

**Diocese of Southwark's  
Minority Ethnic Anglican Concerns**

**Review 2015**

**For the Bishop's Council**

by

Open2

## Preface from The Bishop of Southwark

The Diocese of Southwark has been at the forefront of promoting racial justice and a positive approach to racial integration for a very long time. The work of the Race Relations Commission which led to the setting up of the Minority Ethnic Anglican Concerns Committee (MEACC) is a very significant part of the history of the Diocese.

The Bishop's Council recognises the need to undertake regular reviews of progress in this important area of Diocesan life and engagement with Church and Society.

The Review undertaken by Jozimba Panthera (Open 2 Consultancy and Training) draws together the perspectives of a wide ranging group of people in the Diocese building on the good work of the past and encouraging us to take ownership of various challenges as we chart our way forward purposefully.

I commend 'The 'World in a Diocese' for consideration and discussion across the whole of the Diocese of Southwark and believe it will inform and shape a shared vision for the family of God in South London and East Surrey.



*Christopher Southwark*

The Rt Revd Christopher Chessun

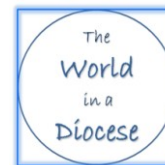
The Bishop of Southwark

Epiphanytide 2015



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# 1 Introduction

The title of this review 'The World in a Diocese' was chosen to demonstrate the wide-ranging racial, cultural and ethnic diversity in the Diocese of Southwark. This review will demonstrate that the Diocese has in fact great potential, not only to resolve the issues identified herein, but also to become once more a centre of excellence for race equality in the Church of England.

The review is an independent snapshot of the Minority Ethnic Anglican Concerns Committee (MEACC), which is currently experiencing various difficulties. This review is to assist all concerned within the Diocese to understand and overcome difficulties and to find ways forward for the benefit of all.

Promoting race equality and challenging racism is difficult. The 2014 British Social Attitudes Survey illustrates the extent of race prejudice in the UK.

Respondents to this review are acutely aware of the Diocese's responsibilities to promote good relationships between the diverse races, ethnicities and cultures that make up the Diocese. There are many good things happening to that end.

Southwark's MEACC has been instrumental in progress of the Diocese towards race equality and it needs to be at the centre of future work in this area.

The review reflects people's concerns with regard to MEACC and its function in the Diocese. Names have been kept to a minimum to ensure that issues do not become personalised. It is easy for work around race to descend into acrimony and blame.

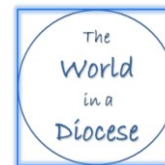
The review seeks to place the many accounts, incidents, reports and documentation into a coherent narrative that captures underlying themes that will best move MEACC and the Diocese forward at this time. Recommendations in their turn are grouped thematically.

During the consultation issues were identified which were beyond the scope of this review and for that reason they are not discussed herein.

The statistics come from the annual British Social Attitudes survey which, since 1983, has interviewed one or two thousand people and asked if they are "very prejudiced", "a little bit prejudiced" or "not prejudiced at all" against people of other races.

Adding together the "very" (3%) and "a little" (27%) figures from this year's survey produces a total of 30% - up from last year (26%) but well below the year before (38%).

British Social Attitudes Survey  
May 2014



## 2 The Review

### 2.1 Overall Objective

'[To examine] the role of Southwark Diocese's Minority Ethnic Anglican Concerns Committee (MEACC) in relation to ensuring that equality of opportunity is fully reflected in and forms an integral part of structures and processes within Southwark Diocese and that the concerns of minority ethnic Anglicans are addressed and fully acted on.'

### 2.2 Terms of Reference created the following areas to review

- Identify the key areas of concern in promoting effective ministry with and from minority ethnic Anglicans.
- Consult with area MEACCs as to their work programmes and their capacity to deliver those activities, and their connection to the Diocesan MEACC office.
- Consult the Forum Executive on their plans for future work and their expectations of support from the Executive Officer.
- Discuss with the Diocesan Ministry and Training Department their expectations of support in promoting vocations from minority ethnic people.
- Consult with minority ethnic clergy on their expectations of both diocesan MEAC and area MEACs.
- Consult with the Church of England's Officer on how the Diocese can contribute effectively to taking forward the agenda of CMEAC.

### 2.3 The Respondents

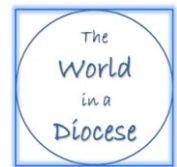
#### **28 Respondents**

- |   |          |
|---|----------|
| ▪ 18 Black and Asian Minority Ethnic people * | 10 White |
| ▪ 16 Clergy                                   | 12 Lay   |
| ▪ 11 Women                                    | 17 Men   |

\* At some point the term BME was revised within the Diocese's documentation to specifically include Asian people. Thenceforth, the term BAME was encountered in documentation. In this review BME is still used at times in order to retain historical context.

### 2.4 Methodology

- One-to-one interviews were conducted with each respondent.
- The interviews were recorded by notes on an mp3 recorder.
- Confidentiality was key to the openness gained in each interview. This was facilitated by ensuring that all notes and recordings would be accessible only to Open2 and would be destroyed upon completion of the review.



- All but one respondent agreed to be recorded, although a number of BAME respondents expressed concern that their views be expressed in a non-attributable fashion.
- One BAME respondent did not want to be recorded and one white respondent indicated for the recording to stop at certain points.
- Some BAME respondents reported that in past consultations confidentiality had not been adhered to and that BAME people had become victims of a backlash.
- For the purposes of ensuring confidentiality, comments are anonymised by not mentioning names, or indicating areas from whence they came if that exposes a respondent's identity.

## 2.5 Important References

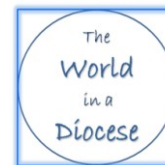
Certain documents are important reference points for this review.

- Report of an independent inquiry into ***Institutional Racism within the Structures of the Diocese of Southwark***, March 2000
- **Review of Inclusive Ministry 2005**
- Diocese of Southwark **Reviews of 2012 and 2013**
- MEACC minutes 2001 to present
- The Working Group on Structures and Processes BC 47/10 2010



Consultancy and Training

J. Panathea M.A.



## Section A: Past Initiatives

### 3 The Context

#### 3.1 Beginnings

The Diocese of Southwark has worked on areas of Race Equality and Racial Justice for decades.

Key people worked towards gaining recognition for Black and Minority Ethnic people in the Diocese. The Rt Revd Peter Selby, Bishop of Kingston highlighted this need in 1992.

*“Until some Forum for Black Anglicans exists we shall not be able to be a Diocese in which the Spiritual resources of our Black and Asian Members can flourish and make their contributions.”*

#### 3.2 Stephen Lawrence Inquiry

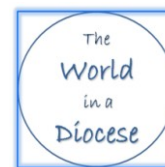
In 1993 the murder of the black teenager Stephen Lawrence was committed in the Diocese of Southwark. The Metropolitan Police Service failed to investigate this as a race hate crime. This was unacceptable to many people and Stephen’s parents Neville and Doreen Lawrence, and their allies formed a campaign to have a Public Inquiry into the handling of the case. Public pressure for an inquiry into the murder grew. In 1998 Sir William Macpherson, a retired judge, was appointed to lead the Inquiry. Macpherson’s report was named after Stephen Lawrence rather than the judge. This was unprecedented. His comprehensive report covered not only the conduct of the police but also the state of race relations in UK institutional life. The police service was found to be incompetent but other institutions were deemed to have shortcomings too. The report was a watershed moment in UK race relations. It led to the Race Relations Amendment Act 2000. This act required all public bodies to demonstrate practices and procedures that ensured race equality within their organisations.

3.2.1 The report redefined racism more broadly. It was no longer just about people with clearly defined racist values hating those of other racial identities. The much quoted definition of institutional racism indicates that race discrimination is often ‘unwitting prejudice’ and

#### INSTITUTIONAL RACISM

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

The Stephen Lawrence Inquiry Report

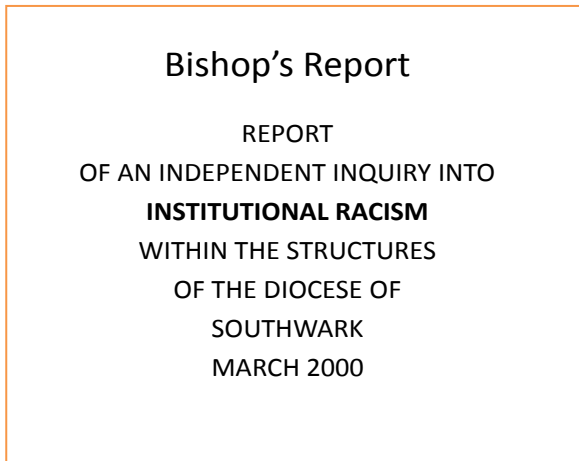


‘collective failure’ within an institutional setting. It implies that all people, even those with liberal values, can get caught up in race discrimination.

3.2.2 The knee jerk rejection of liberal people in the caring institutions towards the notion of institutional racism needs to be borne in mind. Organisations undertook a lot of training to ensure their people understood the difference between notions of ‘racist’ and ‘racism’.

3.3 The Bishop’s report into Institutional Racism

It is **remarkable**, in this climate, before the Race Relations Amendment Act 2000 was enacted, that the Diocese of Southwark, clearly a caring and pastoral church organisation, launched its own inquiry into the effects of institutional racism in Diocesan structures. In this way the Diocese became a leading institution not only in the Church of England but also in the UK.



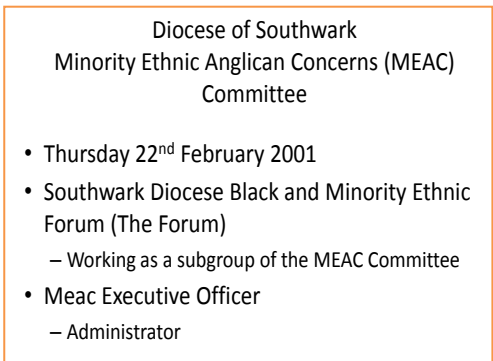
3.3.1 There was some media consternation as to how a Christian organisation, the established Church even, could possibly be, as they put it, ‘**institutionally racist**’. The conflation of the terms ‘racism’ and ‘racist’ bedevils the process of race equality. Many people feel that their underlying values are not racist and find it repugnant to be named as such. The law requires organisations to examine the effects of racism; therefore they have had to train staff to fully understand the notion of institutional racism as an organisational process rather than an individual’s intent.

3.4 Black and minority ethnic representation

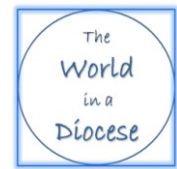
This was identified as a key indicator of race equality in institutions. The percentage of black and minority ethnic people in organisational structures needed to be proportionate to the percentage using the service, or in society, in order to demonstrate success. Organisations established ways of including black and minority ethnic people in the process. Many encouraged black and minority ethnic staff focus groups to this end.

3.5 The Minority Ethnic Anglicans Concerns Committee (MEACC)

Southwark went further than this. It involved black and minority ethnic people in the organisation’s decision making processes at







the highest levels by establishing the Diocese of Southwark MEACC in February 2001. The Committee ensured six places for black and minority ethnic representation. The Diocese of Southwark’s Black and Minority Ethnic Forum (The Forum) was formally recognised as providing a significant part of that representation.

3.6 The Diocese of Southwark’s Black and Minority Ethnic Forum

This is full name of the forum. Sometimes it is referred to as the BAME Forum, or the Forum. From the start of MEACC the role of the Forum was clearly defined in relation to, and reflective of, the 1992 statement by Bishop Selby. It also addressed the then current concerns for black and minority ethnic representation in light of the Stephen Lawrence Inquiry Report and the Race Relations Amendment Act.

Southwark Diocese Black and Minority Ethnic Forum (The Forum)

The Aim of the Forum is to provide opportunities for the voices and views of Black and Minority Ethnic members of the church throughout the Southwark Diocese to be freely expressed on any matter of concern, interest and importance to them, and to enable them to articulate their perceptions, affirm their worship, faith and culture as active members of the family of God.

3.6.1 The existence of this full title of the Forum, and its relationship to the Diocese and MEACC, was not mentioned by any of the respondents. It only became clear to the review by digging into the archives. Somehow the Forum’s essential links to the Diocese had disappeared from the organisation’s consciousness.

3.7 MEACC Officer

Another ground-breaking decision was to employ a diocesan officer (MEACC Officer) solely to assist the work of MEACC. This is the only such post in the Church of England. Also, an administrator was appointed in recognition of the amount of work to be done. Detailed job descriptions were drawn up to guide appointments. The Officer’s report became one of the items on the agenda of the Committee. (3.10)

3.8 Terms of Reference for MEACC

The original MEAC Committee was set up under Terms of Reference for a limited period of time. The original Terms of Reference were not available for this review. A revised 2005 Terms of Reference labelled “draft - for approval by Bishops Council on 26<sup>th</sup> November 2005” was presented. Reportedly the document was adopted by the Bishop’s Council in 2006. It is essential for the Bishop’s Council to be informed of the Terms of Reference, to obtain a picture of the nature and function of the Diocesan MEACC in order to consider the narrative and outcomes of this review.



### 3.8.1 Terms of Reference

The Terms of Reference are reproduced in full below. There are some details that may not be significant now but on the whole they are general enough to be relevant in 2014.

#### Diocese of Southwark

#### Minority Ethnic Anglican Concerns Committee

#### Composition and Terms of Reference

Draft – for approval by the Bishop’s Council on 26<sup>th</sup> November 2005

#### Composition:

##### Members

- The Diocesan Bishop (Chair)
- 6 members from the Black Forum
- 3 Area Council representatives (1 from each area - elected by the Forums)
- Ministry & Training Policy Committee Representative
- Groups Representative (nominated by Chairs of Groups)
- Board of Church in Society Representative
- Board of Finance Representative
- Board of Education Representative
- 3 Co-options

#### In attendance

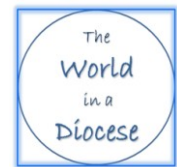
- Diocesan Secretary
- MEAC Executive Officer
- Diocesan Youth Officer
- Diocesan Director of Ordinands
- Canon Missioner
- Diocesan Personnel Officer
- Diocesan Director of Communications

#### Terms of Office

Three years commencing 1 April 2006

#### Lines of Communication

This is a committee of the Bishop’s Council with minutes circulated to the members. MEACC members are expected to communicate the work of the Committee to the relevant boards and committees.



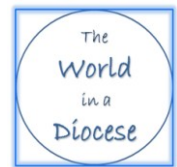
## Terms of Reference:

### Role

To ensure that the equality of opportunity is fully reflected in and forms an integral part of all structures and processes within the diocese and that the concerns of minority ethnic Anglicans are addressed and acted upon.

### Functions

- a. To work with diocesan offices, boards, committee, councils, clergy and PCCs so as to bring about increased opportunities for participation and representation by minority ethnic Anglicans in the parishes and Cathedral, school and the diocese as a whole.
- b. To ensure that the pre-existing programme for 'empowerment' of minority ethnic communities is maintained and developed through the work of the Southward Diocesan Black and minority Ethnic Forum, Advisors and Groups.
- c. To ensure that the work of the MEACC is actively promoted through educational work in schools and parishes.
- d. To implement relevant points from "Towards an Agenda for Action for the Church of England":-
  - i. to examine how the Church of England can be part of helping Police Services to deliver an appropriate and professional service in terms of recommendations of Stephen Lawrence Inquiry Report and the government's response to them.
  - ii. to address as a response to the Stephen Lawrence Inquiry Report how the Church of England plans to take into its life-blood the implication of the findings of the report in terms of its own attitudes and treatment of different minority ethnic groups in its body.
- e. To organise an ongoing programme of "sensitivity meetings" between the leadership team, senior clergy and minority ethnic representatives, including young people, with a view to:
  - i. Promoting awareness of ethnic diversity and encourage its celebration
  - ii. Raising understanding and awareness amongst majority and minority ethnic Anglicans of the whole range of expressions of Black and Asian spirituality through liturgy, seminars and other methods
  - iii. Encouraging minority ethnic Anglicans of all ages to become 'involved' and to participate with confidence in both church and community
  - iv. Encouraging minority ethnic Anglicans to pursue vocations within the ordained ministry and to participate in lay ministry whether accredited or informal
  - v. To consider setting targets for various aspects of diocesan life (where this is appropriate) including recruitment and appointment of clergy, readers, SPAs and other accredited ministry.
  - vi. To consider data collected to monitor the level of participation of minority ethnic communities in diocesan life and to pass on such information to the appropriate decision-making bodies for review and action.
  - vii. To collect and circulate information on racism/racial justice and other



data helpful to the education of church members in the Diocese of Southwark.

- viii. To co-operate with other agencies e.g. Churches Together in Britain, The General Synod and CMEAC and other denomination and groups engaged in the struggle against racism, including the Commission for Racial Equality.
- ix. To oversee the work of the executive staff of the Committee and advisers (where appointed) in the Episcopal areas and to receive reports; and to ensure the professionalism of the area of the work.

At this time the structure of the Committee is clear and concise and the membership and attendance comprehensive. Roles and responsibilities are defined.

The functions of the Committee section are in reality a **set of aims** that guide MEACC's work.

### 3.9 The structure of MEACC Meetings

The structures that MEACC established typically included:

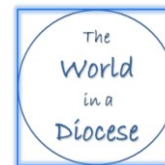
- Quarterly formal and minuted meetings chaired by the Diocesan Bishop
- Dates agreed in advance and published in the Diocesan calendar
- Terms of Reference (3.8)
- Reports in each meeting from
  - Southwark Diocese Black and Ethnic Minority Forum
  - Boards of the Diocese of Southwark
  - Board of Education
  - Board of Finance
  - Ministry and Training Committee
  - Bishop's Equal Opportunities Committee
  - Episcopal Area MEACCs
  - Executive Officer's report

### 3.10 The Agenda

The format of the agenda was set in 2001.

A typical agenda:

- 1) Prayers
- 2) Apologies for absence
- 3) Minutes for previous meeting
- 4) Matters arising
- 5) Review of current activities
  - a) Southwark Diocese Black and Minority Ethnic Forum



- b) Boards of the Diocese
  - i) Diocesan Task Groups
  - ii) Education
  - iii) Finance
  - iv) Ministry and Training Committee
- c) Bishop’s Equal Opportunities Committee
- 6) Report of the Executive Officer
- 7) Episcopal area MEACCs
- 8) Any other business
- 9) Date of the next meeting

Over the years some items on the agenda changed: for example, for a period of time the Youth Officer reported to MEACC, but the format remained the same for many years.

## 4 Direction from Reports

- 4.1 MEACC was established to carry out the recommendations of the Bishop’s Report into institutional racism within diocesan structures.

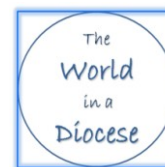


The major themes arising from the 2000 Bishop’s Report reflected those that were to appear across civil society, particularly in Public Services, as they took on board their responsibilities under the Race Relations Amendment Act 2000.

- 4.2 Recommendations from the Bishop’s Report 2000

The following themes contain recommendations that were grist to the mill of the Committee, providing a focus and context to progressing its work on race equality.

- |  |   |
|--|---|
| 1) Underrepresentation of minority ethnic Anglicans within the structures of the Diocese | 5 |
| 2) PCCs, Deanery Synods, Diocesan Synod, Boards and Committees                           | 3 |
| 3) Ordained Ministry   | 3 |
| 4) Deaneries   | 2 |



5) Equal Opportunities	4
6) Recruitment and Training of Parish Clergy	5
7) Minority Ethnic Clergy	3
8) Ethnic Monitoring	1
9) Training	5
10) Increasing minority ethnic participation within the Diocese	4
11) Southwark Race Relations Commission	5
12) Young people	1
13) Parishes	4
14) Board of Education	12
Total	57

Each theme was addressed by officers and senior clergy attending MEACC. They were accountable to the Committee for implementing recommendations. They reported on how they were meeting those recommendations pertinent to their responsibilities in the Diocese. MEACC discussed issues arising from the reports. Black and Minority Ethnic Anglican representation was assured because of the six Forum members. Furthermore, the MEACC Officer was from this constituency. Over time, other agenda items were added, like Episcopal area MEACCs, and they were presented by other black and minority ethnic people. Black and minority ethnic people were members of significant working parties and initiatives. In this way the Diocese of Southwark made itself both accountable to, and representative of, its growing black and minority ethnic membership.

4.2.1 Working in this way to meet the Bishop’s Report 2000 recommendations was a considerable achievement. It had black and minority ethnic people and white people working together to achieve race equality. This achievement was widely noted, particularly in the broader Church of England.

4.3 Review of Inclusive Ministry  
As is good practice when taking action on a number of recommendations, the work was monitored and reviewed by an in-house group. Such was the forward planning of MEACC at that time, that the report was commissioned in 2003 and delivered in May 2005, with considerable input from MEACC.

Minority Ethnic Anglican Concerns (MEAC)  
Committee

2003 Commissioned a Review

**REVIEW OF  
INCLUSIVE MINISTRY**

Dealing with Institutional Racism  
May 2005

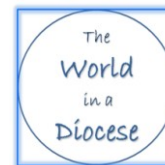


4.3.1 The Inquiry Panel presented 21 recommendations. They reinforced the theme of increasing black and minority ethnic representation. Note the similarity of themes explored and structures examined.

REVIEW OF INCLUSIVE MINISTRY	
• Inquiry Panel of 6	
• Recommendations	
– Church and Structures	14
– Theology and Training	2
– Education and Schools	5
• Themes	
– Increasing Black and Minority Ethnic representation	
• Setting targets / Positive action	
– Training	
– Monitoring	

4.4 The Bishop’s Report 2000 recommendations and the Review 2005 drove the agenda for years. There is evidence in the MEACC minutes of a rich agenda of leading, monitoring and reviewing initiatives arising from the 2000 and 2005 reports, including:

- Monitoring the figures for black and minority ethnic representation with regard to
  - Membership
  - Readers
  - Southwark Auxiliary Pastors
  - Stipendiary Ordained Ministers
  - Vocations
  - Synod membership and other committees
  - Staff appointments including teachers
  - Ministry and Training statistics
- Examining working methods
- Identifying and gathering resources
- Supporting and monitoring Vocation Roadshows
- Establishing a Cultural Awareness training programme
- Identifying and promoting key events for the Diocese
- Supporting BME Forum annual conferences
- Bicentenary of the abolition of the slave trade
- Setting a review of the 2000 report
- Working on the implications of the review
- Requiring all parts of the Diocese to respond to both the Bishop’s Report 2000 and the 2005 Review
- Supporting and ensuring that work with black and minority ethnic young people is done



4.4.1 In the period of 2001 to 2009 a great deal of the work around black and minority ethnic representation was accomplished. Much of it was monitoring conducted by significant areas: Ministry and Training, The Director of Ordinands and Board of Education. The MEACC Executive Officer was instrumental. Considerable quantities of data were produced for the Committee.

#### 4.5 Examples of Good Practice

Practice was linked to the recommendation of the Bishop's Report 2000 and the Functions of the Committee and the Review 2005.

##### *Vocations*

Bishop's Report 2000 recommendation 4.4.5

*(i) parish clergy, further and higher education chaplains and Bishops, too, should play much more active role in identifying, supporting and encouraging minority ethnic Anglicans for vocation*

Review 2005 recommendation 5.9.1

*That the Diocese establish a system of support to run throughout the candidate's entire progress from parish through VGUs, VA's to formal training and incumbency.*

Terms of Reference Function e. iii.

*Encourage minority ethnic Anglicans to pursue vocations within the ordained ministry and to participate in lay ministry whether accredited or informal.*

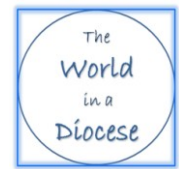
There is evidence in the MEAC Committee minutes of consideration of these items and actions taken. To this end, for example, the major initiative of Vocation Roadshows was organised by the MEAC Officer with the support of the administrator.

#### 4.5.1 Monitoring

Bishop's Report 2000 recommendation

*6.28 Every effort should be made to ensure that a system for collecting ethnic origin data is in place by 2002, and that reports are submitted annually on it thereafter. The monitoring information obtained should be considered, initially, by the new Diocesan Committee for Minority Ethnic Concerns (if approved, before being passed on to decision making bodies in the diocese for regular reviews and appropriate action)*





Terms of Reference Function e.v.

*To consider data collected to monitor the level of participation of minority ethnic communities in diocesan life and to pass on such information to the appropriate decision making bodies for review and action.*

Monitoring was very much in evidence. Ministry and Training, including the Director of Ordinands, and the Diocesan Personnel Secretary provided figures for minority ethnic representation. The Diocese had at hand sets of figures for BAME representation in diocesan structures over a number of years. The MEACC minutes contain a lot of detailed data.

The 2005 review makes no recommendation for monitoring because it was already happening and the review was able to provide sophisticated analyses of black and minority ethnic representation in diocesan structures. Appendix D of that document for example shows useful numbers: the percentage of BAME members of boards/committees and crucially their increase or decrease over time.

This good practice was due to MEACC being a cohesive group.

4.6 This review identifies five crucial factors for the cohesion of the group during this period:

- The structure of MEACC including Terms of Reference
- Defined aims
- The leadership of the Diocesan Bishop
- The commitment of the members
- The focus provided by recommendations

It was not all plain sailing: some respondents spoke about difficulties but because of the above factors cohesion was maintained.

## 5 Challenges

Racism is a major vector of human dysfunction. Race equality work therefore, needs clear structure and strategies to be successful. MEACC 2000 - 2009 functioned well because of:

- strong leadership
- cohesive teamwork
- defined structures
- a set of functions/aims
- working to 2000 and 2005 report recommendations



There were still challenges to meet to ensure success.

## 5.1 Difficulties

One of the most significant and consistent successes over the period of time was ethnic monitoring. However, in relation to this a flaw occurs and it is a flaw that has wide ranging consequences.

### 5.1.1 Target setting

In other organisations target setting had become crucial in terms of increasing black and minority ethnic representation. The in-house Review 2005 recommends:

*16.4 The Diocese should set achievable targets for participation of BME people in Diocesan structures within five years.*

Terms of Reference Function states:

*e. iv To consider setting targets for various aspects of diocesan life (where this is appropriate) including recruitment and appointment of clergy, readers, SPAs and other accredited ministry*

Clearly this Term of Reference function was drawn up with the above recommendation (16.4) in mind

The following recommendations from the Review 2005 must also have been considered:

*16.9 The Diocese should put in place a process of identifying, encouraging and resourcing BME clergy either by setting targets or by taking affirmative action so that they can become more eligible for senior posts.*

5.1.2 It was reported to this review that the Committee **'could not be persuaded to set targets.'** With that decision the monitoring ceased to have the power of purpose. It became just a process of collecting figures. Without targets data became an end in itself. Some respondents reported to this review that it all became about figures. Others remarked that post 2009 the monitoring was seen not to be important.

5.1.3 The MEACC Three Year Development Plan 2010 - 2012, presented to the Bishop's Council in 2009, does not mention monitoring. The collapse of data collecting is further reflected in the fact that the Review of 2013 (including calendar 2014-15) has to go back to 2007 to get its figures; 2007 being the last time when such comprehensive data collection occurred.

## 5.2 Training

The decision to reject target setting is likely to have been taken because of another flaw: the lack of consistent training around race equality.



Many other institutions have recognised that training needed to be consistent, regular and ongoing to address management of equality issues. They also recognise that this training is more crucial for senior managers and management as they need a thorough and comprehensive understanding of the implications for implementing things like:

- Race equality policies
- Setting targets
- Impact assessments
- Positive action (as opposed to affirmative action and positive discrimination)

5.2.1 The review uncovered only one day of training for senior managers and that took place in 2002

Recommendations for training were made.

Bishop's Report 2000 recommendations,

**5.5.2 The panel recommends three types of training:**

***(i) Training for officers responsible for policy development and implementation.*** *The broad aim of this training should be to provide officers with the skills to develop and implement policies...*

***(ii) Training to change the culture of an organisation.*** *Whereas policies and procedure provide direction and method for an organisation, individual attitudes can only be shifted through gradual but fundamental change in the overall culture of the organisation. Officers need to be equipped with the basic competencies for management of a multicultural organisation. This can only be achieved by raising the awareness (and self-awareness) through discussions of ethnic and cultural diversity, through an examination of attitudes and response to the workplace situations that can lead, however, unintentionally, to discriminatory treatment.*

***(iii) Training to empower people from minority ethnic communities.*** *The panel believes there may be a need for such training, although it needs to be carefully thought through...*

It is likely that debate about Target Setting centred on the typical confusion around the terms 'positive action', 'positive discrimination', 'affirmative action' and 'quotas'. Often people assume that setting targets is the same as having quotas. Simply put,

- Positive action is a series of measures an organisation can legally undertake to increase the presence and profile of people from underrepresented groups.



- Positive discrimination, affirmative action and quotas refer to giving underrepresented people jobs and promotion because they belong to an underrepresented group. It rarely occurs in the UK context.

This misunderstanding often generates argument about merit, tokenism, unfair advantage and such like. It takes training to clear up this confusion and this appears not to have happened.

- 5.2.2 By the Review 2005 the above Bishop's Report training recommendations had become just about Racism Awareness training.

*16.13 Racism awareness training should be extended and made compulsory for all appointed clergy*

Race equality training is identified as a compulsory item for the new and inexperienced and for other organisations to do.

*16.15 Along with a module on racism awareness, the issue of race should be dealt with throughout the Ordinands' training course.*

*16.16 The curricula committee of theological colleges of training should explore the need for provision of Black and Asian theologies and take appropriate steps.*

The MEACC Three Year Development Plan 2010 - 2012 states,

*'To move the discussion of race awareness on to the wider debate of cultural competency.'*

By 2014 training is still taking place but is now called Cultural Awareness Training. It is significant that the word 'race' has been replaced. There is some evidence from respondents of discomfort with the notion of race being a focus.

### 5.3 Policy Development

Another flaw arises from this section above, which states that,

*The broad aim of this training should be to provide officers with the skills to develop and implement policies...*

In 2014 some senior people appear to be unsure about the reasons for work on race equality and how to go about it. The intention is to do well and be fair. There is a stated commitment to race equality and BAME representation. It is all there in intention. This demonstrates the effects of lack of training in this area in the past.



- 5.3.1 Lack of training denied the individuals time and space to work through the rationale for race equality. Training for senior people should have enabled them to develop policies that would guide the organisation and provide continuity of practice across the organisation in location and time.
- 5.3.2 The only policy formulated at this time was a comprehensive Equal Opportunities Policy. The Bishop's Report 2000 states,

*5.3.1 The introduction of formal policies and procedures covering all aspects of diocesan life will help to create an environment where change and development are not seen as threatening or hostile.*

The key things here are twofold: policies for race equality are wide ranging and they provide safety for people.

- 5.3.3 One respondent thought that the Equal Opportunities Policy is the only one needed. This review asked a department for a policy with regard to BAME representation. There was none. Not that that department had necessarily to have one, but it should nevertheless be able to indicate a policy formulated by MEACC that informs its strategy for BAME representation.

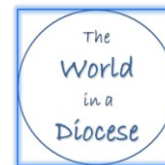
#### 5.4 Action Planning

There is evidence in the 2000 - 2009 period of action planning. There is little to no evidence of monitoring, evaluation and reviewing the actions that were recommended. This may well have taken place verbally but the links between policy, action planning, monitoring, evaluation and reviewing are not clear.

These flaws were to have detrimental consequences on the strengths of MEACC

- defined structures
- a set of functions/aims
- clear direction - working to 2000 and 2005 report recommendations
- strong leadership
- cohesive teamwork

The failure of these positive characteristics of MEACC would lead eventually to dysfunction.



## Section B: Complications

### 6 Difficulties 2009 - 2014

6.1 From evidence gained through hours of interviews and research, it is important for this review to attempt to outline causes for MEACC’s difficulties. The purpose of this section is to provide constructive feedback to all parties.

6.2 Diocesan MEACC structures breakdown

- Meetings
- Terms of Reference
- Functions/Aims are repositioned
- Personalities
- Team changes

6.3 Meetings

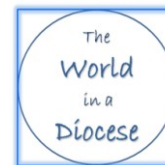
Frequency of MEAC Committee Meetings 2001 - 2015															
Year Meeting	01	02	03	04	05	06	07	08	09	10	11	12	13	14	15
1 <sup>st</sup>	✓	✓	✓	✓	✓	✓	✓	✓	c	X	X	X	X	X	✓
2 <sup>nd</sup>	✓	✓	✓	✓	✓	✓	✓	✓	X	✓	✓	✓	✓	p	✓
3 <sup>rd</sup>	✓	✓	✓	✓	✓	✓	✓	✓	✓	X	✓	c	✓	X	✓
4 <sup>th</sup>	X		✓	✓	✓	✓	✓	✓	✓	✓	X	X	p	X	✓

**X** no record of meetings  
**p** postponed  
**c** cancelled  
✓ other sources including missing minutes  
✓ proposed meetings

source MEAC Committee minutes

The table indicates the frequency of the meetings.

6.4 There is evidence of the Diocese becoming less effective in retaining MEACC minutes. It took many weeks to locate the MEACC minutes. They came to light after the interviews were completed. Despite them being located outside the Diocesan Secretary’s office in lever arch files, key people were unaware of their location. The red ticks indicate minutes gained very late in the process, at the point of the final draft of the report. They contain highly significant issues.



## 6.5 Terms of Reference

In 2012 the Terms of Reference were redrafted. The paperwork presented was confused, consisting of several documents not properly dated or signed, with some redrafts of former Terms of Reference. Accounts from some respondents were at variance with other respondents. Poor communication exacerbated the situation. The process did not go well. It ended up with a lack of consensus and agreement. In 2014 this issue remains unresolved.

**Diocese of Southwark  
Minority Ethnic Concerns Committee  
Composition and Terms of Reference (Revised October 2012)**

**Composition**

**Members:**  
 The Bishop of Southwark (Chair)  
 3 members of the Black and Minority Ethnic Forum  
 One representative from each of the 3 Episcopal area MEACC's  
 Ministry and Training Committee representative  
 3 co-options

**In attendance:**  
 Diocesan Secretary  
 MEAC Executive Officer  
 Diocesan Director of Ordinands  
 Canon Missioner  
 Bishop of Southwark's Advisor on Urban and Public Policy

**Lines of Communication:**

There is a committee of the Bishop's Council with minutes circulated to the members. MEACC members are expected to communicate the work of the committee to relevant Boards and Committees.

**TERMS OF REFERENCE:**

**ROLE**

To ensure that equality of opportunity is fully reflected in, and forms an integral part of all structures and processes within the Diocese;

To promote and encourage the development and support for BAME individuals and communities in the context of:

- Vocation and the call to ministry
- Parish ministry and outreach
- Concerns and interests in the mission and ministry of the church and wider community across the diocese.

- The Cathedral
- The work of the Executive Officer
- The activities and programmes of the Episcopal area MEACC's and the BAME Forum
- Statistical information on the number of individuals from the BAME community contributing to the life of the diocese in the context of parishes, Denary Synods and Diocesan Synod, diocesan boards and committees.
- The number of candidates from Black, Asian and Minority Ethnic communities considering a vocation to priesthood and accredited lay ministries.

### **Meetings/agendas**

The meetings are held up to four times in any calendar year and are so arranged to give space for in depth discussion on an annual basis to areas of specific interest, drawing on the Terms of Reference:

- ❖ Vocations to ministry and links with Ministry Division
- ❖ Mission
- ❖ Public Policy and wider issues
- ❖ Education and young people

### **Accountability**

Reports to the Bishops Council are made within the agreed timetable for Boards and Committees.

**In addition the work of the MEACC is most effective when it is taken forward by the Episcopal Area MEACC's and the BME Forum in particular focussing on:**

- Promotion of issues of equality of opportunity for BAME people and delineating issues of concern to BAME people in our churches and ensure that they are addressed.
- Working with the Bishops senior staff and parish clergy to intentionally involve people from a wide range of racial and ethnic backgrounds in the organisational structures of the Diocese.
- Monitoring the appointment of all clergy and other ministries\* to posts at all levels. Numbers and percentages the Executive Officer to maintain and update the records in January and July every year. (\* Clergy - Stipendiary, Non Stipendiary and PTO's and Readers and SPA's)
- Ensuring that issues of racial justice are part of our theological reflection, teaching, worship and mission activities.
- Identifying and offering support to mentors for lay or ordained ministers who wish to become lay leaders, or licensed/ordained ministers in the church. Or wish to be involved in leadership
- Structures of the Diocese, (i.e. Deanery or Diocesan Synod) or at national level.
- Promoting positive images of a wide range of Christians from diverse cultures and backgrounds and find ways to include these in liturgy and teaching.
- Encouraging the annual observance of Racial Justice Sunday and Black History month in parishes.
- Creation of links with Black majority and Black-led Churches, as well as faith workers from Black and Asian Community and encourage occasional opportunities for invitations to preach and share in meetings.





- Support for and work alongside local and national organisations working on issues of racial justice e.g. the Borough Deans, The Association of Black Clergy, London Citizens etc.
- Developments in the field of racial justice.
- Seeking to learn from everyone’s experience and outlook.
- Keeping our own attitudes and behaviour under review.

October 2012

MEACC

Introduction and overview

As Christians we hold that the biblical view that all human beings are created by God in His own image and likeness (Genesis1: v. 27), and that there is only One Race, the Human Race. All human beings are therefore, worthy of respect, dignity and love, and we should love one another as sisters and brothers should, and have a profound respect for each other. (Roman 12: 10)

Therefore, we, as individuals and as members of church must challenge and fight any form of racism, racial injustice or racial exclusion in our churches and must simultaneously work to engender, encourage and enable BAME members to play their full part in the leadership of parishes and diocesan structures.

Racism in general consists of conduct or words or practices which advantage or disadvantage people because of their colour, culture or ethnic origin. It teaches that different races exist and that certain people are superior to others, and so blights the lives of many millions of people throughout the world. So racism is a denial of basis human rights.

We recognise that people can be excluded or discriminated against through actions which may be unconscious, personal and unintentional as well as overt and deliberate, which create power and influence for one ethnic group at the expense of others. We recognise that this exclusion may come about through the attitude and behaviour of individuals and institutions as well as organisations.

*With thanks to Kingston Episcopal Area MEACC*

6.5.1 It is useful to compare and contrast this with previous Terms of Reference (3.8.1)

6.5.2 Main implications of the revision for MEACC

- Reduction in membership
- Diminished of accountability
- Weakening of the Diocesan MEACC

The following assertion (from above Terms of Reference) is critical,

*... the work of the MEACC is most effective when it is taken forward by the Episcopal Area MEACCs and the BME Forum*



There is no basis, as presented to this review, for this assertion. It would have been useful for MEACC to have recorded the rationale for this decision. The effect is to move the Functions/Aims of MEACC to the Episcopal areas.

6.6 Functions and Aims repositioned

In 2001, the Diocese of Southwark was remarkably forward thinking because it put black and minority ethnic Anglicans at the heart of diocesan structures. In 2012, black and minority ethnic concerns were marginalised.

6.7 Membership of MEACC was reduced. As members of MEACC, boards and committees had been accountable to black and minority ethnic Anglicans but now, as most were no longer members of MEACC, accountability was reduced.

6.7.1 The rationale for the reduction of membership was to,

*...give MEACC a more strategic direction from a core membership and inviting people to meetings on an 'as and when required' basis to provide expert briefings to the membership. i.e. to provide a more flexible solution to the way the committee dealt with its work.*

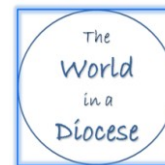
6.7.2 The Diocese of Southwark Working Group on Structure and Processes reported in 2010 that,

*30. There are over thirty major committees in the diocese. It was suggested to us that the large number and size of committees 'increases the load on officers'.*

Furthermore it states that,

*32. The new Bishop will have his own views of the process of decision-making and the role of committees in the diocese, but we would suggest that the many subcommittees of the Bishop's Council, that is the Equal Opportunities, Minority Ethnic Anglicans Concerns, Children and Youth, Public Policy, Mission Group and so on might be dealt with in different ways. We recommend that the function and role of these sub-committee should be reviewed regularly, with the aim of reducing the burden of committees and a clarification of the role of the Bishop's Council itself in relation to these issues.*

So there is some justification for redrawing of the Terms of Reference in order to reduce the burden on officers. But the process would seem to have been poorly managed as there appears to be no evidence that MEACC as a group reviewed the 'function and role of the sub-committee with the aim of reducing the burden of committees' as recommended by the working party.



6.7.3 This led to a lot of tension in MEACC. Some BAME representatives sought to revise the Terms of Reference to retain accountability. The decision was recorded in the minutes 24<sup>th</sup> April 2012,

*'...that the new Terms of Reference be implemented for a year and then reviewed as to their effectiveness.'*

There is no evidence of them being revisited. The issue remains unresolved and, according to respondents to the review, a source of tension to the present.

## 6.8 Direction

In this period the strategic direction given by the Bishop's Report 2000 and the Review 2005 appears to vanish in MEACC.

The reports re-emerge in 2013 in the document entitled *'The Underrepresentation of BAME Leadership in the Diocese of Southwark: The Challenges of Diverse Vocations'*. The document was produced by a working party of BAME people. It was presented and discussed in the MEACC meeting of April 2013. It recommends that the Diocese should revisit the Bishop's Report 2000 and the Review of 2005. It further recommends developing cross-cultural competencies for senior and influential staff.

6.8.1 The report appears to be an incomplete draft, in need of copy editing. Perhaps that detracted from the substance. By most accounts it was another source of tension.

6.8.2 In that meeting the working party contributed extensively to the discussion. Concerns raised:

- BAME underrepresentation in leadership
- A discernment process that discriminated against black and minority ethnic Anglicans
- Previous joint working between various stakeholders was no longer the norm
- Reluctance of clergy to be involved with the Diocese of Southwark's Black and Minority Ethnic Forum

6.8.3 The concerns were all within the remit of the Committee for discussion. Yet it was decided to take the report out of the MEACC arena. The working party was then to meet with an officer to consider and respond to any issues raised by that officer about the report's recommendations. In this way the BAME working party and its concerns, became accountable to the Diocese; which is quite contrary to the principles of MEACC.



6.9 This was a difficult situation. At the next MEACC in July there is no mention of the situation recorded. Respondents raised it during this review. It is another unresolved conflict.

6.9.1 Over this period disagreements were becoming increasingly personalised and by the time this review hears from respondents, for some it seems to be all about certain people.

#### 6.10 Personalities

One of the significant factors brought up by some respondents is the comment that it is all about personalities. Or as one senior person said, 'it's too much about personalities.' This comment provides a clue to both the success of MEACC and its eventual difficulties.

6.10.1 From Bishop Selby's address, and even prior to that, the key drivers for race equality are personalities: personalities that carried a sense of conviction and commitment for race equality; personalities that had a passion for racial justice; personalities that have a proven track record of breaking new ground; personalities from the black and minority ethnic communities in the Church who pushed for racial justice. Many of these individuals worked hard for decades putting the case for black and minority ethnic Anglicans. (Some of them are still involved.)

6.10.2 Black and minority ethnic Anglicans endeavoured to encourage and garner support from white allies to raise the concerns of minority ethnic Anglicans. Their success can be seen in the then Diocesan Bishop taking a lead to commission the 2000 report into Institutional Racism, establishing the Diocesan MEACC, supporting the formation of the Diocese of Southwark's Black and Minority Ethnic Anglican Forum.

6.10.3 The Bishop chaired the meetings and, from the testimony of many respondents, drove the agenda, kept the focus and maintained a cohesive team.

6.10.4 The problem with a personality driven approach is that when a personality leaves, a vacuum occurs. There needs to be a structure consisting of policies, action plans, monitoring, evaluation and review to carry forward the work and provide continuity, otherwise the work is likely to fail.

#### 6.11 Team changes

In this case, not only did the Diocesan Bishop move on (in 2009) but other key people did so too.



### Minority Ethnic Anglican Concerns (MEAC) Committee

- Key people move on
  - The Diocesan Bishop
  - The MEAC Executive Officer
  - The MEAC Committee Administrator
  - People in Ministry and Training
  - Chair of the Forum
  - The Bishop’s Equal Opportunities Committee ceases

6.11.1 It would be hard for any committee to remain effective with such a turnaround of key individuals in a relatively short time. Without a structure it would be difficult. Add to that the fact that MEACC’s work is about race; a subject which can easily become volatile without secure structure.

6.11.2 MEACC members seemed to be aware of the difficulties that may arise with a change of leadership. In 2009 minutes refer to several structural developments to carry the work over the interregnum between Bishops,

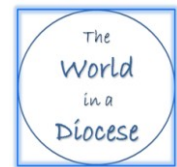
- The Strategy for Ministry Action Plan
- The MEACC Three Year Development Plan 2010 - 2012

6.11.3 The Forum was doing developmental work with regard to MEEAC. On an away-day, the facilitator encouraged the executive committee to:

- Look at our strengths and weakness
- Look at ourselves as members and begin to work smarter to ensure the relationship of the Forum and Diocese is perceived in the way it should be
- Commitment by members to work, our purpose and making objectives clear
- Issue of leadership - putting structures in place for future events
- Recognising that the future work of the Forum needs to be more proactive in delivering future events

6.11.4 So there were attempts to strengthen structure and to develop through training but it was too little and too late to overcome the former reliance on personalities.

6.12 New members of MEACC had to make their way as they saw fit. What they needed to inform and guide them was:



- A set of policies for race equality based upon recommendations from the Bishop’s report 2000 and the Review 2005, and importantly emerging trends
- Aims which set a direction of travel
- Targets to measure the success of the monitoring
- Action Plans to provide coherence
- Evaluations and reviews of the outcomes of earlier action plans
- Members who had received ongoing training to develop and implement race equality policies and lead in a multicultural organisation.

6.13 Racism is a major human dysfunction; without structure to hold it in place it creates havoc in peoples relationships. By 2012 most of the structures in MEACC that provided safety for all to tackle the complexities of racism were failing. It was bound to become very difficult for everyone concerned.

## 7 Responses to Review Areas

7.1 The detailed analysis above was essential to understanding the level of concerns raised to the review with regard to the areas identified for exploration by the Diocese.

7.2 Review Areas:

- Identify the key areas of concern in promoting effective ministry with and from minority ethnic Anglicans
- Consult with area MEACCs as to their work programmes and their capacity to deliver those activities, and their connection to the Diocesan MEACC Office
- Consult the Forum Executive on their plans for future work and their expectations of support from the Executive Officer
- Consult with minority ethnic clergy on their expectations of both Diocesan MEAC and area MEACs
- Discuss with Diocesan Ministry and Training Department their expectations of support in promoting vocations of minority ethnic people.
- Consult with the Church of England’s Officer on how the Diocese can contribute effectively to taking forward the agenda of CMEAC

Respondents	
28 Respondents	
• 18 Black and minority ethnic	10 White
• 11 Women	17 Men
• 16 Clergy	12 Lay



7.3 Identify the key areas of concern in promoting effective ministry with and from minority ethnic Anglicans.

7.3.1 BAME representation was the major concern raised. By 2014, after some 71 recommendations since 2000, the lack of BAME representation in diocesan structures is still a concern.

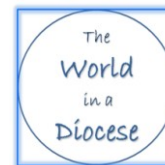
- Black and minority ethnic representation in diocesan structures
- Cessation of monitoring of representation in diocesan structures
- Lack of Inclusion
- Dysfunctional Diocesan MEAC Committee and isolated area MEACCs
  - Not including all black and minority ethnic groups
- Worry about vocations reaching all potential black and minority ethnic Anglicans
- Restricted training programme

7.3.2 In tandem with this is a lack of clarity about what the figures are in terms of representation.

7.3.3 In the document 'Diocese of Southwark Review of 2013' (including Calendar 2014-15) reviews of the important aspects of diocesan life are produced. April features Minority Ethnic Anglican Concerns. Within it is reported that,

*'Nearly 35% of members of Diocesan congregations are from ethnic minorities - an increase from 18% in 2002. In 2007, 54 Parishes in the Diocese reported that they had black or ethnic majority congregations - an increase of 15 from 2002'*

It would appear that the last comprehensive set of monitoring figures stem from 2007. Previous to that, the review of 2005 had a complete set of figures. In 2014 the review was not given any current figures for previously monitored areas. Without them it is difficult to make essential comparisons and to judge the progress or otherwise in terms of BAME representation. The Diocese was able to track BAME representation in various structures from 2002, 2005, 2007. The lack of figures lends itself to anecdotal evidence, which is not helpful in establishing the facts.



7.3.4 The quote typifies the sense of alienation reported by many BAME Anglicans. The comment *'our voice isn't heard or taken seriously or reflected in the bigger picture'* is about representation. I asked the person if they would be confident to have this extract of their recording played. They declined because of the possibility of a negative reaction. Many BAME people expressed disappointment and frustration with the situation.

The three MEACCS seem to be independent of each other so I would like to see more of a cohesive thing where, whoever, is going to be strategically steering this, rather than three groups operating insularly which is a shame... Because that's our voice... I don't feel part of the Church. I feel like a visitor. Sometimes I feel culturally that our voice isn't heard or taken seriously or isn't reflected in the bigger picture in the Diocese. One of the ways we could address this is through our MEAC but it would take steering, I think, to coordinate it all.  
BAME clergy member

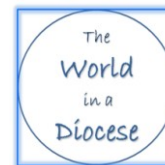
7.3.5 This sense was not only from BAME respondents. One white senior leader expressed a desire to do better but was not sure how to meet the challenge. In the quote another sees a potential for the whole of Church unrealised.

The area that is really important is the encouragement of black and minority ethnic vocations to ordination. We should be the diocese supplying the Church [the whole Church] with black and minority ethnic vocations ... we are one of the main dioceses that has BME people in our congregations... they are there... That's something we really should have been better at for a long time.

Senior white clergy member

7.3.6 Lack of leadership from the Central MEACC and the Central Diocese was reported as a concern by many. There needs to be strategic guidance through a functional central MEAC Committee; this being essential for progress on race equality. The lack of an effective diocesan MEACC, and the voice it provides BAME people, is seen by respondents as a loss of opportunity.





7.3.7 Amongst many BAME people there was evidence of a sophisticated understanding of racism. Many respondents were aware of the interplay between those different aspects of racism listed. They were conscious of the fact that this was not just a black and white issue.

- Racisms
  - Overt / Covert
  - Institutional
  - Internalised
  - Divide and Rule
    - Compliant / troublemaker
    - British born
  - Liberal

Overt stuff; arrogance and assumptions about capacity, expectation of 'less than' ability. A master/child complex.

BAME Clergy member

7.3.8 BAME respondents reported that many white colleagues have a lack of confidence and lack a deep enough understanding of certain aspects of racism. They saw it as them having a lack of training.

7.4 A key factor to highlight here is the response by BAME respondents to the many aspects of racism. BAME responses:

- Challenge openly
- Work quietly and strategically
- Withdraw

7.4.1 There was evidence of tension between BAME people around the responses above.

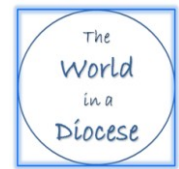
What I don't like is that black people is set up against black people

BAME person

Many stated that if they challenged they are labelled a 'troublemaker' by the Organisation. Others, who were strategic, were seen as compliant and as suffering from internalised oppression by some BAME colleagues. Another aspect of this is a tension between British born black people and those born overseas, with the contention being that leadership is more comfortable with the latter, because they are less challenging of the status quo. Quite a few BAME people called this dynamic 'Divide and Rule' racism. This conflict and lack of cohesion was recognised by many of the white leadership but they were not aware of the 'Divide and Rule' aspect.

If you're going to set up one black person who is your favourite put also the one who is not your favourite so you have one who is yes, yes and one who is sceptical

BAME person



- 7.4.2 There appeared to be a lack of confidence about how to solve the problem of division between BAME people by all parties.
- 7.4.3 Liberal racism is the misapprehension that having anti-racist values means that one cannot be caught up in racism. This often leads to majority groups favouring those BAME people who express behaviours that they feel most comfortable with. There needs to be a deeper understanding of these aspects of racism, particularly in the light of the definition of institutional racism.

- **Managed problem vs. opportunity**
- **Stepping carefully around the issues of racism and black and minority ethnic concerns**
- **White Anglicans not being part of the discussion/debate/issue**

- 7.4.4 There is a lack of confidence on all sides to engage in professional discussion about BAME concerns. It has become toxic. So many people are holding back for fear of being viewed with disfavour or of being labelled racist. BAME people feel too often that they are a problem to be managed, rather than an opportunity to be realised. And they report that they have a lot to offer a diocese that has an increasing BAME population and Church membership. They feel that there needs to be more attention given to solving current problems.
- 7.4.5 All people in the organisation face a challenge to rebuild cohesion and continuity.
- Leaders to engage with those BAME people who represent a challenge as they provide useful feedback to the Diocese.
  - BAME people need to cease being divided and work together using their different characteristics to the benefit of the Church.

- 7.4.6 Opportunities provided by BAME people are being lost - as typified by the quality of those respondents to this review.

They are a repository of:

- Skills
- Qualities
- Insight
- Understanding
- Educational attainment
- Passion
- Leadership
- Commitment to improving race equality



- 7.4.7 The fact that such BAME people were on hand for this review is a testament to the positive influence of MEACC, and of some success in terms of BAME representation. One of the major concerns highlighted in the Bishop’s Report 2000 was the need to empower BAME people. These respondents are empowered in all sorts of ways and some of them need to be more incorporated into the structures of this multicultural organisation.
- 7.4.8 Respondents reported that a next step is to get more BAME representation in diocesan leadership. For example, the current Bishop’s staff group (senior management) consists of 18 individuals. To be representative of a diocese with 35% BAME people, six to seven of the group should be from BAME communities. With that experience and expertise in leadership, problems would become opportunities. Why this is not so after so many years of work needs to be discussed. But one factor that is likely to have led to this situation was the decision to resist target setting eight years ago.

Consult the Area MEACs as to their work programmes and capacity to deliver those activities, and their connection to the diocesan MEAC office.

- Area MEACCs have grown, dissolved and relaunched over the years
- Hold regular meetings
- Have activities over the year
- Voluntary run
- Lack of clear central MEACC strategy and structure

- 7.5 Consult the Area MEACCs as to their work programmes and capacity to deliver those activities, and their connection to the Diocesan MEACC office.

- 7.5.1 The main findings are that Episcopal area MEACCs want,
- a stronger lead from the Diocesan MEACC
  - to be part of a strategic plan
  - to feedback to the Centre matters and concerns to do with race equality;
  - more tangible support and recognition of the work done
  - role of the Diocesan MEACC Executive Officer to be more clearly defined
  - links to the Diocesan MEACC, the Diocesan Bishop and CMEAC



- 7.5.2 The quarterly MEACC meetings provide the opportunity for Episcopal MEACCs to communicate with the Diocesan Bishop. The Diocesan MEACC should provide them with a strategic plan for race equality that they can share with their committees to inform their own planning.
- 7.6 Consult minority ethnic clergy on their expectations of both diocesan MEACC and the area MEACCs.
- 7.6.1 Much of 7.1 - 7.4 is pertinent to this area.
- 7.6.2 A wide range of respondents agree that the Diocese of Southwark is, at present, ineffective on race equality because of the current dysfunction of MEACC. The current situation is a wide concern and reported to be having a detrimental effect upon the Diocese.
- 7.6.3 Clergy (not only those who are BAME) are concerned about the deficit of BAME representation in diocesan structures and the lack of progression of BAME Anglicans into leadership. BAME respondents were concerned that there had been no appointments of BAME people into leadership positions. The review, on the other hand, ascertained that there have been two very recent appointments of people with BAME identities into important roles. Figures from ethnic monitoring data would help the Diocese have an informed discussion rather than relying on anecdotal evidence. From the monitoring of figures the organisation could come to a decision as to whether two such appointments were a significant improvement or not.
- 7.6.4 BAME clergy noted the lack of cohesion between BAME people and were concerned that leaders were not taking charge to resolve issues. Some BAME clergy reported that leadership was exacerbating the issue by appearing to favour one over another.
- 7.6.5 From the reports to this review it is evident that language is causing problems. Labelling people as 'trouble-makers', 'jealous', 'self-serving' or 'compliant' is not helpful. Calling people 'racist' is having a detrimental effect. It creates a climate of fear that is closing down communication. The use of this word and the reaction to it illustrates a lack of understanding of the difference between the terms 'racist' and 'racism'. This illustrates the need for race equality training.



7.6.6 Some BAME clergy from overseas also noted tensions and were inclined to steer clear of the MEACC and the Forum. Some expressed that their particular ethnicity appeared not to be part of the debate and they tended to get on with meeting the needs of their own communities.

Consult the Forum Executive on their plans for future work and their expectations of support from the MEACC Officer

- A future conference but concerned of lack of support from Diocese of Southwark has led to clergy ignoring the Forum
- MEACC officer needs to follow the job description
- Having a forum and a MEACC is a positive advantage

7.7 Consult the Forum Executive on their plans for future work and their expectations of support from the Executive Officer.

7.7.1 The main casualty of the current situation would appear to be the Forum. The Diocese is in danger of losing this body and all the qualities it has brought in terms of BAME representation over many decades. There are several factors here that were brought to the Review and were extrapolated from minutes.

- The review found a lack of awareness that this is the Diocese of Southwark’s Black and Ethnic Minority Forum. It is a diocesan structure. Its function is key to providing,

*‘opportunities and views of BAME members of the Church’ to freely express ‘any matter of concern, interest and importance to them.’*

- The Diocese, organisationally, has lost sight of its responsibility,

*‘to enable them to articulate their perceptions, affirm their worship, faith and culture.’ (3.6 above)*



7.7.2 Representation from the Forum indicates that at this present time it needs to be supported by the Diocese in terms of encouraging connections with the incumbents.

7.7.3 There is awareness that lack of communication and organisation within the Forum has led to difficulties for the Forum.

7.7.4 The Diocese needs to either address the responsibilities it has to the Forum in its current form, or with work with BAME Anglicans to realise a different and/or better interface for BAME people. (After all, the Forum was created as a progression from the Diocesan Race Relations Commission.)

7.7.5 It was reported that the MEACC Officer needed to be working to their job description.

7.8 A Significant Question

The matter of BAME representation is now crucial to the Diocese. The following question needs to be raised.

**In 2014, with MEACC dysfunctional, with the Forum apparently on the verge of disintegration, with people from across the organisation hesitant to have professional discussions about race equality, how does the Diocese of Southwark ensure the contribution of the views and concerns, from the 35% of BAME Anglicans, towards major initiatives like the current one on Inclusive Ministry?**

The final two areas of response are located in the Ways Forward section

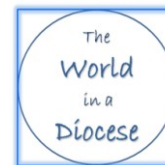
## Section C: Ways Forward

### 8 Ministry and Training

8.1 Discuss with the Diocesan Ministry and Training Department their expectations of support in promoting vocations from minority ethnic people.

8.2 (The review uses good practice to build an example of how to move forward.)

8.3 The Ministry and Training Department should be at the heart of the Diocese's strategy to improve BAME representation at all diocesan levels. They are integral to moving the Diocese of Southwark forward at this time.



8.4 This review uncovered the close working links between the Department and MEACC that occurred in the past. It provided MEACC with things like:

- Ethnic monitoring figures
- Ordination selection process
- Southwark OLM scheme
- Reader training

Ministry and Training provides a representative to MEACC. The Director of Ordinands is an attendee of MEACC.

8.5 The Department has worked in the past to realise recommendations of the Bishop's Report 2000 and the Review 2005.

8.5.1 It worked with the MEACC Executive Officer with regard to a series of Vocational Roadshows.

8.5.2 In 2009 outgoing members and the new MEACC Officer produced a document called A Strategy for Representative Ministry, which gives an account of the following,

- Our context in Southwark, including some statistical information, and a survey of some BME worshippers
- Why we believe the aim of representative ministry to be central to the purposes of God
- The legislative background
- What the Diocese has been doing to pursue this aim
- Suggestions of future action

The document concludes with an action plan

8.5.3 As indicated earlier, many people moving on, including those from the Ministry and Training Department, had an effect on MEACC.

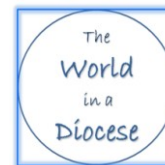
8.6 At present there are three new holders to key roles in the Department,

- Director of Ministerial Training
- Champion for Vocation from the BAME Community
- Assistant Diocesan Director of Ordinands

The Director of Ordinands has been in post since 2011. There is a MEACC representative who has been working with the Department since 2001.

The reason for including Ministry and Training in this section 'Ways Forward' is two-fold,

- it has provided useful action in the past
- it continues to do so at present



8.7 This review was presented with an account of a programme of activity, which had the aim of increasing BAME vocations.

8.7.1 In June 2012 a diocesan BAME vocations consultation took place. It was a one-day event. Every incumbent in the Diocese of Southwark was invited. Those with black majority churches were particularly encouraged to come. It was a full day of BAME priests and ordinands sharing some of their experiences. Young BAME people, who also attended, talked about leadership and their ideas. Discussion focussed on how to go about encouraging vocations from BAME people.

8.7.2 This was followed by a residential weekend in February 2013. Its focus was on BAME people exploring priestly ministry. It was full to capacity and activities included:

- Talks on subjects such as Black Theology
- Group work that exposed participants to doing theology in an accessible way
- Fellowship
- Worship
- On the Sunday participants were divided into four groups, each being sent to a different local church, where they observed and participated. This was followed up with a seminar chaired by a bishop, where each group gave a presentation about how they found that worship. Participants were encouraged to give feedback in light of BAME issues. They were asked to share thoughts about inclusion, welcome and hospitality with regard to their ethnicity.
- 12 of the 36 vocations advisors came to the event and gave each participant a one-to-one session
- Bishops demonstrated their support by attending.

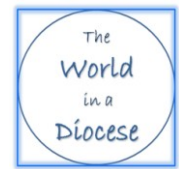
8.7.3 There was a significant problem to overcome just before the event: no response to this free event. Networking followed that included MEACC members and the MEACC Officer and team members who were also contacted to push the event.

8.7.4 This programme of events, as reported to this review, is an example of good practice that needs to be shared across the Diocese; not just in terms of what happened, but more importantly, how it was done.

8.8 Let's analyse this in light of processes already discussed in the Review.

- The direction recommended the Bishop's 2000 report and the Review 2005 for increasing BAME representation is still active.
- It is known to be on the agenda of the Diocesan Bishop.
- There was a vision of getting more BAME people into vocations.
- The reality that things are not what they should be was acknowledged.





- There was a clear aim to reach BAME people who are outside of usual vocations processes.
- A target was set to fill each event.
- The events were part of a programme - one building on the other.
- An inclusive engaging and interactive programme was devised and delivered with regard to the race and ethnicity.
- Senior leaders of the Church were seen to support BAME vocations.
- BAME participants were given the opportunity to talk about and to share experience in the Church; including those of discrimination. They were listened to.
- Leadership was decisive ensuring the problem of attendance was overcome by networking with colleagues.

No surprise then that feedback given included:

- I felt like the Diocese was really interested in me.
- People are interested in me for who I am. This made me realise that this (vocation) is a possibility. I hadn't really thought so before.

8.8.1 Following the above programme of events, evaluation took place. Feedback showed that as many as 85% of participants had a potential for ministry. If realised, this would treble or quadruple current figures.

8.8.2 The sort of assistance that MEACC can give the Department is fairly evident in terms of being a link to BAME people.

8.8.3 What is much more important is that MEACC should be more strategic. It should be instrumental in developing a policy for 'BAME Representation in Diocesan Structures' that enables this department and others across the Diocese to develop action plans. This would assist the Diocese to coordinate initiatives. MEACC would then have oversight of BAME representation across diocesan structure and become a committee where BAME representatives and diocesan officers work together to meet agreed aims.

8.9 For example, building on the good practice above:

8.9.1 MEACC guided by a Policy to Increase BAME Representation in Diocesan Structures formulates aim to:

Assist Ministry and Training to develop the 85% of potential BAME vocations candidates identified at its Vocations Conference.

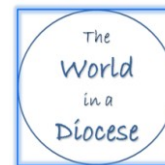
8.9.2 Other members of MEACC from across the Diocese would then be able to share through discussion and an action plan could be generated.



- 8.9.3 The MEACC committee has area MEACC representatives who could go back to their Episcopal areas to formulate action plans with their colleagues. Incumbents could inspire and/or plan special events in their parishes. Ministers could assist vocations advisors by talking with individuals.
- 8.9.4 The MEACC Executive Officer could take on the strategic role of coordinating initiatives and assisting planning between areas and the Centre. Other areas they could take on board:
- Tweaking current activities to relate them to the aim
  - Highlighting any CMEAC initiative that helps meet the aim
- 8.9.5 There could be coordination with other structures of the Diocese, like synods, that may also like to increase BAME representation.
- 8.9.6 Three months later, at the following MEACC, the action plan if on-going could be monitored, if part completed evaluated and if all completed reviewed.
- 8.9.7 At this point, perhaps, the Forum representatives (up to six MEACC members) may plan an event like its annual conference with the aim of assisting Ministry and Training to find more potential BAME people for the Department's next one-day consultation or vocations weekend. Through MEACC, the event is a diocesan priority that is backed by incumbents who would encourage people to attend the event. The Forum hosts a well attended positive event that: is an integral part of the Diocese; enables the Diocese to realise its policy for BAME representation; as well as increasing its own membership.
- 8.9.8 The Chair, the Diocesan Bishop, then has oversight, in MEACC meetings, of how a current action plan arising from a policy for increasing BAME representation is panning out across different parts of the Diocese.

*What was really overwhelming was the response of the participants. It felt such a live and joy filled time. It was really terrific.*

This quote about the Vocations Conference is the type of comment that needs to be heard much more often in the MEACC arena. The example of good practice and the case study formulated from it illustrates that with a clear structure and strategy such comments could become commonplace.



## 9 CMEAC response

- 9.1 Consult the Church of England’s Officer for Minority Ethnic Anglican Concerns (Dr Elizabeth Henry) on how the Diocese can contribute effectively to taking forward the agenda of CMEAC.

After discussion, Dr Henry wrote to the review with the following set of recommendations,

- Renew efforts to return to the status of ‘Centre of Excellence’ on MEAC
- Bishop and senior leadership team to name MEAC as a diocesan priority for action
- Develop and agree a strategy for increasing representation and inclusion of Minority Ethnic Anglican’s within all levels and aspects of the life of the church in Southwark. The strategy should include:
  - Specific/ targeted actions
  - monitoring, measurement and evaluation
  - Regularly scheduled progress reporting to the Bishops council and the Bishops’ staff meeting

9.1.1 This review endorses the CMEAC recommendations.

9.1.2 The 2000 and 2005 reports produced 71 recommendations. Many of the findings of this review are similar to earlier recommendations.

9.1.3 What follows is a strategy for the Diocese of Southwark to consider, to adopt, to amend and/or to develop.

### 9.2 Themes

Six themes are identified as being crucial to the Diocese of Southwark being a ‘Centre of Excellence’ on MEAC at this time.

- Structure
- Strategy
- Vision
- Integrity
- Education
- Communication



## 10 Structure

### 10.1 The MEAC Committee

The MEAC Committee was set up in response to the Bishop's Report 2000 into Institutional Racism. It put BAME Anglicans at the heart of Diocesan Structures. It is integral to giving a voice to BAME Anglicans. MEACC will be meeting in 2015. MEACC will perform well once the following has been re-established:

- Defined structure
  - consistent meetings
  - a set agenda
- Terms of Reference, including
  - functions/aims
  - roles and responsibilities
- Working to Policies and Action Plans
- Strong leadership
- Cohesive teamwork

#### 10.1.1 Recommendation

***Re-establish a defined structure for the MEAC Committee to function effectively in delivering a strategic vision of race equality in the Diocese of Southwark.***

### 10.2 Meetings

This review endorses the four quarterly meetings. From its inception in 2001 the committee has met quarterly each year: in winter, spring, summer, and autumn.

#### 10.2.1 Recommendation

***Meetings take place on dates set in the Diocesan calendar. Meetings are not cancelled. Any postponement is sent to all members with a replacement date. If there are difficulties with the agenda, the Committee meets to solve the problem.***

### 10.3 Agenda

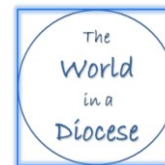
MEACC works well with a set agenda to which people report.

#### 10.3.1 Recommendation

***To get the meeting schedule underway it is suggested that the agenda be set along the lines presented in this document. Ref 3.10***

### 10.4 Terms of Reference

The 2006 Terms of Reference are mostly relevant to the workings of MEACC. The 2012 Terms of Reference are still contentious.



**Recommendation**

**1) MEACC works to the 2006 Terms of Reference for the present. Ref.3.8.1**

**2) In addition include the three area MEACC representatives.**

10.4.1 New Terms of Reference do need to be drawn up to reflect the needs of the Diocese in terms of current issues and workload. It is a worry that the committee members might get caught up in old arguments. Terms of Reference must not become the agenda.

**10.4.2 Recommendation**

**1) New Terms of Reference to be drafted by a MEACC working party once the Committee has gained cohesion.**

**2) The Committee gains consensus between members with regard to new Terms of Reference.**

10.5 Roles and Responsibilities

10.5.1 MEACC Executive Officer

The role of the MEACC Executive Officer is unique in the Church of England. The role needs to be strategic; therefore, it must be guided by a set of MEACC Policies and Action Plans. This would give the role stability and coherence. (See next section: Strategy.) This review highlights the need for Policy Development and Action planning. They sit well in the remit of this role, but should not be the sole responsibility of the Officer.

**10.5.2 Recommendations**

**1) The role of MEAC Executive Officer is line managed by a senior manager who has competence and confidence around BAME issues.**

**2) MEACC sets up a Policy Development working group led by the MEAC Officer with a senior manager on board.**

**3) The MEAC Officer is advised by the Mission Support Officer on Action Planning.**

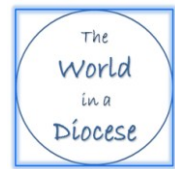
**4) The MEAC Officer provides a monthly report to which feedback is given.**

10.6 Leadership

The Diocesan Bishop Chairs the MEACC meeting on a quarterly basis. At this point of re-establishing MEACC it is important to get the structure in place.

**10.6.1 Recommendation**

**1) The Bishop is assisted by a senior manager who will guarantee the structure is followed in terms of dates, attendance and records of minutes.**



**2) The Bishop receives a monthly report from the Executive Officer that keeps him informed of developments between MEACC meetings.**

## 10.7 Teamwork

This review has outlined some tensions that have made working together problematic.

### 10.7.1 Recommendation

**The first MEACC meetings be facilitated by a person from outside of the Diocese with the aim of assisting the Committee establish cohesion and good teamwork.**

10.8 The Diocese of Southwark's BAME Forum is important for BAME representation in MEACC. There is a wide range of BAME identities in the Diocese, who come within the Forum's remit.

### 10.8.1 Recommendation

**1) Time is given at senior levels in the Diocese and in MEACC to plan with the current BAME Forum Executive about how it can meet its aim 'to be a voice' for BAME people in the Diocese Ref 3.6**

**2) The Forum, with support of the Diocese, develops plans to appeal to a wide range of BAME identities.**

## 11 Strategy

11.1 The area MEACCs and many of the respondents see the need for the Diocesan MEACC to coordinate a strategy for achieving aims of race equality.

### 11.1.1 Recommendation

**Use policies as the strategy to advance the Vision that Southwark has for race equality (see next section)**

### 11.1.2 Policies

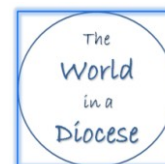
Policies are statements of intent, defining concepts and terms, that lead to actions that can be measured. Ref appendix 1

### 11.1.3 Recommendation

**Develop a framework of policy statements to guide Diocesan Boards, Departments and Committees.**

## 11.2 Recommended areas for Policy Development

### 1) Race Equality Principles



- 2) **BAME representation in diocesan structures**
- 3) **BAME people in leadership roles: reflecting the ethnicity of the Diocese (link with Pump Up the Volume)**
- 4) **Encouraging BAME vocations**
- 5) **Vision of a multi ethnic/cultural Diocese**
- 6) **Developing race equality training**
- 7) **Building good relationships between people of different racial groups**
- 8) **Improving communication about race equality**
- 9) **Renew the existing Equal Opportunities Policy to take into account the 2010 Equality Act**

### 11.3 Action Planning

Once a policy is developed it is important to formulate action plans. This is a process to which the Diocese is already committed.

#### 11.3.1 Recommendation

***The work of the MEACC should be mainly conducted by action plans.***

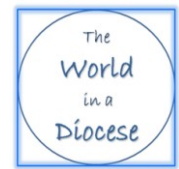
#### 11.3.2 Action planning

- Formulate achievable aims arising from the policies
- Prioritise the aims
- Assign responsibilities
- Agree a timeframe
- Ensure that progress is monitored
- Evaluate outcomes
- Review achievements and difficulties to inform future plans

A Mission Action Plan (MAP) is a process of strategic planning which reflects on opportunities and resources available to a local church and informs a strategy to direct activities and decision making over the coming years. The heart of MAP is the *process* by which a church comes to understand its mission and put that into effect, rather than the *product* of a document.

Diocese of Southwark Website





## 12 Vision

- 12.1 Most respondents reported that they were not clear about the vision of the Diocese for race equality at present. Some elaborated, expressing that there is little to no sense of direction, leadership and commitment to race equality. From speaking with all parties it is evident that the intention to do well exists but the intentions are not adding up to enough action. A strong lead in terms of vision will help this. A sense of vision is crucial to the work of any organisation. A stated direction of travel needs to be clear in order to start a journey towards race equality. All travellers need to work together to make progress towards milestones and goals along the way.
- 12.2 Working towards race equality is a crucial world issue since racism is one of the most divisive and destructive characteristics of human activity; ranging from unfriendliness to genocide. Progress towards racial justice in the world is slow. The Diocese of Southwark has the opportunity through the rich ethnic diversity of its population and church members to forge a new vision that may inspire the world.
- 12.3 Renewing the vision **‘THE WORLD IN A DIOCESE’**

‘In MEACC our aim is to celebrate the **World in a Diocese** and to ensure that through our common humanity and through our understanding of each other, we commit to encourage the growth and flourishing of individuals from different ethnic backgrounds, attentive to the voice of God which calls us into his service through Jesus Christ.’

Rt Revd Christopher Chessun Bishop of Southwark

### 12.4 Recommendation

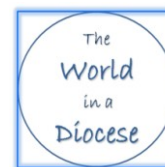
***Communicate, encourage and inspire responses to the above vision to celebrate a ‘World in a Diocese’.***

- 12.5 Vision needs to be grounded in reality otherwise it can become ‘pie in the sky’.

#### 12.5.1 Recommendation

***The Diocese of Southwark continues to commit to ‘encourage the growth and flourishing of individuals from different ethnic backgrounds’ by demonstrating that it is willing to tackle the issues arising from racial discrimination. Including,***





- **Acknowledging the effects of institutional racism**
- **Increasing black and minority ethnic representation in all structures of the Diocese**
- **Increasing black and minority ethnic clergy**
- **Ensuring race equality is on the agenda of boards, committees and departments**
- **Extending race equality training**
- **Continuing to have a dedicated officer to facilitate the work of MEACC**

## 12.6 Creating a Brand for Race Equality

The Church of England is used to creating symbolic brand identities to capture a sense of vision around a strategic aim. Examples: ‘Pump up the Volume’ - increasing ethnic minority representation in senior positions; the Diocese of Southwark’s ‘Hearts on Fire’; and ‘Strategy for Ministry’.



### 12.6.1 Recommendation

***Create a brand to be a sign of the renewed vision for race equality in the Diocese of Southwark.***

Incorporate areas of good practice on race equality work into the brand identity

- Black History Month
- Racial Justice Sunday
- Black History Month celebration at the Cathedral
- Cultural awareness training for new incumbents
- The Diocesan and Episcopal area MEACCs
- The Diocese of Southwark’s Black and Asian Minority Ethnic Forum
- Area MEACCs

### 12.6.2 Recommendation

***The brand becomes a symbol for good relationships between different racial groups: the World in a Diocese.***

## 13 Integrity

Integrity is evident when intention is matched by results.

### 13.1 Black and Asian minority ethnic representation.

In the Bishop’s 2000 report the following statement is found,

*‘4.2.1 Undoubtedly the single most important concern to emerge during the inquiry was the underrepresentation of people from minority ethnic communities within the*



*structures of the diocese, particularly on the Boards and Committee and within the Ministry, including the Cathedral.'*

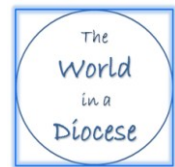
The Diocese of Southwark Review of 2012 states,

*There is still much to be done to ensure that Minority Ethnic members assume their rightful place in all affairs of the Diocese at all levels. This includes leading worship, senior appointments, and representation of Parochial Church Councils, Deanery and Diocesan Synods, and Committees.*

The integrity of the above intentions is called into question if they are not matched by results. As this review shows, there are major concerns about BAME representation in diocesan structures.

### **13.1.1 Recommendations**

- 1) MEACC monitors and scrutinises the current numbers of BAME clergy and BAME lay people in the structures of the Diocese of Southwark including,
  - a. Boards, departments and committees**
  - b. Ministry, including the Cathedral**
  - c. Senior staff levels of the Diocese, etc.**with a view to publishing the figures widely.**
  
- 2) The Diocese of Southwark establishes a core figure for BAME membership. Up until the time that that figure is established, it uses the currently published figure of 35%.**
  
- 3) The proportion of BAME people in diocesan structures is compared to the 35% benchmark.**
  
- 4) Be guided by the 35% benchmark. Where there is underrepresentation, set targets to improve representation.**
  
- 5) If need be, Policies and Actions Plans are revised to ensure that BAME representation in diocesan structures is proportionate to the BAME membership of 35%.**
  
- 6) Targets are set and a timescale decided for getting appropriately skilled and qualified BAME people into senior positions in the Diocese.**
  
- 7) Take positive action measures to encourage BAME recruitment and promotion.**



- a. Be familiar with and ready to use the positive action tie-break option in appropriate circumstances.**

**8) The Diocese continues to be transparent with the figures.**

**13.2 BAME Skills Audit**

This review was impressed with the quality of BAME people that the Diocese has recruited. In order to meet the intention stated above ‘to ensure that Minority Ethnic members assume their rightful place in all affairs of the Diocese at all levels’, the following recommendations are made:

- 1) Conduct a BAME skills audit to recognise, acknowledge and record the skills and abilities of current BAME people in all parts of diocesan life.**
- 2) Use the audit data to guide positive action.**

## 14 Education

14.1 The Diocese of Southwark has the potential to become a beacon for race equality education. This need not be an onerous task. The stories given by respondents to this review provide a wealth of experience upon which to draw.

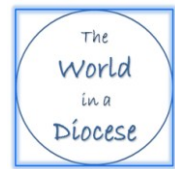
- **Who**
  - Senior staff/clergy
  - Induction
  - Continuing Ministerial Education
  - All Anglicans
- **What**
  - My story
  - history/herstory
  - Race Equality Curriculum

**14.1.1 Recommendation**

***A MEACC focus on race equality curriculum that uses history and personal story as a basis for creating resources for use in congregations and parishes.***

**14.2 Areas to be included**

- Worship
- Pastoral care
- Community work
- Theology
- Ethnic monitoring



14.3 Different kinds of training are needed for the different constituencies of the Diocese.

Some constituencies to consider are:

- Clergy
- Lay
- Senior managers
- Managers
- Staff

#### **14.3.1 Recommendations**

- 1) MEACC identifies areas that are in need of race equality training and considers what kind of training is appropriate to that area.**
- 2) Particular focus should be placed upon how Continuing Ministerial Education can ensure that all clergy members engage with race equality training on a regular basis. (Use the same measures as safeguarding to ensure attendance.)**
- 3) That race equality is part of an essential, regular and ongoing educational process that equips clergy to be confident and competent when dealing with the many issues that occur when serving in a multicultural diocese.**
- 4) Training is developed that both encourages and challenges participants to raise standards with regard to diocesan race equality policies.**
- 5) The training delivery is regularly monitored and evaluated to ensure high standards.**
- 6) Leaders in diocesan structures avail themselves of training appropriate to their responsibilities and encourage their staff/incumbents to follow their example.**

14.4 At this particular time there is a need develop training for people of BAME identities.

#### **14.4.1 Recommendations**

- 1) Training should be provided for BAME people to give participants the opportunity the share openly their experiences and perspectives of race in a safe setting. It should focus on building good relationships between BAME identities.**
- 2) Areas of focus for BAME training should arise from policies, action plans, (including target setting and positive actions initiatives) for BAME participation and representation in diocesan structures.**



**Other areas to consider:**

- **Vocations**
- **Leadership**
- **BAME theologies and liturgies**

14.5 Race Equality Training needs to be more extensive, regular, in-depth and within the Diocese, for all people in positions of responsibility. Race equality training could be discrete training programmes or an important element of diversity training.

**14.5.1 Recommendation**

***Ensure senior staff and clergy have a working knowledge of the principles of UK equalities legislation and practices, as appropriate to Church circumstances. Areas to include:***

- ***Positive action measures***
- ***9 protected characteristics***
- ***7 forms of illegal discrimination***
- ***Institutional Racism***

## **15 Communication**

15.1 Building relationships through openness.

Racism is an oppressive force in societies across the world. It is powered by fear. In the Diocese of Southwark fears are,

- Being branded a racist
- Being labelled a troublemaker
- Being seen as incompetent
- Being marginalised and excluded
- Making mistakes around race
- Speaking openly about experiences of racism

Almost all BAME respondents accounted for their actions in light of how they perceive white people are likely to react. Many white respondents were aware of trying to be sensitive in relation to BAME people. The result is an organisation where people feel dealing with race is like ‘walking on eggshells’. This has become a weakness in the Diocese of Southwark. It means that all sorts of issues are not reviewed, challenged and improved upon. Overcoming this initial fear is crucial at this point in the life of the Diocese.



### 15.1.1 Recommendation

***Through MEACC, the Diocese encourages a series of events that gives participants the opportunity to share experiences with regard to race: the aim being to build the confidence of Anglicans to discuss race issues sensitively and respectfully and to furnish the Diocese with views and perceptions to help its growth.***

The vision for race equality in the Diocese of Southwark needs to be communicated widely and clearly and the outcomes of the above recommendations need to be openly discussed and debated.

### 15.1.2 Recommendations

***1) Appropriate activities are devised to open up communication and build relationships between racial groups.***

***2) Social media is used to open up communication and build relationships for a broader constituency, with a particular focus on young people.***

## 15.2 Identities

The needs of ethnic majority Anglicans should be considered. Some Anglicans may ask, 'why the focus on BAME people?'. It is a legitimate question. The Diocese needs to be able to answer this and similar questions. People need to ask questions in order to get answers. To many in the UK, the rationale behind race equality is not clearly understood.

### 15.3 Recommendation

***The Diocese, with the assistance of MEACC, facilitates a Big Conversation for ethnic majority Anglicans to outline reasons for the commitment to race equality with a view to inspiring hearts and minds.***

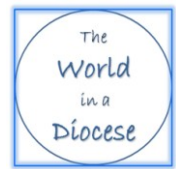
***This should be linked to Education by ensuring that all have an understanding of the reasons for race equality.***

This communication is essential to building good relationships between people of different racial groups.

## Communication



- Lead an Inclusive Ministry for all Anglicans on Race Equality
  - Big Conversation
  - Get Anglicans talking freely about Race Equality
    - What are Majority Ethnic Anglicans concerns?
- Diversify the debate
  - The Bridge
  - Synods
  - Conferences
  - Services



All sorts of communications media could be used, from the excellent Bridge publication, to newer ones that may appeal more to younger people, like social media platforms.

#### **15.4 Recommendation**

***This Review 2015 is communicated widely to assist building relationships through openness.***

## **16 Conclusion**

The overriding issue identified in this review is the lack of progress towards Black and Asian Minority Ethnic representation in diocesan structures. It is a concern that has been on the Church's agenda for decades and that - at this point, in this diocese - progress appears to have stalled. The lack of progress, the breakdown of structures and the absence of a clear strategy is the cause of much tension and unease in the Organisation.

The Diocese has every cause to be optimistic because of past work done. Establishing MEACC and the BAME Forum provided useful groundwork. BAME membership has grown over the years. With a properly structured MEACC and a strategy to achieve proportional BAME representation, that particular target could soon be met. The Diocese has been successful in recruiting a number of BAME people who have qualities to take a lead in this process. It also has a richness of BAME people who can bring much to benefit the Church's mission in a racially and culturally diverse diocese.

Further optimism can be felt because of the qualities of all respondents to this review. They demonstrated a desire and commitment for race equality. Alongside this was a sense of humility, of not getting it right, and of being challenged. This is essential for an open and honest debate.

Overall this review brings into the open conversations about promoting race equality and challenging racism that are taking place in the Diocese. MEACC now needs to continue to facilitate these conversations and focus them into action.

To reiterate the assertion in the introduction to this review; the Diocese has in fact great potential, not only to resolve the issues identified herein, but also to become once more a centre of excellence for race equality in the Church of England.



## 17 Appendix 1

### 17.1 Composing a policy - a model

*A policy has three areas*

- A statement of intent*
- Definition of concept and terms*
- Action that can be measured*

*Below is an example of a Race Equality policy statement.*

*Statement of Intent*

As Christians we hold the biblical view that all human beings are created by God in his image and likeness (Genesis 1:27), and that there is only One Race, the Human Race. All human beings are therefore worthy of respect, dignity and love. We should love one another as sisters and brothers, and have profound respect for each other. (Romans 12:10)

*Definition of concepts and terms*

Racism in general consists of conduct or words or practices which advantage or disadvantage people because of their colour, culture, ethnic origin or nationality. It teaches that certain races are superior to others and so blights the lives of millions of people.

*Definition of concepts and terms*

We recognised that in racism leads to people being excluded or discriminated against through actions which may be unconscious and unintentional as well as overt and deliberate. Such discrimination maintains the power and influence of one ethnic group at the exclusion and expense of others. We recognise that this exclusion comes about through attitude and behaviour of individual and well as policies and procedure of institutions.

*Action that can be measured*

The Diocese of Southwark as an organisation and as individual members will challenge and fight any form of racism, racial injustice or racial exclusion in our churches and parishes. MEACC will work to engender, encourage and enable black and minority ethnic members to play their part and seek to remove any barriers whether institutional or personal to their full participation and leadership of parishes and diocesan structures.

Adapted from Composition and Terms of Reference 2012 attributed to Kingston Area MEACC