CFCE are required to carry out their functions of advice and approval with attention to the ways in which these places of

worship, often providing nationally important witness to past lives and faith, are fit to serve the present day needs of the Church. This admits arguments for change on the basis of worship and mission not available under secular listed building legislation. But the exemption requires matters to be given an equally rigorous process to cases in the secular planning system, with a strong case for change required for matters with a high heritage impact. The CBC and CFCE both issue policy through statutory guidance that has to be taken account of in matters being considered for permission in a church or cathedral;

- To benefit from this flexibility, each body must form a view about the 'worship or mission' imperative which is articulated in any application for advice on or approval of changes affecting historic fabric. CBC advice may be requested by the Parochial Church Council. Guidance was published in May 2021³ following consultation including with UKME/GMH bodies and networks to help a PCC or cathedral Chapter consider how to treat its contested heritage and how to explore which options would be appropriate to pursue in their context. This seeks to ensure that a solution is reached in each case through a rigorous process of research, debate, consultation and engagement;
- The CBC has established a Contested Heritage Committee with membership including UKME/GMH people to bring a broader understanding of the issues at play both generally and case by case. The committee is reviewing the initial published guidance, with due attention to the theology underpinning the guidance, experience of recent cases and feedback

³ Contested Heritage | The Church of England

from interested parties, including those who have used the guidance. It is reviewing faculty and cathedrals cases, to develop and enhance future policy and guidance. It is also engaged in considering what advice can best be offered where a parish or cathedral body cannot resolve on a course of action in respect of a contested memorial;

- The Chairs of CBC and CFCE are seeking greater diversity in memberships. Baseline data on diversity of CBC and CFCE and their committees will be obtained through an independent survey in the first quarter of 2023. This will provide data from which progress can be monitored. No UKME/GMH member of General Synod stood for election to the three available seats on the CBC for this quinquennium. The Chairs intend to actively engage with General Synod when casual vacancies arise to encourage a more diverse membership from Synod for the Council. Those advising PCCs at the diocesan level may not have received training in diversity. It is clear that the professions and sectors from which all these bodies draw membership need to increase their intake from UKME/GMH students if diversity is to become the norm in the specialist area of ecclesiastical heritage buildings. The General Synod has completed the first stage of making an amendment to the Care of Churches and Ecclesiastical Jurisdiction Measure to give the Dean of Arches power to require training of Ecclesiastical Judges. This will enable the Dean of Arches to require that diversity training is undertaken;
- The Division will keep the Commission and the newly formed Racial Justice Unit informed about cases in the pipeline so that the understanding of specific cases can be shared and the overall total kept under review.

The Commission also received correspondence from the Chair of the Ecclesiastical Judges' Association (EJA) in response to its First Report. The submission set out information about the nature of the work that chancellors undertake in the consistory courts and also provided an update on the Association having recently become more diverse, in terms of race, gender and age. It was noted that although there is still a long way to go, the Association has already benefited enormously from a refreshed and more diverse membership.

The Commission is grateful to the Church Buildings Council and Cathedrals Fabric Commission for England for engaging so thoroughly with this issue. As highlighted by the Rustat case and in *From Lament to Action* the Archbishop's Commission for Racial Justice is not convinced that the current guidance strikes the right balance between protecting heritage and the interests of worshipping communities, especially those of GMH. As highlighted in the Theology workstream, this reflects an important element of the sort of behaviours and structures that can legitimise racism. The Commission considers that the guidance produced by the CBC needs to be stronger. For now it will commission further work and monitor decision-making but it expects to see evidence of rapid progress towards better decision-making. It is grateful for the reassurance from the Dean of Arches that she will soon have the powers she needs; it expects to see urgency from General Synod in passing the provisions and expects the Dean to be able to issue requirements as soon as the legislation takes effect.

Culture & Liturgy

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.

From Lament to Action

FROM LAMENT TO ACTION called for various kinds of transformative engagement with the worshipping life of the Church of England, particularly in providing training that encompassed the use of liturgical resources from around the Anglican Communion (E10); and in the adoption and liturgical provisioning of Racial Justice Sunday (E11). *From Lament To Action* highlighted the ‘challenge of “cultural assimilation”’ faced by those of GMH in the life of the Church of England, and pointed to the fact that there might well be much in the wider Anglican Communion from which the Church of England could learn. There was a need to ‘identify cultural barriers in worship and liturgical culture which act as disincentives to participation’. The Commission and the members of the Culture and Liturgy workstream have met the National Liturgical Adviser to continue and develop this conversation.

The Commission heard how a working party of members of the Liturgical Commission and other specialists in worship development had been working to produce several tranches of liturgical resources for online publication.

The Commission heard how a working party of members of the Liturgical Commission and other specialists in worship development had been working to produce several tranches of liturgical resources for online publication: the first for Black History Month, and the second for the commemoration of Racial Justice Sunday. The former have now been in the public domain for

over a year; the feedback has been overwhelmingly positive and the Liturgical Commission is now working at pace with Church House Publishing to produce a print volume featuring these resources. The Commission understands that the Church of England sees print publication (in spite of the radical accessibility of the online version) as a way of allowing these resources to reach the vicar’s study so that they not only inform the way these important occasions are marked but also have the capacity to ‘bed in’ to the worshipping life of the local church in general. *From Lament To Action* called for the Church of England ‘to adopt formally’ Racial Justice Sunday: whilst it is unlikely to feature in the *Common Worship* Calendar even if revised, the publication of these resources, and their wide commendation, should be seen as formal recognition. The Commission looks forward to further reports from the Liturgical Commission working party and encourages it to accelerate its pace.

Recent discussions have identified a number of areas in which collaborative work between the Commission and the Theology and Liturgy team could bear fruit.

Identifying the extent to which the prayers and liturgies of other Anglican provinces could and should be deployed in the Church of England.

In general, a minister may use such forms of service ‘considered suitable by him’ for any occasion except where provision is made for the occasion in the Book of Common Prayer, or where the General Synod, the Convocations, the Archbishops, or the local Ordinary have made provision. There are also many situations in which occasional prayers may be offered which draw on language from other provinces. Nevertheless, there might be some significant challenges to the adoption or co-option

of Communion liturgies, especially those which had already had a significant impact on the original church which might be in a different place than the Church of England. The two Commissions should work together to offer some advice for good practice and to signpost the excellent liturgical resources from the Anglican Communion. They should do this in partnership with the International Anglican Liturgical Consultation (IALC), the official network for liturgy in the Communion.

Celebrating liturgically the lives and Christian witness of people of GMH.

The Commission learned that the Liturgical Commission is currently studying the Common Worship Calendar. More could be done to name and contextualise those who are named in it who are of GMH; it may be that further Commemorations are added to the Calendar in this synodical quinquennium; those currently listed may have contested heritage. The Racial Justice Commission is one of many voices calling for an appreciation of the life and ministry of the late Archbishop Desmond Tutu.

Recognising the contribution of GMH people to the armed forces of the Crown, especially in the context of Remembrance.

Forms of service for remembering those who have died in war may represent one context in which there has thus far been little or no room for cultural expression outside of a predominant culture which is predominantly white and middle class. More could be done to mark the contribution to the Allied war effort of GMH people from the home nations as well as from elsewhere in the world.

Promoting a worship culture that is inclusive, welcoming, and justice-orientated at all times. There is agreement that the activity of this

workstream should seek to move racial justice from the periphery of liturgical observance to a principle that is at the heart of the worship of the Church of England. This means finding ways of reflecting common humanity and common experience in the language, structures, rituals, and conventions of public worship. Attention was paid to the needs of so-called ‘non-liturgical churches’ (which have a set of conventions all their own). There was a desire to make the liturgy a ‘safe space to have unsafe conversations’. Among the possible ideas that reached across worshipping traditions were musical and song-writing workshops, hermeneutical resources such as a commentary on the lectionary, and attention to the dynamics of intersectionality in Anglican experience.

There was a desire to make the liturgy a ‘safe space to have unsafe conversations’.

Once resources are agreed, the Commission intends to request the production of further specific practical products. The Commission wants to be assured that the Liturgical Commission views diversity as a gift of grace to be celebrated, not a problem to be solved, and wants to be assured that resource is being devoted to this to make this happen at pace (noting that other churches worldwide have had much progress already). It is therefore seeking a meeting with the Liturgical Commission as soon as possible.

Complaints Handling

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.

From Lament to Action

THIS WORKSTREAM HAS continued to examine how the Church of England handles situations in which people experience racism and wish to formally raise a complaint. The overarching aim is to ensure that the voices of those who have been marginalised and excluded in the Church of England on grounds of race are heard. It has identified three broad areas for work:

- The handling of formal complaints against clergy;
- The handling of complaints made by students within Theological Education Institutions; and
- The Church's response to workplace harassment and bullying.

The overarching aim is to ensure that the voices of those who have been marginalised and excluded in the Church of England on grounds of race are heard.

The workstream has done most work on the first of these, but is beginning to look at the other two.

The focus of the first is the Clergy Conduct Measure. The fact that the Church of England is in the midst of replacing the existing Clergy Discipline Measure with a new Clergy Conduct Measure provides an opportunity, but it also generates some frustrations, because the timing of that process does not mesh well with the Commission's work.

The report of the Clergy Conduct Measure Implementation Group, Under Authority Revisited (GS2277) went to General Synod. The July 2022 session of General Synod endorsed

proposals for the reform of clergy discipline. The proposals include a three tier track system for investigating and determining different levels of clerical conduct. These proposals will form the basis of draft legislation to be presented to Synod in 2023. Over the coming year, the Legal Office is drafting legislation. Further work will then be done by the Revision Committee before July 2024. The Commission intends to feed into this revision process, and has already produced a detailed critique of Under Authority Revisited which has been submitted to the sub-committee of the Legislative Reform Committee that is overseeing the drafting.

In October 2022 the Complaints Handling workstream met with the Bishop of Worcester, lead bishop for the reform of clergy discipline. At that meeting the group raised comments and concerns about the following areas:

- The need for anti-racism training to be built into the system for investigators and decision makers. This should include training on avoiding inappropriate dismissal of complaints. For example, how to avoid the trivialising instances of racism by those who have never had to experience such racism themselves;
- Assessors will need to have easy access to sources of expert advice who can give them timely, impartial, confidential advice when complaints touch on questions of race;
- Complainants (or those considering becoming complainants) should have access to solid advocacy/support;
- The draft Clergy Conduct Measure does not envisage the kind of approach that one might find in a secular organisation, where a number of specific policies (such as a policy on racism or a policy on harassment at work) provide

the formal basis for making a complaint. Consideration should be given to producing documentation which set out in relation to race the kinds of expectations people can rightly have of clergy at all levels, the kinds of behaviour that might contravene those expectations and appropriately lead to complaints in the three categories (grievance, misconduct, serious misconduct).

- It will be important to ensure that responsibility does not get separated from liability when it is delegated to others. This is particularly the case for the role of bishops; and
- Consideration should be given to ensuring that where patterns of behaviour occur over a period of time, the whole course of conduct can be accepted as being within any limitation period.

**The Complaints Handling
workstream is continuing to hold
meetings to understand the nature
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and how best to respond.**

The Complaints Handling workstream is continuing to hold meetings to understand the nature of the complaints the church receives on race discrimination and how best to respond. This will include input into how the draft Clergy Conduct Measure is formulated as it passes through General Synod. The Commission has invited the Bishop of Worcester to meet with the Commission to hear his response to the points raised above.

In addition, in relation to Theological Education Institutions (TEI) the workstream needs to commission research on TEI complaints policies and how they work in practice, and (subject to methodological considerations) on student experiences of using them (or deciding not to use them). The workstream also intends to engage with some existing work that has been done to map the presence of bullying and harassment at work policies for lay workers and congregations in each diocese. The work would like to identify best practice in this area, and discover how well these policies have worked in the area of racial justice.

Participation

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.

From Lament to Action

“The future of the Church of England lies in its congregations”

ANONYMOUS REPRESENTATION TO THE COMMISSION

THE COMMISSION IS PLEASED to see the publication of the Living Ministry research on GMH clergy and their wellbeing⁴ in October 2022, funded by the Clergy Support Trust. This important research, drawing on one-to-one interviews and focus groups with 18 clergy of a range of GMH backgrounds and at different stages of ministry, provides important insight into the state of wellbeing of GMH clergy, the factors that undermine wellbeing and what contributes to the flourishing of GMH clergy as ministers and in ministry; the ways in which race and racism impact on GMH clergy wellbeing; and how the church might better enhance the wellbeing of GMH clergy. The researchers had to cope not only with the underrepresentation of GMH clergy in the cohorts but also with worrying reasons for their lack of participation – the research indicated that many GMH clergy were busier than their counterparts, seemingly overworked or overworking to prove that they were equal to their white counterparts. This was especially true of the women.

The research identified some deep and profound issues affecting GMH clergy. The Commission was struck by the finding that “clergy considered their wellbeing to be intrinsically linked to the matters of racial justice, and the theme of racism

emerged as the core underlying cause of health and wellbeing issues for GMH clergy”. The report also provides important insights into unfair systems of recruitment and progression within the clergy that concludes that “the constant rejection faced by

The Commission was struck by the finding that “clergy considered their wellbeing to be intrinsically linked to the matters of racial justice, and the theme of racism emerged as the core underlying cause of health and wellbeing issues for GMH clergy”.

some experienced and qualified GMH clergy leads to the conclusion that racism and discrimination is a factor in their inability to progress into different roles”⁵. And whilst the report notes some senior clergy have recognised the gifts and capacities of GMH clergy and have furnished them with the necessary training and development, other senior leaders were limited in terms of their imagination regarding GMH clergy.

⁴Focussed Study 3 GMH Clergy Wellbeing.pdf (churchofengland.org) “If it wasn’t for God”: a Report on the Wellbeing of Global Majority Heritage Clergy in the Church of England, October 2022

⁵ ibid, p38

The research also highlights the important role that mentoring can play in supporting the development of clergy. Many GMH clergy spoke of the immense difference it makes to have more experienced clergy of all ethnicities to support them in their ministry by offering advice and advocating for them. But the report highlights the challenge of finding a “mentor who is culturally aware and

Many GMH clergy spoke of the immense difference it makes to have more experienced clergy of all ethnicities to support them in their ministry by offering advice and advocating for them.

conscious of the problems of race and power in the church so they can holistically support a GMH clergy person”. It highlights the importance of productive relationships with training incumbents and bishops during curacy. And it highlights the

challenge for GMH clergy of dealing with racist or prejudicial comments in their congregations: “If GMH clergy are left alone to teach and correct the racism and prejudice in congregations and communities, then this will do irreparable harm to them and their ministries. All clergy must take responsibility for re-educating those who belong to the majority culture, to recognise and respect the dignity of all people and oppose racism and prejudice of all kinds”. It highlights the need for access to specialist resources to support GMH clergy as they deal with racial trauma, for example through therapy and counselling.

The findings chime with the conversations the Commission had with members of the AMEN network which highlighted the challenges for GMH securing and thriving in curacies and first incumbencies. The Commission will reflect where further it can shed light on the experiences of GMH clergy and what more needs to be done in parishes and dioceses to enable GMH clergy to grow successfully in their ministry.

“There is much work to be done at all levels to support clergy. Findings show that, while some clergy of colour are thriving, too many are dealing with discrimination, racism and mistreatment. The toll on their well-being ranges from the subtle to the overwhelming.”

ANONYMOUS REPRESENTATION TO THE COMMISSION

The Commission commends this report to every diocese and everyone involved in pastoral ministry to clergy. It considers this research presents a stark picture of the deeply embedded cultural issues that face GMH clergy in England and the scale of the challenge needed to deliver lasting change in the Church of England. It is glad that some dioceses are putting this research on their agenda for their clergy conferences, and encourages other dioceses to have serious discussions with their clergy on the back of this research. The workstream intends to undertake further conversations with the Mission Development Teams in the National Church Institutions and with clergy networks.

The Commission notes that concerns have been raised with it about the reverse mentoring system introduced for clergy and that the power imbalances within this are being used not to support the development of clergy but to entrench existing differences. The Commission will want to hear more on this topic.

In addition, the workstream has begun conversations with the National Church Institutions on the processes for senior clerical appointments with a view to seeking assurance that such processes are consistent with the Church’s aspiration for a senior clerical leadership that both draws on the extraordinary talents of its GMH clergy and reflects the society it serves. The Commission will report further on this in subsequent reports.

Patronage, Governance & Funding

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 laws help promote or hinder greater ethnic diversity?

From Lament to Action

THIS CHAPTER PROVIDES an update on work set out in the Commission’s First Report – on the development of strategies and resources at a Diocesan level and on the work in the National Church Institutions to resource this work and disburse the £20m agreed funding.

Diocesan strategies

The Commission is aware that the Committee for the Minority Ethnic Anglican Concerns (CMEAC) has undertaken work to understand the state of diocesan planning for racial justice work. To build on this the Archbishops’ Commission for Racial Justice has written to all 42 dioceses seeking to understand whether they have a racial justice strategy in place or in preparation, and whether they have identified resource to allocate to racial justice work in their diocese. It will then look to engage in dialogue with bishops on their strategies, both to provide advice on best practice in development of such strategies, and to seek to support dioceses who are finding it harder to develop such strategies.

The Commission calls on all those dioceses who do not have a racial justice strategy in place to accelerate and prioritise this work, and to prioritise resource within dioceses.

The Commission calls on all those dioceses who do not have a racial justice strategy in place to accelerate and prioritise this work, and to prioritise resource within dioceses. It expects all dioceses to have a strategy in development by the middle of

2023. Racial justice work must not be seen as an add-on to the work of dioceses, but central to the mission of the Church of England at a local level.

Triennium Funding and the Racial Justice Unit

The Commission’s First Report identified that at a minimum £20 million needed to be identified for deployment to deliver the recommendations of *From Lament to Action* and to ensure the Racial Justice Unit is properly supported. The Commission welcomes the news that the Archbishops’ Council has agreed to allocate £20m for this work over the coming years and was reassured that £4.3m will be made available as a matter of priority subject to inputs from the Director of Racial Justice.

Successive reports have highlighted the slow pace of progress in establishing a central focus for the work of the Church in addressing Racial Justice. The Commission is delighted that Revd Guy Hewitt started as the Director of the Racial Justice Unit on 30 November 2022 and looks forward to developing a strong partnership with him. The Commission has heard from the Secretary General to the Archbishops’ Council that three further full-time posts have been filled and of other resources in the NCIs to lead on racial justice issues in the Education Office, Ministry and Development Team and Church Commissioners.

The Commission welcomes assurances received from the Secretary General that the Unit will be appropriately staffed to fulfil its role in the disbursement process and that it will call upon the experience of Commission members (which include designing funding processes for central government), and expects that this will be taken into account in designing appropriate mechanisms

Anglican Communion

The Commission is intentionally and consciously keen to embed working internationally, in particular with the Anglican Communion, in its work. The Chair met with the Archbishops of West Africa and the West Indies.

The work that the Commission is doing with international partners includes:

- Learning from work on the theology of reparations being done in other parts of the Communion.
- Working with the Communion on options for designing and delivering reparations and on how best to involve the Communion in the design of the Church Commissioners’ scheme.
- Monitoring feedback from the Communion on attitudes to contested heritage.
- Learning from the work done in other Anglican provinces on prayers and liturgies, with a view to identifying what could be shared and deployed in the Church of England.

for the delivery of the £20m allocated in this triennium. The Commission will return to this in its next report.

The Commission would be greatly concerned if the Archbishops’ Council’s strategy was to distribute the resources through dioceses alone. There is a wide range of bodies in the Church of England that can deliver the changes needed and the Commission is concerned that a top-down strategy through the dioceses is unlikely to lead to the money being spent most effectively. The evidence in the previous section suggests that 70 per cent of dioceses do not have a strategy in place and until they do so it is unlikely to be effective to distribute funds through dioceses. So far it has been reassured that funds will be distributed through other routes, for example allocated directly to networks within the Church (such as the AMEN network), to Theological Education Institutions, to the Commission and perhaps to some parishes. This would allow greater innovation and catalyse

change more effectively, delivering greater impact for the resources available. The Commission will be watching this closely.

In addition, the Commission remains concerned that the NCIs have not demonstrated the urgency necessary to ensure this agenda is progressed, and asks that renewed focus in the NCIs is given to supporting Revd Guy Hewitt in establishing a properly resourced and functioning Racial Justice Unit. The Commission challenges the Church collectively to give him support in delivering this agenda.

The Commission wishes to put on the record its gratitude to Canon Dr Sanjee Perera, the Archbishops’ Advisor on Minority Ethnic Concerns, who has supported the Commission so ably over the last two years. The Commission is grateful for her wisdom and hard work and looks forward to continuing to draw on her passion and energy for this agenda as she moves on.

Progress on the Recommendations made by the Anti-Racism Taskforce*

The Archbishops’ Commission for Racial Justice’s Terms of Reference committed it to ‘Building on the forty-seven recommendations of the Anti-Racism Taskforce report, *From Lament to Action*’, and to pursuing change that ‘captures the aspirations of the 47 recommendations set out in that report’. The table below lists those recommendations, and briefly notes the kind of progress that had been made against each one by January 2022. The information here is only indicative; it summarises, and should be read alongside, the more detailed analysis set out in GS 2243, ‘Racial Justice in the Church of England’, Annexe 1.

The table below lists the report recommendations in summary form (the full text is given in Appendix 2). It then gives a very brief indication of how far each has been taken forward. Some recommendations have multiple parts to them and might have ticks in several columns.

In the ‘under consideration’ column, we have given an indication of the main location of discussion:

- A

C

CNC

D

DAG

GS

NMT

SIB

SLDP

TEI
- Archbishops’ staffs

Cathedrals

Crown Nominations Commission

Dioceses

Development and Appointments Group

General Synod

National Ministry Team

Strategic Investment Board

Senior Leadership Development Programme

Theological Education Institutions

* Note that the table is based on the February 2022 Synod Report on the progress of the 47 Recommendations of *From Lament to Action*

Recommendation		Progress and updates							
		Dependent upon resource allocation	Completed	Significant progress	Some progress	Taken forward in alternative form	Rejected or unable to proceed	Under consideration	
		Participation							
		Almost complete. House of Laity and Convocation of Canterbury have co-opted members and members attended July Synod. York has one co-opted member, second being elected and will be confirmed when Convocation meets in February.							
		NCIs data services team scoping a project to improve quality and consistency of diversity data to include clergy.							
		Ministry Development Team have committed to 30% of intake of Senior Leadership Development Programmes being of GMH background.							
		NCIs committed to end-to-end review of recruitment processes to begin January 2023. Archbishops’ Appointments and Vocations team preparing a Diversity and Inclusion strategy for completion in Q1 2023. On track. Also NCIs now advertise amongst diverse networks							
		End-to-end review of internal and external recruitment will cover review of search partners and assessment approach for senior appointments.							
P1	General Synod co-options	GS							
P2	House of Bishops observers								
P3	Monitoring diversity data								
P4	Diversity of SLDP cohorts	SDLP							
P5	Training for appointment panels								
P6	Improve recruitment processes	D							
P7	Senior clergy appointment shortlists	CNC							
P8	NCI senior appointment shortlists								

Recommendation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Dependent upon resource allocation	Progress and updates
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Participation

P9	Diocesan leadership shortlists	D						
P10	Clergy recruitment reporting	D						
P11	Recruitment panel training				✓		✓	NICs are delivering new training to all staff and managers on inclusion and bias including on racism.
P12	Bishops’ Councils representation	D						
P13	Non-Residential Canon diversity	C						
P14	Cathedral Chapter diversity	C						
P15	Archbishops’ networking events	A		✓				
P16	HE chaplain diversity		✓					



Progress as recorded in June 2022

✓

Progress since June 2022

Recommendation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Dependent upon resource allocation	Progress and updates
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Education

E1	School leader programmes			✓			✓	
E2	CofE school staff development			✓			✓	
E3	TEI worship, placements	TEI	✓					
E4	TEI curriculum and staff training	TEI	✓				✓	
E5	School discipline audit		✓					
E6	CofE school staffing			✓			✓	
E7	School assembly resources				✓		✓	
E8	TEI personnel audit				✓			
E9	Racial justice study materials				✓			
E10	TEI worship resources				✓			
E11	Racial Justice Sunday resources				✓			



Progress as recorded in June 2022

✓

Progress since June 2022

Recommendation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Dependent upon resource allocation	Progress and updates
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Training and Mentoring

T1	Mentoring of bishops	DAG				✓		First cohort of bishops and mentors registered and first training on Effective Conversations undertaken November 2022. Mentoring relationships to commence Q1 2023
T2	NMT anti-racism lead					✓		
T3	Learning programme			✓			✓	
T4	Guidelines for diocesan officers			✓			✓	
T5	Guidelines for DDOs			✓			✓	
T6	Guidelines for TEIs			✓			✓	
T7	TEI training reporting	TEI		✓				Specific questions now included in Annual Self-Evaluation forms which TEIs complete.
T8	Diocesan anti-racism policies	D						
T9	Diocesan training programme			✓			✓	

✓ Progress as recorded in June 2022



Progress since June 2022

Recommendation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Dependent upon resource allocation	Progress and updates
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Young People

Y1	Diocesan networking events	D						
Y2	Diocesan youth/school resources	D						
Y3	Youth referral website	D	✓					
Y4	SIB prioritise relevant bids	SIB			✓			
Y5	Global majority youth forum		✓		✓			
Y6	Training for youth leaders		✓					

✓ Progress as recorded in June 2022



Progress since June 2022

Recommendation	Under consideration	Rejected or unable to proceed	Taken forward in alternative form	Some progress	Significant progress	Completed	Dependent upon resource allocation	Progress and updates
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Structures and Governance

S1	Racial Justice Directorate					✓		Director, Racial Justice started November 2022. Recruitment underway for remaining posts.
S2	Replace CMEAC		✓				✓	Decision taken to retain CMEAC. Chair of CMEAC sits on Archbishops' Council.
S3	Governance audit/research					✓		
S4	Diocesan Racial Justice Officers		✓		✓		✓	
S5	Governance representation	D						Church Buildings Council has Contested Heritage Committee with 4 members of GMH. Cathedrals Fabric Commission for England has diversified representation with now 3 members of GMH. Change to law proposed to widen nominations to the full College of Bishops



Progress as recorded in June 2022



Progress since June 2022

APPENDIX 1:

COMMISSION MEMBERS

Chair: The Rt Hon Lord (Paul) Boateng

Professor Anthony Reddie, Department of Theology, University of Oxford

The Revd Canon Dr Chigor Chike, Chair of Anglican Minority Ethnic Network

Professor Duncan Morrow, Department of Politics, Ulster University

Dame Melanie Dawes, Chief Executive, Ofcom

Professor Mike Higton, Department of Theology, Durham University

Lord (Nat) Wei of Shoreditch, Serial Social Entrepreneur and Social Reformer

Dr Nirmala Pillay, School of Law, Leeds Beckett University

The Revd Canon Patricia Hillas, Chaplain to the Speaker of the House of Commons

The Revd Canon Dr Philip Anderson, Canon Precentor, Liverpool Cathedral

The Rt Revd Rose Hudson-Wilkin, Bishop of Dover

The Revd Sonia Barron, Diocesan Director of Vocations, Diocese of Lincoln

APPENDIX 2:

WORKSTREAM MEMBERSHIP

	Theology	Slavery	History & Memory	Culture & Liturgy	Complaints Handling	Participation	Patronage, Governance and Funding
The Rt Hon Lord Boateng							<div></div>
Professor Anthony Reddie	<div></div>	<div></div>					
The Revd Canon Dr Chigor Chike	<div></div>	<div></div>					
Professor Duncan Morrow			<div></div>	<div></div>			
Dame Melanie Dawes						<div></div>	<div></div>
Professor Mike Higton	<div></div>				<div></div>		
Lord Wei of Shoreditch			<div></div>				<div></div>
Dr Nirmala Pillay					<div></div>		
The Revd Canon Patricia Hillas				<div></div>		<div></div>	
The Revd Canon Dr Philip Anderson			<div></div>	<div></div>			
The Rt Revd Rose Hudson-Wilkin		<div></div>					<div></div>
The Revd Canon Sonia Barron					<div></div>	<div></div>	

APPENDIX 3:

THE FORTY-SEVEN *FROM LAMENT TO* *ACTION ACTIONS*

Participation

Action P1:

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.

Action P2:

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.

Action P3:

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.

Action P4:

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.

Action P5:

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.)

Action P6:

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.
- 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.

Action P7:

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.

Action P8:

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.

Action P9:

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.

Action P10:

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.

Action P11:

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.

Action P12:

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.

Action P13:

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.

Action P14:

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

Action P15:

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

Action P16:

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.

Education

Action E1:

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.

Action E2:

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.

Action E3:

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).

Action E4:

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.

Action E5:

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.

Action E6:

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.

Action E7:

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

Action E8:

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.

Action E9:

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.

Action E10:

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

Action E11:

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.

Training and Mentoring

Action T1:

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.

Action T2:

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.

Action T3:

Develop a mandatory three-stage learning programme:

- a) Unconscious bias
- b) Intercultural awareness
- c) Anti-racism to promote and embed racial diversity for all National Ministry Team staff including BAP Advisers. (This can build on/make use of existing resources such as the Difference Course, and courses being developed in Birmingham, Leicester, and Manchester Dioceses).

Action T4:

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.

Action T5:

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).

Action T6:

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

Action T7:

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.

Action T8:

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.

Action T9:

very 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.

Young People

Action Y1:

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.

Action Y2:

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

Action Y3:

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.

Action Y4:

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

Action Y5:

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.

Action Y6:

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

Structures and Governance

Action S1:

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.

Action S2:

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 TEL, Dean, Archdeacon, Synod Member Diocesan Secretary.

Action S3:

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.

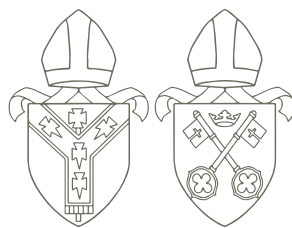
Action S4:

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.

Action S5:

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.





THE ARCHBISHOPS'
COMMISSION FOR
RACIAL JUSTICE

