

GENERAL SYNOD

Galvanising Momentum for Racial Justice

Summary

This paper provides an update to General Synod on racial justice since the prior report done in February 2022. The paper provides the wider social context and background to the Church's work on racial justice. It also identifies some of the activities taking place to support the implementation of "From Lament To Action" (FLTA), the report of the Archbishops' Anti-Racism Taskforce, and progress to date. The report highlights priority areas including: governance, funding, effective data collection, developing and sharing diocesan good practice, parish & deanery involvement, and it also seeks Synod's support for the proposed Motion.

Introduction

1. We live in an increasingly diverse society. We have an Indian-British Hindu Prime Minister, and a Pakistani-Scottish Muslim First Minister of Scotland. London is one of the world's most cosmopolitan cities: more than 300 languages are spoken and it is becoming increasingly more diverse.
2. Last year was a significant one for the UK in many ways, including for Global Majority Heritage/UK Minoritised Ethnic (GMH/UKME) communities. There was the coronation of HM King Charles III, our Supreme Governor, who proclaimed previously that the nation's diversity is its greatest strength.¹² The 30th anniversary of the racist murder of Stephen Lawrence was marked on 22 April 2023 and 22 June was the 75th anniversary of the arrival of the Empire Windrush, the symbol of modern, diverse Britain.
3. Stephen Lawrence Day holds additional significance in the Church as it also marks the second anniversary of the publication of *From Lament To Action* (FLTA), the landmark report by the Archbishops' Anti-Racism Taskforce.
4. Notwithstanding these efforts, much remains to be done. Lord Boateng, Chair of the Archbishops' Commission for Racial Justice (ACRJ), stated: 'The lesson for me is how much further we as a society and Church still have to go to embed racial justice into our systems and structures. Too often we talk the talk but do not walk the walk.'
5. Addressing General Synod in February 2022, Lord Boateng emphasised that there was 'no shortage of policy or good intentions' in the Church, but there was a 'shortage of delivery'. He described racism as a 'gaping wound in the body of Christ' and observed, 'We remain fractured and flawed to such an extent that changing laws and processes without addressing the culture in which we operate has proved to be insufficient to the scale of the challenge.' The Church of

¹ Davies, C. (2022). King tells faith leaders he has personal 'duty to protect diversity of our country'. *The Guardian*. [online] 16 Sep. Available at: <https://www.theguardian.com/uk-news/2022/sep/16/king-tells-faith-leaders-he-has-personal-duty-to-protect-diversity-of-our-country> [Accessed 6 Feb. 2024].

² [Prince Charles says diversity is Britain's 'greatest strength, as he pays tribute to Windrush generation](https://www.telegraph.co.uk/news/2022/06/22/Prince-Charles-says-diversity-is-Britain-s-greatest-strength-as-he-pays-tribute-to-Windrush-generation/) ([telegraph.co.uk](https://www.telegraph.co.uk))

England seems to be at a turning point, moving from word to deed and from lament to action on critical issues of race and ethnicity.

Background

6. In June 2020, the House of Bishops agreed to the creation of an Archbishops' Anti-Racism Taskforce, which led to the ACRJ.
7. This action followed the February 2020 acknowledgement by the Archbishop of Canterbury at General Synod that the Church remains 'deeply institutionally racist'. This recognition came as members backed a motion to apologise for racism in the Church with the arrival of the Windrush generation.
8. It was also greatly influenced by the May 2020 murder of George Floyd in Minneapolis, USA, which helped expose the reality of racism across the world and added to the worldwide affirmation that Black Lives Matter.
9. The House of Bishops mandated these two bodies to drive 'significant cultural and structural change on issues of racial justice within the Church of England'. In their statement announcing the Taskforce and the ACRJ, the House of Bishops stated: 'For the Church to be a credible voice in calling for change across the world, we must now ensure that apologies and lament are accompanied by swift actions leading to real change.'
10. Informed by the 20 reports and more than 160 recommendations made by the Committee for Minority Ethnic Anglican Concerns (CMEAC), the Taskforce in *From Lament To Action* (FLTA) recommended forty-seven action points over five priority areas based on themes which appeared repeatedly in previous reports. These included: (1) Participation & Appointments; (2) Education; (3) Training & Mentoring; (4) Young People; and (5) Structures & Governance. Within these five key areas they recommended forty-seven immediate actions. The Taskforce also identified seven key areas for further work: (1) Theology; (2) Slavery; (3) Participation; (4) Patronage; (5) History & Memory; (6) Culture & Liturgy; and (7) Complaints.
11. In seeking to ensure the Church breaks out of this rut of inaction, FLTA assigned an implementation timeframe to recommendations while allocating specific actions to agents responsible for delivery.
12. Following the publication of FLTA on Stephen Lawrence Day in April 2021, the Archbishops of Canterbury and York established the ACRJ in Summer 2021 with a clear purpose, timescale, and reporting process.
13. As the successor to the Anti-Racism Taskforce, the ACRJ was tasked with monitoring the implementation of the Taskforce's recommendations, and, with establishing ways of building on them in order to drive effective and lasting change within the Church of England. It was also tasked with exploring the workstreams identified by the Taskforce as priorities for further work.
14. The ACRJ's programme of work was designed to ensure that it engaged with the priority areas and the workstreams identified in FLTA, revisiting each at least twice a year. This iterative developmental programme engages the forty-two Dioceses, the National Church Institutions (NCIs), ethnocultural networks, Theological Educational Institutions (TEIs), Church schools, and other allied

organisations, key stakeholders and conversation partners across and beyond the Church.

15. This involves gathering data, discovering which existing interventions are working and which are not, stimulating, challenging, holding to account and celebrating successes. The ACRJ also considers detailed quantitative and qualitative evidence, commissions new research and invites submissions where necessary.
16. Alongside the ACRJ, the Committee on Minority Ethnic Anglican Affairs (CMEAC), similarly supported by the Racial Justice Unit helps the Church pursue a compelling agenda for change with careful, gospel-driven discernment, balancing the needs of individuals, communities and society, while maximising opportunities, and ensuring fairness for all.
17. CMEAC undertook a review of actions by dioceses to implement FLTA.³ The report notes that each diocese is at a different place, informed by the unique local contexts, and all are on a journey towards action that is evidenced in justice, inclusion and equality for all people. CMEAC and the ACRJ will continue to provide support and encouragement towards racial justice in the Church.

Theology Foundations for Racial Justice

18. The theological rationale for racial justice stems from our being created in the image of God (Gen 1:27), affirming the intrinsic value in each person while recognising that the image of God is disfigured by sin. From a Christian perspective, sin is not the ultimate definer of human experience but that our Lord Jesus Christ offers full restoration to the image of God through his life, death and resurrection. To follow Christ, as the body of Christ (1 Cor 12:27) implies a commitment to this quest for wholeness in humanity at personal and collective levels.
19. The Church's commitment to racial justice is not simply to reflect demographic trends, or to be socially responsive pursuing equality, diversity, and inclusion, both of which are commendable, rather it is to stand against the evil and pernicious sin of racism. The racial justice mandate flows not from identity politics but from our primary identity in Christ.
20. It is in the character and being of Christ that we find the reason and motivation to combat racism. Furthermore, the Gospel calls Christians to confront the evils in society, proclaim the good news of justice, and live according to the social order modelled by Christ, which specifically honours those who are marginalised (Luke 4:16–21).
21. Addressing institutional racism and racial sin is not a theological addendum but a missional imperative as set out in the fourth Mark of Mission, 'to transform unjust structures of society to challenge violence of every kind and to pursue peace and reconciliation.' Ultimately, our approach to racial justice reflects Galatians 3:28, that our unity in Christ should erode social distinctions and level social barriers.
22. However, this effort is impacted by a zero-sum mindset where one group's gains can be seen as another's losses. Further, there is ongoing debate about the issue, with contested views on the effectiveness of neutrality or racial blindness

³ This document is still being finalised.

in achieving equity and equality. Too often, the intersectionality of racial injustice with other issues of social exclusion is overlooked.

23. Our journey of faith towards racial justice is guided by the imperative to love (Matt 22:37-40, John 13:35, 1 John 4:16). At the Last Supper, our Lord proclaims: 'By this everyone will know that you are my disciples, if you have love one for another' (John 13:35). God calls us to become 'the household of God' (Eph 2:19) but not just a household, but 'one body' united in 'one Spirit' (1 Cor 12:13). The bonds of love that unite this body are essential to our following of Christ, for 'those who love God must love their brothers and sisters also' (1 John 4:20-21) and 'If one member suffers, all suffer together' (1 Cor 12:26).
24. We are called to respond to that suffering together (Galatians 6:2). When there are persistent and widespread cries from brothers and sisters in Christ telling us that their voices are not being heard, their contributions not recognised and their full participation not welcomed, we are called by Christ, to respond. That is the work of racial justice.
25. The Christian narrative of reconciliation offers us an invitation to confess the sin of racism, and to acknowledge our past and present complicity in various forms of ethnic discrimination and racial prejudice, so that we may truthfully and honestly work together to build the kingdom of God here and now. There should be no losers in this journey of reconciliation.
26. This is not a secondary task, a deviation from the Church's worship or its mission. It is not foreign to the Church's identity and purpose, imposed upon it from without. Rather, it is essential to our identity as those who have been baptised, who have drunk of the Spirit and who are being built upon the foundation of the apostles and prophets, with Christ Jesus himself as our cornerstone.

Update on Priorities related to FLTA

27. Participation: Diversity and Wellbeing
 - a) In terms of participation, the senior levels of leadership reflect limited racial diversity. Although the picture is not entirely bleak given the recent appointments of GMH/UKME members as suffragan bishops, there are still few deans, archdeacons and senior staff in the NCIs and no GMH/UKME diocesan secretaries or TEI principals.
 - b) The FLTA's recommended co-option of five GMH/UKME members to General Synod's House of Laity and ten members as Participant Observers in the House of Bishops is a positive development - as is the 30% GMH/UKME target in the Strategic Leadership Development Programme (SLDP).
 - c) The Living Ministry publication on GMH clergy and their wellbeing, 'If It Wasn't For God' in October 2022 identified some deep and profound issues affecting GMH clergy. A relevant highlight was the finding that 'clergy considered their wellbeing to be intrinsically linked to the matters of racial justice, and the theme of racism emerged as the core underlying cause of health and wellbeing issues for GMH clergy.'
 - d) The report also provided important insights into unfair systems of recruitment of and progression for GMH clergy, noting that 'the constant rejection faced by some experienced and qualified GMH clergy leads to the conclusion that

racism and discrimination is a factor in their inability to progress into different roles’.

- e) There were many negative experiences of curacies and first incumbencies with training incumbents lacking ethnocultural awareness and sensitivity. While the report notes some senior leaders recognised the gifts and capacities of GMH clergy and supported them appropriately, others failed. Good practices are often ad hoc
- f) It also highlighted the challenge for GMH clergy of dealing with racism or prejudicial comments in their congregations. The research underscored the important role of mentoring and counselling..
- g) From 1 January 2024, all GMH/UKME clergy, ordinands and lay ministers, through the Racial Justice Unit (RJU), will be able to access independent, confidential, non-directive support, in addition to that currently provided by Dioceses, TElS or otherwise. A mentoring programme is also under development.

28. The Trade in Enslaved Africans

- a) The transatlantic trade in enslaved Africans is among the worst atrocities ever committed by human beings against each other. The Church Commissioners’ forensic audit into its historic involvement in this odious act is a positive step in the journey of restoration. £100 million was committed over the next nine years to a programme of impact investment, research and engagement. This initiative, in the face of considerable opposition from some quarters, is a model of good practice for other institutions grappling with their historic links to slavery.

29. Contested Heritage

- a) Important work is taking place on how to deal with the monuments and memorials to known slavers and slave traders located in places of worship. From a racial justice perspective, emphasis of the Guidance on Contested Heritage in Cathedrals and Churches issued by the Church (May 2021) seeks to transcend the architectural, archaeological, heritage and planning considerations of these objects and focus on their impact on worshippers and on the missional call to transform unjust structures.
- b) It was recognised by many concerned with racial Justice that the Guidance did not seem to strike the right balance between protecting heritage and the interests of worshipping communities, especially GMH communities. A high profile case revealed that the consistory court process is expensive, adversarial, time consuming and lengthy, involving highly specialised and complex ecclesiastical and planning law.
- c) In July 2023, the Rule Committee of General Synod approved amendments to the Faculty Jurisdiction Rules 2015 to address contested heritage. The amendments, which came into effect on 1st January 2024, will require applicants for a faculty proposal relating to contested heritage to have due regard to the Guidance and will require Chancellors, when giving reasons for granting a faculty or for dismissing a faculty petition, to state how a decision has taken the Guidance into account.

- d) The Church Buildings Council (CBC), the Church's national advisory body for churches buildings established a Contested Heritage Committee (CHC) in 2021 to advise on contested heritage casework in church buildings and related policy. In 2023, staff undertook to consult and review the Guidance, with due attention to the theology underpinning the Guidance, the approach and outcomes of recent cases and feedback from interested parties. The CHC in considering what process can be offered where a parish or cathedral body cannot resolve a course of action in the case of a contested memorial.
- e) The CBC and Cathedrals Fabric Commission of England (CFCE) are seeking greater diversity in memberships. No GMH/UKME members of General Synod stood for election to the three available seats on the CBC for this quinquennium. The Chairs also intend to actively engage with General Synod when casual vacancies arise to encourage a more diverse membership from Synod for the Council. Cathedral and Church Buildings Dept (CCB) staff wrote to a number of experts from GMH/UKME and other under-represented backgrounds encouraging applications for membership. Participant Observers are also being sought.
- f) The General Synod has completed the first stage of amending the Care of Churches and Ecclesiastical Jurisdiction Measure to give the Dean of Arches the power to require Ecclesiastical Judges undertake diversity training.
- g) At the July 2023 General Synod, an amendment was passed for the Faculty Jurisdiction Rules 2020. This amendment mandates applicants intending to propose changes relating to Contested Heritage to consider and show compliance with statutory Guidance issued by the Church Buildings Council. Additionally, it obliges Chancellors, in explaining their decisions to grant or dismiss a petition, to specify how they have considered this Guidance. It is envisaged that this amendment will be enacted in January 2024.
- h) For those requiring legal aid through the consistory court process, an updated list of lawyers who provide pro bono work is now available online.

30. Liturgy and Worship

- a) GMH/UKME communities have enriched and influenced wider culture and society in ways that have not been equally reflected in the Church. It is perceived that in the main liturgy and worship has been predominated by a white and middle-class culture with observances around Racial Justice Sunday, Windrush Day, Black History Month, and other similar occasions.
- b) There is exploration on how diversity can be addressed liturgically at key moments in national life and the Church. It is noteworthy that the Liturgical Commission has produced resources for Racial Justice Sunday and in providing Persian-language liturgical resources. There is also exploration of greater inclusion of GMH saints in the Church's calendar and that all are commemorated for Remembrance tide.
- c) The ACRJ and members of the Liturgical Commission and other specialists in worship development have been working to produce more diverse liturgical resources. The event 'Diverse People Inhabiting Praise: Cultural and Ethnic Liturgical Expression in the Church of England' was held at Church House in January 2024.

31. Complaints Handling

- a) A core concern in the work of racial justice is ensuring that the voices of those who have been marginalised and excluded in the Church on grounds of race are heard. Although voices and concerns have been raised over many years, there is still a need for them to be heard more deeply and responded to more fully. There is a need for the creation and maintenance of spaces and processes that can allow such hearing to happen.
- b) Beyond the treatment of the Windrush generation, anecdotal evidence suggests unpleasant treatment of some GMH/UKME clergy and laity and a general challenge is responding effectively to incidents of racism, racial bias and racial attitudes. The ACRJ is planning to examine complaints and grievances related to race-related incidents towards examining how they were handled, the outcomes and the level of satisfaction of the parties involved.

32. Theological Education Institutions (TEIs)

- a) Using triennium funding, the University of Durham's 'Common Awards' has embarked on a three-year project on 'Diversifying the Common Awards Curriculum.' Common Awards is also pressing the TEIs to report on their own progress in this vital area.
- b) Additional work is taking place by other TEIs in related areas of action:
 - Addressing structural barriers in theological education to GMH/UKME academics.
 - Developing a GMH/UKME ordinand mentoring project.
 - Producing introductory contextual, theologically diverse, intersectional pre-theological education resources.

33. Windrush Day

- a) The Diocese of Southwark hosted the National Windrush 75 Service at Southwark Cathedral under the theme: *Remembering the Struggle, Celebrating the Contribution, and Flourishing for the Future*. Following an invitation from the Archbishop of Canterbury, a group of bishops from the Church in the Province of the West Indies (CPWI), including the Archbishop of the West Indies, joined with the Church of England for the 75th anniversary celebrations on 22 June 2023.

34. Younger and More Diverse

- a) A key outcome of the Church is to double the number of children and young active disciples in the Church of England by 2030. Engaging with children and young people is critical to becoming a Church that is more diverse. Given that a third of the young people in school today are of GMH backgrounds, many from less privileged areas, any meaningful strategy on younger must include a specific and sustained focus on being more diverse. Further, younger generations are not only more diverse; they expect and demand inclusiveness.
- b) It is vital that the need intentionally to ensure diversity across mission plans towards our youth is kept as a priority. This means aiming to reach those we

are not currently reaching and ensuring diversity of the leadership of these initiatives.

35. Education

- a) It is important to recognise the success of *Leaders Like Us*, a pioneering programme from the Church's Foundation for Educational Leadership. The programme has been successful in breaking down barriers and revolutionising leadership development by empowering aspiring leaders from GMH/UKME backgrounds to shape the future of education.
- b) The first cohort of 43 GMH/UKME participants still have 6 months left in their programme and are currently building their career development plan with their mentors. However, so far we have learned that one was appointed to an interim headship, three have progressed to deputy headteacher/vice principal, and three more have obtained governor/trustee roles.

36. Training and Capacity Building

- a) Work continues towards the development of a delivery platform and content for racial justice training and capacity building, a key component of FLTA. It has been a challenge to identify a suitable partner given the specificities of the Church.
- b) To ensure the programme's success, the RJU plans to establish a small steering group of key stakeholders, in collaboration with the learning and development specialist (currently being recruited) and in close partnership with the NCIs teams. This group will oversee the development of a bespoke, multilevel programme. There is a need to explore the most effective approach for translating the programme into a deliverable format, including an online platform for some elements.

Update on FLTA Implementation

37. Overview

- a) The four biannual reports from the ACRJ and the unpublished material compiled by CMEAC serve as a reminder of the ongoing work that needs to be done. They highlight the importance of continued dialogue, education and accountability to ensure racial justice becomes integral to the Church's identity. Over the last quarter of 2023, the ACRJ and the RJU have undertaken an extensive survey process into the current state of implementation of the recommendations of FLTA within the Church of England, including those related to the NCIs, the Dioceses, the Diocesan Boards of Education, the TEIs and the Cathedrals.
- b) This process built on earlier research into the progress of racial justice within the Dioceses undertaken by the RJU on behalf of CMEAC in the summer of 2023 (*see Appendix 1*). Broadly speaking, this research has revealed a very large gap between the best examples of 'good practice' and the 'average' or 'poor' responses of the majority of respondents.
- c) However, it is essential to acknowledge that progress has not been consistent across all areas and there have been delays in implementing necessary changes. While some Dioceses and NCIs have made significant strides, others have fallen behind. Out of the 42 dioceses:

- 14/42 dioceses have extensive practice in racial justice work.
- 14/42 dioceses have partially addressed the issue of racial justice.
- 12/42 dioceses have plans in place to work on racial justice.
- 2/42 dioceses have done little or nothing on racial justice issues.

Extensive practice in racial justice work (14)	Partially addressed the issue of racial justice (14)	Have plans in place to work on racial justice (12)	Little or nothing (2)
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- d) While progress may be moderate at best, it is essential to remain committed to the cause of racial justice. We must not lose sight of the goal: to create a Church that reflects God's intended diversity and welcomes all. The legacies of the transatlantic trade in enslaved Africans and colonialism continue to have an ongoing impact. By acknowledging the areas where progress still needs to be made and addressing the existing disparities, we can move closer to achieving racial justice within the Church.
- e) It is crucial to emphasise that achieving racial justice requires a collective effort from all areas of the Church. It is not enough for a few Dioceses or NCIs to act; the entire Church community must actively engage in this process and see it as a long-term endeavour. This means consistently examining and challenging our biases, dismantling systemic barriers and fostering an inclusive environment where all individuals are valued and respected.

38. Effective Data Collection

- a) A vital aspect in the journey towards racial justice is the recognition that data collection is imperative if progress is to be effectively monitored and measured. With accurate and comprehensive data, it becomes easier to identify areas of improvement, track the impact of interventions, and hold institutions accountable for their commitments to racial justice.
- b) Dioceses need to prioritise data collection to sustain ongoing change. By drawing on examples of good practice, Dioceses can develop robust and effective protocols for gathering, using and sharing data related to racial justice. It is essential to recognise data collection as an ongoing process, not a one-time exercise. Consistent, regular data collection enables the identification of trends, patterns and areas of concern needing focused interventions. Moreover, establishing protocols for systematic data collection lays the groundwork for evidence-based decision-making and ongoing progress monitoring.
- c) Collaboration with the NCIs to collect and share data is required. NCIs play a vital role in providing guidance, support and resources to Dioceses in their data collection efforts. A unified approach to data collection will ensure consistency and comparability across the Church. Evidence is starting to emerge that indicates progress, but this is patchy at best.
- d) To ensure that progress continues, it is recommended that Dioceses work with the NCIs to develop and implement a data collection protocol.

39. Developing and Sharing Diocesan Good Practice

- a) Sharing good practice is fundamental to fostering positive change and progress in racial justice. Dioceses can effectively embed racial justice 'good practice' within their working culture by studying and adopting successful strategies and approaches elsewhere. The ACRJ and CMEAC have identified examples in its reports. Nevertheless, efforts are still hampered by attitudes that achieving racial equity is the responsibility of the few and not integral to a collaborative approach.
- b) Clear strategic direction is essential in guiding Dioceses towards their racial justice goals. This direction should outline the specific actions, policies and initiatives necessary to create a more inclusive and equitable environment. Dioceses can ensure that racial justice becomes a priority and is integrated into all aspects of their work by setting clear expectations and goals.
- c) Resourced, dedicated time is critical to embedding racial justice, allowing focused work and expertise to be devoted to implementing racial justice initiatives. It ensures the necessary resources, support and guidance are available to drive meaningful change. Racial Justice Funding is available and has already been used to enable change. However, wider cultural transformation is a prerequisite for embedding ongoing change and progress will be limited without cultural transformation.
- d) Dioceses can create a sustainable framework for racial justice that goes beyond short-term initiatives by providing clear strategic direction and allocating resources. A publication of good practices is being prepared for sharing and capacity building.

40. Parish & Deanery Involvement

- a) While the national Church and dioceses have been driving the work on racial justice, there is an appreciation that Parishes and Deaneries need to identify priorities and practical steps to addressing racial justice in their locality and within broader equality, diversity and inclusion initiatives. This is a necessary step towards creating a more racially just Church.
- b) By dedicating time and attention to racial justice towards a local action plan, parishes and deaneries can actively engage in self-reflection and dialogue about the specific issues and challenges faced within their local context. This process enables a deeper understanding of the unique dynamics and experiences of racial injustice within each community.

41. Funding

- a) The Archbishops' Council approved processes for the release of the triennium funding to Dioceses, ethnocultural networks, NCIs, TEIs, and locally for innovative projects and initiatives in support of FLTA implementation.
- b) A decision-making panel, with delegated powers and a requirement to submit reports on funding annually was established including representatives for the ACRJ CMEAC, the Anglican Minority Ethnic Network (AMEN), the Strategic Mission and Ministry Investment Board (SMMIB), diocesan representatives from Canterbury and York, and the Secretary General of the Council.

- c) The Council did not approve direct funding for support staff posts. However, where human resources are required to achieve FLTA outcomes, funding can be made available.
 - d) To date, the panel by the end of 2023 approved approximately £4.1 million over 3-years to over 18 Dioceses, a number of TEIs, and a few ethnocultural networks. This, along with approximately £5.5 million previously allocated directly by the Archbishops Council, commits almost half of the £20 million racial justice triennium funding allocation.
42. The outline spending plans to 2031 noted in GS 2262 included expected future funding for many expenditure categories including further funds to support the successful implementation of the 'From Lament To Action' report. The outline spending plans will be reconsidered when the spending plans for 2026-28 are developed fully in the first half of 2025. Governance
- a) As the ACRJ enters the final year of its three-year term, it is proactively engaging with CMEAC to explore options for the sustainable governance of racial justice in the Church. It is their combined hope to be able to provide input to the Church on how to further the work of racial justice in terms of:
 - The value of having an ongoing independent body able to help set a compelling agenda for change.
 - How best to understand why racial disparities persist, what strategies work and what do not.
 - How best to make sure the work of racial justice is reflected in the work of the whole Church, rather than being seen as a minority concern.
 - How to engage with stakeholders and conversation partners across and beyond the Church, consider detailed quantitative data and qualitative evidence, commission new research and invite submissions where necessary.
 - How best to ensure the viability of the racial justice directorate to ensure delivery, monitoring and accountability for racial justice actions, centrally and across Dioceses, to provide not just a *theory* of change but be an *engine* of change, reversing the Church of England's track record of inaction.
 - How best to strengthen the role of CMEAC to help monitor actions and outcomes on racial justices. It should be noted that while the Archbishops' Council did not act on the FLTA's recommended change for CMEAC, it agreed to review its terms of reference.

43. Conclusion

- a) The completion of the ACRJ's mandated term in November 2024 presents a significant opportunity to review the progress made by dioceses and NCIs in implementing the recommendations outlined in the report *From Lament To Action*. This review is crucial in assessing the Church's commitment to racial justice and ensuring that it is fully embedded in governance arrangements.
- b) The review needs to evaluate the implementation of the recommendations, their impact, and any challenges or barriers faced. Its findings should be reported to the Synod group of sessions in February 2025. This report should

offer a transparent assessment of progress, highlighting successful areas and those needing more attention. It should also suggest future actions and strategies for advancing racial justice within the Church.

Motion

That this Synod:

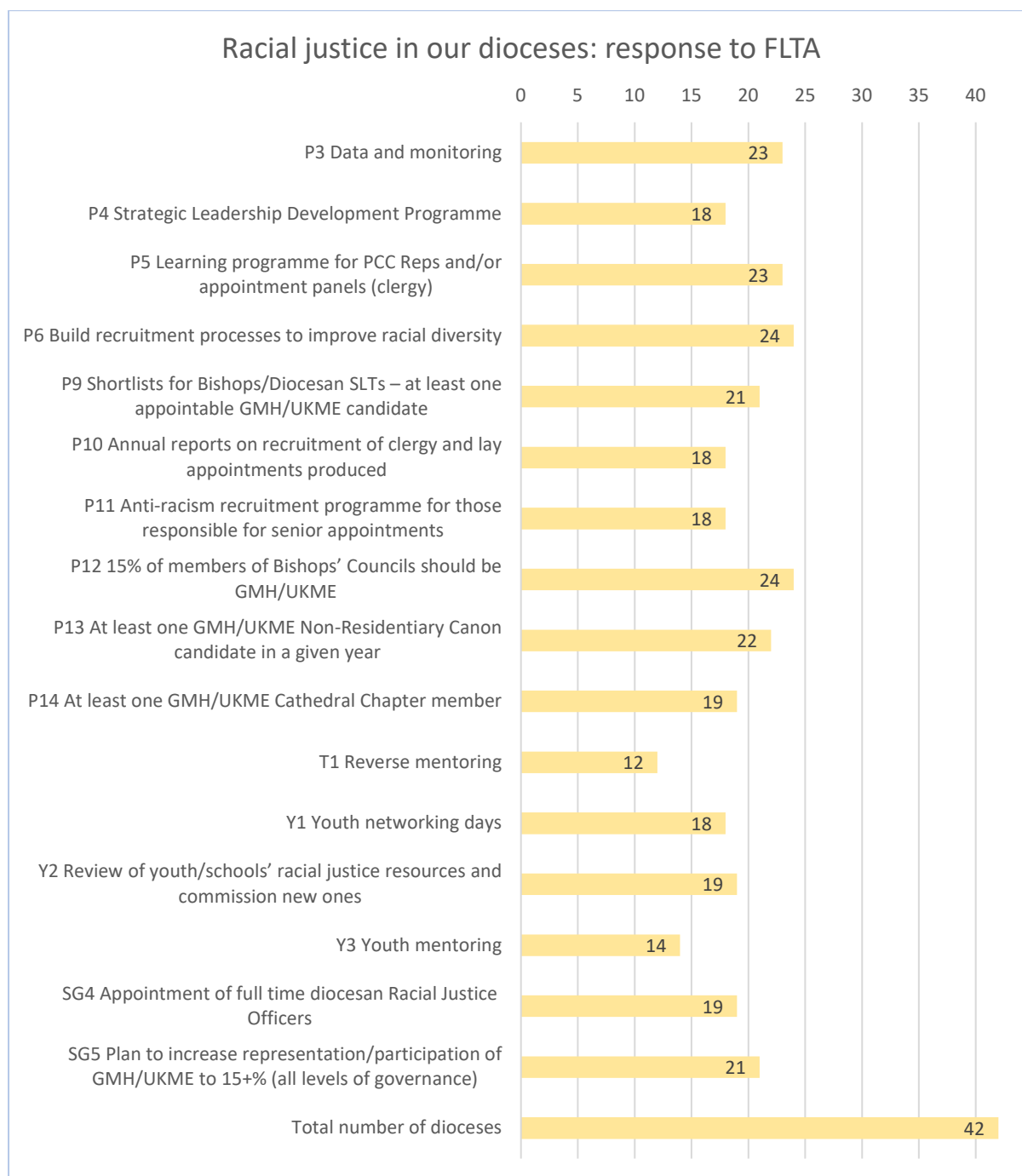
- a) commend the practical and positive outcomes in *From Lament To Action* but recognising the need to further embed racial justice in the life and practice of our Church, request that the national Church ensures crucial resources remain available including appropriate governance arrangements and funding, recommend that Dioceses give priority to the collection, monitoring and measuring of relevant data, and encourage parishes and deaneries to develop local action plans to address issues of racial injustice.
- b) note that the Archbishops' Commission for Racial Justice shall complete its mandated three-year term in November 2024 and request the Archbishops' Council ensure effective structures exist for monitoring actions and outcomes on racial justice, including a possible review and strengthening of the role of the Committee for Minority Ethnic Anglican Concerns, and that the Synod Group Sessions in February 2025 review the progress made by Dioceses, the NCIs and other related institutions in implementing the recommendations in *From Lament To Action*.'

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Director, Racial Justice**

**The Revd Canon Dr Sharon Prentis
Deputy Director, Racial Justice**

January 2024

Appendix 1: Progress on FLTA Recommendations



FLTA P3 – Data and monitoring

23/42 dioceses have fully addressed this area, made partial progress or have plans in place.

FLTA P4 – Strategic Leadership Development Programme

18/42 dioceses have fully addressed this area, made partial progress or have plans in place.

FLTA P5 – Learning programme for PCC Reps and/or appointment panels for clergy posts

23/42 dioceses have fully addressed this area, made partial progress or have plans in place.

FLTA P6 – Build recruitment processes for every level and context to improve racial diversity

24/42 dioceses have fully addressed this area, made partial progress or have plans in place.

FLTA P9 – Shortlists for members of Bishops & Diocesan Senior Leadership Teams to include at least one appointable GMH/UKME candidate

21/42 dioceses have fully addressed this area, made partial progress or have plans in place.

FLTA P10 – Annual reports on recruitment of clergy and lay appointments produced
18/42 dioceses have fully addressed this area, made partial progress or have plans in place.

FLTA P11 – Anti-racism recruitment programme for those responsible for senior appointments
18/42 dioceses have fully addressed this area, made partial progress or have plans in place.

FLTA P12 – 15% of members of Bishops’ Councils should be GMH/UKME
24/42 dioceses have fully addressed this area, made partial progress or have plans in place.

FLTA P13 – At least one GMH/UKME Non-Residentiary Canon candidate in a given year
22/42 Cathedrals and dioceses have fully addressed this area, made partial progress or have plans in place.

FLTA P14 – At least one GMH/UKME Cathedral Chapter member
19/42 dioceses have fully addressed this area, made partial progress or have plans in place.

FLTA T1 – Reverse mentoring
12/42 dioceses have fully addressed this area, made partial progress or have plans in place.

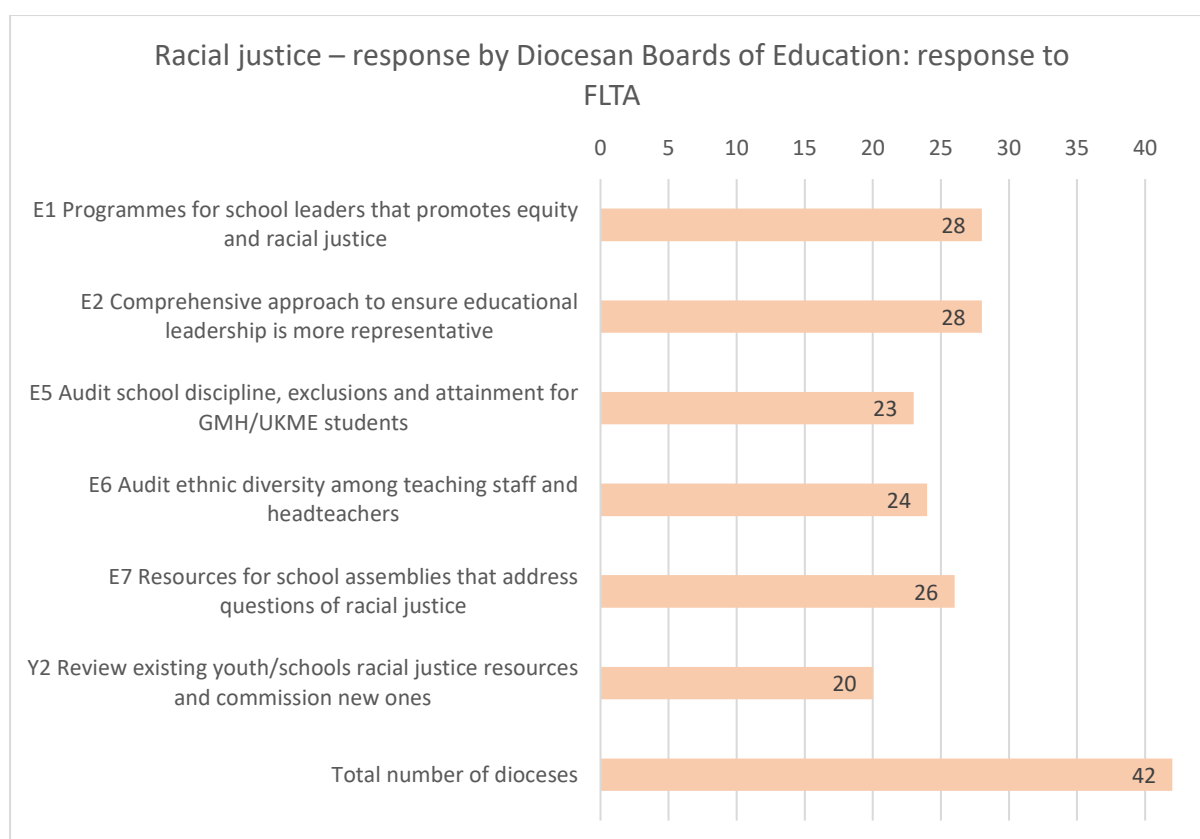
FLTA Y1 – Youth networking days
18/42 dioceses have fully addressed this area, made partial progress or have plans in place.

FLTA Y2 – Review of youth/schools’ racial justice resources and commission new ones
19/42 dioceses have fully addressed this area, made partial progress or have plans in place.

FLTA Y3 – Youth mentoring
14/42 dioceses have fully addressed this area, made partial progress or have plans in place.

FLTA SG4 – Appointment of full time diocesan Racial Justice Officers
19/42 dioceses have fully addressed this area, made partial progress or have plans in place.

FLTA SG5 – Plan to increase representation and participation of GMH/UKME people to at least 15% at all levels of governance
21/42 dioceses have fully addressed this area, made partial progress or have plans in place.



FLTA E1 – Programmes for school leaders that promotes equity and racial justice
28/42 dioceses have fully addressed this area, made partial progress or have plans in place.

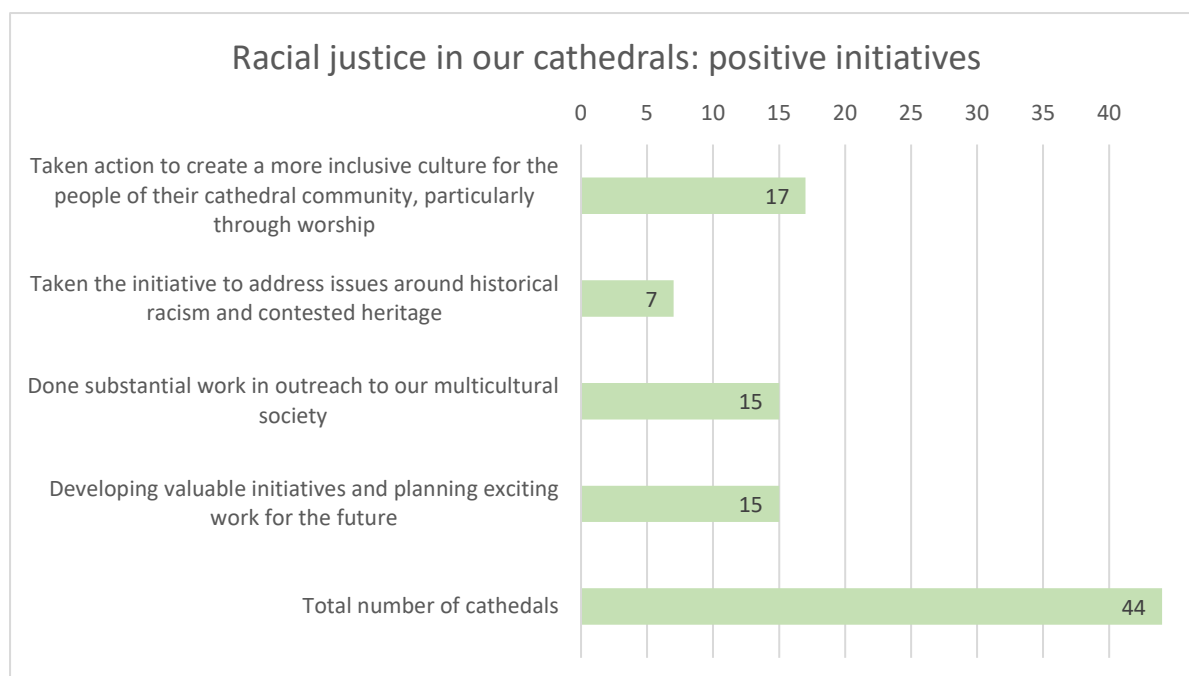
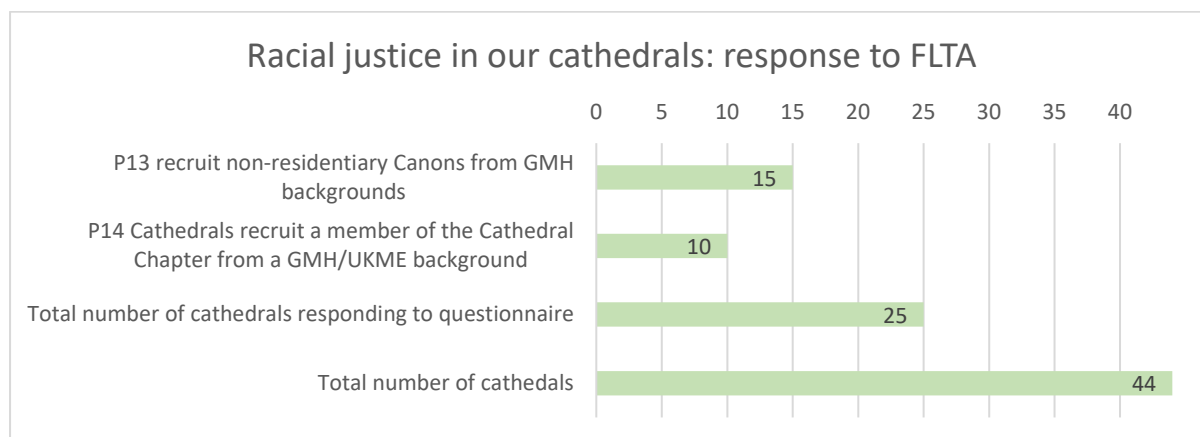
FLTA E2 – Comprehensive approach to ensure educational leadership is more representative
28/42 dioceses have fully addressed this area, made partial progress or have plans in place.

FLTA E5 – Audit school discipline, exclusions and attainment for GMH/UKME students
23/42 dioceses have fully addressed this area, made partial progress or have plans in place.

FLTA E6 – Audit ethnic diversity among teaching staff and headteachers
24/42 dioceses have fully addressed this area, made partial progress or have plans in place.

FLTA E7 – Resources for school assemblies that address questions of racial justice
 26/42 dioceses have fully addressed this area, made partial progress or have plans in place.

FLTA Y2 – Review existing youth/schools racial justice resources and commission new ones
 20/42 dioceses have fully addressed this area, made partial progress or have plans in place.

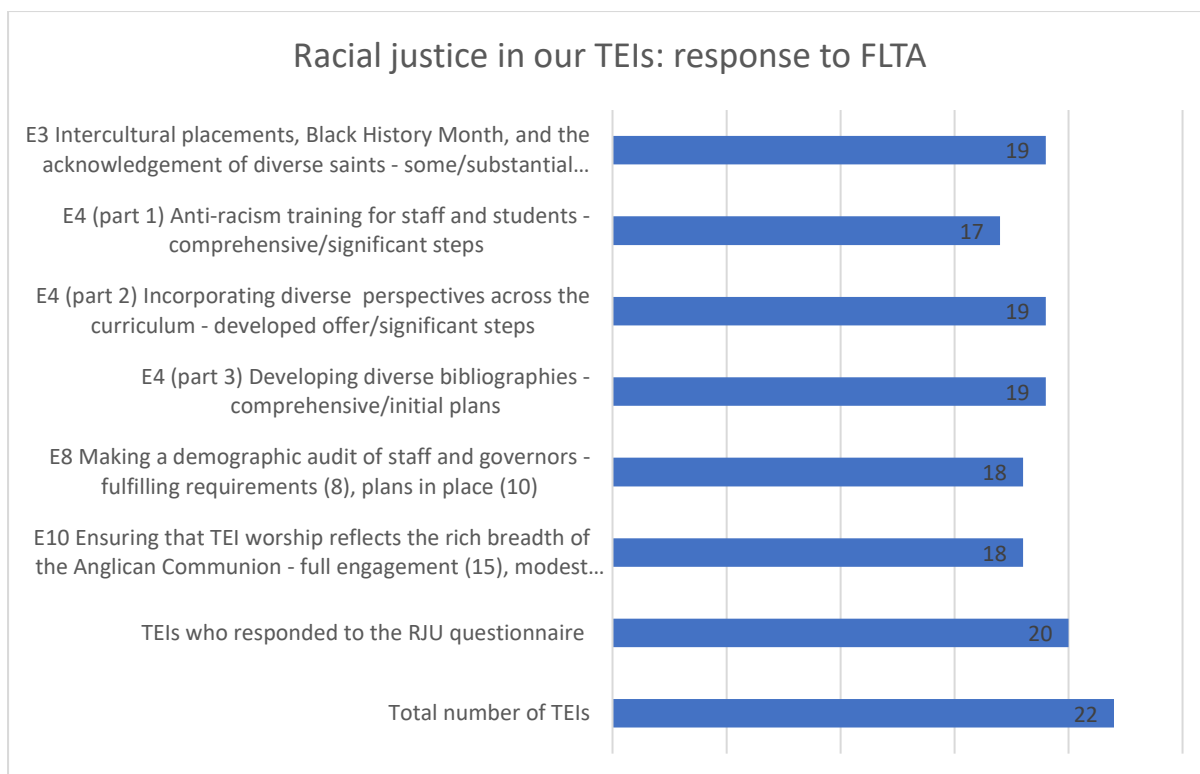


FLTA P13 – recruit non-residentiary Canons from GMH backgrounds
 Only 15/44 cathedrals have achieved this request.

FLTA P14 – Cathedrals recruit a member of the Cathedral Chapter from a GMH background
 Only 10/44 cathedrals have reported that they achieved this request. Even fewer have Residentiary Canons or Deans from GMH backgrounds.

On the plus side, many cathedrals reported positive actions they had undertaken above and beyond the modest requests made to them in FLTA to increase diversity within their governing structures:

- 17/44 had taken substantial action to create a more inclusive culture for the people of their cathedral community, particularly through the worship they offer.
- 7/44 had taken the initiative to address issues around historical racism and Contested Heritage, often by hosting lectures from visiting experts.
- 15/44 had done substantial work in outreach to our multicultural society, especially through their concern for refugees.
- 15/44 were developing valuable initiatives and planning exciting work for the future, including an exciting proposal by Salisbury Cathedral to host a national conference on Gypsy, Roma and Traveller concerns.



FLTA E3 – Intercultural placements, Black History Month, and the acknowledgement of diverse saints
 10/22 had made full provision for these priorities, while a further 9/22 had made substantial progress towards this goal.

FLTA E4 (part 1) – Anti-racism training for staff and students
 9/22 had a comprehensive provision in place, and 8/22 had taken significant steps towards such provision.

FLTA E4 (part 2) – Incorporating diverse perspectives across the curriculum
 14/22 had developed their 'offer' in a full and exciting way, with 5/22 making some progress in this direction.

FLTA E4 (part 3) – Developing diverse bibliographies
 15/22 had made a comprehensive response across the curriculum, while 4/22 had at least begun this vital process.

FLTA E8 – Making a demographic audit of staff and governors
 Responses were notably weaker, with only 8/22 either fulfilling the requirement or reporting increased diversity in staff or governing body. 10/22 were planning towards future action.

FLTA E10 – Ensuring that TEI worship reflects the rich breadth of the Anglican Communion
 An encouraging 15/22 TEIs reported that students use a range of resources from the global church, with 3/22 reporting more modest engagement.