

THE ARCHBISHOPS'
COMMISSION FOR
RACIAL JUSTICE

THE CHURCH
OF ENGLAND

Behind the Stained-Glass

A report on the participation of UK Minoritised Ethnic People
in the Ministry and Leadership of the Church of England



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P R E P A R E D B Y

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Executive Summary

Introduction to this Report

This study is a specific piece of work commissioned by the Racial Justice Commission, of the Church of England (CofE) to examine/explore the lived experiences of UKME/GMH people in the Church of England in relation to:

Transition from curacy to First Incumbency (Process, Progression)

- Why do so many UK Minoritised Ethnic people experience difficulty moving from curacy to first incumbency? Does the way that process works put Minoritised Ethnic people at a disadvantage?

Appointment of Bishops and Other Senior Clergy (Process, Progression)

- How do these processes work? Is the way the processes work responsible for the fact that there are so few people of UK Minoritised Ethnic heritage in senior positions? How might the process change to remedy that situation?

Discernment of Ordained Vocation (Participation, Progression)

- How are UK Minoritised Ethnic people faring in the discernment process for ordination? Has the new discernment process made any difference to that?

Lay ministries and PCC participation (Progression)

- What is the picture regarding lay ministries in parishes, including membership of PCCs? What is the level of participation of UK Minoritised Ethnic people in lay ministries?

It drew on a wide range of datasets, namely:

- **Voices:** review, analysis, and evaluation of interview data from 109 ‘Facilitated Conversations’ and interviews laity and clergy.
- **Numbers:** review, analysis, and evaluation of quantitative datasets related to clergy.

The recommendations of the Study are based on the above datasets.

The research team included: Professor Paul Miller (Principal Investigator), and co-investigators: Dr Kenisha Linton, Dr Leroi Henry and Dr Ericson Mapfumo. Project administration was provided by Louisa Robinson. Support and ‘sense-checking’ was provided by the Project Steering Group (PSG). See Appendix A for the list of PSG members.

Quantitative data

There were three discrete quantitative datasets as follows:

1. data generated by the Pathways Human Resource Management system, January – April 2024.
2. data provided by the Ministry Development Team on the numbers of UKME/GMH Ordinands.
3. data on the ethnicity of clergy provided by four individual dioceses (Liverpool, Southwark, Birmingham and an anonymous diocese in the Midlands).

A significant challenge to this study has been the lack of availability of quantitative data at both national and diocesan levels.

Qualitative data

A total of 109 persons participated in ‘Facilitated Conversations’¹, and interviews, each lasting between 45 – 60 minutes.

There was broad gender, ethnic make-up and role (e.g. clergy and laity) of participants, as set out below and in Appendix C:

Participant numbers:

- 23 participants in one-to-one interviews
- 81 participants in 17 (group) facilitated conversations

Gender:

- Facilitated conversations: 36 female, 27 male
- Interviews: 8 female, 16 male
- Total: 44 female, 43 male, with gender data outstanding for 23 participants

Ethnicity:

- Facilitated conversations: 2 White, 62 UKME/GMH, 1 Other
- Interviews: 4 White, 10 UKME/GMH, 2 Other
- Total: 6 White, 65 UKME/GMH, 3 Other, with ethnicity data outstanding for 28 participants

Location/Diocese

- Participants came forward from 24 out of 42 dioceses

¹ A ‘Facilitated Conversation’ is a form of semi-structured interview in which a facilitator uses a set of questions as prompts. A ‘Facilitated Conversation’ could include 1- 20 individuals.

Summary of findings

Key findings from the quantitative datasets:

1. Ethnicity data ranges from patchy to largely non-existent, except for within four dioceses
2. Monitoring information on UKME/GMH numbers, roles and progression was not available, which highlights the need for efficient systems to capture information to aid policy and decision makers.
3. Provided demographic information on Pathways (Online portal for CofE vacancies) about clergy progression indicates that UKME/GMH applicants were less likely to be appointed or interviewed compared with those from White backgrounds.
4. Pathways data showed there were only a small number of applications from UKME/GMH in certain geographical areas.
5. Between 2017 – 2023, significant progress was made to increase the proportion of UKME/GMH ordinands from 6% to 13%.

Key findings from the Qualitative Data – Interviews and Facilitated Conversations:

The qualitative analysis of the experiences of UKME/GMH individuals within the Church of England reveals several significant themes and challenges. The findings are categorised based on four factors that had an impact on the experience of the participants individual (personal), interpersonal (behavioural), institutional (processual) and structural factors:

Individual Factors:

- **Personal challenges:** UKME/GMH individuals, including clergy, face significant personal challenges, particularly self-supporting clergy and women, who expressed financial instability and lack of support from the congregations that they served.
- **Cultural capital:** The results highlights that some UKME/GMH individuals did not possess the cultural capital that would enable them to progress their career in the CofE. Specifically, class and cultural dynamics within the Church hinders the progression of UKME/GMH clergy. The Church often values how one can confirm to ‘English culture’, including speech, mannerisms, UK qualifications and backgrounds over diverse experiences and routes into the ministry.
- **Resilience:** Despite the challenges, many UKME/GMH individuals exhibit significant personal resilience and a strong sense of vocation.

Interpersonal Factors

- **Cultural disconnect:** Discernment panels have been identified at times to not fully understand the spirituality of UKME/GMH people, and there is a tendency for panel members (usually majority white), to prefer what they are familiar with, typically traditional Anglican norms, based on being English.
- **Stereotyping:** UKME/GMH clergy are frequently stereotyped and expected to conform to certain behaviours (e.g. being ‘calm’, timid, compliant, malleable). This has meant that when these perceived behaviours are not practiced in the eyes of white people, they will be seen as not capable of taking on additional leadership responsibilities which has negatively impacted on their chances of career progression.

- **Bishop as enabler or barrier:** The personal perspectives of diocesan bishops regarding UKME/GMH people was thought to have a significant influence on who gets recruited and who is recommended for leadership training or who is seen as having leadership potential. Accordingly, biases of bishops can play a significant role in the recruitment and progression of UKME/GMH clergy, often hindering their careers or vocational development.

Institutional Factors

- **Lack of transparency:** HR and appointment processes within the Church were believed to lack transparency, leading to subjective and biased recruitment and selection of UKME/GMH people.
- **Unclear HR policies:** HR policies were believed to be unclear and inconsistently applied, contributing to feelings of frustration and helplessness among UKME/GMH clergy and individuals.
- **Unconscious biases:** Unconscious biases, it was strongly suggested, significantly impact the clergy discernment and selection processes, disadvantaging UKME/GMH candidates.
- **Mismatch of aspirations:** There was a perceived gap between the Church's stated aspirations for diversity and inclusion and the lived experiences of UKME/GMH individuals.
- **Overt Racism:** UKME/GMH individuals were believed to face overt racism, including discriminatory comments and actions from congregations, diocese and from the structures of the national church.
- **Subtle Racism:** Subtle racism, resulting in microaggressions and biases in everyday interactions, had a significant impact on the mental health and well-being of UKME/GMH clergy including lay people.
- **Institutional Racism:** Institutional racism is believed to be a pervasive barrier within the Church, demonstrated through discriminatory practices and lack of cultural awareness.

Structural Factors

- **Educational and Vocational Gatekeeping:** Clergy, Bishops, Archdeacons and PCC members were identified as gatekeepers who can act as barriers/enablers to the progression of UKME/GMH lay people and clergy.
- **Relationships and Networks:** The results suggests that both formal and informal networks are crucial for providing support to UKME/GMH people and can therefore act as a mechanism that can help them to have courage at addressing some of the challenges that they face as those in the minority within the Church.

The qualitative findings underscore the systemic barriers that UKME/GMH individuals face within the Church of England, highlighting the urgent need for comprehensive reforms to create a more inclusive and equitable environment.

Main findings overall

- Ethnicity data ranges from patchy to largely non-existent, except for within four dioceses.
- Pathways data on recruitment trends show that individual applicants from UKME/GMH (especially Black) applicants were much less likely to be appointed or interviewed compared with white applicants.
- Pathways data shows that UKME/GMH clergy were not applying for posts in certain geographical areas.
- Data shows an increase (from 6%-13%) in UKME/GMH ordinands between 2017-2023.
- UKME/GMH individuals face significant personal challenges, particularly self-supporting clergy and women, who struggle with financial instability and lack of support.
- Class and cultural dynamics within the Church hinder the progression of UKME/GMH clergy. Greater value appears to be attached to UK qualifications and people from 'traditional Anglican' backgrounds over diverse experiences and routes into the ministry.
- Discernment and progression panels are believed to lack understanding of UKME/GMH spirituality, preferring traditional Anglican norms.
- The personal preferences and bias of diocesan bishops was highlighted to play a significant role in the recruitment and progression of clergy in the hierarchical structures of the CofE. As a result, this meant that this was all hindering the careers of UKME/GMH individuals.
- HR and appointment processes of clergy and lay people from UKME/GMH are believed to range from inconsistent to non-existent and lacking in transparency, leading to subjective and biased recruitment and selection.
- There appears a lack of formal support structures for UKME/GMH individuals many of whom rely on poorly resourced informal networks that are incapable of tackling institutional and structural discrimination or exclusion.
- The role of bishops and Training Incumbents as gatekeeper was shown to be one of the ways in which systemic racism has continued unabated in the CofE and this has disadvantaged those in the minority, especially those from low-income backgrounds including UKME/GMH individuals.
- The results suggest that there was a culture of non-engagement from TEIs and their leaders who tended to be white individuals who did not always see the need to engage with anti-racism and decolonial discourses. Accordingly, TEIs are believed to perpetuate institutional and structural racism through a predominantly white curriculum delivered by predominantly white staff.

Summary of Key Recommendations

The following are some the recommendations (presented in order of priority) of this study. The full list of recommendations can be found at the end of the report.

- **P1**, occurring within six months of the report
- **P2**, occurring within six to 12 -18 months of the report
- **P3**, occurring between 18- 36 months of the report

Leadership and accountability

- The Racial Justice Unit is tasked with taking forward the recommendations of this study over the next three years. To do this, the RJU will need to produce an integrated Church of England Anti-racism Action Plan (**P1, P2, P3**)
- A group similar to the Project Steering Group for this study is constituted as a Project Oversight Group to oversee the delivery of the Church of England's Anti-racism Action Plan, and to lend 'critical friendship' in its resourcing and accountability. It is advisable that this Group include senior representatives from, for example: Leadership Development, TEIs, Ministry Development, Human Resources, Archbishops' Advisers for Appointments and Vocations, the College of Bishops and AMEN. (**P1, P2, P3**)
- A Communications & Engagement Plan is developed and deployed alongside the implementation of the Church of England's Anti-racism Action Plan. (**P2, P3**)
- Each diocese and parish will be required to develop and implement a Diocesan Anti-racism Action Plan and a Parish Race Action Plan to be overseen by each diocesan bishop in collaboration with Diocesan Racial Justice Leads. (**P3**)
- All dioceses, especially those in the North, are supported by the Racial Justice Unit, directly, to draw up and implement separate plans for attracting, recruiting and retaining UKME/GMH clergy. Appendix B highlights the 'attraction rate' of UKME/GMH clergy to dioceses. Such plans should be an integral aspect of the wider the Diocesan Anti-racism Action Plans, and not an alternative. (**P2, P3**)

Leadership – Individual and Interpersonal

- Senior administrative leaders and senior clergy challenge exceptionalist and fatalist discourses which can be used as cover for not addressing practices and cultures which marginalise and exclude UKME/GMH clergy. (**P1, P2, P3**)
- Senior administrative leaders and senior clergy meet with UKME/GMH clergy as a matter of course to hear from them directly about their aspirations and experiences, and to build trust. This could be arranged through AMEN or at diocesan level in the form of 'town hall' meetings. (**P1, P2, P3**)

Data, systems and integration

- The Church of England, nationally and at diocesan levels, systematically collect, analyse and report on baseline data on the demographic composition of those in its ministry. EDI data scientists/analysts at diocesan levels could be appointed to lead on this area of work. **(P2, P3)**
- The Pathways system is used to track and report demographic data on at every stage of recruitment processes for clergy and other roles. **(P1, P2, P3)**
- Undertake and report the findings from annual engagement surveys of clergy across all dioceses, including demographic data. **(P2, P3)**

UKME/ GMH Representation

- Establish 10-year aspirational targets to increase the numbers of UKME/GMH people into ordained ministry as well as wider lay ministry roles in congregations such as being involved in PCCs. **(P2, P3)**
- Implement a suite of targeted initiatives (e.g. mentoring, shadowing, targeted recruitment) aimed at increasing the numbers of UKME/GMH people to senior leadership roles. **(P2, P3)**

Culture, HR policies and practices

- Establish and signpost a zero-tolerance policy towards overt and subtle racism, with clear reporting and accountability mechanisms. **(P1, P2, P3)**
- Develop and communicate clear HR policies and procedures, whilst ensuring consistency in their application across the Church. **(P2, P3)**
- Ensure all those involved in recruitment, progression, shortlisting have undergone ‘safer recruitment training in relation to EDI’ or similar. **(P2, P3)**
- Ensure clear HR and appointment processes are implemented for all recruitment and/or progression exercises, with outcomes documented on the Pathways system. **(P2, P3)**
- Ensure an HR business partner (or similar) is involved in the appointment of clergy at diocesan level to guide the actions of bishops. **(P2, P3)**
- Review all existing HR policies through an anti-racist lens. **(P1, P2)**
- Ensure transparency in the recruitment and appointment processes. **(P1, P2)**
- Introduce regular audits of HR practices and processes. **(P1, P2, P3)**
- Create robust and transparent procedures for handling complaints and grievances. **(P2, P3)**

Support structures

- Establish formal mentoring programmes for UKME/GMH clergy, and UKME/GMH reverse mentoring programmes for senior administrative staff, clergy and bishops. **(P2, P3)**
- Encourage and sponsor structured networking opportunities between UKME/GMH and more experienced clergy. **(P1, P2, P3)**
- Introduce mental health support services specifically tailored to address challenges faced by UKME/GMH individuals. **(P1, P2, P3)**

Access and participation

- Revise training and ordination criteria to be more inclusive of those from diverse cultural and socio-economic backgrounds. **(P2, P3)**
- Implement ‘remuneration floors’ so that clergy in self-supporting roles can meet basic expenses. **(P3)**
- Introduce alternative training methods and flexible pathways to ordination that accommodate diverse socio-economic backgrounds. Ensure diverse leadership of such pathways. **(P3)**
- TEIs intensify work on anti-racism and decolonising the curriculum and set out an integrated Action Plan around ethnic representation in leadership and staffing, and on decolonising the curriculum. **(P2, P3)**
- Report, annually, on completion and classification data for UKME/GMH students at TEIs. **(P1, P2, P3)**
- Introduce a plan to both support and monitor curates and Training Incumbents (TIs). This gatekeeping relationship is believed to be fraught and ongoing scrutiny should be given to the experience of curates and their outcomes by ethnicity and gender. **(P1, P2, P3)**.

Capacity-development:

- Require senior leaders (in clergy and wider ministry roles), Diocesan Racial Justice Leads, senior leaders and tutors in TEIs to undertake a suite of anti-racism/EDI training assessment (e.g. the EDI Fellowship © and/or the Level 7 Certificate or Level 7 Diploma in EDI). **(P1, P2, P3)**
- Provide PCCs with a suite of ongoing training (e.g. Cultural Competence, Unconscious Bias in Recruitment) for staff (professional services and academic), and students. **(P2, P3)**

Chapter 1

Background & Contextualisation

This Study is a specific piece of research commissioned by the Racial Justice Commission, Church of England. It follows other recent studies commissioned by the Church to explore and understand the experiences of UKME/GMH people. For example: *Archbishops' Anti-Racism Taskforce* (2021). *From Lament to Action*, and Stone, S. (2022). *If it Wasn't for God: A Report on the Wellbeing of Global Majority Heritage Clergy in the Church of England*.

1.1 Objectives and Purpose

This Study was commissioned to understand the experiences of UKME/GMH people in the Church in relation to:

Transition from curacy to first incumbency (Process, Progression)

- Why do so many UK Minoritised Ethnic people experience difficulty moving from curacy to first incumbency? Does the way that process works put UK Minoritised Ethnic people at a disadvantage?

Appointment of bishops and other senior clergy (Process, Progression)

- How do these processes work? Is the way the processes work responsible for the fact that there are so few people of UK Minoritised Ethnic heritage in senior positions? How might the process change to remedy that situation?

Discernment of ordained vocation (Participation, Progression)

- How are UK Minoritised Ethnic people faring in the discernment process for ordination? Has the new discernment process made any difference to that?

Lay ministries and PCC participation (Progression)

- What is the picture regarding lay ministries in parishes, including membership of PCCs? What is the level of participation of UK Minoritised Ethnic people in lay ministries?

The findings from this Study are intended to contribute to broader understanding of ethnic inclusivity at all levels, and across all unit structures within the Church of England.

1.2 The Scope of the Consultancy

The deliverable associated with this Study is:

- A final review report which includes a list of prioritised recommendations

Chapter 2

Methodology

2.1 Design and Approach

This Study was iterative in nature and adopted a parallel mixed method approach. This method entails both the quantitative and qualitative data being collected and analysed at the same time. There were merits in adopting this methodology given the timescale by which this project had to be delivered. It included overlapping phases such as:

- **Phase 1: Qualitative data gathering** – February, March, April, May 2024
- **Phase 2: Quantitative data analysis** – February, March, April, May, June, July 2024.

It should be noted that considerably more time was spent negotiating access to participants and internally held quantitative datasets compared with the time taken to analyse the available data.

2.2 Data Analysis

Quantitative data were analysed using descriptive statistics. However, data from the ‘Facilitated Conversations’ and interviews were analysed by combining Question Level Analysis and Thematic Analysis. That is, data for each question was analysed separately, and within the response for each question, themes were identified.

As a whole, data analysis involved:

- Identifying key themes and findings
- Exploring the themes – common views, divergent views, and participants’ views by role
- ‘Reality- checking’ findings with the PSG to ensure emergent themes and findings were in line with the scope of the project, and to share any additional insight that may be useful for the completeness of the report.
- Triangulation - Data was gathered from different stakeholders and from different sources (e.g. interviews, ‘Facilitated Conversations’ and internal quantitative data) which resulted in a more complete picture of experiences and perceptions of UKME/GMH people and to what extent they are participating in the leadership and ministry of the Church of England.

Given the limited quantitative data available and given only 109 persons participated in the ‘Facilitated Conversations’, and interviews, the findings themselves may not be generalisable. Notwithstanding these limitations, given that data source triangulation was achieved through methods (quantitative and qualitative), and through participants (clergy, laity, from a range of backgrounds and identity characteristics (e.g. gender, age, ethnicity) the findings do provide an “index of generalisability” (Miller)² or “fuzzy generalisations”

² Miller, P. (2012). Professional Lives in Transition: Shock, Turbulence and adaptation in Teacher identity Reconstruction (2012). Lambert Academic Publishers

(Bassey, 1999)³.

Furthermore, a strength of this review is self-reporting regarding the experiences, observations and/or perceptions of discrimination. Many researchers argue that the use of self-report in psychological studies is valid when the research aims to examine cognitive content (the sum or range of what has been perceived), the relationship between self-reported attitudes and behavioural outcomes, and “constructs that are perceptual in nature” (Haeffel & Howard, 2010, p. 185)⁴. One recent study of racial attitudes found that directly asking about participants’ perceived experiences of prejudice and discrimination is effective regardless of participant numbers (Axt, 2018)⁵. Given this study sought to examine/explore the lived experiences of UKME/GMH people in the leadership and ministry of the Church of England, self-reporting was arguably the most valid way to arrive at a meaningful answer. As a result, a small sample size does not undermine the validity and reliability of the findings which should be seen as credible, authentic and trustworthy (Lincoln & Guba, 1985)⁶.

³ Bassey, M. (1999). *Case Study Research in Educational Settings*, Buckingham: Open University Press.

⁴ Haeffel, G.J. & Howard, G.S. (2010). Self-report: psychology’s four letter word, *The American Journal of Psychology*, 123(2): 181–188.

⁵ Axt, J.R. (2018). The best way to measure explicit racial attitudes is to ask about them, *Social Psychological and Personality Science* 9 (8): 896–906.

⁶ Lincoln YS, Guba EG. *Naturalistic inquiry*. London: Sage; 1985.

Chapter 3

Findings from the Quantitative Datasets

3.1 Introduction

There is extremely limited quantitative data available on the demographic composition of the clergy in the Church of England, such that what is reported is based on inferences drawn from available data. There are no data showing the overall numbers of UKME/GMH clergy in the Church or data on the roles and seniority of UKME/GMH clergy. Data collection related to the demographic background at diocesan level is mixed and is difficult to access. Until this absence of data is addressed it will be very difficult to engage to identify issues and trends or to establish a baseline from which to measure progress.

In the absence of this data and to begin to explore the composition of the clergy and provide a baseline to understand the experiences of UKME/GMH clergy, three alternative datasets were used. These were:

1. data generated by the Pathways Human Resource Management system,
2. data provided by the Ministry Development Team on the numbers of UKME/GMH Ordinands,
3. data on the ethnicity of clergy provided by four individual dioceses

Together these datasets provide a first step towards understanding the experience of UKME/GMH individuals in the CofE.

3.2 Pathways dataset

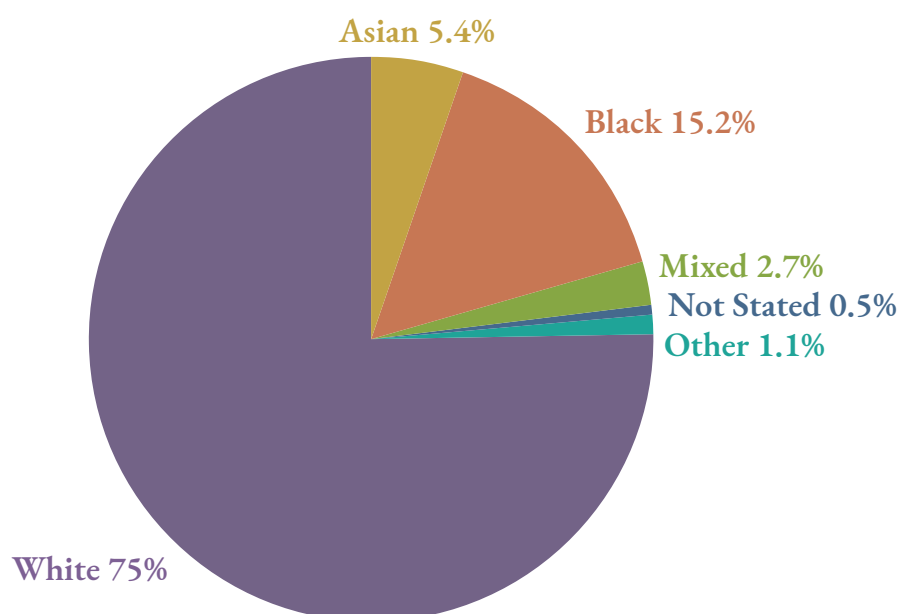
Pathways is a database that tracks the recruitment process for staff within the NCIs including the clergy. The dataset provides information from January 2024 to April 2024 on the movement of staff and new appointments. It will provide a partial picture of the ethnic and gender makeup of the clergy at a particular point in time. The data provides information on appointments to 88 clergy posts during this period.

Applications for 88 appointments January 2024- April 2024

Asian Indian	7
Asian Other	3
Black African	24
Black Caribbean	4
Mixed	5
Other	2
White Other	9
White Irish	2
Not stated	1
White British	127
GRAND TOTAL	184

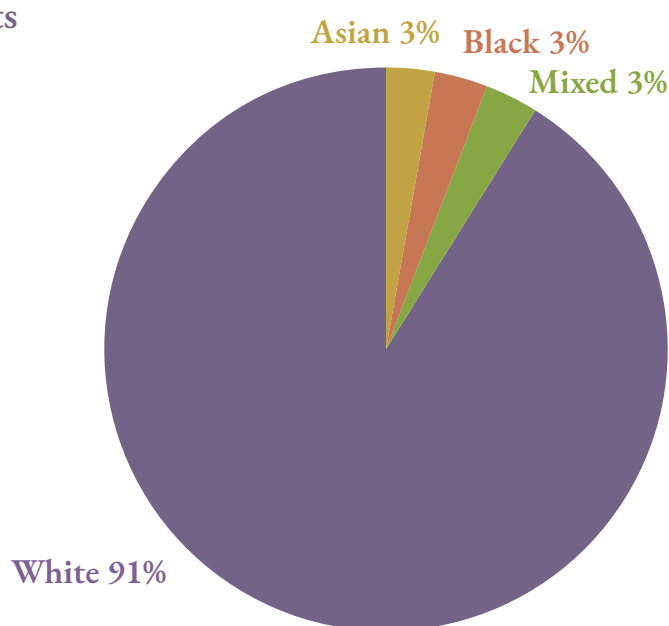
We reviewed information about 184 individual applications for 88 clergy posts. Of these 184 applications, 138 were from White backgrounds, ten applications were from Asian backgrounds and 28 were from Black backgrounds (predominantly Black African).

Percentage of applicants for clergy posts by ethnicity



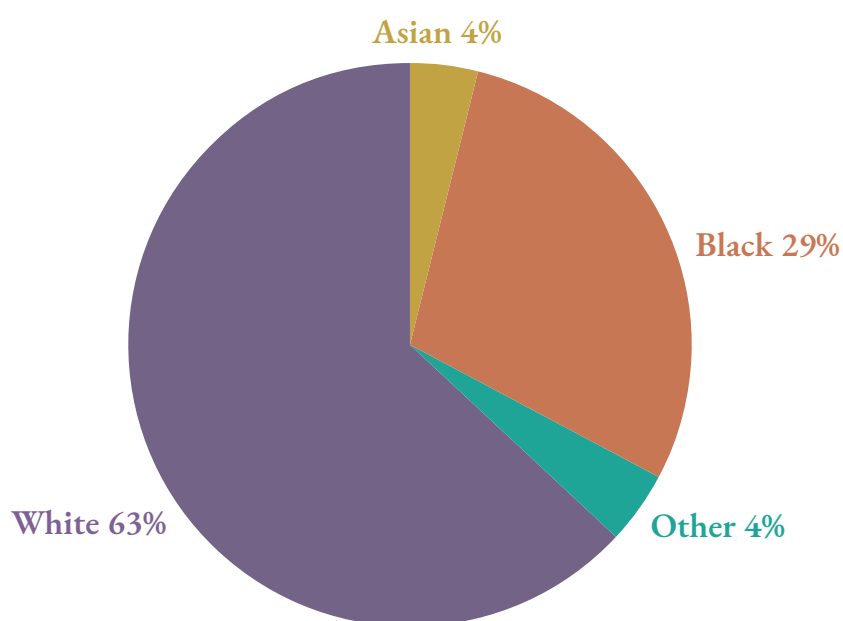
White clergy (including nine White Other and two White Irish) constituted 75% of applicants with Asian and Black clergy making up five and 15% respectively. It appears that there were fewer White applicants for posts than one would expect (75% of applicants were White compared to 80% White British in 2021 Census). This underrepresentation is likely to be greater as White Other are included in this figure. Black applicants were massively overrepresented at 15% compared to 4% in the 2021 Census, whilst Asian applicants were less likely to apply compared to their proportion of the population 5% compared to 9.3% in the 2021 Census. Applicants of Mixed heritage made up 2.7% of applicants compared to them constituting 3% of the population. These figures could reflect differences in religious affiliation across different ethnic groups. Some noticeable trends also emerged when exploring the success of applicants from different backgrounds.

Appointments



It should be noted that the numbers of applicants are relatively small and the process of recruitment is still ongoing. However, of the 184 applications to date, 36 were either shortlisted, interviewed, offered posts or appointed. Of these 33 or 91.7% were White (compared to White applicants comprising 75% of total applicants) whereas only 1 each (or 2.8%) were Asian, Black or Mixed (compared to 5%, 15% and 2.7% of applicants respectively). It is also interesting to note that two of the three UKME/GMH applicants who progressed were applying to the four case study dioceses below (Birmingham and Southwark).

Rejections



Similarly, whilst Black clergy constitute 15% of applications, they are 29% of those rejected or withdrawing. In contrast White clergy constitute 75% of applications but are only 63% of rejections and withdrawals.

Notwithstanding these figures are based on low numbers, and that the recruitment process is not complete for some posts, these figures suggest that the outcomes of the recruitment process should be investigated in detail to ascertain whether this is a statistical blip or indicative of systemic discrimination against UKME/GMH and especially Black applicants, who, although a very small sample of 15% of applicants, they are only 2.8% of those being interviewed, shortlisted or appointed and 29% of those rejected or withdrawing.

3.3 Applications by diocese

As the period covered is limited, and the numbers of applicants relatively small, it is difficult to draw any clear conclusions about which dioceses UKME/GMH clergy were applying to. Applications for clerical posts between January and April 2024 are listed in Appendix B. This limited data indicates that during this period clergy from UKME/GMH backgrounds did not apply for clergy posts in certain types of dioceses. It is not immediately clear why this is the case. However, it may be that certain in some Northern and rural areas of the UK might not be regarded by UKME/GMH clergy as attractive or welcoming, or both. This requires further investigation.

The table below shows the percentages of UKME/GMH applicants in dioceses that received five or more applications.

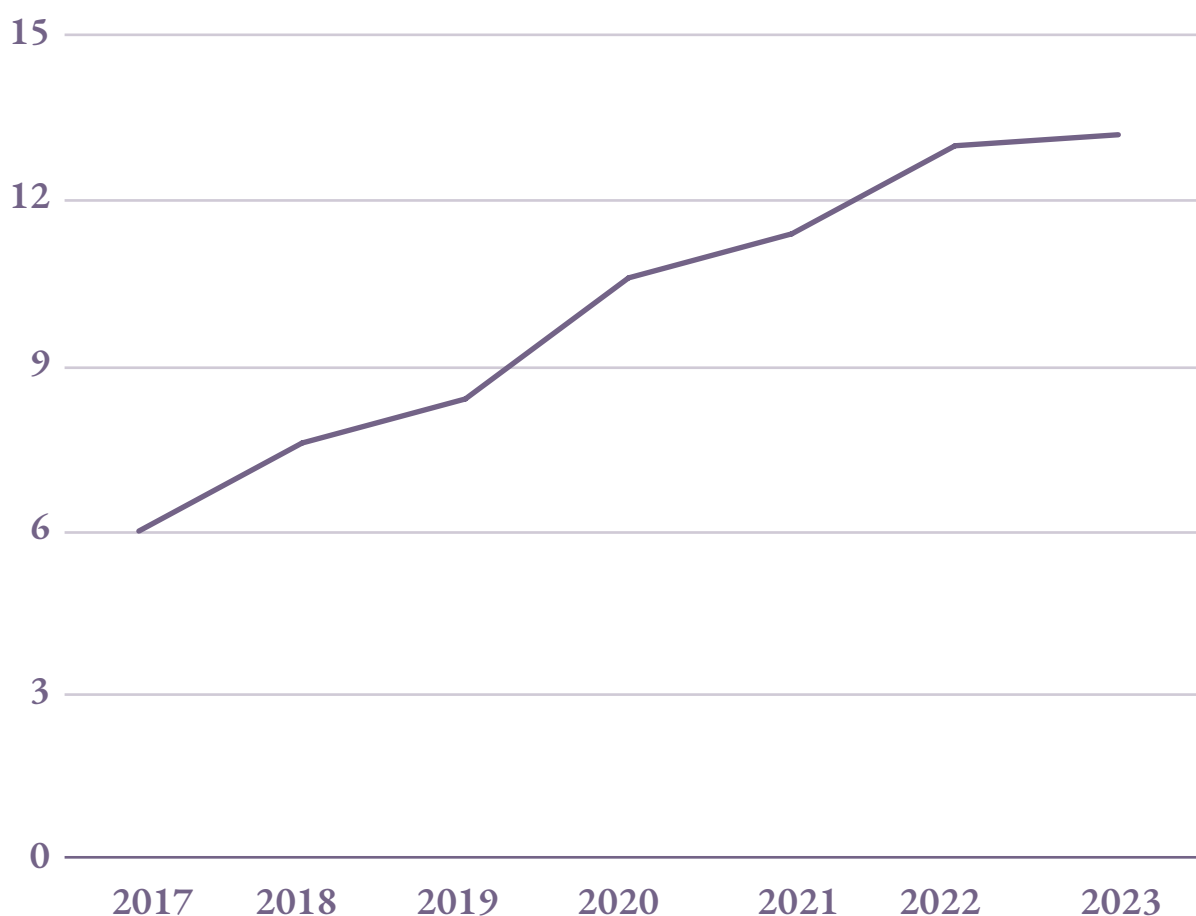
	Asian	Black	Mixed	Not stated	Other	White
Diocese of Birmingham	7%	20%	0%	0%	0%	73%
Diocese of Canterbury	0%	22%	11%	0%	0%	67%
Diocese of Chester	20%	20%	0%	0%	0%	60%
Diocese of Hereford	0%	0%	0%	0%	0%	100%
Diocese of Leeds	0%	25%	0%	0%	13%	63%
Diocese of Lichfield	14%	0%	0%	0%	0%	86%
Diocese of Liverpool	20%	0%	0%	0%	0%	80%
Diocese of Newcastle	0%	0%	0%	0%	0%	100%
Diocese of Norwich	0%	17%	17%	0%	0%	67%
Diocese of Oxford	5%	25%	0%	5%	0%	65%
Diocese of Rochester	14%	14%	0%	0%	0%	71%
Diocese of Southwark	6%	12%	0%	0%	6%	76%
Diocese of Southwell and Nottingham	14%	14%	0%	0%	0%	71%
Diocese of Truro	0%	0%	0%	0%	0%	100%
Diocese of York	0%	13%	7%	0%	0%	80%
Grand Total	5%	15%	3%	1%	1%	75%

We would anticipate that once the Pathways database is used more systematically across all dioceses it could become a basis for measuring movement and progression of clergy. However, there are categories of clergy such as self-supporting ministers who, as we understand, will not be captured by this system.

3.4 Ordinands

The dataset received from the Ministry Development Team on the numbers of UKME/GMH ordinands is much more comprehensive and indicates that in this area significant progress has been made in the reporting of the demographic composition of ordinands. Data were provided on the percentages of ordinands over the last seven years broken down by ethnicity.

Percentage of UKME/GMH ordinands



The proportion of ordinands from UKME/GMH backgrounds have more than doubled in the last six years from 6% in 2017 to 13.2% in 2023 (see figure 3.4). Currently the proportion of UKME/GMH ordinands is broadly in line with the overall UKME/GMH population in in England and Wales. However more granular data on the specific origins of these UKME/GMH ordinands would help clarify which ethnic groups are being represented. It will be interesting to use the Pathways data to track the geographical spread and progress of this cohort of new clergy as their careers develop.

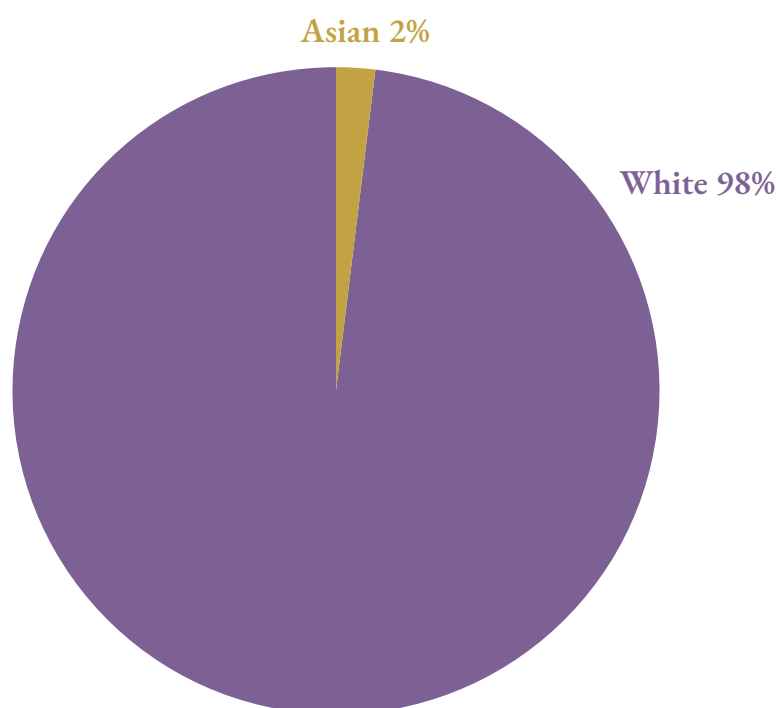
3.5 Data from selected dioceses

Several dioceses were recommended by the Project Steering Group as offering examples of good practice around collecting data on the ethnic composition of their clergy. We aimed to explore a sample of dioceses including those in the rural, urban and inner city (town) parishes in order to ensure a geographical spread. The four dioceses (Liverpool, Southwark, Birmingham and a diocese in the Midlands) responded and provided data. However, the data provided was not collected systematically and had different attributes which made it difficult to make comparisons. Perhaps this highlights the need to have a template based on what data is useful to collect to aid future research and/or as part of ethnicity data monitoring.

Liverpool

Data here were collated based on key respondents' perceptions and it should be noted that the diocese is currently in partnership with a local university, collecting more detailed data on the demographic composition of UKME/GMH clergy and the congregation that they serve, including how diverse the congregations are in the whole of the diocese. It is expected that data will be made available at the end of 2024. Analysis of the data shows that Liverpool diocese has three UKME/GMH clergy with incumbent status (all of South Asian heritage) out of a total of 145 stipendiary incumbents in the diocese, which means that UKME/GMH clergy make a small proportion of 2%, though in this case, UKME clergy are all of South Asian backgrounds.

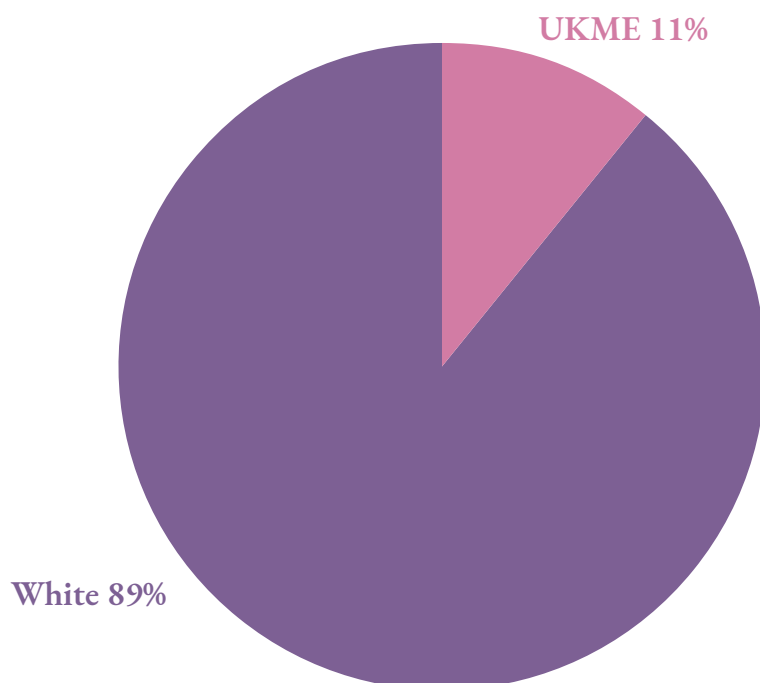
Ethnicity of Clergy in Liverpool Diocese



This includes one bishop, one incumbent in charge and one team vicar. They are all male and two grew up in the North West. Interestingly an area with a very old and established Black community (3.5% plus 2% Mixed White and Black) is not represented with any Black clergy. (See qualitative section for further discussion of this).

The diocese has four UKME/GMH stipendiary curates out of a total of 36 (11%). This includes two male and two female, with one originally from Liverpool.

Ethnicity of Stipendiary Curates in Liverpool Diocese

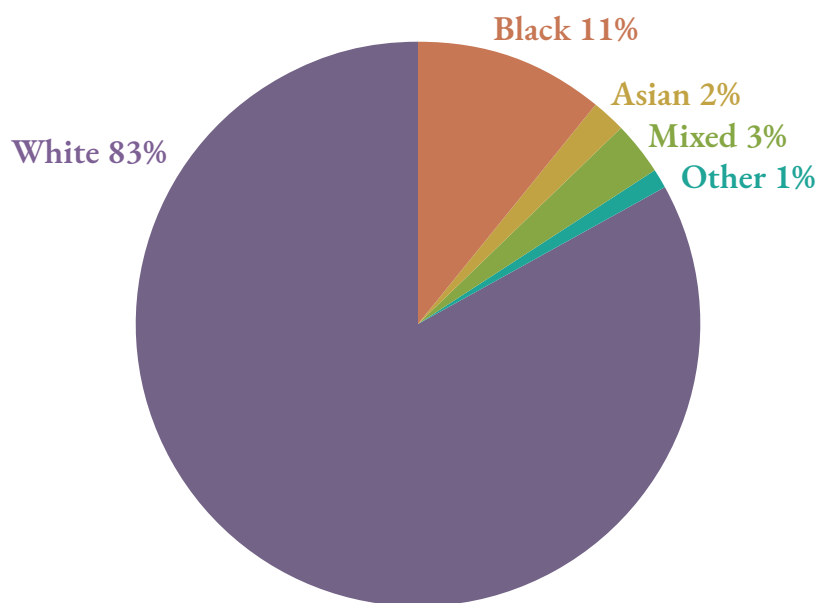


Southwark

We were provided with very detailed data on the ethnic composition of the clergy in the diocese based on survey data from June 2024. The diocese has for several years been systematically collecting data on the demographic background of its clergy and lay members. A total of 1483 clergy posts or roles were identified of which 1087 survey responses were received, with 7 responders not providing details of their ethnicity. There is a total of 895 White clergy (83%), 117 Black clergy (11%), 25 Asian Clergy (2%), 36 Mixed heritage clergy (3%) and 7 of Other ethnic heritage clergy (1%).

Of the 117 Black clergy 1 was an Assistant Dean, 13 were Assistant Clergy, 1 was an Assistant Area Dean, 2 were Assistant Bishops, 1 was a Bishop, 1 was a Church Army Officer, 36 were Clergy with Deanery roles, 4 were Hospital Chaplains, 10 were Curates, 11 were Incumbents/PinC, 9 were Self-supporting Ministers, 9 were Ordinands, 2 were Prison Chaplains, 12 with Permission to Officiate, 1 was a School Chaplain, 3 were Team Vicars and 1 was a University Chaplain. Of the 25 Asian clergy, 1 is an Area Dean, 1 is an Assistant Clergy, 8 are Deanery Synod Clergy, 1 is a Hospital Chaplain, 5 are incumbents, 1 is a Self-supporting Minister, 4 are ordinands, 3 with Permission to Officiate and 1 has a Public Preacher License. The 36 posts held by clergy with Mixed heritage includes 1 Archdeacon, 4 Assistant Clergy, 12 Deanery Synod Clergy, 1 Hospital Chaplain, 4 Curates, 5 Incumbents, 3 Self-supporting Ministers, 1 Ordinand, 3 with Permission to Officiate and 1 has a Public Preacher License.

Ethnic composition of Southwark Diocese



Role	White	Black	Asian	Mixed	Other
Archdeacons	4	0	0	1	0
Area Dean	20	1	1	0	0
Assistant Clergy	70	13	1	4	0
Asst. Area Dean	14	1	0	1	0
Asst. Bishops	11	2	0	0	0
Bishops	2	1	0	0	0
Church Army Officers	1	1	0	0	0
Deanery Synod Clergy	289	36	8	12	3
Hospital Chaplains (Ord) - Stipendiary & Non- Stipendiary	10	4	1	1	0
IME (Curates)	42	10	0	4	0
Incumbent/PinC	160	11	5	5	3
NSM - Self-Supporting Ministers	47	9	1	3	0
Ordinands	22	9	4	1	0
Prison Chaplains (Ord) - Stipendiary & Non-Stipendiary	2	2	0	0	0
PTO (Diocesan)	158	12	3	3	1
PTO (Restricted)	1	0	0	0	0

Role	White	Black	Asian	Mixed	Other
Public Preacher Licence	14	0	1	1	0
School Chaplains (Ord) - Stipendiary & Non-Stipendiary	4	1	0	0	0
Team Vicars	21	3	0	0	0
University Chaplains (Ord) - Stipendiary & Non-Stipendiary	3	1	0	0	0
Grand Total	895	117	25	36	7

The table below illustrates the ethnic composition of a range of roles. For example, it indicates that 86% percent of Incumbents are White. Currently White individuals constitute 83% of the clergy in this diocese and a slightly higher proportion of Incumbents and Team Vicars (86 and 87.5 respectively) but it appears that the proportion of White clergy is set to decrease as the numbers of White Ordinands and Curates is 61% and 71% respectively. This figure of 39% UKME/GMH Ordinands when compared to the UK average of 7-13% over the last five years also indicates that the proportion of UKME/GMH Ordinands is much higher in this diocese than the national average. The figures also indicate that with the notable exception of Bishops (one Black and two White) the senior clergy are disproportionality White.

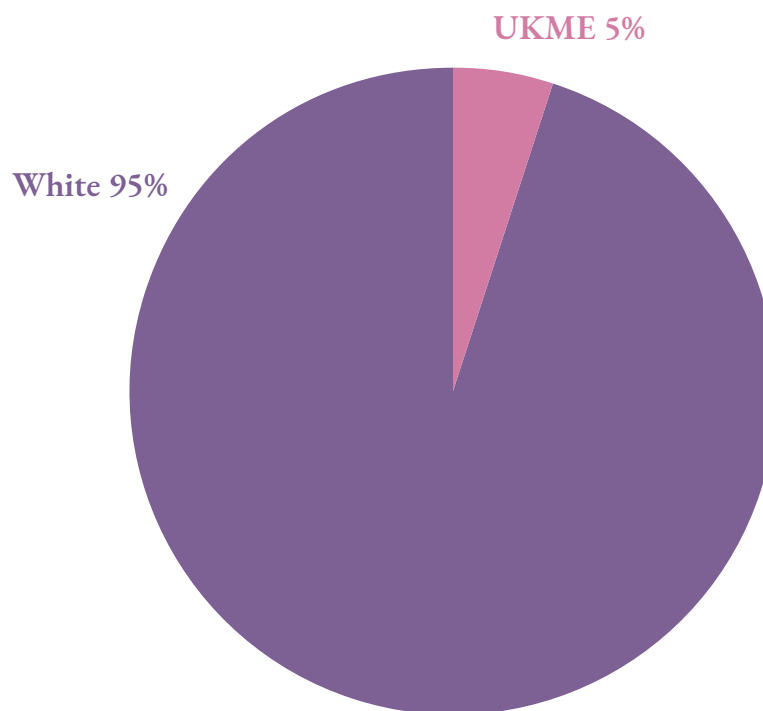
Role	White	Black	Asian	Mixed	Other
Incumbent/PinC	86.0%	5.9%	2.7%	2.7%	1.6%
Team Vicars	87.5%	12.5%			
NSM - Self Supporting Ministers	77.0%	14.8%	1.6%	4.9%	
Assistant Clergy	79.5%	14.8%	1.1%	4.5%	
Bishops	66.7%	33.3%			
Archdeacons	80.0%			20.0%	
Asst. Bishops	84.6%	15.4%			
Church Army Officers	50%	50%			
Hospital Chaplains (Ord) - Stipendiary & Non-Stipendiary	62.5%	25.0%	6.3%	6.3%	
Prison Chaplains (Ord) - Stipendiary & Non-Stipendiary	50.0%	50.0%			
School Chaplains (Ord) - Stipendiary & Non-Stipendiary	66.7%	16.7%			
University Chaplains (Ord) - Stipendiary & Non-Stipendiary	75.0%	25.0%			
Area Dean	90.9%	4.5%	4.5%		
Asst. Area Dean	87.5%	6.3%		6.3%	
Public Preacher Licence	87.5%		6.3%	6.3%	

Role	White	Black	Asian	Mixed	Other
PTO (Diocesan)	89.3%	6.8%	1.7%	1.7%	0.6%
PTO (Restricted)	100.0%				
IME (Curates)	75.0%	17.9%		7.1%	
Ordinands	61.1%	25.0%	11.1%	2.8%	
Deanery Synod Clergy	82.3%	10.3%	2.3%	3.4%	0.9%
Total	82.3%	10.8%	2.3%	3.3%	0.6%

Midlands Diocese

Data discussed here was received from a stakeholder who asked for anonymity. The diocese has five UKME/GMH curates out of 102 stipendiary clergy (5%).

Ethnicity of Stipendiary Clergy in Midlands Diocese

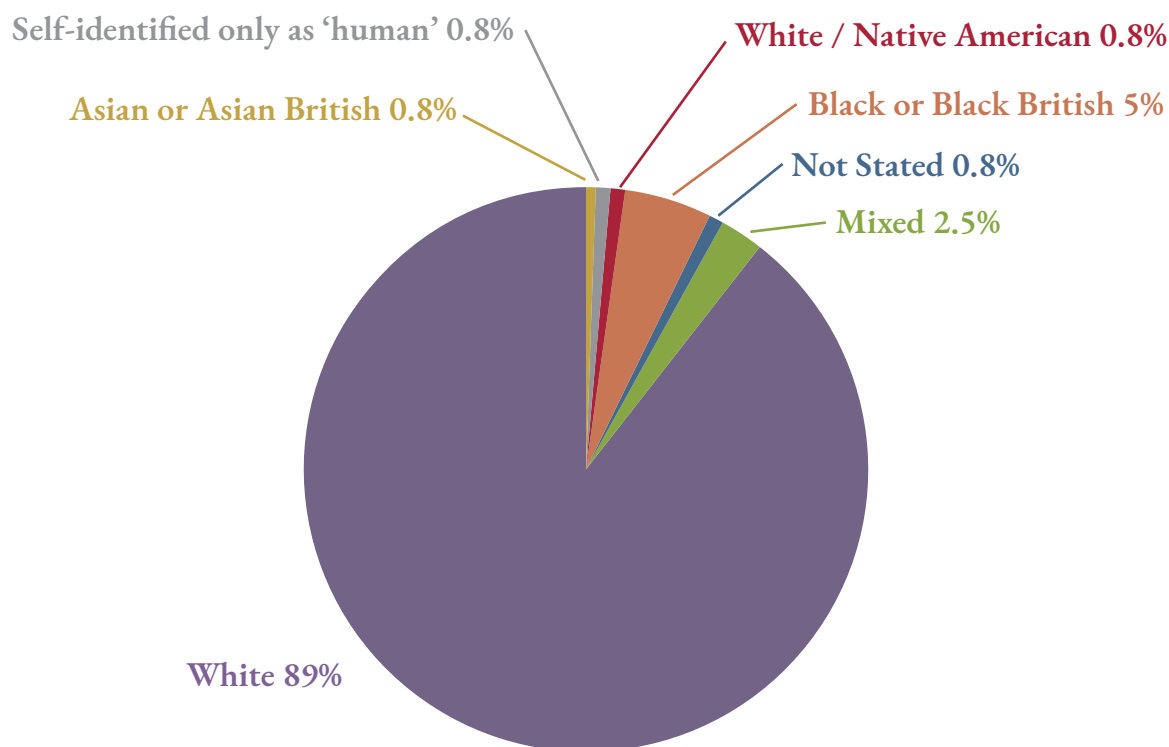


This includes the clergy with the following ethnic heritage: Asian, Black British, African, East Asian, Pakistan. In the last five years one UKME/GMH clergy has relocated from the diocese.

Birmingham

The data collected in Birmingham is based on a survey, is detailed and gives a clear view of the demographic makeup of the clergy in that diocese. Of 121 clergy there is one Asian (0.8%), six Black (5%), three mixed (2.5%) and one mixed White / Native American (0.8%). Two respondents declined to answer.

Percentage of clergy in Birmingham by ethnicity



Ethnicity data were collected at a granular level and indicate that there is one clergy of Indian origin, two African, four Black Caribbean, one mixed White and Black Caribbean, one Mixed White and Asian Other and one Mixed Other.

Overall, 58% of respondents identified as male and 41% as female with 1% not responding. The Asian respondent was male, two thirds of the Black respondents were male and one third female, whilst two thirds of the Mixed were female and one third male.

The Asian respondent was an incumbent or priest in charge. One Black respondent was a curate in training, one was an assistant priest, one was an incumbent or priest in charge, two were priests with permission to officiate and one worked for the diocese. Two of the Mixed respondents were curates in training and one was an incumbent or priest in charge. This suggests that the majority of the UKME/GMH clergy were relatively junior and/or relatively recently appointed. This becomes clear when comparisons are made with White clergy. All four Bishops, Archdeacons or Senior Deans were White. 42% of White clergy were Incumbents/Priests in Charge, local ministers or oversight ministers compared to 16% of Black and 33% of Mixed.

Asian or Asian British	0.83%
incumbent	100.00%
Black or Black British	4.96%
incumbent	16.67%
Assistant	16.67%
Curate in Training	16.67%
Employee of the Birmingham Diocesan Board of Finance	16.67%
Permission to Officiate	33.33%
Mixed	2.48%
incumbent	33.33%
Curate in Training	33.33%
Curate in Training, Elected or Ex-Officio Member of the Diocesan Synod	33.33%
Curate in Training, Elected or Ex-Officio Member of the Diocesan Synod	100.00%
White	89.26%
Senior posts	3.70%
incumbent	41.67%
Assistant	11.11%
Curate in Training	13.89%
Elected or Ex-Officio Member of the Diocesan Board of Education (DBE)	0.93%
Employee of the Birmingham Diocesan Board of Finance	1.85%
Permission to Officiate	25.93%
Permission to Officiate, Employee of the Birmingham Diocesan Board of Finance	0.93%
White/Native American	0.83%
incumbent	100.00%

Chapter 4

Findings from the Qualitative Data

4.1 Introduction

This chapter highlights the experiences of UKME/GMH people within the Church of England based on their own narratives. Several factors contributing to the overall experience of UKME/GMH people within the Church are provided. These are grouped under four themes as follows: **Individual factors, Interpersonal factors, Institutional factors and Structural racism**. These are discussed in turn below.

4.2 Individual Factors

4.2.1 Cultural Capital

Class and cultural dynamics within the Church are believed to further complicate progression for UKME/GMH people. One participant noted, *“I was made to feel that none of my overseas training was relevant. I needed parish experience in a white majority parish to be considered”* (CoE-Int-2411). This and other examples highlight how the Church can devalue diverse (including that of migrants) backgrounds and insists on a narrow set of social and cultural experiences, viz: white, middle-class, UK educated, ‘traditional Anglican’. The archetypal Anglican, as constructed by some participants, has led some to suggest *“... the Church of England is viewed as a middle-class, upper middle-class church”* (CoE-Int-2411) and that the church is *“very much white middle class or even upper class European”* (CoE-Int-2411).

The findings suggest that clergy from low-income backgrounds are believed to face additional challenges. One participant remarked, *“the Church tends to recruit people from a certain type of background, which often excludes those from working-class communities”* (CoE-FC-2907). Another suggested, *“there’s enormous prejudice especially if you are not well-educated and white-skinned and English enough; there are a lot of barriers faced by UKME/GMH clergy during the appointment process due to subjectivity in the process”* (CoE-Int-2401). In several interviews and ‘Facilitated Conversations’, it was surmised that the culture of the Church is one that tends to elevate and promote individuals from ‘prestigious backgrounds’ and ‘people with multiple degrees’, and those ‘from the right schools and families’ (CoE-FC-2402). One participant explained that *“the higher and the further you go on the academic line, the more considered you are as somebody who’s got something to offer”* (CoE-Int-2403). This culture creates an additional layer of difficulty for those from less privileged backgrounds or have different life experiences, especially UKME/GMH people.

Another participant noted, “*there is a language issue as well*” pointing to discrimination faced by clergy whose first language is not English, and by clergy (including individuals) from low-income backgrounds whose language register may be different to those from middle and upper-class backgrounds. One participant identified a lack of support network as particularly challenging, whilst others pointed to contradictions in the advice provided by Bishops who were seemingly out of touch with “... *my situation, as a woman on her own*” (CoE-FC-2402).

These insights underscore the complex interplay of class and cultural dynamics within the Church, which can act as significant barriers to progression for UKME/GMH individuals. The narratives reveal a need for the Church to acknowledge and address these systemic issues to foster a more inclusive environment.

4.2.2 Fatalism

UKME/GMH people expressed that they, and others like them, sometimes do not aspire to leadership roles due to ‘*not feeling safe*’, ‘*facing disrespect*’ and ‘*powerlessness*’. In other words, they sought to rationalise their experience in various ways. For instance, some argued that the Church is God’s family and ‘*He would work things out*’. In other words, they felt that there was no need to seek to progress their career, since the Church was to them like a family, which is kept together by mutual respect and love for each other. However, what emerged from the results is a form of fatalism, where UKME/GMH people, resigned themselves to God’s will for their lives. This sense of fatalism is reinforced by what they deem as the lack of commitment from senior white Bishops, who often fail to champion the progression of UKME/GMH clergy.

4.2.3 Financial Challenge

Financial instability and a lack of support from the congregations that they were serving were key issues that were presented by the participants. The findings suggests that UKME/GMH migrants and those with established careers find it a challenge to actively participate in the ministry of the Church of England, including seeking ordination given the potential loss of income, especially if they have dependants or other financial commitments. One white participant who has a senior administration role seemingly disagreed with the financial cost being a barrier for people from UKME/GMH, noting that: ‘*there is an opportunity cost to ministry whether or not you are a stipendiary priest*’ and they were not convinced that the financial cost of training full-time, or working as a full-time priest was greater for UKME/GMH people. They noted:

There is a cost.... I’m not proud of that. But that is the reality of life.... there is no systemic evidence that people of colour are being funnelled into self-supporting ministry (CoE-FC-2909).

Another participant (lay person) however highlighted the disparity in resource allocation within the Church of England:

Resources, particularly financial, are unevenly distributed. Many diverse congregations are in more deprived areas, setting UKME clergy up for failure due to less funding and support. (CoE-FC-2907).

Many UKME/GMH individuals particularly those in self-supporting ministry as clergy, highlighted how financial concerns was a barrier for them to progress in the life of the church, as well as to consider a full-time position. These insights underscore complex financial challenges faced by UKME/GMH clergy and the

structural issues within the Church that need to be addressed to create a more equitable environment for all clergy.

4.2.4 Personal resilience

Several participants highlighted the importance of personal resilience in navigating barriers and challenges related to them being included in the discourses of the church and a feeling that they were progressing within the hierarchy of the in Church of England. This emerged as a key theme, particularly for clergy from UKME/GMH backgrounds.

One participant spoke about having to “*go to the Lord*” to deal with feelings of anger and bitterness over perceived discrimination and lack of opportunities (CoE-FC-2401). They described an ongoing process of spiritual and emotional work to maintain resilience in the face of what they perceived to be systemic challenges. Another participant described what keeps them going or what gives them strength when they said:

“I have a conviction of my calling” and “the strength I get from God” were crucial in sustaining them in a difficult diocesan context where they realised that *“there is little that the diocese can do”* (CoE-Int-2411). This suggests that despite the participant feeling that there was little the diocese can do to intervene in their circumstances, they had to rely on a deep personal faith and sense of vocation as sources of resilience.

Several UKME/GMH clergy indicated that they feel the need to “work twice as hard to prove that you have the same credentials and the same abilities” (CoE-FC-2401). This participant noted they were not treated the same as a white clergy with whom they had theological college, and both had gained the same qualifications. Another participant expressed that they have found it a challenge *“not to feel like I have to work twice as hard to prove my abilities, especially when my qualifications and skills are more than adequate”* (CoE-FC-240). Somehow the participants felt that despite their best efforts of belonging to the CofE they felt that they were excluded, and they found themselves working hard so that they could belong and be accepted. The need for resilience was also linked to experiences of isolation and lack of support. One participant described feeling *“quite alone”* and *“quite lonely”* during theological training and struggling to find others in similar circumstances as a single parent (CoE-FC-2401). They experience highlighted that some theological colleges had no provision for single parents, which made it challenging to fit in with their colleagues.

Another participant reflected on the personal challenge they faced, and how it required resilience to overcome them: *“It’s quite difficult when you’re a minority, because you have to be really brave, because you’re balancing so many balls, and you’re trying to be the best that you can be. And you know you have gifts and God, the same God that called them called you. One of the things I’ve learned is that I have to be confident in my ability to challenge”* (CoE-FC-2909).

The narratives shared by participants underline the critical role of personal resilience, supported by a belief and a strong sense of calling, in overcoming the systemic and interpersonal challenges faced by UKME/GMH people (including clergy) in the CofE.

4.3 Interpersonal Factors

4.3.1 Stereotyping and cultural disconnect

The findings suggests that UKME/GMH leaders and priests are frequently stereotyped as *“calm, timid, compliant, malleable,”* and an unspoken expectation that UKME/GMH individuals have to be silent in the face of discrimination, as noted by one participant who said, *“you can’t be an agitator”* which is reflective of a perceived culture of ‘being silent’ or ‘being seen and not heard’. Invariably, interpersonal relationships are crucial to the success of the ministry and leadership of the Church and where these are not strong or not based on sufficient understanding, these can lead to severe problems and outcomes. For example, in the main, discernment panels are believed to lack understanding of UKME/GMH *“spirituality”*, preferring *“high culture”* and traditional Anglican norms. This cultural disconnect is illustrated by the perceived archetypal illustrated above. Many UKME/GMH clergy felt misunderstood by their peers and leadership with one participant suggesting, *“My cultural background is different from the white majority....”* (CoE-FC-1408) and with others suggesting they were made to feel they *“... needed to be more English”* (CoE-FC-2907).

4.3.2 Bishops as enabler or barrier?

Participants felt that the individual preferences and biases of diocesan bishops play a significant role in the recruitment and progression of clergy, significantly impacting the career advancement of UKME/GMH individuals in the CoFE. Depending on the diocesan bishop’s stance on diversity, this could either facilitate or hinder the career trajectory of UKME/GMH clergy. As noted by one participant: *“if the bishop likes you, they will put you forward for promotion or to be considered for other leadership positions”* (CoE-INT-1401). This dynamic is critical in shaping the experiences of UKME/GMH clergy within the Church as the view of a bishop, it is believed, often overrides formal processes and criteria, making personal bias a powerful and palpable force in determining career outcomes. One participant asserted, *“Given what’s happened in the last few years, I know that as long as this diocesan bishop is in post, I won’t get any senior position. I’m trying to find other ways to serve God”* (COE-Int-2411). This participant also shared that their diocesan bishop does not support their career aspirations, stating, *“Any position I apply will require the bishop to write a reference, that is pretty much for any job that I apply for in the Church of England, I know what he’s going to put in that reference, because he’s told me he’s always going to put the same thing. So, he’s completely unapologetic about what he’s putting about me in that reference”* (CoE-Int-2411). This highlights the power that diocesan bishop has on clergy, and it seems that the findings suggests that UKME/GMH therefore find that their career prospects is either enabled or restricted by the perspectives of the bishop. Similarly, as UKME/GMH ordinands complete their training, they are assigned to a Training Incumbent, and many describe a significant burden they must carry to try and make the relationship between themselves and the training incumbent work successfully. In other words, the relationship between a curate and their training incumbent was seen as crucial to enable career progression for UKME/GMH clergy and some participants mentioned how there was need for one to be self-aware, however, their experience highlighted that ‘being yourself’ or ‘challenging a decision’ could *“sometimes leads to situations where you do not get a job”*. On the other hand, there were also examples of clergy that were supported by their diocesan bishops and had mentors who were from the indigenous white clergy who recognised their gifts and provided them with encouragement. One participant described how a diocesan bishop who was white *“supported her financially”* and *“utilised her specialised gifts”*, enabling her to persist in ministry when she might otherwise have left the CoFE (CoE-FC-2401).

As stated earlier, the transition from curacy to first incumbency presents significant challenges especially for UKME/GMH clergy after completing their on-the-job training. In addition, when these clergy apply for positions with more responsibilities, they mentioned that navigating the appointment processes for senior posts (as bishops or Archdeacons) took a lot from them, since it exposed them to further discrimination and marginalisation. A participant shared their role in overseeing the selection processes and highlighted that in all this, the diocesan bishops have the final say on who gets appointed to a parish, or to a leadership position in the diocese (CoE-FC-2910). Another participant emphasised how the structural barrier made it a challenge to find a job even in another diocese, noting, *“Even if you look for jobs in another Diocese, a reference will still be required from your current bishops, which means the process involves being filtered through them”* (CoE-Int-2409).

Overall, these insights highlight the complex and often subjective nature of clergy advancement within the Church of England, particularly for UKME/GMH individuals, underscoring the significant influence of bishops in shaping career trajectories.

4.4 Institutional Factors

A range of institutional factors are believed to create and/or present as barriers in the progression of UKME/GMH individuals. These are discussed below.

4.4.1 Lack of representation in leadership

Participants consistently highlighted that they felt that there was lack of ethnic representation in senior leadership positions in the Church of England. It was noted that by one participant that *“only 13 out of 350 senior leaders are from UKME/GMH backgrounds”*. Many participants talked about being *“the only ethnic minority person”* (CoE-FC-1408). In other words, they felt that they were the sole UKME/GMH individuals in meetings or at theological college, which to some extent highlight how lonely the CofE can feel for some of the participants. One participant explained that the Church is *“less good at getting Black British from Caribbean backgrounds, for example, than we are at getting people who’ve more recently come to the country from Africa”* (CoE-Int-3102), whilst another participant noted that those in leadership roles often *“attract or reach out for what is comfortable”* (for them) (CoE-FC-2907).

Disparity between the diverse church congregations and diversity among church leaders was seen as problematic. One participant stated, *“We talk about diversity, but the senior leadership team doesn’t reflect that. I see very few UKME/GMH leaders at the national level”* (CoE-Int-1402). In a ‘Facilitated Conversation’ one participant emphasised, *“the biggest thing for any person of colour is representation. If you see somebody that looks like you or has a background like you... you immediately think I could do that”* (CoE-FC-2905). In addition, one participant noted, *“There’s a clear disparity between the diversity of our congregations and the diversity in senior church roles. I see the same faces in leadership positions, and they’re predominantly white, male, and heterosexual”* (CoE-Int-1403).

The lack of visible UKME/GMH role models in leadership positions negatively impacts on aspirations and ambitions. One participant noted, *“if you see somebody that looks like you or has a background like you... you*

⁷ The research team were not able to verify which category of senior leaders these numbers relate to.

immediately think I could do that... having someone influential in leadership who looks like you make a big difference" (CoE-FC-2905). Further, *"If people don't see themselves, the automatic assumption is that we haven't got the credentials or abilities. They don't feel welcome. They don't feel encouraged. They don't feel that it's a place for them"* (CoE-FC-2402). The symbolic and actual importance of diverse representations was underscored by a participant, *"Someone sent me a Black Christ, Jesus the liberator. It reminds me I have a place in the kingdom..."* (CoE-FC-2402).

Representation in church services was also seen as crucial for fostering a sense of belonging within diverse congregations. It was noted, *"Representation is not just important; it's essential. It shows that the Church values diversity"* (CoE-Int-2411) and that *"When I was asked to organise Black History Month events, it made a huge difference to the community"* (CoE-FC-2907).

One participant highlighted, *"I have found the church people to be very loving and accepting, but in leadership, I don't feel I get the opportunity to do the things I know I'm skilled at"* (CoE-FC-2907). Regarding their studies, another noted, *"I was the only UKME/GMH person in my cohort, and it was isolating"* (CoE-FC-2907).

Despite the lack of representation highlighted by many participants, some were of the view that change is slowly taking place. A participant emphasised, *"we've been charged to get at least one person from global minority heritage onto our chapters and in our situation in [Diocese] we have an aspiration that that should be two, so you know that's a more numerical target than generally where we are"* (CoE-Int-3105). In addition to ethnicity, some participants also called for other areas of representation (e.g. political alignment and sexuality) to be given attention by the Church.

Overall, these accounts emphasise the need for the Church of England to address the significant lack of representation in its leadership, as well as the various barriers and challenges faced by UKME/GMH individuals who aspire to these positions.

4.4.2 Lack of Transparency

The participants felt that the HR and appointment processes within the Church of England are widely perceived to lack transparency, resulting in significant disadvantage to UKME/GMH individuals in navigating career progression. One participant noted, *"The process itself is not always clear. Plus, the bishops can choose to not follow the written processes"* (CoE-Int-2411). In a group conversation, another participant expressed that they *"have spent a lot of time talking to lots of people over the last three months. What has consistently come up is that there are a number of processes here that people are not clear about or are not transparent"* (CoE-FC-2910). Such inconsistency in the application of rules and procedures exacerbates the challenge for UKME/GMH individuals to navigate their career paths effectively within the Church.

A recurring theme in the data is the lack of transparency in the appointment of senior positions within the Church. Participants expressed frustration over the *"closed list appointments"* where candidates are not disclosed, and there is no opportunity for individuals to volunteer or apply openly. They additionally described 'the secretive nature of appointments to senior positions', stating, *"most senior positions in the Church of England are closed list appointments that you never get to know who the candidates are"* (CoE-Int-2411). A senior white male participant emphasised the complex nature of this process, noting that, *"I am skilled in putting myself into positions..."*, which underscores the advantage held by those with insider knowledge of the unwritten norms (CoE-Int-2411). This opaque system fosters an environment where opportunities are not equally

accessible to all, particularly those outside of the traditional power networks. The confidential nature of the Crown Nominations Commission (CNC) process, where even the candidates for diocesan bishop positions remain unknown, exacerbates feelings of exclusion among potential applicants and the broader clergy (CoE-Int-3103).

The lack of transparency extends to participation on appointments panels, with many participants expressing uncertainty about how to volunteer or whether there were clear criteria for selection. The diversity of selection panels is important. One participant shared their experience of being overlooked for a position despite their extensive qualifications and prior experience as a bishop in another country. They described the trauma of being passed over for someone perceived as more suitable based on less substantial criteria, highlighting the personal toll of such opaque processes (CoE-FC-2906). This perceived lack of transparency in HR and appointment processes appears to be producing cultural exclusion for some. As noted by one participant *“in a culture where my church highlights and promotes people who’ve got numerous degrees or who’ve had high-powered jobs, or who they give preferential treatment to people who have come from the right school or right background”* (CoE-Int-2401). This environment can be particularly alienating for those who do not fit the traditional profile of Church leadership, leading to misunderstandings and, at times, hostility. Another participant highlighted the systemic issues that perpetuate exclusion:

This is too much for the panel, especially if they come from the high cultural church with stiff upper lip, and all of that kind of thing. So, there’s a lack of cultural competence there. And that is why people are misunderstood, and so on, and hostility emerges. And there’s a third thing, which is that the HR is shambolic. And there is no transparency of process. [CoE-FC-2909]

Perceived poor interpretation of the Equality Act was also believed to reinforce the problem. In addition, it was also reported that when concerns are raised by UKME/GMH people with HR and/or bishops, in many cases, follow-up actions are often inadequate or incomplete. This lack of effective response compounds the feelings of mistrust and disillusionment. For example, one participant reflected on an instance where they received negative feedback after sharing their thoughts on racial issues: *“I have a responsibility prophetically to speak about this to the church. But I can’t if that’s the reaction I get”* (CoE-Int-2411).

To address these issues, some participants suggested structural changes to embed accountability. One participant recommended that *“we need to encourage all PCCs to have a racial justice lead on their PCC... and have an action plan for their particular parish”* (CoE-Int-2902). This reflects a desire for more proactive and systematic approaches to ensuring transparency, fairness and inclusivity within Church operations, without which the Church risks perpetuating a culture of exclusion that disproportionately affects UKME/GMH individuals, undermining its own efforts to create a more inclusive and equitable institution.

4.4.3 Unclear HR Policy & Processes

Participants frequently noted that policies that govern the HR and appointment process within the Church of England are unclear, leading to confusion and inconsistency in their interpretation and application. These are summarised below with respect to (i) general HR policy and processes, (ii) complaints processes, and (iii) support systems.

4.4.3.1 General HR Policy & Processes

An important HR and appointment process is collecting and monitoring employee data. In line with the quantitative findings in the previous chapter, the interview participants pointed out that the collection of data on demographic background was inconsistent. One participant explained that *“the challenges begin at parish level because there are huge issues in collecting demographic data in most parishes”* (CoE-Int-3105).

The findings suggests that HR policies at times seemed to be inapplicable to Clergy in the CoFE. Another key issue highlighted was the exclusion of clergy from the Church of England’s HR policies since they are not employees of the diocese but are office holders, this means that some of the HR policies applicable in most organisations in the UK, or the Diocese in Europe might not be applicable to clergy given their employment status, since as noted by one participant, HR policies *“only apply to lay employees”* while ‘ministry appointments’ are not subject to the same secular guidelines and protections (CoE-Int-2411). This exclusion leaves clergy without the safeguards typically offered by HR departments, such as non-discrimination policies and structured processes for progression and complaint resolution. This gap not only fosters a sense of vulnerability among clergy but also exacerbates the lack of accountability within the church’s hierarchical structure.

Moreover, the Church’s decentralised and episcopal structure, where each diocese operates with a significant degree of autonomy and under a diocesan bishop, complicates efforts to implement consistent HR practices across the board. As one participant noted, the Church of England is not a *“command and control”* organisation, making it difficult to enforce uniform policies or gather comprehensive data on issues like racial justice (CoE-Int-2402).

The perceived lack of clarity regarding general HR policy and appointment processes is believed to significantly impact the experiences of UKME/GMH clergy, contributing to feelings of frustration and helplessness. One participant observed, *“The policies are there, but they are not applied consistently or transparently”* (CoE-FC-2907). Another participant shared that where *“it’s very difficult to choose between the individuals, they [selection panels] gravitate towards the one that’s most like them. So that’s bias”* (CoE-Int-2402). Besides, *“If the bishop likes you, they will put you forward”* (CoE-Int-2411).

Insufficient monitoring and quality assurance from the ‘centre’ was seen as contributing to lack of clarity and transparency. *“To some extent, it is not a command and control from the centre organisation”* (CoE-Int-2402). It was noted that the lack of centralised oversight gave rise to inconsistencies and gaps in policy interpretation and application. As recommended by two participants, *“We need to have some sort of external mechanism to compare each diocese”* (SP) and *“We need to look at capacity building internally. The obligation on those being made bishops and archdeacons to help others must be made explicit”* (CoE-FC-2402).

In relation to recruitment and progression, participants suggest that the selection process itself may be biased towards maintaining the status quo, making it difficult for outsiders to break into the leadership ranks: *“Even within the selection process, there are barriers. The system seems set up to favour those who are already part of the ‘old boys’ network”* (CoE-FC-2407). The lack of transparency in recruitment and progression processes means that these individuals often face additional barriers. For instance, even when they meet the qualifications for higher roles, they may still be overlooked due to the subjective nature of appointments, often influenced by unconscious bias and a lack of cultural competence among those making the decisions (CoE-Int-2402).

The data suggest that without significant reforms HR policies and appointments processes, the Church may well continue to struggle with diversity and equity issues since current systems do not appear to adequately

protect UKME/GMH individuals (although they appear to undergird a culture of lack of transparency and power imbalance).

4.4.3.2 Complaint Procedure

A significant majority of participants viewed the Church's HR and appointment process complaint procedures as inadequate, particularly when it comes to addressing incidents of discrimination. They expressed frustration over the lack of a consistent and effective mechanism for reporting and resolving such issues, which they believe fosters a culture of impunity and discourages UKME/GMH individuals from seeking justice. Two participants asserted:

[T]here is no process for raising a complaint or challenging decisions made by archdeacons and senior members of staff (CoE-Int-2411).

When I had an issue, there was no clear pathway to address it, and it felt like my concerns were dismissed (CoE-FC-2905).

A critical issue raised by participants is the power dynamics embedded within complaints processes. One participant described the potential consequences of raising a complaint against a bishop: *"If the bishop takes offence, they can suspend you, remove your living, stop your ministry, and it is your family life, your home, your income, everything. Essentially, they're make it impossible for you to get any other employment in the CoFE. So, a lot of clergy that experience racism or abuse, when they find out what is in the balance, will keep quiet"* (CoE-Int-2411).

This fear of retaliation further discourages clergy from reporting issues, perpetuating a culture of silence and inaction. The findings suggests that there is a concentration of power among bishops, with limited avenues for challenging their decisions, exacerbates the situation. However, it was recognised that this is also based on the CoFE understanding of religion and having people in authority over others, who derive from spiritual leadership principles, that views the calling of a bishop to be inviolable.

As another participant pointed out,

[T]he diocesan bishops do have a lot of power and no one other than the archbishops can challenge their actions. The Archbishops of Canterbury and York are the only ones who can say to the bishop, you haven't acted right. (CoE-Int-2411).

This concentration of power and lack of checks and balances could complicate situation for those seeking to raise concerns.

Moreover, participants described the complaints and appeals process as convoluted and unclear. One participant shared their experience, stating:

I've spoken to the diocesan ethnic minority person, and he said it was a statement made by the bishop, and he couldn't challenge it. I went to the Archdeacons, and they said they couldn't do anything. I spoke with the Archbishop's Commission on Racial Justice, and they said the only way of appealing the decision will be to write to the Archbishop of Canterbury, and they have to run an independent investigation. By then, you're several months down the line, and the bishop has made his own decisions. (CoE-Int-2411)

This lengthy and opaque process deters individuals from pursuing resolutions since this might come too late to make a meaningful difference.

Participants also provided examples of breaches in the complaint process that further undermine trust. In one instance, a participant described how “the complaint was sent to the incumbent without his consent” producing “... *a huge breach of process*” [CoE-Int-2902]. This mishandling of sensitive information adds to the perception that the Church’s complaint procedures are flawed and unreliable.

The need for advocacy and support for those raising complaints was also highlighted. As one participant noted, “*Raising a complaint most likely will end up in you having to walk away from ministry*” (CoE-Int-2411). The lack of clear, supportive structures for handling complaints leaves individuals feeling vulnerable and isolated, further deterring them from coming forward.

The current complaint procedures within the Church of England are perceived as inadequate, particularly for UKME/GMH individuals. The combination of unclear processes, power imbalances, and fear of retaliation creates a significant barrier to justice.

4.4.3.3 Lack of Formal Support

The findings suggests that there is a significant lack of formal support structures for UKME/GMH individuals within the Church of England. While informal networks do exist, they are often insufficient to address the systemic barriers faced by UKME/GMH individuals. Some participants noted that:

[N]one of the people I spoke to offer any support or pointed me in the direction of any support (COE-Int-2411).

[I]informal mentoring exists, but they are not enough to deal with systemic issues (CoE-FC-1409).

Others highlighted the need for more bespoke support to help them demystify the processes of applying for vacancies and how they can advance their clergy career especially when it comes to being given more responsibilities. A participant stated that “*where we encounter or people are sent to us, we are very happy to have kind of support bespoke journeys with people, where there are individual needs, concerns, aspirations, hopes, in order to make sure that individuals can get the best out of processes, as well*” (CoE-FC-2910).

The experience of UKME/GMH clergy highlight the need for formal support and one participant called for more deliberate and intentional effort to support:

It has to be really deliberate. So, one of the things that we have done, most recently is to look around the congregation and think, where are the people of global majority heritage, who don't yet have a role. You know, they're not reading, they're not interceding. They're not on the server team and deliberately, kind of tapping them on the shoulder and saying, 'would you like to come and join us?' Using those people, those folks, as part of interview processes for new staff coming in, just generally, much very intentional. Let's you know, be sure that we are inviting people to participate and putting them in roles where they are visible. (CoE-Int-3105)

The findings underscore the urgent need for the Church of England to reform its HR policies and processes. This includes extending HR protections to clergy, ensuring transparent and accountable complaint procedures,

and fostering a culture that genuinely embraces diversity. Only through such reforms can the Church begin to address the deep-rooted inequalities that currently exist within its structures.

4.4.4 Unconscious / Implicit Bias

The findings suggests that there is what the participants called “Unconscious bias” among those making decisions on recruitment processes, which is believed to be a significant barrier for UKME/GMH individual career progression within the structures and hierarchy of the Church of England. Participants mentioned instances where this unconscious bias influenced the advice given to potential candidates, discouraging them from pursuing certain roles due to a perceived lack of fit based on ethnicity and other characteristics. A participant expressed that *“there’s a lot of unconscious bias and perceptions about what you know and where, for example, people of different ethnicities they might serve, and what that might look like”* (CoE-Int-3105). The interviewee lamented that they *“want to be deployable anywhere. I want to be treated as if I’m just the same as you know. I want a kind of colour-blind church”* (CoE-Int-3105). Unfortunately, this was not the reality for many participants. One participant shared, *“the bishop who was shortlisting said that my ethnicity didn’t count towards diversity”* (CoE-Int-2411). It is not immediately clear what the bishop may have meant by this. Another participant noted, *“they want people that can speak with a certain accent... your face has to fit”* (CoE-FC-2907), and *“There is a lot of appointing and choosing and affiliating with people who are like them”* (CoE-FC-1408). In addition, *“My church culture elevates and promotes people with numerous degrees or high-powered jobs, giving preferential treatment to those from the right background”* (CoE-FC-2402).

One participant recalled, *“I was told that Chinese people don’t like the Church of England and will never be part of it”* (CoE-FC-1408). Another described feeling like the *“third wheel in a white Church’s relationship with their white congregations and white priests”* (CoE-FC-1409). Another participant stated that in all her 27 years at her church they have never seen a UKME/GMH priest or PCC chair. For example, *“So I think when you’ve not got people in position, it’s almost like well, Black people can’t be vicars because I have never seen it. So that must not be a thing. Like Black people can’t be on the PCC because I’ve never seen it. So, it’s almost like psychologically you’re being told by what you see in front of you, you don’t have any place here because if you did, already there would somebody like you here and there isn’t”* (CoE-FC-2905).

Being ‘othered’ due to nationality and/or ethnicity was a recurrent theme, leading to the observation that *“There’s a huge amount of discrimination that they seem to be able to validate”* (CoE-Int-2411). Furthermore, access to support appeared fraught and unclear with one participant recounting, *“None of the people I spoke to offer any support or pointed me in the direction of any support”* (CoE-Int-2411). Participants recommended different fixes to the problem. For example, *“We need more comprehensive training programmes that go beyond just ticking boxes”* (CoE-FC-2402) and *“I would love to see deep repentance. Sorry, we’ve seen where we’ve done this, and it’s affected certain people in this way. We want to do better. We want to be accountable to you. This is what would need to happen. But sadly, there’s no humility there”* (CoE-Int-2401).

Another participant highlighted the potential for bias and discrimination in the selection process for leadership roles: *“One of the comments made to me during the selection process was about how familiar I was with the ‘English context’. This phrase was used more than once and felt like a code for questioning my suitability based on my ethnicity”* (CoE-FC-2407).

UKME/GMH clergy often have to navigate biases and cultural barriers within the Church. It was explained that unconscious bias training was already being provided, although its impact was unclear: *“You know, when we talked about vocations...helping people to kind of spot what their behaviours might be doing... I mean, there’s*

resources going into it, going into those things, but I don't think we yet have sufficient evidence that they're having an impact" (CoE-Int-3105).

The selection process for bishops and other senior clergy is described as lacking in rigorous monitoring for diversity outcomes. Although there are aspirations to increase representation among bishops, *"the processes remain largely vague, with little to no formal accountability for achieving these goals"* (CoE-Int-3103).

4.4.5 Overt Racism

The data reveals numerous accounts of overt racism within the Church of England, highlighting a deeply embedded issue that affects clergy and laity from UKME/GMH backgrounds. One of the most striking examples of overt racism comes from the selection and preaching opportunities afforded to clergy from UKME/GMH backgrounds. A participant described how, *"If you're working class, black, mixed race... you're less likely to ever preach... they don't want that; they want Queen's English"* (CoE-FC-2401). This statement encapsulates the preference for a certain type of Englishness, which marginalises those who do not conform to this narrow standard, thereby perpetuating racial and class-based discrimination.

Participants, white and UKME/GMH alike, also shared several instances where white parishioners or people within the local community refused to have a UKME/GMH person preside at the funeral services of loved ones and/or where this refusal meant having the funeral service elsewhere. For example, *"I start I was called by our local funeral director to say there's a funeral for the next-door parish. But the priest in the next-door parish is Black and the family don't want her to take it. Will you take it? So, no, I won't take it. It belongs to that parish"* (CoE-FC-2909). This incident demonstrates how racial prejudice within the congregation can influence decisions about clergy participation, leading to exclusion based solely on race.

The (perceived) resistance to anti-racism efforts within the Church further highlights the issue of overt racism. For example, one participant noted the difficulty in getting approval for training programmes that included the term "anti-racism." They recounted how a white senior leader opposed the use of the term, preferring less direct language like "inclusion" or "racial justice," thereby undermining the effectiveness of these initiatives (CoE-Int-2901).

Perceived racism within the Church is believed to have a profound impact on the sense of belonging and acceptance among UKME/GMH clergy. One participant, who had served as a bishop overseas, expressed deep disillusionment with the Church of England, stating, *"I have never felt I belong to the Church of England. I've never felt that the Church of England thinks I'm a valuable person who should be used"* (CoE-FC-2906). This sense of exclusion and devaluation is a direct consequence of the overt racism they have encountered with the Church.

4.4.6 Subtle Racism

Subtle racism, particularly in the context of UKME/GMH clergy within the Church of England, is revealed as a pervasive and insidious form of discrimination that impacts the mental health and well-being of individuals. The participants' accounts highlight the challenges faced in environments where unconscious biases and microaggressions are prevalent. Several participants recounted experiences that led to feelings of marginalisation and disenfranchisement:

[T]here are unconscious biases, which some of the guys who are leading... if he was away and there was an elite meeting needed to be led, he would defer straight to his guy who is in his late 20s. And I'm considerably older with more experience. I felt that he usurped my position. I felt quite powerless and unseen in that particular setting (CoE-FC-2401).

It is really difficult because the bishop appointments process is so subjective at times and depends on so many people being willing... it is not a fair process (CoE-Int-2411).

[S]ome in the senior leadership don't even say hello. You've got people on stage, on a very highly subscribed YouTube channel, talking about love and the Gospel. And yet, they'll step down from the stage and don't acknowledge it. Don't look you in the eye, never have a conversation. That is a very difficult place to be. (CoE-FC-2401).

Furthermore, *"We have clergy meetings... it's a meeting where we're given teaching... but it's not an opportunity to challenge. If you do challenge... you're likely to be punished, but very subtly"* (CoE-Int-2401).

The cumulative effect of subtle racism can lead to isolation and disillusionment. For example, *"As a mixed race, working-class woman, would I recommend them to the church that I'm in? Probably not. Because it's matched up with class, it's matched up with background... So, if you're working class, and you're white, you will have less of a good time than if you were middle upper class and white. But if you're working class, black, mixed race... you're less likely to ever preach"* (CoE-FC-2401). This statement underscores the compounded disadvantages faced by clergy who appear to have internalised not fitting the mould of the perceived 'traditional Anglican'.

These experiences highlight the pervasive nature of subtle racism within the Church of England. The impact of such discrimination is not only professional but deeply personal, affecting the mental health, self-worth, and overall well-being of those who experience it.

4.4.7 Institutional Racism

Participants recounted numerous obstacles and stories of being unwelcomed. For example:

People who go to church on a Sunday thinking I'm an Anglican, I expect to get a warm welcome. And sort of at the end of the service, they are politely but firmly told that people like them go to the church down the road. So, I was thinking of that just the classic way. The whole of British society has tended not to be welcoming, and the church was not that different from the wider society. [CoE-Int-3102]

Experiences at theological colleges also illustrate this issue. One Black participant felt alienated by the white-dominated culture of her theological college, noting that the culture and lack of diversity in texts made her uncomfortable. Similarly, UKME/GMH students reported, often finding themselves isolated during communal times.

[S]igned up for a theology course at a nearby Theological College and just went and said the culture was white. And I didn't feel well. And, I mean, of course, the talks weren't diverse, but there was a kind of dominant assumed white culture and other ordinands I know, say, well, nobody talks to me at lunchtime. You know, I sit on my own at lunchtime, or the global my small number of global majority heritage students sit together. [CoE-FC-2909]

Regarding transparency in decision-making processes, one participant shared:

If the churches that I'm applying for are really what they say they want... I clearly tick the boxes, and if it's a good thing, then it will work. But if they say that because they want to appear politically correct... then they're just going to choose the same guy (CoE-FC-2401).

These examples highlight the embedded nature of racism within the Church's systems, processes and structures, compounded by a lack of comprehensive data collection and monitoring, viz: *"The data collection in the Church of England has been very sparse"* (CoE-FC-2402).

4.4.8 Tokenism

Participants repeatedly discussed experiences of tokenism. The emphasised the difficulty in making senior appointments equitable without falling into tokenism. Many felt UKME/GMH individuals were often placed in roles to showcase diversity but without genuine inclusion or support – a situation which could have severe consequences for them in terms of well-being and later progression attempts. One participant pointed out, *"the Church has not lost its trophy mentality"* and continues to use UKME/GMH individuals to tick diversity boxes without genuine integration (CoE-FC-1409). Challenging such practices, one participant called for positive actions to be used. They argued, *"... if there was a culture of positive action in the Church, they would have to say, we have these individuals applying, they meet the essential criteria, and we're gonna shortlist them"* (CoE-Int-2402).

One participant shared their concerns about whether prestigious roles truly welcome diversity, given past experiences with leadership that did not engage with women. They questioned, *"Do they really want it?"* (CoE-Int-2401). Another participant highlighted the superficial approach towards diversity within the church, *"We are inclusive. We have a minority; I think church warden"* (CoE-FC-1409). This tokenistic approach was further underscored by another participant: *"It can feel strange because I would like to be involved and wherever I go, I really can't sit in the back pew. It kind of feels like, if you're Minoritised Ethnic. that you're a token. That's not fair as people will think you are there not because of your qualities. Well, maybe it is. I don't know"* (CoE-Int-2401). Such practices, participants purport, can undermine the genuine capabilities and contributions of UKME/GMH individuals in the church.

4.4.9 Impact on Mental Health

Both overt and subtle racism take a toll on the well-being and mental health of UKME/GMH individuals within the Church, exacerbated by perceived lack of support and understanding from leaders. One participant acknowledged, *"It does require you to have some serious resilience to be able to persevere in a place that is quite hostile"* (CoE-Int-2411). Some participants described the mental and emotional strength required to navigate the Church, and the *"emotional toll of being ignored by senior leaders"* (CoE-FC-2401) and how *"being publicly visible yet privately ignored"* reify feelings of isolation and not being valued.

Having to struggle to gain credibility and recognition from peers and leaders was a factor affecting how UKME/GMH clergy saw themselves and how white clergy perceived them. They described 'a constant need to prove oneself' and how this had led to them 'questioning themselves' (e.g. their worth and their decision to be a Church of England priest). One participant shared, *"We have people of colour applying for posts and then*

not being selected for interviews because of some spurious reason. It wasn't for me; it was for somebody else. That's the sort of excuse that we need to challenge" (CoE-FC-2401). UKME/GMH clergy participants described being involved in a continuous battle against unfair practices which was adding to emotional and mental strain.

4.4.10 Mentoring

The qualitative data reveals both the positive impact and the significant gaps in the mentoring structures designed to support clergy from diverse backgrounds. Mentoring by senior white clergy was believed to be an effective, albeit under-used, way to support UKME/GMH people. A viewpoint that was shared by several participants is that *"the church needs to focus on discipleship and mentoring"* (CoE-Int-2406). It was noted, *"mentorship programmes can bridge the gap between aspirations and opportunities"* (CoE-FC-2905). This view underscores the role of mentoring in helping UKME/GMH clergy navigate the complexities of church leadership and career progression. In addition, it was suggested that the role of a mentor should extend beyond guidance to active advocacy, acting as a bridge and a champion, *"having someone influential in leadership... to call out the experiences you have when it is apparent that folks are being prejudiced"* (CoE-FC-2905).

However, the reality for many UKME/GMH clergy is that such support is often lacking. One participant opined, *"where was my support, where were my champions? People who come from more diverse backgrounds might need as much, if not more, support and encouragement"* (CoE-Int-2401). One participant praised a bishop, his deliberate approach to mentoring and caring for others. They noted, *"He is just the best as far as I'm concerned... he is deliberately intentionally encouraging others, other brothers and sisters"* (CoE-Int-2402). The participant however noted that such supportive leaders are the exception rather than the rule and stressed the need for current leaders to help build capacity within the Church by actively mentoring and supporting UKME/GMH individuals. It was also acknowledged, *"we need allies... we need help... we need people to be willing to have difficult, uncomfortable conversations"* (CoE-FC-2905).

Reverse mentoring was also identified by participants as a potentially effective tool for fostering cultural competency within the Church. It was believed this approach could bridge gaps in understanding and create more empathetic and effective leadership. Furthermore, it fosters a culture of 'listening to UKME/GMH people, and not only talking at them'. As provided by one participant, *"Reverse mentoring can help senior leaders understand the challenges faced by UKME/GMH clergy"* (CoE-FC-2907).

One participant pointed out that even with the introduction of mentoring systems designed to support those navigating the discernment process, *"the very need for such systems indicates a lack of inherent transparency and accessibility in these processes"* (CoE-Int-2901). The reliance on mentoring highlights the structural issues within the Church's recruitment framework, where success often depends on one's ability to conform to existing cultural norms rather than on objective merit.

While mentoring and support structures for UKME/GMH clergy are recognised as crucial, the findings suggest that these systems are not consistently applied or accessible. The Church of England must work to address these gaps to ensure that all clergy, regardless of their background, have the support needed to thrive in their roles.

4.4.11 Formal and Informal Networks

Despite some initiatives aimed at supporting individuals from underrepresented groups, such as the Strategic Leadership Development Programme (SLDP), there remains a perception that *“progression within the Church is heavily influenced by personal networks and informal patronage”* (CoE-Int-3103). This system disadvantages those without access to these networks, particularly individuals from UKME/GMH backgrounds, who may already feel marginalised within the Church.

Both formal and informal networks are believed to play a crucial role in providing support across different roles within the Church. It was also understood that, in some cases, UKME/GMH people would have to proactively seek out support. *“I had to intentionally go after those areas...if I’d have stayed where I was, I would have had gaps”* (CoE-Int-2401). Another participant highlighted the importance of addressing isolation among clergy, especially for UKME/GMH individuals, by fostering connections with more experienced clergy and building robust support networks. They noted that, *“without national networks, clergy might be unaware of available opportunities within the Church of England”* (CoE-Int-2903).

Reflecting on their own experience, some clergy participants mentioned:

Looking back at my own experience. I think it is about being very intentional about networking and connecting with people getting on to committees and getting as wide and diverse as an experience as possible, across the board of the Church of England. [CoE-Int-2903]

They also recommended *“implementing career guidance similar to what is offered in schools to inform UKME/GMH clergy about potential career paths”* since *“there’s no point having representation of people who will literally draw up the drawbridge after them”* (CoE-Int-2402).

Participants generally emphasised that, *“informal networks of support are just invaluable”* (CoE-FC-2909), whilst also highlighting a clear need for more structured and equitable approaches to networking and networks development.

4.4.12 Cultural and Structural Barriers

The findings reveal how, to some extent, the Church’s cultural and structural serve as barriers to diversity, inclusion and equity. One participant suggested that the Church’s *“very English culture”* does not embrace other cultures as effectively as other organisations, which contributes to the exclusion of UKME/GMH individuals (CoE-Int-2402). The Church’s reliance on informal networks and patronage⁸, where positions of power are often secured through personal connections rather than transparent processes, further complicates the situation. This system makes it particularly challenging for those outside the traditional, predominantly white, networks to advance within the Church.

One participant explicitly referred to *“entrenched structural racism”* within the Church, where individuals from diverse backgrounds are often overlooked for senior roles, despite the growing diversity within congregations (CoE-Int-2402). The participants highlighted how structural racism is manifested in bias that is not always

⁸ The power to give someone an important job or certain advantages

overt but is subtle, especially when it comes to the ways in which candidates are assessed, and how opportunities are distributed within the structures and processes of the CofE.

4.4.13 Intersectionality

The experiences within the Church of England are deeply influenced by intersecting identities, including race, ethnicity, gender, class, and sexual orientation. Individuals who identify as LGBTQ+, in particular, face significant challenges, especially when they are open about their sexual orientation or gender identity. These challenges are compounded by other factors like race and class, leading to multi-layered experiences of exclusion. For instance, LGBTQ+ clergy often find it difficult to secure appointments, as *“there is an institutional reluctance to fully embrace them”*, especially in certain dioceses (CoE-Int-2411). This reluctance is further exacerbated at senior levels of the church hierarchy, where being openly LGBTQ+ can make it almost impossible to attain senior positions, mirroring the challenges also faced by women and UKME/GMH clergy. The intersectionality of race, ethnicity, gender, class and LGBTQ+ identity adds an extra layer of complexity, as individuals who belong to multiple marginalised groups within the church encounter compounded discrimination. The reluctance to appoint LGBTQ+ individuals intersect with gender discrimination, particularly affecting UKME/GMH women who remain significantly underrepresented in senior church roles. One UKME/GMH woman describes her frustration with being overlooked for leadership roles in favour of *“younger, less experienced white men”* (CoE-FC-2409).

Social class also plays a crucial role in shaping the experiences of individuals within the Church. Those from lower socio-economic backgrounds often face additional barriers, such as limited access to education and training necessary for ordination and leadership positions. While there are calls within the Church to embody genuine welcoming practices, the data suggests that these efforts are often superficial, with deep-seated biases continuing to create barriers for marginalised these groups. The ongoing challenges faced by LGBTQ+ individuals, alongside women and UKME/GMH clergy, highlight the urgent need for structural changes within the Church, to genuinely support all its members.

4.5 Structural Factors

Structural factors within the Church impact on the overall experience of UKME/GMH clergy at all levels. From pre-training and ordination to securing employment, serving in parishes, and advancing into church leadership, the data highlights how deeply entrenched biases and institutional practices hinder progress for UKME/GMH clergy. This systemic discrimination is compounded by issues of class and, in some cases, gender, further marginalising those who do not fit the traditional mould of Church of England leadership.

4.5.1 Pre-training/ Ordination

At the pre-training and ordination stage, the process is significantly influenced by local gatekeepers, such as parish priests, who play a crucial role in supporting candidates' applications. However, this stage is fraught with challenges for UKME/GMH individuals, as they often encounter a lack of support or outright bias. One interviewee noted that while there is movement towards addressing diversity within training institutions, there are still very few UKME/GMH teachers in the theological education sector, which *“tells you quite a lot”* about

the existing systemic barriers (CoE-Int-3103). The lack of representation in educational roles perpetuates a cycle where UKME/GMH candidates are less likely to see themselves reflected in positions of authority and are therefore less likely to be encouraged or supported in their ordination journeys.

Several participants from overseas and/or from non-traditional Anglican backgrounds⁹ have had to undertake ‘top up’ programmes designed to bridge gaps due to perceived deficits in their English Anglican-ness and ‘traditional Anglicanism’. Many have reported finding themselves without roles upon completing their training. As noted by one senior white leader, *“We may not have been as good as we could have been in recognising and fostering vocation in those who have the necessary ability but left school with few qualifications”* (CoE-Int-3102).

4.5.2 During Training

During theological training, these challenges persist, with the experiences of UKME/GMH ordinands being shaped by the predominantly white and middle-class culture of many training institutions (theological colleges). It was reported by participants that there are ‘very few’ UKME/GMH tutors and leaders in TEIs. For example, *“One of our GMH students who has done lots of academic work realised that in all of his study outside the CofE he had Black lecturers, and as a theological school we’ve never had a Black lecturer. And it gave a sense of how not having a role model for Black people was really profound for him.... I think that that was very telling of a whole kind of lifetime in the church that he’s had of really having to push hard to imagine himself as a priest in the church...”* (CoE-FC-2909). For some participants, this reinforced colonialist content in teaching/ training and cultural disconnect between tutors and trainees. One participant called for anti-racism and *“whiteness awareness training”* in TEIs (CoE-FC-2909). Others called for adaptations to their curriculum noting, *“We could have learned a little bit more about other theologies and a bit more diversity in teaching and our authors and theologians... it was quite one-dimensional, quite white and European”* (CoE-Int-2401). Challenges associated with balancing personal circumstances with training requirements were also highlighted. Others were left confused by decisions of tutors, viz: *“I was asked to do another placement in a white majority parish which puzzled me”* (CoE-FC-2907). In other words, the findings highlight how theological colleges have remained unchanged in offering a curriculum which seem to describe the experience of white clergy, and it seems that for UKME/GMH they have found their experience not reflected in the curriculum, or tutors at theological college which was discouraging for some.

4.5.3 Securing Employment

Building on the financial challenges outlined in 4.2.3, securing employment after completion of curacy and navigating parish life as clergy further illustrate the systemic racism within the Church of England. UKME/GMH clergy often find themselves in a paradox where they are encouraged to apply for positions but face significant resistance when they do. As one interviewee explained, *“despite the Church’s stated desire to welcome diversity, when it comes to actually hiring UKME individuals, there is a hesitance to take the risk”* (CoE-Int-2402). This reluctance to embrace diversity in practice, despite professed values, highlights the systemic institutional barriers that continue to persist.

It was reported in several accounts that UKME/GMH clergy had trouble getting their first position of responsibility (incumbency) after completion of their curacy. One participant shared an anecdote, *“all of her*

⁹ Not UK born, raised and trained; or UK born, but not Anglican from birth or childhood or Youth; or coming to UK Anglican ministry from a different religion or from a different career

colleagues at the training place all went to get jobs... she was the only one of colour... and didn't get a job for nearly a year" (CoE-Int-2401). The participant made it clear that UKME/GMH clergy often find it a challenge to get their first incumbency, even though this is not the experience of white clergy, who trained with them. In addition, the participant also stated what they felt were some of the causes or reasons of discrimination, that is: *"They elevate and promote people with numerous degrees or who have had high-powered jobs... but to people who have come from the right school or right background or right family"* (CoE-Int-2401).

4.5.4 In Parishes

Even when UKME/GMH clergy are appointed to a church post, they may face hostility or lack of support from their parishes, particularly in areas where congregations are resistant to change. UKME/GMH people reported varying challenges within parishes due to precarity associated with their tenure and/or gender and ethnicity. For example, *"A lot of them [priests] don't feel able to say anything because they're at the infancy of their journey... they don't feel that they can be themselves"* (CoE-Int-2902). In addition, *"I know one woman... she's leading a church in quite an Asian Pakistani area. And she thought that she wants to be quite visible with her collar, but she's found that actually it hasn't been very beneficial"* (CoE-Int-2401).

4.5.5 Leadership and Ethnic Representation

At the leadership level, the Church of England's diversity issues become even more pronounced. The presumed ethnic diversity of the Kingdom of God (in heaven) was contrasted with the church's attitude to diversity and leadership. It was surmised, *"Racism does exist. And so, one has to ask oneself, if we are talking about the Kingdom of God, why aren't structures representative? Why is there this proclivity to always appoint people similar to the previous post-holder?"* (CoE-Int-2402).

The data suggests that there are very few UKME/GMH individuals in senior roles such as bishops or archdeacons, with all interviewees noting the absence of ethnically diverse leaders in certain dioceses. This lack of representation at the highest levels reinforces the perception that the Church of England remains an institution dominated by white, middle-class individuals, making it a challenge for UKME/GMH clergy to progress their career and to seek more responsibilities.

One participant described the Church as being resistant to change, arguing that concerns raised are often ignored by those in senior leadership. *"The Church is clunky... there are major issues and it's just not happening. Head in the sand"* (CoE-FC-2907). Instances of racism emerged from the narratives of the participants, especially when they described diverse treatment from their white colleagues. As a means of tackling racism in the Church, several participants called for racism to be treated by the Church as 'safeguarding issue' *"across all levels of the Church, from parish to national bodies, including bishops and governance structures"* (CoE-FC-2909), although qualifying one senior white leader clarified that *"currently no legal classification of that"*. (CoE-FC-2909). It appears as if the participant was highlighting that racism is not seen as something critical to the functioning of the CofE, and always remains an option, and not mandatory, as safeguarding training.

Chapter 5

Conclusions and Recommendations

The evidence from this study is discussed below. The conclusions and recommendations are later presented.

5.1 Discussion

Based on the evidence of this EDI Culture Review, the overall experience of UKME/GMH people in the Church of England can be described as a fraught one. This is articulated through a range of individual, interpersonal, institutional and structural challenges in service to the church, and as they seek to build a community here on earth. Participants are clear that racism (individual, interpersonal, institutional and structural) robs the Church of opportunities to widen and deepen its ministry and ultimately, its impact. Racism robs UKME/GMH people of their self-confidence and in some cases their willingness to contribute or to put themselves forward – some due to internalised racism and the fear of being rejected, and others from fear of being seen as the ‘third wheel’. Regardless, from the data in this study, it is clear there currently exists a significant lack of trust between UKME/GMH people and the Church, and repairing this breach is an urgent matter that requires deliberate listening, and a range of concentrated interventions from the Church’s local, diocesan and national leadership.

Many UKME/GMH participants in this study reported having to “*chose their battles*” or “*keep silent*” for fear of being branded an “*agitator*” or for fear of being sidelined. On top of having to navigate complex interpersonal and institutional structures that discriminate against them, UKME/GMH clergy appear to also be caught in a game of survival, where the rules have been set for them, and where they must constantly engage in ‘strategic naivety’ – a form of ambivalence to managing their response to the individuals and structures that produce these emotions in the first place.

UKME/GMH ordinands in TEIs bemoan a lack of diversity in curriculum content, and a relative lack of ethnic diversity in staffing, both of which feeds and compounds problems of cultural isolation. They call for anti-racism and ‘whiteness awareness’ training as means to manage and address ethno-cultural knowledge gaps and mindsets.

Women, people from non-traditional Anglican backgrounds (that is: people not UK born, raised and trained; or UK born, but not Anglican from birth or childhood or Youth; or coming to UK Anglican ministry from a different religion or from a different career), along with people from low-income backgrounds, and those whose first language is not English, all appear to have a ‘tougher time’ compared with the archetypal Church of England priest who is white, middle class, UK born and/or educated, male. There are of course some exceptions. Nevertheless, the fact that identity characteristics confer such a severe bearing and penalty on who enters and thrives within the ministry and leadership of the Church, and on the overall experiences of UKME/GMH clergy is deeply problematic.

Discernment panels are believed to be comprised of mostly white people who lack understanding of ‘Black spirituality’. Similarly, discernment and progression panels are believed to lack awareness of the lived realities of clergy and laity beyond those who are English speaking, middle and upper class. Put differently, prejudice and privilege go hand in hand and the overwhelming view of participants in this study is that, in the Church of England, privilege (including the allocation of opportunities) favours those who are white, middle-class, UK educated, ‘traditional Anglican’ and male.

HR and accountability systems and policies are believed to be inconsistent to non-existent, and at times ‘not-applicable’ to clergy appointments. Such presumed shortcomings are magnified by perceived power play and power imbalances at parish level, enacted in ‘challenging relationships’ between a curate and their training incumbent, sometimes resulting in curates not getting a job at the end of curacy. Similarly, patronage (that is: the power to give someone an important job or certain advantages) is believed to be endemic among senior clergy and creates a culture where *“if the bishop likes you, they will put you forward”*. Progression within the structures of the CoFE, and the allocation of opportunities should not be left to such arbitrary factors as someone being liked (e.g.: by a Training Incumbent or a bishop) or someone’s proximity to power.

Although this study did not set out to prove or disprove the presence or absence of institutional and/or structural racism within the Church of England, on balance, the evidence confirms the existence of both structural and institutional racism within the Church of England. These perhaps explain why progression to leadership roles for UKME/GMH clergy is comparably low and why current HR policies and appointment processes seem to confer on bishops unabated power, invariably compounded by the episcopal structure of the Church.

The Church of England is not a single entity. It is spread across 42 geographical regions or dioceses. Within this, there are several ‘branches’ of the church, ranging from ‘High culture-conservative’ to ‘traditional – conservative’. These differences give rise to different attitudes towards the participation of UKME/GMH people in its ministry and leadership. Together, these attitudes have helped us to firstly understand, and secondly codify how UKME/GMH people are received in different geographical areas, and by different branches of the church.

From the ‘Facilitated Conversations’ and interview evidence we highlight what appears to be four types of churches within the Church of England. Church types A, B and C appear to bespeak what can be viewed as normative whiteness. To counter this, clear anti-racism & EDI action plans are needed at both diocesan and parish levels, and these should be resourced and monitored. In addition, targeted training needs to be undertaken with PCC members and senior leaders, including the College of Bishops and diocesan leadership teams. As noted by one participant, *“I think a lot of issues in the Church of England are down to education and actually opening people’s minds”* (CoE-INT-2411).

Table 5.1: Typology of churches within the Church of England

<p>Type A</p> <ul style="list-style-type: none"> • High culture - conservative / High Anglicanism • Some UKME/GMH¹⁰ are seen as unworthy or ‘not good enough for this type of church’ • Steeped in traditions/ history • Preference for white male leadership • Urban mostly 	<p>Type B</p> <ul style="list-style-type: none"> • Charismatic/ Evangelical • Welcomes UKME/GMH people into membership • Hostile towards UKME/GMH people in leadership roles • Urban
<p>Type C</p> <ul style="list-style-type: none"> • Traditional- conservative • UKME/GMH people viewed with suspicion; some seen as ‘foreign’ • Preservation of traditions, including a preference for white male leadership • Rural/ remote 	<p>Type D</p> <ul style="list-style-type: none"> • Liberal /progressive • UKME/GMH people welcomed and accepted at all levels, including at leadership levels • Urban, peri-urban

This typology of churches emanates from descriptions of the Church of England as provided by participants during Facilitated Conversations and Interviews during this study. These observations are not a characterisation of the Church as a whole, but rather, they illustrate how participants feel different parts of the Church, based on location, histories and traditions, engage with UKME people in its ministry and leadership.

As a corporate entity, quantitative data on UKME/GMH people in the leadership and ministry of the Church of England were patchy to non-existent. It is impossible to tackle a problem when its full extent is not known. There was no data available on: grievances, disciplinaries, pay gaps. Furthermore, no ‘pulse’ or employee engagement data for clergy exists at national or diocesan levels. Whilst there might be several reasons for this, including that clergy are not considered employees, and that the Church of England is exempt from specific UK workplace regulations, the lack of data on ethnicity is anathema to an organisation aiming to tackle racism in its ministry and leadership.

¹⁰ Black and South Asian clergy are believed to be least likely to be appointed.

5.2 Conclusions

This study was commissioned by the Racial Justice Commission, Church of England. It was not in response to any negative incident or ‘event’, but rather as a proactive attempt to understand the experiences of UKME/GMH people in the Church in relation to (i) Transition from curacy to First Incumbency (ii) Appointment of Bishops and Other Senior Clergy (iii) Discernment of Ordained Vocation (iv) Lay ministries in parishes, including membership of PCCs.

To be able to answer these questions, and to be able to make appropriate recommendations, the Institute for Educational & Equity undertook a parallel mixed methods study among Church of England clergy and laity. In terms of methodological limitations, only 109 people took part. We cannot be certain therefore that the issues identified by participants in the study are the only concerns among Church of England clergy and laity. Notwithstanding, and despite the small sample, the detailed findings illuminate key structural, institutional (processual), behavioural (interpersonal) and individual (personal) concerns. Furthermore, the review achieved its purpose of feeding back to the Church of England through an assessment of different quantitative datasets, and through engaging multiple participants in a process of reflection and thinking ahead concerning UKME/GMH participation in the ministry and leadership of the Church, and about inclusivity in the Church’s overall culture, systems, policies and processes.

The findings from the quantitative data shows concerns about the quality of available data, and about the availability of overall data. An objective of this study was to use available quantitative dataset to identify good practice and areas of concern. However, due to the limitations and challenges outlined above this was not possible. Robust EDI data is a first step to understanding bias or barriers to inclusion, and then formulating actions that can be taken to remove them. From what we know, there is only limited evidence of the ethnic composition of the clergy at a national level, and there is no available statistical data on the experiences of UKME/GMH clergy. Therefore, it was not possible to establish trends or to establish a quantitative baseline measurement.

Overall, the findings from the interviews and ‘Facilitated Conversations’ reveal several key themes associated with the overall experiences of UKME/GMH people in the Church of England. A significant issue is the lack of diversity in leadership, with senior roles predominantly occupied by white males. HR, discernment, appointments and progression processes appear to range from inconsistent to non-existent and are believed to be tainted by bias and subjective judgments and criteria. Although informal mentoring exists, culturally relevant support structures are believed to be non-existent. Discrimination, both overt and subtle, has a profound impact on the mental health of UKME/GMH clergy, exacerbated by a lack of cultural awareness and historical mistreatment within racially homogenous communities. Educational experiences and vocational gatekeeping further impede progress, and institutional and systemic racism adds an additional layer of challenge for women, migrants, those whose first language is not English, those not UK educated, and those who are from ‘non-traditional Anglican backgrounds’. As a whole, these findings point to a significant mismatch between the Church’s espoused aspirations for racial justice and the lived realities of UKME/GMH ordinands and clergy. For completeness, and based on the data from the qualitative data, we illustrate (Table 5.2) the interconnectedness among challenges faced by UKME/GMH individuals and the processes and structures of the Church of England.

Table 5.2: Correlation of challenges identified and UKME/GMH experience

CHALLENGES IDENTIFIED	EXPERIENCE OF UKME/GME PEOPLE
Representation in Leadership ↔ Barriers to Recruitment & Progression	Underrepresentation in senior roles due to biased recruitment and progression processes and stereotyping
	Cultural biases in recruitment panels
Support Structures ↔ Discrimination	Lack of formal support structures exacerbates discrimination and marginalisation
	Importance of support networks
Cultural Dynamics ↔ HR Policies and Appointment Processes	Lack of cultural awareness within HR policies
	Ineffective support and inclusivity in HR and appointment processes
Educational & Vocational Gatekeeping ↔ Systemic Racism and Class Issues	Gatekeeping practices perpetuate systemic racism and disadvantage working-class individuals
	Exclusion from diversity measures
Mentorship Programmes ↔ Aspirations and Mismatch	Insufficient mentorship programmes
	Need for active mentoring
Personal Experiences ↔ Intentional Efforts	Need for intentional efforts to address systemic issues and personal challenges

As a whole, the findings of this study are important because they highlight multiple factors: structural, processual (institutional), behavioural (interpersonal), and individual (personal), which, together, have shaped and/or influenced the experiences UKME/GMH clergy and laity in the Church of England in both negative and positive ways. The main findings from this study are that:

- Ethnicity data ranges from patchy to largely non-existent, except for within four dioceses.
- Pathways data show that UKME/GMH (especially Black) applicants were much less likely to be appointed or interviewed than White applicants.
- Pathways data show that UKME/GMH clergy were not applying for posts in certain geographical areas.
- Pathways data show an increase (from 6%-13%) in UKME/GMH ordinands between 2017 – 2023.
- UKME/GMH individuals face significant personal challenges, particularly self-supporting clergy and women, who struggle with financial instability and lack of support.
- Class and cultural dynamics within the Church hinder the progression of UKME/GMH clergy. Greater value appears to be attached to UK qualifications and people from ‘traditional Anglican’ backgrounds compared with others with more diverse experiences and routes into the ministry.
- Discernment and progression panels are believed to lack understanding of UKME/GMH spirituality, preferring traditional Anglican norms.
- The personal preferences and bias of bishops are believed to play a significant role in the recruitment and progression of clergy, often hindering the careers of UKME/GMH individuals.
- HR and appointment processes are believed to range from inconsistent to non-existent and lacking in transparency, leading to subjective and biased recruitment and selection.
- There is a significant lack of formal support structures for UKME/GMH individuals, with informal networks being insufficient to address systemic issues.
- Gatekeeping practices within the Church are believed to perpetuate systemic racism and disadvantage working-class individuals.
- TEIs are believed to perpetuate institutional and structural racism through a predominantly white curriculum delivered by predominantly white staff.

Finally, it is important to highlight areas of good practice. From the quantitative data, four dioceses including Liverpool, Southwark and Birmingham have been able to collect data. It should however be noted that each diocese used different methodologies and categorises to collect the data, which makes it difficult to arrive at comparisons. Nevertheless, the leadership and intentionality shown by these dioceses in collecting ethnicity data on clergy is of significant note. From the qualitative data, some senior leaders were also identified as being intentional with their support for UKME/GMH people. In addition, interventions such as the Caleb and Peter Stream, and mixed modes of training were highly regarded by some participants.

5.3 Recommendations

The recommendations of this study are presented in order of priority. These recommendations are based on the quantitative data reviewed, and the data from the ‘Facilitated Conversations’ and interviews. Where possible, actions should be prioritised according to the following timescales:

- **P1**, occurring within six months of the report
- **P2**, occurring within six to 12- 18 months of the report
- **P3**, occurring between 18- 36 months of the report

5.3.1 Leadership and Accountability

- The Racial Justice Unit is tasked with taking forward the recommendations of this study over the next three years. To do this, the RJU will need to produce an integrated Church of England Anti-racism Action Plan, complete with appropriate levels of resourcing, and an attendant framework for monitoring and evaluating impact. **(P1, P2, P3)**
- A group similar to the Project Steering Group for this study is constituted as a Project Oversight Group to oversee the delivery of the Church of England's Anti-racism Action Plan, and to lend 'critical friendship' in its resourcing and accountability. It is advisable that this Group include senior representatives from, for example: Leadership Development, TEIs, Ministry Development, Human Resources, Archbishops' Advisers for Appointments and Vocations, the College of Bishops and AMEN. **(P1, P2, P3)**
- A Communications & Engagement Plan is developed and deployed alongside the implementation of the Church of England's Anti-racism Action Plan. This will set out clear processes for amplifying the delivery of the Anti-racism Action Plan and for engagement activities across the Church as a whole, during the delivery of the plan. **(P2, P3)**
- Each diocese and parish will develop and implement a Diocesan Anti-racism Action Plan, and a Parish Anti-racism Action Plan linked to the overarching priorities of the Church of England's Anti-racism Action Plan, as well as taking account of local contextual concerns and opportunities. Diocesan Racial Justice Leads could (i) be invited to oversee the plan, working alongside Bishops, and (ii) provide implementation support to parishes. **(P3)**
- All dioceses, especially those in the North, are supported by the Racial Justice Unit, directly, to draw up and implement separate plans for attracting, recruiting and retaining UKME/GMH clergy. Appendix B highlights the 'attraction rate' of UKME/GMH clergy to dioceses. Such plans should be an integral aspect of the wider the Diocesan Anti-racism Action Plans, and not an alternative. **(P2, P3)**

5.3.2 Leadership - Individual and Interpersonal

- Senior administrative leaders and senior clergy challenge exceptionalist and fatalist discourses which can be used as cover for not addressing practices and cultures which marginalise and exclude UKME/GMH clergy. For example, senior leaders should actively and tangibly demonstrate that addressing racial disadvantage within the Church is a priority which will not be solved by God without human intervention and that processual and structural barriers should be changed. **(P1, P2, P3)**
- Senior administrative leaders and senior clergy meet with UKME/GMH clergy as a matter of course to hear from them directly about their aspirations and experiences, and to build trust. This could be arranged through AMEN or at diocesan level in the form of 'town hall' meetings. **(P1, P2, P3)**

5.3.3 Data, Systems and Integration

- The Church of England, nationally and at diocesan levels, systematically collect, analyse and report on baseline data on the demographic composition of those in its ministry and/or leadership roles on an annual basis. This will allow more authoritative conclusions to be made about who is in the leadership and ministry of the Church, where they are located, what roles they occupy, and about their experiences. EDI data scientists/analysts at diocesan levels could be appointed to lead on this area of work. **(P2, P3)**
- Data Services arrange ongoing space for sharing challenges and opportunities around EDI data collection across dioceses. Learn lessons from dioceses that are already collecting EDI data so that good practice can

be scaled. (P1, P2, P3)

- The Pathways system is used to track demographic data (ethnicity, gender, age and nation of ordination), and these should be reported on at every stage of recruitment processes for clergy and other roles. This includes demographic data of applicants, those long listed and shortlisted, those invited for interview and those made offers. This will establish at what stage and in which areas UKME/GMH applicants are potentially disadvantaged and will also enable the implementation of more targeted interventions. (P1, P2, P3)
- Undertake and report the findings from annual engagement surveys of clergy across all dioceses, including demographic data. (P2, P3)

5.3.4 UKME/ GMH Representation

- Establish 10-year aspirational targets to increase the numbers of UKME/GMH people into ordained ministry as well as wider lay ministry roles in congregations such as being involved in PCCs. (P2, P3)
- Implement a suite of targeted initiatives (e.g.: mentoring, shadowing, targeted recruitment) aimed at increasing the numbers of UKME/GMH people to senior leadership roles. (P2, P3)

5.3.5 Culture, HR Policies and Appointment Practices

- Establish a zero-tolerance policy towards overt and subtle racism, with clear reporting and accountability mechanisms. Signpost these widely throughout the organisation. (P1, P2, P3)
- Develop and communicate clear HR policies and procedures, ensuring consistency in their application across the Church, including diocesan processes led by bishops. In particular, ensure ethnic diversity in all recruitment stages/ activities, and processes are clarified for how one is invited and/or how one can apply to participate in recruitment activities as a panel member. (P2, P3)
- Ensure all those involved in recruitment, progression, shortlisting have undergone 'safer recruitment training' or similar, and that such training is provided at least twice annually for those interested in joining appointment panels. (P2, P3)
- Ensure clear HR and appointment processes are implemented for all recruitment and/or progression exercises, with outcomes documented on the Pathways system. (P2, P3)
- Ensure a HR business partner (or similar) is appointed at diocesan level to guide the actions of bishops, and also to support appointment processes at PCC level. (P2, P3)
- Review all existing HR policies through an anti-racist lens. Buy in specialist support for this if necessary. (P1, P2)
- Ensure transparency in the recruitment and appointment processes by routinely publishing job criteria and application/ interview outcomes. (P1, P2)
- Introduce regular audits of HR practices and processes to ensure compliance and fairness. (P1, P2, P3)
- Create robust and transparent procedures for handling complaints and grievances. Ensure anti-racism/ EDI is embedded in these, and ensure they are signposted widely. Establish an independent panel to oversee and investigate complaints. Report on trends and patterns. (P2, P3)

5.3.6 Support Structures

- Establish formal mentoring programmes for UKME/GMH clergy, and UKME/GMH reverse mentoring programmes for senior administrative staff, clergy and bishops. **(P2, P3)**
- Encourage and sponsor structured networking opportunities between UKME/GMH and more experienced clergy, UKME/GMH and otherwise, to foster connections and build trust and a culture of support for UKME/GMH clergy. **(P1, P2, P3)**
- Introduce mental health support services specifically tailored to address challenges faced by UKME/GMH individuals. Promote awareness and accessibility of these services across all dioceses. **(P1, P2, P3)**

5.3.7 Access and Participation

- Revise training and ordination criteria to be more inclusive of diverse backgrounds (e.g. migrants who are not UK educated, of migrants whose first language is not English, and those who are from non-traditional Anglican backgrounds) and experiences. **(P2, P3)**
- Implement ‘remuneration floors’ so that those in self-supporting roles, primarily women and migrants are able to meet basic expenses. This should not apply to those already retired and have voluntarily re-joined in self-supporting roles. **(P3)**
- Introduce alternative training methods and flexible pathways to ordination that accommodate diverse socio-economic backgrounds. Ensure diverse leadership of such pathways. **(P3)**
- TEIs intensify work on anti-racism and decolonising the curriculum and set out an integrated Action Plan around ethnic representation in leadership and staffing, and on decolonising the curriculum. It is advisable to involve students in the process, and to seek external specialist help as necessary. **(P2, P3)**
- Introduce a plan to both support and monitor Curates and Training Incumbents (TIs). This gatekeeping relationship is believed to be fraught and ongoing scrutiny should be given to the experience of curates and their outcomes by ethnicity and gender. **(P1, P2, P3)**
- Report, annually, on completion data for UKME/GMH students at TEIs, along with their degree classification. **(P1, P2, P3)**

5.3.8 Capacity-Development

- Require senior leaders (in clergy and wider ministry roles) to undertake a suite of anti-racism/ EDI training and assessments. **(P1, P2, P3)**

For example:

- Understanding UKME/GMH staff progression
 - Whiteness awareness
 - Racism, microaggression and anti-racism
 - Allyship (esp., being an ally to UKME/GMH people)
 - Unconscious bias in the workplace and in recruitment
 - Cultural competence
 - Decolonising the Church of England
- Require Diocesan Racial Justice Leads to complete a suite of anti-racism/EDI training and assessment (e.g. the EDI Fellowship © and/or the Level 7 Certificate or Level 7 Diploma in EDI, or similar), to better enable them to undertake their roles and deliver/ support aspects of the recommended Church of England Anti-racism Action Plan. **(P2, P3)**

- Provide PCCs with a suite of ongoing training (e.g. Cultural Competence, Unconscious Bias in Recruitment) for staff (professional services and academic), and students. **(P2, P3)**
- Provides senior leaders and tutors in TEIs a suite of ongoing training. For example:
 - Racism in HE, microaggression and anti-racism
 - Allyship
 - Unconscious bias
 - Cultural competence
 - Decolonising the Curriculum
 - Anti-racist Pedagogy
 - How to support students with additional learning needs and disabilities
 - How to foster a sense of belonging among staff and students
 - Inclusive language (mandatory training for all staff recommended)

(P1, P2, P3)

Appendix A

PSG Membership

Member	Role/ Affiliation
Rev'd Guy Hewitt	Director, Racial Justice Unit
Rev'd Dr Sharon Prentis	Deputy Director, Racial Justice Unit
Rev Canon Dr Chigor Chike	Archdeacon Designate, Lewisham & Greenwich, Southwark Diocese/ Archbishops' Racial Justice Commission (Co-Chair of PSG)
Rev'd Calvert Prentis	Diocesan Director of Ordinands, Birmingham Diocese
Rev'd Sonia Baron	Diocesan Director of Ordinands, Lincoln Diocese/ Archbishops' Racial Justice Commission
Rev'd Andy Griffiths	Lead Adviser for Wellbeing and Formation, Chelmsford Diocese
Fraser McNish	Director of Data Services, Church of England Central Services
Faith Abiola	Research and Projects Coordinator, Data Services
Rev'd Edith Onovo	Curate, St Anne's Church, Worksop/UKME Ordinands and Curates
Rev'd Canon Dr Godfrey Kesari	Vicar, The Church of the Holy Innocents, Southwater /AMEN
Katie Allen	Diversity and Inclusion Adviser, Archbishops' Advisers for Appointments and Vocations
James So	Lay church member, Church of England
Louisa Robinson	Project Administrator, IESE
Rev'd Dr Ericcson Mapfumo	Co-Investigator, IESE, and Church of England Priest
Dr Kenisha Linton-Williams	Co-Investigator & Work Package Lead, IESE
Dr Leroi Henry	Co-Investigator & Work Package Lead, IESE
Professor Paul Miller	Principal Investigator, IESE (Co-Chair of PSG)

Appendix B

Applicants to clerical posts January-April 2024

Diocese	Asian	Black	Mixed	Not stated	Other	White	Total
Birmingham	1	3				11	15
Blackburn		1				2	3
Canterbury		2	1			6	9
Carlisle		1				3	4
Chelmsford		1					1
Chester	1	1				3	5
Chichester		1				1	2
Derby						4	4
Ely		1					1
Europe			2			1	3
Hereford						6	6
Leeds		2			1	5	8
Lichfield	1					6	7
Lincoln						2	2
Liverpool	1					4	5
Manchester		1				3	4
Newcastle						12	12
Norwich		1	1			4	6
Oxford	1	5		1		13	20
Peterborough		1				1	2
Portsmouth	1					2	3

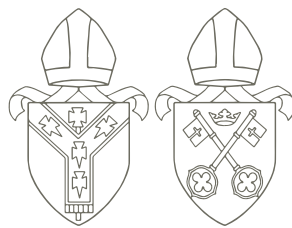
Diocese	Asian	Black	Mixed	Not stated	Other	White	Total
Rochester	1	1				5	7
Southwark	1	2			1	13	17
Southwell and Nottingham	1	1				5	7
St Albans	1	1					2
Truro						14	14
York		2	1			12	15
Total	10	28	5	1	2	138	184

Appendix C

Demographic profile of research participants

Participant Reference	Length of Service in the C of E	Ethnicity	Diocese Region	Age	Highest level of Educational Qualifications	Country of Birth	Gender	Role
CoE-Int-2411	15 years	UKME	Southeast		Masters	Latin America-Argentina	Female	Priest
CoE-Int-2401	3 years	Mixed Race	London		Bachelors	England	Female	Curate
CoE-Int-2402	10 years	Afro Caribbean	Midlands		PhD	England		Priest
CoE-Int-2403	11 years	Nigerian	Midlands	45	Masters	Nigeria	Male	Priest
CoE-Int-2404	7 years	English	Yorkshire		Masters-MPhil	England	Male	Priest
CoE-Int-2405	36 years	English	Southwest		Masters	England	Male	Bishop
CoE-Int-1401	10 years	Nigerian	Midlands	42	Postgraduate	Nigeria	Female	Lay (LLM)
CoE-Int-1402	30 years	Black Afro Caribbean	East of England	65		Jamaica	Female	Clergy
CoE-Int-1403	40 years(10)	British	Southwest	62	Bachelors	British / UK	Male	Bishop
CoE-Int-1404	23 years	Pakistan	Yorkshire	52	Masters	Pakistan	Male	Archdeacon
CoE-Int-1405	10 years	Mixed Race	Southwest	35	Masters	Chichester / UK	Male	
CoE-Int-1406	3 years	Black British	Southwest	54	Masters	UK	Male	Curate
CoE-Int-1407	30 years	White British	Southwest	52	Masters	UK	Male	Mission Team Leader

Participant Reference	Length of Service in the C of E	Ethnicity	Diocese Region	Age	Highest level of Educational Qualifications	Country of Birth	Gender	Role
CoE-Int-3101		UKME	Northwest				Male	Lay person
CoE-Int-2406	8 years	Black British	Southwest		Masters	Nigerian	Female	PCC Member
CoE-Int-2901		White British	Yorkshire				Male	
CoE-Int-2902		UKME	London		Masters - MBA		Female	Consultant
CoE-Int-2903	34 years	UKME	Northwest				Female	Archdeacon
CoE-Int-3102	23 years	White British	London	52	PhD	UK	Male	Lay person
CoE-Int-3103	8 years	White British	London		Masters	UK	Male	Lay person
CoE-Int-3104		Nigerian	Yorkshire		Masters	Nigeria	Female	Lay person
CoE-Int-3105	24 years	English	Southwest	63	PhD	England	Female	Dean
CoE-Int-3106	Redacted	Redacted	Redacted	-	Redacted	Redacted	Redacted	Redacted



THE ARCHBISHOPS'
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