



EQUAL PARTNERS ?

THEOLOGICAL TRAINING AND RACIAL JUSTICE

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Foreword

The Theological Colleges are crucial to both the thinking and activity of the Church. The great majority of ministers and clergy still spend at least two years and sometimes more than four within their portals. These same people are then responsible for leadership in local churches, and indeed national ones, for a subsequent twenty, thirty or forty years. A few of them still claim with modest pride that they have never read a theological book since leaving college. Whether this is true or not, minds are substantially formed in the relatively short years of training.

Hence the importance for the Community and Race Relations Unit (CRRU) of the Council of Churches for Britain and Ireland of undertaking a survey of what those years of training contain, and what assumptions underlie them. This publication contains the results of that survey, and recommendations arising from it. Many theological students do now receive some 'racism awareness' training, sometimes a weekend or a three-day session at the end of a long term. Some have short courses in 'Liberation Theology' or 'Black Theology'. The great majority however, it seems from the survey, do not benefit from the kind of teaching about racism which enables them to see it as a profound social, cultural and economic influence in western society which, invading the institutions of the Church, is able, only too easily, to render the Gospel of little effect.

We believe this is an important omission, as all of us in the churches seek to prepare ourselves for ministry in a shrinking world, in which Britain and indeed Europe has become a multi-racial, multi-cultural society and the continents of Africa, Asia and South America are just a few hours away. The visit of a number of overseas Theological Educators to Britain in 1987 and the Report and Recommendations arising from it, entitled '*Partners in Practice*' (British Council of Churches 1989), reinforced this conviction. In fact the present study began as part of the follow-up to the '*Partners in Practice*' Report, in which Marianne Katoppo asked the question: 'Are we *equal partners*?'

There are still comparatively few students, and even fewer staff, in our colleges who are not of European ethnic origin. Yet an increasing proportion of the world's Christians are black, and the fastest-growing churches here in Britain itself are also black. Some churches and colleges are making modest responses to this situation, and we applaud that. Some however have not yet begun.

In the responses to the survey, colleges have pointed out to us that they have little control over the process of student recruitment and selection. Hence, they say, our concerns need to be directed to these processes also, and to the church structures at local level whence come the candidates

for the clergy. We accept that point, but would also argue that the more aware are local ministers and priests – and the selection boards – of these matters, and the more positive environment the colleges create, the more likely are black candidates to apply.

Two comments about the survey. Firstly, it was undertaken originally in 1989, although some material was still coming in through early 1990. Some of the material is therefore two years old, although it is our impression that not much of substance will have changed in the meantime.

Secondly, it does not claim to be an entirely 'professional' survey, undertaken with all the academic resources of a University Department or some other body. It is intended as a picture, at one point in time, of what the situation is in the colleges, but more importantly as a discussion-starter, an opportunity for dialogue. This will begin with a Conference with college representatives in mid-1992, but we recognise this can only be the start. We look to the churches and colleges themselves to be responsible for follow-up to this report, since there are no plans for an Education Secretary in the new Churches' Commission on Racial Justice which commences in September 1992.

We are grateful to the authors Raj Patel (formerly a CRRU staff member) and Greg Smith and Maurice Hobbs (committee members of Evangelical Christians for Racial Justice) who assisted him. We are also thankful to Leela Ramdeen (Vice-Moderator of CRRU) – who has acted as editor, Colin Davey – responsible for publication, Trudy Thorose and Carole Baidoe-Ansah – who typed the manuscript, and other CRRU staff who have assisted in the final product.

If we are to take their work seriously, and also to fulfil our Christian calling as churches, theological colleges and individual Christians to ensure that all – both in the churches and beyond – are treated as children of God with equality and with justice, there will be much to do in response to this Report. It will involve the recruitment processes for theological students, the content of our courses, the selection of staff, the books in our libraries and indeed the whole spiritual approach to theological training. In some colleges the first steps are being taken. Let us go forward on this particular challenging and exciting stage of the ecumenical pilgrimage together.

Rev John Reardon
General Secretary
Council of Churches for Britain and Ireland

June 1992

Introduction

As long ago as 1973, Bert Townsend invited 561 state schools in Britain to reply to these questions:

1. Do you consider that your syllabuses should have as one of their aims the preparation of pupils for life in a multiracial society?
2. Do the syllabuses at present . . . include any items intended to prepare pupils for the multiracial aspect of society?
3. Do you foresee any changes in your syllabuses in order to make them more applicable to pupils in (such) a society?

The answers are summarised in Schools Council Working Paper No. 50, *'Multiracial Education – Need and Innovation'* (1), and show that while many teachers believed that they should prepare pupils for life in a multiracial society, fewer had included in their syllabuses any items specifically designed to carry out such an intention. Fewer still were able to claim that they proposed to do anything more about it.

In 1986, Bernadette O'Keeffe reported on a survey of 103 schools involving sixteen local education authorities and nine dioceses of the Church of England as far apart as Canterbury and Blackburn. Her research detailed in chapters 6 and 7 of *'Faith, Culture and the Dual System'* (2) shows that their answers are virtually the same as those recorded thirteen years earlier by Townsend and Brittan.

For example, note the similarity of the following statements:

1973: We have so few immigrants (who) present no insurmountable problems I cannot see a necessity for any particular structured 'preparation for a multiracial society' (Head of a primary school).

1986: We haven't really got any (problems) because we have so few children from ethnic minority groups. Not having many of them, it (multicultural education) is not really so relevant (Head of a primary school).

1973: I do not consider it the responsibility of an English state school to cater for the development of cultures and customs of a foreign nature. I believe it is our duty to prepare children for citizenship in a free Christian democratic society, according to British standards and customs (Head of a primary school).

1986: We don't have any of this multicultural nonsense because we are a Christian culture (Head of a primary school).

And so we could go on.

Bernadette O'Keeffe summarizes her conclusions as follows:

It is quite clear that both church and county schools are at variance with the ideal of multicultural education set out in the Swann Report (which) advocates that a broadly multicultural approach to curriculum should be implemented in all schools regardless of the pupils' backgrounds . . . it has failed to impinge on practice for the majority of schools in our study (2).

There is little room for doubt that this is true for the majority of schools nationwide.

Sadly, it is also true for most of the Christian theological and ministerial training institutions in the country. This is shown by the results of two separate investigations, which have closely paralleled both Bert Townsend's blunt instrument and Bernadette O'Keeffe's sharper and more detailed questionnaire.

The first of these is reported in the Journal of the Evangelical Race Relations Group (now 'Evangelical Christians for Racial Justice'), Vol 4, No. 3, July/August 1980, under the title '*Britain as a Multicultural Society – The Response of the Evangelical Bible Colleges*' (3). Thirty-five colleges listed in the UK Protestant Missions Handbook (1977) were asked to respond to what were, in effect Bert Townsend's three questions. Only 16 did so; therefore it is not proper to make too much of what was admittedly a simplistic and limited enquiry. However, 'scrutiny of the replies from the Colleges and Bible Schools reveals a similar situation and response' to those of the secular schools who replied to Bert Townsend and of the voluntary aided schools in reply to Bernadette O'Keeffe (see Appendix 2).

Ten years later, in June 1989, a six-part questionnaire with a total of 27 specific questions (Appendix 1) was devised by the Education Desk of the Community and Race Relations Unit (CRRU) and sent from the then British Council of Churches to 70 institutions, which were understood to be primarily engaged in training students for church leadership or in Biblical studies and theology. Responses were received from almost all of those approached, although it was over a period of several months. The findings are detailed in this report. Those approached had been identified from various directories and listings and through contact with denominational headquarters. If not completely comprehensive, the list spanned a very broad range of denominations and ministerial training in the United Kingdom.

We are very grateful indeed to all those who took time and – in some cases – a great deal of trouble to complete and return our questionnaire.

The 1989 Survey: Context, Purpose and Method

Context – Social and Educational

It is worth noting that during the period covered by the four research projects mentioned in the Introduction (1973–1990) there occurred a series of violent disturbances in Southall, Brixton, Toxteth, Tottenham, Handsworth and some other places. Lord Scarman's Report on *'The Brixton Disorders'* was published in 1981 (4).

During the same period, the Rampton Committee submitted its report on *'West Indian Children in Our Schools'* (1981) to be followed in 1985 by the Swann Report, *'Education For All'* (5). Both were concerned with the under-achievement of ethnic minority children in state schools which at least partly might account for their under-representation in institutions of Higher Education, and in the colleges to which our questionnaire was addressed.

If Bernard Coard's 1971 tract, *'How the West Indian Child is Made Educationally Sub-Normal in the British School System'* (6) marked the beginning of Afro-Caribbean parental pressure for change in the curriculum, it was Ray Honeyford's article in the *Salisbury Review* (Winter 1984) which marked the beginning of the attack on "multiculturalism". This culminated in the Education Reform Act (1988), which established the National Curriculum and required "that in the case of a county school the collective worship shall be wholly or mainly of a broadly Christian character" (7). The retreat from a multicultural approach can also be seen in the changes to 'Section 11' funding, which was originally targeted at least partly at this area of educational development.

As professional educators – however specific their focus – tutors at the colleges under review will doubtless have been aware of the circumstances or the terms of the debate about these issues: certainly they would in colleges whose degrees were validated by the Council for National Academic Awards (subsequently disbanded in 1991).

In terms of their narrower focus upon theology and mission, tutors would almost certainly have known about – and perhaps taken sides about – the Programme to Combat Racism, established in 1974 by the World Council of Churches, which provoked a considerable furore among British Christians. Some may have made use of the services of CRRU, others may have introduced their students to various denominational reports such as the Methodist reports *'A Tree God Planted'* and *'Faithful and Equal'* (adopted by the Methodist Conference in 1987), the Anglican document

'Inheritors Together' and the Roman Catholic report *'With You in Spirit?'*.

Church historians on the staff of theological colleges will have been aware of the increasing numbers, size and independence of the so-called "Black-led Churches", and of their cooperation in organisations such as AWUCOC (Afro-Westindian United Council of Churches), the Afro-Caribbean Evangelical Alliance, the Joint Council of Anglo-Caribbean Churches and the Council of African and Afro-Caribbean Churches during this period. Some may have noted too the emergence of the Asian-led fellowships in recent years and the telling similarities in the pattern of evolution in comparison with the Afro-Caribbean fellowships. Networks such as the All Asia Christian Consultative Group, Alliance of Asian Christians and South Asian Concerns have met with varying degrees of success amongst up to 50,000 Asian Christians in Britain.

More broadly, theological training now takes place in a country where at least half of our Black citizens have been born and schooled and have full rights and responsibilities; in which there are now half-a-dozen Black Members of Parliament and nearly three hundred Black and minority ethnic local councillors; and in which there are fewer and fewer areas which have no Black house-holders, shop-keepers or public servants. The word 'immigrant' can no longer be properly applied.

The Purpose of the Survey

This is the background against which our report should be read. It is the context in which committed Christian theological educators prepare people who will in future become decision-makers and who as theologians, preachers and leaders will be opinion-formers of far-reaching influence, through their books and sermons, personal counselling and example, not only within congregations but also in society generally.

We believe that the influence of these educators is crucial, not only for the future of Christian life and witness through the churches, but also for the future of Britain itself as a just, harmonious, humane democracy – or not.

From personal observation and from reading both the popular and the Christian press in the country, it sometimes appears that those leaving the colleges for leadership positions in the churches are unaware of the effective witness experience and theologies of Black Christians. They seem equally unaware of the beliefs, practices, hopes and fears of citizens who are Sikhs, Hindus, Muslims etc. There is a danger that such lack of knowledge may too easily turn to prejudice or even hostility, or even that Christianity may come to be used to 'validate' white superiority, as it did for example in Germany in the 30s, or in South Africa.

We hoped that the results of this enquiry would prove us wrong in these perceptions, but in any case we believed that all Christians in Britain should become aware of the ways in which the training institutions were/are preparing their students for leadership in a society which is 'plural' (i.e. with many different faiths and cultures, etc.) without at present being 'pluralist' (i.e. accepting 'pluralism' as a 'good thing').

We were optimistic that, through the process of completing the questionnaire, college principals and tutors would be brought to face the issues, not merely of personal attitudes but of the structural or 'institutional' racism expressed in the statistics of recruitment of Black staff and students, as well as the ideological bearing of curriculum and syllabus content. And we also hoped that in the process of responding to our questions they would be moved towards remedying procedures as necessary. This Report is part of the process which seeks to bring these hopes to fruition.

Design of the Questionnaire

The questionnaire (see Appendix 1) was designed to get as much precise information as we thought possible from those in charge of our theological training colleges. We realised it would be very difficult to design a standard instrument which would apply equally well to all the different types of institution. We carefully phrased questions so that, wherever possible, we would have the opportunity of discovering both actual numbers of different types of students and the ratios between them. We thought that many of the statistics (e.g. on admission) might not be available from many colleges, even if they diligently searched their records. Nonetheless we included such questions hoping that respondents would think about the implications of their admissions and ethnic monitoring policies, or lack of them.

In spite of several 'test-runs' of the questionnaire we must admit that, for some questions, we provided too little space and in some cases our wording turned out not to communicate as clearly as we intended. At any rate some respondents encountered problems. To them we offer our apologies.

Terminology

We decided to use the term 'Black' to cover all non-white ethnic minorities of whatever origin as being the simplest category to calculate and the most appropriate in view of the political and social realities of racism, and this we made clear in the preamble to the questionnaire. However, given the sensitivity of these issues, it is not altogether surprising that some respondents reacted negatively, or did not feel our categories to be appropriate.

Terminology is difficult. In the text we also refer to 'Black British' by which we mean people of non-European background, who have been born and/or brought up here, and regard Britain as their home. There are also the 'Black-led' churches, usually Pentecostal or Holiness-related. This term also creates problems, but is used for the purposes of this report, in contradistinction to the 'traditional' churches, including Anglican, Roman Catholic, Reformed, etc.

As already stated, questionnaires were despatched in June 1989, by post, to 70 training institutions and many who had not yet replied were reminded by telephone in July and by letter in October and November 1989 to return the questionnaires.

Eventually by early 1990, the survey produced 53 completed questionnaires (i.e. 76%), which were adequate for meaningful analysis (see Appendix 1 for list of respondents). Of these 53

- 16 came from Anglican colleges
- 3 from Methodist
- 4 from Roman Catholic
- 6 from URC or Presbyterian
- 6 from Baptist
- 2 from Pentecostal
- 1 from an Ecumenical College
- 10 from Evangelical interdenominational
- 5 from other (Salvation Army, Friends, Adventist)

In addition, there were replies from a number of colleges which, though helpful, did not lend themselves to quantitative analysis. In the total of 63 replies, an overall response of 90% was achieved.

Responses

Thirty-nine out of the 53 questionnaires had been completed by a senior staff member – the Principal, Vice-Principal or Director of Studies. One Principal consulted 'all staff' before doing so. The remainder were completed by lecturers and tutors and in one case by the Admissions Officer. No respondent said they had consulted their students.

A dozen replies were impossible to include in the statistical analysis. Of these one college had closed; one refused to complete the questions because 'We are not prepared to respond to such a loaded questionnaire.'; one felt it to be 'too time-consuming'; another, in Northern Ireland, felt the issues were not relevant to their situation; three felt that the format and assumptions of the questionnaire simply did not fit the types of training they offered. Three gave long and helpful descriptions, which were impossible to reduce to quantitative data suitable for computer analysis. Two others arrived too long after the final deadline to be included.

In most cases, the questions were answered clearly and adequately, but one question proved to make unreasonable demands on the goodwill of busy people. This referred to applications and admissions over the past 10 years and needed reference to college records, which may or may not have contained any ethnic monitoring information.

Replies were received from two colleges in Wales, two in Scotland and one in Northern Ireland. The others were received from various parts of England. A small number of Black-led Pentecostal training institutions were circulated with the questionnaire, for information only.

This report follows the sections of the questionnaire and in many cases refers directly to specific questions. The questionnaire in full is to be found at Appendix 1.

Section 1: General Statistics

1. The Colleges

Several different types of college were included in the survey. About 30 of them were offering courses in preparation for ordination (with degree-level studies available where appropriate). The remainder were offering courses on the Bible or Missionary college model with academic qualifications at Certificate in Religious Studies or Diploma level. All except five catered for full-time residential students on courses of at least one academic year, although many full-time colleges also ran part-time and short-term courses as well.

The largest college had 360 students registered (though only about 25% of these were doing theology or ministerial training), and the smallest 18. The average number of students registered was 87.5. Sixteen colleges had less than 50 students, twenty between 51 and 100, fourteen between 101 and 200 and only one over 200.

Five out of 53 questionnaires under consideration revealed that the institutions concerned were not 'primarily engaged in training students for church leadership or in Biblical Studies or Theology' or else that they related mainly to Christian work overseas, or to Black-led Churches in Britain. These were excluded from the main statistical analysis although we are grateful for their response. They were the Roman Catholic Heythrop College, the Seventh Day Adventist Newbold College, All Nations Missionary College, the Missionary Orientation Centre of WEC, and Crowther Hall (the College of the Church Missionary Society).

This decision left 48 colleges to be considered in this section of our Report.

2. The Students

The categories of students and courses defined by the questionnaire proved problematical in some cases, especially where a denominational tradition does not recognise a separated ordained ministry. The figures we present are broadly-speaking as given by the respondents, but they have been reinterpreted where absolutely necessary, for example where there is a huge discrepancy between the total number of students registered and the total derived by adding different types of student together. Information omitted from the questionnaires for particular types of students has been treated as a zero.

2.1 Question 1(a): **The Ethnic Composition of Student Bodies**

(a) **Enrolment overall**

48 colleges had enrolled 3571 students

of whom 178 students were Black (5%)

and 3393 students were White (95%)

At first glance this figure (5%) might compare not unfavourably with the 5% or so of Black people within the total population of the United Kingdom. However, there can be little doubt that the proportion of Black people among practising Christians is quite a lot higher than this, so that a higher proportional enrolment of Black students might have been expected (Appendix 3). Also there are revealing discrepancies in the type of courses pursued by Black students, and whether they are Black British (or resident in Britain) or overseas students (see below). It should be noted as well that there was a higher rate of fall-out of Black students and that there did not seem to be any improvement in the uptake of Black British (born, naturalised or permanently resident) students over the past 5–10 years.

(b) **Distribution of Black students between colleges**

11 colleges had no Black students at all

30 colleges had between 1 and 10 Black students (mostly at the lower end of the band)

6 colleges could claim more than 10 Black students

None had more than 30

(c) **Denominational Affiliation**

Evangelical and Pentecostal colleges proved more likely to have larger groups of Black students and four of these colleges had more than 10. On the other hand, three Roman Catholic colleges had no Black students. Several respondents made the point that the selection of their students was not done by colleges but through denominational processes, so that their student body may reflect not only the small numbers of Black Christians in the churches, but also the smaller number of those who can surmount the ecclesiastical hurdles which seem to lie in the path of those who may feel called to the ministry.

2.2 Question 1(b): Ethnic Composition of Students in Training for Particular Ministries

	White	Black	Total	% Black
Full-Time Stipendiary Ministry	1746	56	1802	3.1
Part-Time Stipendiary Ministry	102	2	104	1.9
Full-Time Non-Stipendiary Ministry (including non-ordained)	165	11	176	6.3
Part-Time Non-Stipendiary Ministry	38	3	241	1.2
Other Courses Full-Time	491	59	550	10.7
Other Courses Part-Time	62	22	84	26.2

The answers to this question collated in the table above are complicated by the large variety of courses available in some, if not all, of the colleges, and also by the fact that, as one respondent put it, 'so many students are still seeking guidance for future ministry'.

In any case, the word 'ministry' is capable of a variety of interpretations, related to theological and denominational traditions.

2.3 Question 1(c): Black Students from Overseas

Of the total of 178 Black students, 130 (73%) were described as overseas students and of these 122 intended to return to their country of origin, after completing their courses. This means that no more than 48 Black British (born, naturalised or permanently resident) students are to be found in the 48 training institutions (N.B. some respondents omitted to complete the question fully, so by default we have treated the students concerned as Black British). Seven colleges could not claim any Black students from overseas, nor did they specify that any were resident in Britain. The high proportions of Black students who were involved in types of courses other than ministerial training is significant (53% of Black students compared with 24.5% of white). Many were overseas ordained people doing post-graduate or sabbatical studies.

There was no college where Black British students outnumbered their Black overseas counterparts. And no college had more than five Black British students. The main conclusion is clear. Only a small proportion of all the Black students in the 48 colleges in 1989/90 were likely to become employed in full-time church ministry in the United Kingdom.

Overseas students will, however, have been included in the raw totals given in para 2.1 above, and have contributed to the 'not unfavourable' picture described there. This obscures the fact that few, very few, of the Black students in ministerial training were/are 'home-grown', that is born and schooled in the United Kingdom – a fact which cannot but be related to the findings of the Rampton and Swann Reports mentioned earlier and

to the degree to which Black people do or do not feel accepted and affirmed by British churches.

On the other hand, as the 1980 ERRG Report suggested, Black students from overseas serve to provide a 'multicultural flavour' to the college courses and offer experiences which may or may not properly address the situation of Black Christians in the post-colonial, 'internal imperialist' situation of the United Kingdom. However, it is not clear '*how much institutional inter-action will, of itself, prepare students for the realities of inner-city "ghettos", nor the tension concerned with "race" in the wider society*' (3).

As a complete contrast to the others, the Seventh Day Adventist (SDA) Newbold College is of great interest. A total of 360 students are enrolled, of whom a quarter are Black. Out of this 90, 55 (61%) are from overseas and expected to return to their home countries, leaving 35 (39%) to minister (in one form or another) in the United Kingdom. If one college, of a relatively small denomination, can achieve such figures why cannot others? The question is specially pertinent in view of the fact that until recently the leadership of the SDA had been almost entirely white, like most other British historic churches.

3. The Staff and Speakers

Questions 1(d) and (e): The Staff and Visiting Speakers

Of the small number of institutions responding to the 1979 ERRG questionnaire, 'only three colleges (could) claim any permanent staff members who were other than white Anglo-Saxon Protestants – one rejoiced in the help of a "Completed Jew"; one amended the question replacing "Anglo-Saxon" with "Celtic".'

In 1989, there appear to have been three full-time members of staff who were Black, out of a total of some 288 (Question 1(d)). In addition one Black part-time lecturer was noted out of a total of 124 part-time teaching staff. It is not clear how many hold senior positions within the colleges, nor whether these individuals are able to influence either the curriculum, the theologies or the professional decision-making processes within the institutions.

Scrutiny of the staff from colleges which are specifically orientated to ministry overseas or in British Black churches (which were excluded from the above figures) is very revealing.

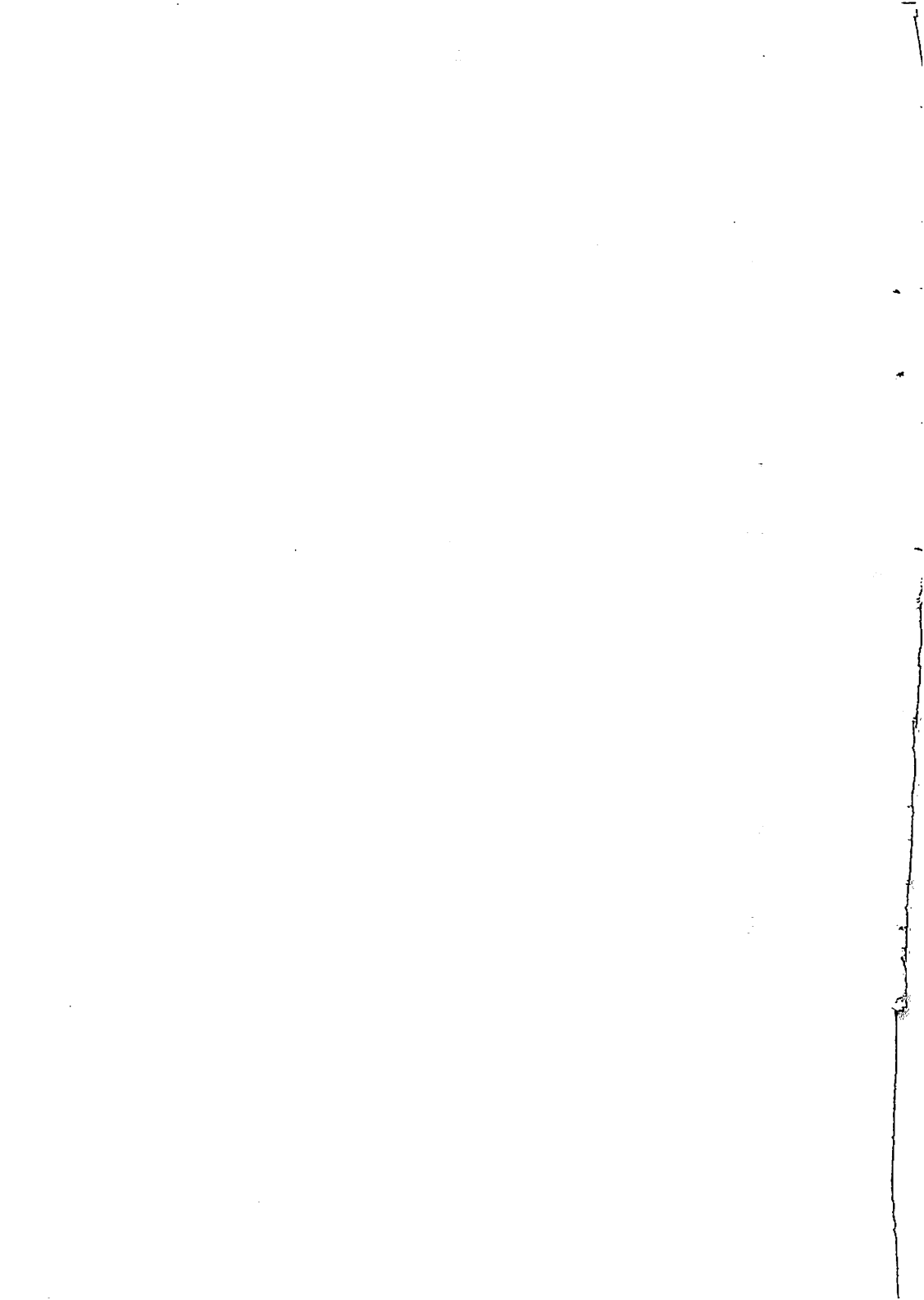
There were six Black full-time teaching staff at these five colleges (four at the SDA college) out of a total of 48 full-time and two part-time lecturers). Fourteen out of 82 visiting speakers were Black.

Other colleges have made efforts to ensure that, if they are not permanent members of staff, Black people may share in the training of future ministers, as occasional speakers and visitors. Overall 971 visiting

speakers had addressed the students, 140 had been Black. Although they were thinly-spread, indications showed that it was often the same few who were used. It appeared too that this was the main form of inclusion of racial justice concerns and could be viewed as a way in which the marginalisation of such concerns have occurred. So it becomes clear that the impact of Black Christians upon the training programmes is extremely slight, and in view of the small recruitment of Black staff and students, it seems likely to remain so.

N.B. In some cases figures for total numbers of staff were added to blank spaces under these questions after consulting the MARC UK Christian Handbook.

(Postscript. As the Report went to press in Spring 1992 we were informed that Queens College, Birmingham, had appointed a full-time Tutor in Black Theology, from September 1992; in 1990 Wesley House, Cambridge (Methodist) had made a similar appointment, of a Tutor/Research Fellow in African Studies, who also teaches Biblical Studies in the Federation of Theological Colleges).



Section 2: Syllabuses

In this section we include *all* 53 colleges, including the five we omitted from the previous section. It is impossible to discern a clear pattern of difference between the five colleges we excluded above and the rest, except that those which are clearly overseas missionary colleges place a stronger emphasis in the curriculum on missiology, other religions and cross-cultural studies. There is nothing to suggest they pay more attention to issues of racism and racial justice *per se*.

2.1 Question 2(a): Studies of concerns/experiences of Black people

Thirty-one colleges had compulsory courses and five had optional ones which 'include studies of the concerns/experiences of Black people'. Some replies specified courses on cross-cultural communication and mission, non-Christian religions, Christian Ethics courses, and courses including Liberation and Black theologies. Seven colleges mentioned some special short course or placement scheme in which students would be specifically dealing with issues of race relations. One college mentioned an innovative compulsory five-day course entitled 'Ministry in a Multi-Cultural Society', which happens once during a student's training, and is linked to a follow-up Racism Awareness Workshop and inter-cultural theology Theme Week. Notably, no replies mentioned the concerns, experiences or perspectives of Black people permeating into different subjects.

2.2 Questions 2(b) and (c): Relevant Resources in Use

Eleven colleges had made some use of the various study packs on offer and five of these specified the ECRJ 'New Humanity' material. Two mentioned MELRAW (Methodist Leadership Racism Awareness Workshops) courses and only one the CARJ (Catholic Association for Racial Justice) video 'Out of the Shadows' (Question 2(b)).

Thirty colleges reported that they had reading lists which included works by Black authors. On the other hand nine specifically commented that they either could not tell the racial background of authors or that it was irrelevant. Names mentioned included Vinay Samuel, Michael Nazir-Ali, James Cone, C. S. Song, Allan Boesak and various Latin American Liberation Theologians. The 'Kairos Document' and collections of African Theology were also mentioned. One or two mentioned Vincent Donovan's book, 'Christianity Rediscovered' (Question 2(c)).

2.3 Question 2(d): Theologies of or about Black People

This question produced almost identical responses to the previous one. Thirty-one colleges claimed some coverage and the details given were the

same set of authors and themes. Their overseas connection obviously influenced course content. One college referred to 'Theologies from Africa . . . (specially) the East African Revival'; another mentioned 'Liberation Theologies – South American, African, Far Eastern'. A third admitted quite candidly 'none of this is dealt with systematically in a classroom or experiential setting'. The Centre for Black and White Christian Partnership was only mentioned as contributing in this area by the nearby Quaker college in the Selly Oak Federation. Several claimed that 'theologies of or about Black people' are considered in their 'doctrine or ecclesiology courses', but it is significant that no-one seems to have mentioned the importance of looking at informal or oral theologies which may be found in the alternative Christian history now present in this country in Black Church Communities.

Question 2(e): Cultures of Black People studied in courses

The answer from one Pentecostal college is specially significant: 'Christian witness to immigrant communities (is) included in 3rd year as a course on Christian Witness to other Faiths'. It seems almost incredible that the word 'immigrant' should continue to be used 40 years or more after the original immigration of the 1950's and after the virtual embargo on new arrivals following the 1971 Immigration Act and 1981 Nationality Act. It would be interesting to know how much credit was given in this course, or any others, to the witness of Black Christians in the inner cities, where many of them also live alongside people of other Faiths.

However, 29 out of 51 colleges claimed that cultures of Black people were studied in their courses. Most of this seemed to be in the context of anthropology and mission studies in a worldwide context. Individual colleges specialised in particular cultures, for example Uganda, the Masai or Indonesia, probably because of the previous experiences of staff members. Seven colleges specified study of Black cultures in the British environment.

2.4 Question 2(f): Course content: 'mission, church history . . . ethnic churches, the Homogeneous Unit Principle (HUP), etc.

Forty-two colleges gave some courses covering 'the issues of mission, church history, evangelism and pastoral care which relate to Black people'. This was for the most part in the context of courses in church and mission history with only a small handful of colleges specifying anything which related directly to the experience of Black people in Britain. One college referred to a 'Black Christian studies' course but 'this is not taken by many students'.

This question was followed by an important supplementary: 'What line is taken?' in these courses. Few colleges gave any answer to this; five or six professed to be unsure of its meaning; three or four refused to take 'a line' on educational grounds. Others professed to hold a balance, stressing 'mutuality' and 'cross-cultural meeting', and the need to provide 'facts'. They quoted Scripture e.g. 'God has made of one blood', and assumed that 'Christ breaks down barriers' though apparently oblivious of the virtually all-white nature of their staff and student body and the processes which have made it so.

One college commented 'Too naive a question' and then asserted roundly 'HUP is anathema!' Another affirmed 'We believe in the indigenous principle in mission' which might amount to HUP in practice. A third more judiciously claimed 'a full consideration of the merits/demerits of HUP/independency churches, etc.'. More sympathetic was another respondent who said 'an attempt is made to understand the feelings and sufferings of those who were and are exploited', but with little to suggest what action might follow from 'understanding . . . colonialism (rather) than ethnic churches'.

As might perhaps be expected in 'church growth classes', in one college at least 'the Homogeneous Unit Principle is often subscribed to'. In another, which mentions 'Church Growth', 'no definite policy' is acknowledged.

2.6 Question 2(g): Research

Twenty-two of 51 colleges said that at least one of their students had produced some thesis, dissertation or extended essay on topics relating to race. Six mentioned studies relating to South Africa, three to Black-led churches, and one to Black children. There were also several colleges who mentioned reports on student placements relevant to the theme of race. But racism still did not appear to be a very popular topic for the vast majority of students.

These answers are probably related to a college's geographical location, sometimes at some distance from places where Black people are to be found. One college made the point explicitly: 'The Community in . . . is almost exclusively white and we regret that the staff and students whether Black or White cannot have more regular contact with Black people and their particular concerns'. Even so, it is able to state in answer to this question: 'Each year several students are placed in the . . . area of Bristol'. Since Bristol is less than 50 miles away, this might suggest that the difficulty may not be merely a matter of geography. Of more importance is the extent to which the reports of students' placements are

disseminated to other staff and students in the college. We received no information on this.

2.7 Question 2(h): Special Conferences or Study Weeks

Sixteen colleges had held some form of special course, study week or conference on race relations. These ranged from explicit racial awareness or anti-racism intensives, to one-session visits by ECRJ staff and week-long placements with inner-city ministries. Three colleges mention units or short courses on ministry in a multicultural society and one had run a conference on Christians and anti-semitism.

Taking all these together, it would appear that perhaps two-thirds of the colleges had not undertaken any special activities of this sort.

It is not possible to say anything about the content or average duration of these special 'explicit racial awareness or anti-racism intensives', though experience may suggest that 'one-session visits by ECRJ Staff' or even '2 x 2-day workshops run by "MELRAW",' are likely to raise questions which there is insufficient time to answer, or even hostility which cannot be responded to fully and systematically. A three-day compulsory course run by the Roman Catholic Bishops' Committee for Community Relations may have addressed this problem, especially as the Committee has the blessing of the Catholic hierarchy.

Several colleges mentioned that these short units were/are compulsory but did not say whether this was for all students, or only for those taking a particular module, although we understand that at least at two colleges, all students must attend.

2.8 Question 2(i): Preparation for the Ministry in the Inner City

Forty (78%) of the colleges reported that their courses covered preparation for ministry in the inner city. The vast majority of these responded in terms of inner-city placements and visits, usually of less than a month but in one case as long as six months, and three or four colleges spoke of special inner-city 'outstations' which they had established on a permanent basis in areas such as Gateshead, East London, Handsworth, Sheffield and Walsall.

One college referred to the financial constraints which make it impossible to offer a compulsory residential placement in Leicester to 'more than a limited number of students' (cf. Q2(h) above).

No details are available about the actual placement situations or supervision arrangements, nor the dissemination of knowledge gained to the rest of the college (cf. comment on Q2(g) above). Comments on survey forms such as 'compulsory exposure and optional placements' for

students, or 'outline coverage of inner city life (compulsory)' could well repay further examination.

It is clear that 'ministry in the inner city' is included in 'Pastoral Theology' courses – but not so clear as to what ends it is directed. It could be towards the 'healing of wounds', or the 'justice, peace and joy inspired by the Holy Spirit', the characteristics of the Kingdom of God (Romans 14:18 NEB). In passing, no mention was made of John Vincent's Urban Theology Unit in Sheffield, nor of the Evangelical Urban Training Project.

2.9 Question 2(j): 'Access Courses for Black People'

Only three colleges operated any form of 'access course' aimed at Black students. In fact a very large number indicated that they did not really know what an access course was. Three others expressed awareness of discussions which were going on either in their diocese or in connection with the recently-established Simon of Cyrene Institute, set up primarily to provide Black Christians with access to theological training.

The paucity of these answers may reflect the fact that some colleges regard themselves as offering special opportunities anyway, in that they do not demand high entrance qualifications (see comment on Section 4 below), or that they have not yet heard of the arrangements instituted by the Home Office several years ago to open the way to Higher Education courses at Universities and Polytechnics to ethnic minority people who had not been successful by usual routes (GCSE to 'A' Levels to College). This may not be so surprising for the smaller, independent institutions, with a limited perception of their role as educational establishments and of their potential clientele. It is more surprising if those institutions with links to University Theology Departments and the public sector generally do not make some provision for 'special access'.

N.B. Further information on 'Access to Higher Education' is to be found in Appendix 4.

Section 3: College Life

Our questions in this section fell into three groups:

1. External engagement with racial justice, poverty, and other campaigns;
2. External links and engagement with Black Christian Colleges and Churches;
3. Internal 'difficulties . . . re working with Black People' and policies dealing with 'racism, equal opportunities, etc.'

3.1 Questions 3(a) and (b): External Engagement with Racial Justice

Nearly half the colleges (24) reported some form of involvement in racial justice campaigns but in most cases the initiatives were taken by a few concerned students. Thirteen of them specified protests on Anti-Apartheid issues. Three mentioned support for Viraj Mendis or other anti-deportation or sanctuary campaigns. The only other issues mentioned were Chinese rights in Malaysia and One World Week at one college each.

Thirty-one colleges had taken collections for causes and issues involving Black people. The majority of these had been for mission or relief work overseas e.g. Ethiopia, or Jamaican hurricane relief. Half a dozen or so had collected for Anti-Apartheid or other South African causes. Six had collected for racial justice causes (including ECRJ, Viraj Mendis, and the 'Claiming the Inheritance' project) plus two who mentioned the Church Urban Fund. No information was given regarding the financial success of these efforts.

3.2 Questions 3(c), (d) and (e): External Engagement with Black Christian Colleges and Churches

Just half (26) of the colleges were aware of at least one predominantly Black Christian College. Seventeen mentioned Overstone (though one called it Overthorpe) and five the Simon of Cyrene Institute. Three were aware of the Selly Oak Colleges and two the Central Bible Institute in Birmingham.

However, only 16 claimed any links with these colleges and half the links seemed fairly tenuous based on personal interaction of staff in the Association of Bible College Principals. Four had managed to set up some form of exchange visits with staff or students. Another three expressed some hope that this might be developed, and two said they had tried but so far failed.

There are of course, very few '(predominantly) Black Christian colleges in the United Kingdom', which may in part account for the segregation implicit in these replies, but behind the questions and the responses lies not only the segregation between Black-led churches and the mainly White traditional denominations, but also doubts about the value of such links and the reasons for making them, in both directions.

About half the colleges (25) reported some links with Black-led churches. The majority of these seemed to be based on relationships with individual local church leaders or well-known national figures such as Io Smith, Philip Mohabir or Joel Edwards. The major Black denominations such as the New Testament Church of God and the Church of God of Prophecy figured conspicuously, although other groups such as an Elim Black-led congregation and the Aladura Church of the Lord were also mentioned.

Sixteen colleges had arranged some form of student placement at Black-led churches and 25 had encouraged their students to visit such congregations. Most such contacts took place in the course of visits or placements to inner-city areas. Only colleges based in Manchester, Birmingham and Oxford had been able to relate more fully to Black-led churches. One college had also placed students in the home of people of non-Christian faiths*. The overall impression however, is that such bridge-building is a minority option for a few interested students rather than a mainline priority for all.

3.3 Question 3(f): Internal difficulties in working with Black people

Out of 52 colleges only five were aware of any difficulties raised by students or staff about working with Black people in college. Even taking into account the small numbers of Black students and staff and the geographical isolation of some colleges, the rather brief answer 'No' to this question in 47 cases, and the claim to unbroken harmony in others, might be worth challenging.

Three colleges strongly asserted that Black students had always been warmly received. One mentioned literacy problems of one Black student and another that a Black staff member had been sacked for casual time-keeping.

Some colleges reported on what they recognised as racial tensions within college with Black students sharing their feelings and provoking a reaction, or White students trying to come to terms with their own racism.

* It was surprising that none had had contact with or had thought to mention contact with Asian churches.

Some of their comments are worth quoting in full:

The increasingly vocal Black presence and the high profile of issues has provoked opposition on occasions. Black students have given eloquent testimony to isolation and lack of understanding by White students. (This is spiritual/theological isolation, not personal, in so far as the two can be separated.)

Some (students) on theological grounds have resistance to dialogue with people of other faiths – prefer mission.

Yes, obviously racism is a problem.

Sometimes bringing folk from other cultures has meant that they have lost their freedom; we have expected them to be Western.

Two call for particular concern, as they raise issues that are wider than any particular colleges:

One mature (Black) student unwilling to separate evangelism (a religious issue) from care for Black neighbours (a racial issue). The result was a hostility that was disturbing.

This quotation could be interpreted as illustrating a syndrome well-known to people who are committed to countering racism: the issue is personalised ('one mature student') and attention is directed from substantive issues of justice ('care for Black neighbours') to the emotional realm of 'disturbing hostility'. Not only so, but the individual is blamed for not accepting the (presumably white) tutor's analysis of the issue and failure to accept that methods of evangelism might well be racist.

The following quotation, though it refers to one particular denomination, has a wider significance:

I must add that a (denominational) auxiliary minister of Ghanaian origin, who trained with us here, feels that he was disadvantaged in some way at the college and has been so in the (denomination) ever since.

It is one of the few cases in which the feelings of Black people within the system have been expressed anywhere in all the replies to the questionnaire, though still reported by a senior staff member.

3.4 Question 3(g): Policies (formal and informal) concerning Black students . . . equal opportunities, etc.

Only 13 colleges admitted to any formal or informal policy concerning equal opportunities etc., although several more made comments on this question. About a dozen could be described as being proactive in their attitude to equal opportunities, through commitment to denominational equal opportunities statements or the practice of positive action.

One college had taken the very positive step of a full-scale equal opportunities audit and four had taken or were taking action to secure the

appointment of Black teaching staff (see further Postscript to Section 1). For many others, specially those far removed from multicultural urban settings, 'equal opportunities' was seen as irrelevant.

It is worth remembering that the Swann Report, *'Education for All'* (5), strongly recommended that all schools and FE colleges, as well as LEAs, should produce a positive anti-racist and equal opportunities policy and should monitor its implementation. The answers to this question seem to exemplify the isolation of theological and ministerial training institutions from developments in other parts of the educational sector.

This isolation would appear to be strongest in the independent inter-denominational colleges, which rely not so much upon the requirements of 'Conference', 'Assembly' or 'Synod', but claim to take a 'Biblical attitude to all fellow human-beings'.

This is translated in another college as 'We have no bar on entry for students or staff on grounds of race'; in another simply 'No discrimination either way'. Neither seems to have appreciated the real outcomes of this. Another college principal is emphatic: 'This questionnaire is symptomatic of a kind of inverted racism . . . Black skin is no more significant than blue eyes or red hair'. It must be hard to find a situation in which, say, redheads are disproportionately under-represented in jobs or among students on that account.

Section 4: Recruitment of Students

4.1 Question 4(a): 'Has there been any sort of drive to encourage more Black students to come to college?'

Only eight colleges said they had mounted any kind of recruitment drive targetted at Black students. Five had schemes or individual contacts which encouraged or financed Third World students to come on their courses. A very large proportion of the colleges pointed out that recruitment and selection was done by the church rather than the college, through the (Anglican) Advisory Board for Ministry (ABM) and similar selection processes. Recruitment is not, in that case, the responsibility of the colleges but surely it cannot be that they have no way of influencing ministers already in post, who may be on the look-out for likely candidates for ordination and ministry. If they are not aware of the potential of Black Christians in the churches, nor of the injustice of their under-representation in training, the colleges cannot escape some criticism since it is their students who become clergy and teaching staff.

4.2 Question 4(b): Numbers of Black people who have applied and been admitted

This question was answered in detail by only a dozen or so colleges, which suggests that ethnic monitoring is not widespread. However, the figures suggest that proportionately fewer Black applicants are likely to be turned down than white ones. The limited response suggested that of 530 white students applying in the previous 12 months to nine colleges, 302 got places (57%). In the same period at 11 colleges 32 Black people applied and 25 (78%) were admitted. The few who have been concerned enough to record such results have probably made a conscientious effort in order to recruit Black students.

Twelve colleges provided data covering a ten-year period, to show that 82 Black students had applied, of whom 76 (93%) were given places. But the more interesting question is not why so high a proportion of Black applicants were accepted but why there had been so few of them in the first place.

Scrutiny of the replies of four colleges orientated specifically towards overseas ministry and/or the British Black Churches reveals a situation of considerable interest. They are the Seventh Day Adventist (SDA) Newbold College, All Nations Missionary College, the Missionary Orientation Centre and Crowther Hall, the CMS College at Selly Oak.

They reported a total of 731 registered students, 578 of whom were white and 153 (21%) Black. Sixty-two White students and 28 Black students were on full-time courses training them for ordained ministry; all of these Black students were at the SDA Newbold College. Ninety (59%) of the 153 Black students at these four colleges were described as overseas students, but it was unclear how many of the 28 Black SDA students were overseas and how many Black British.

4.3 Question 4(c): Reasons for rejecting Black applicants

Thirty-two colleges responded to this question. Of these, five said they made no difference between the races; eight said they had never turned a Black applicant down. Of those who had been unable to admit Black applicants nine cited lack of finance, another nine mentioned academic criteria including low English language skills. One college was mainly concerned with discerning a true call from God and another said that they felt training for ministry was best done in context; therefore they were rather biased against overseas applicants.

The concept of 'a true call from God' is very interesting since it is a consideration that will enter into the assessment of colleges responsible for ministerial training and perhaps even more into the continuing process of (e.g.) accreditation as a local preacher which is an essential part of the Methodist selection procedure. The question is, who decides that an applicant has 'a true call', and upon what grounds? And does the 'true call' count for more or less than, say, ability to speak 'BBC English', or to be at ease in white company? On the other hand, in those colleges which claim to be open to all who have such a 'true call', whatever their (lack of) academic qualifications, the assessor may well be unaware of the depths of the spirituality of Black people and unable to understand or appreciate its outward expressions. In any case, on the evidence available from the survey, the apparent openness of these colleges does not necessarily lead to recruitment of more Black Christian students.

4.4 Question 4(d): Composition of Selection Panels

We have already mentioned that a large number of colleges rely on external selection procedures, but among all those colleges which have an interviewing panel only one Black panel member was mentioned. The conclusion must therefore be this: Black people (and especially British born and bred) are poorly represented in the overall population of college students, and even more so among teaching staff and selection boards, which suggests a degree of institutional racism. However, it would be unfair to blame this on most of the colleges, since it is clear that many potential students fall at previous hurdles. Low levels of educational

achievement and the assumption that only highly-educated people can train for ministry are more significant than discrimination by colleges at the point of entry, although the latter could undoubtedly do more to encourage Black membership on selection panels.

Section 5: Other Comments

Finally the institutions were invited to make 'other comments concerning racial issues in your situations'.

Twenty did not do so, for whatever reasons. Therefore we cannot say whether or not 'through the process of completing the questionnaire (these) college principals and tutors (have been) brought to face the issues, not merely of personal attitudes, but of structural or 'institutional' racism . . . as well as the ideological bearing of curriculum and syllabus content' (quoted from the paragraphs headed 'The purpose of the Survey' above). Perhaps reading this report may have more effect.

The general comments of the other 33 respondents are extensive, varied and rather difficult to analyse. All were the expressions of senior staff, all of whom were, presumably, white.

The responses fall broadly into three groups, as follows:

First, a small group for whom all questions to do with racism were thought to be irrelevant.

Three or four took strong exception to the concept and the wording of the questionnaire itself, especially about the use and meaning of 'Black', which had been adopted 'as the simplest and clearest terminology – meaning non-white and therefore largely those of non-European origin' (see Note 1 of questionnaire preamble). One or two objected to our 'unnecessary focus on colour', as well as to 'questions . . . which at times are unrealistic and irrelevant'. They could 'see no reason to create issues', particularly if there were no Black people in their neighbourhood. Even so, one college commented on the racism to be found among children in all-white areas, inherited presumably from parents. The question of where parents got it from and how the college might attempt to combat it was not pursued.

A second group of about a dozen showed themselves to be aware of Black communities, particularly overseas, and the issues involved in transcultural mission. However, they did not explicitly identify any problems of racism in their own institutions, something which is maybe inevitable in colleges which have no Black students, less so in those where isolated Black students find it more comfortable perhaps to 'keep their heads down'. One made this point explicitly from another perspective, by referring to the fact that 'students vary in ability to engage with Black students'.

Some colleges in this group were able to claim 'We've had harmony', or 'We have no racial problems'. Another was more diffident: 'Unless we have been very blinkered, racial problems are not known here'. Several

referred to Christian ideals – ‘We get on very well with each other in the care of Jesus’, and doubtless this is true among the ‘overseas students from ten countries’, all short-stayers with prospects, perhaps, of leadership in their own countries.

Third, a large group who have become conscious that racial justice is a live issue.

Some respondents realised that ‘this is an area that needs addressing’, and one went so far as to say ‘Glad you are doing this’! Even so, one pointed out ‘the danger of forcing the pace’, while another wrote ‘I believe all the churches are going to have to be much more aware very soon of the issues raised by militant Islam’, which would ‘encourage us to be far less “liberal” and easy going’. This was, perhaps the most direct and ominous reference to the in-Britain-now situation amidst a more general acceptance of the need for more ‘racism awareness’ and fuller understanding of ‘Other Faiths and Pluralism’.

It would of course be invidious to mention names, but among the tutors who completed our questionnaire were some who have engaged in serious research into the numbers, roles and influence of Black Christians within their mainstream denominations. There is some evidence that their publications are known to tutors in other institutions, even if as yet they have been little affected by them.

Two or three respondents pointed out the importance of denominational influence upon the selection of candidates and upon the content and orientation of courses on offer – and seemed rather frustrated and ashamed at the lack of progress.

Reflections and Implications

Our comments upon the replies to the separate questions have, we believe raised many, if not most, of the major issues and it is not our intention to go into detail now. However, we believe that some general reflections may be in order. We hope that we have not read too much into the responses of a very diverse set of institutions.

We began this report by putting our questionnaire, and the colleges to whom it was sent, into context: first in relation to previous research into educational response to Britain as a multicultural society; then, more broadly, in relation to demographic change and political events since 1973.

We greatly regret that, like our predecessors, Bert Townsend and Bernadette O'Keeffe, we cannot report much positive response, nor indeed any widespread perception that the matter is urgent, certainly not any far-reaching change in theological institutions commensurate with changes in society or the demands of the Gospel.

We addressed our inquiry to Christian colleges and specifically to the ways in which they are making their resources and expertise available to Black Christians – mainly but not exclusively, to those who have remained in the 'traditional' (i.e. white-majority) churches. These are Christians whose manner of worship, whose hymns and whose theology are not so very different from the mainly white congregations among whom they may be a sizeable minority. Yet in those churches they do not seem to achieve the leadership positions which their faithfulness and potential would warrant. Evidence for this statement is to be found e.g. for Methodists in Heather Walton's *'A Tree God Planted'*, for Catholics in *'With You in Spirit?'*, the report of Cardinal Hume's advisory group on the Catholic Church's relationship to the Black Community, and for Anglicans in *'Inheritors Together'*.

Their answers revealed that few colleges are unaware of the existence of these fellow Christians but that awareness is not much reflected in the recruitment of either staff or students. Very few had felt it necessary, or even desirable, to engage in 'any sort of drive to encourage more Black students to come to the college' (Q. 4(a)). One had made 'a formal approach to the Methodist Division of Ministries and informal attempts to advertise to Anglicans'. It would seem that most of the rest were content with their traditional contacts and processes and explicitly excused themselves of responsibility by reference to denominational selection and sponsorship. This of course reflects the geographical and social segregation between Black and White Christians in the country at

large, but should it be so? And have the colleges no part to play in combating such divisions when they are reflected in 'the Body of Christ'? There are few indications that colleges have established even a minimal system of ethnic record-keeping by which to monitor the recruitment or achievement of Black students.

There are indications that some colleges appreciate that further development of course-content is necessary, but our general impression is that most of our 53 institutions are conservative – however 'liberal' some of them may be theologically. This conservatism is not often overt, or even conscious, but arises at least in part from traditionally narrow concepts of their function and of their clientele and support-base which have not been examined in the light of changed national or ecclesiastical circumstances.

Many were founded to prepare primarily men for mission overseas and more recently to train and up-grade Christian leaders from overseas. This orientation is, of course, right and proper but it does not only prevent much attention being given to the in-Britain-now situation, it may even permit colleges to be complacent about recruitment, so that there appears little awareness of the need to look for 'home-grown' Black students. Moreover, the presence of a minority of short-stay students from overseas may be comforting in another way: with them it may be possible to enjoy the fact that 'we (all Christians) are one in Christ', especially if the unity is interpreted in terms of immediate, personal relationships, within an institution with clearly defined theological base and career purposes. In this way the college may be satisfied with warm, affective relationships with little regard for the sociological and economic reasons for the small intake of Black British Christians.

This question of the relation of the colleges to the in-Britain-now situation can be looked at in another way. We did not ask what proportion of students were supported by grants from public funds, or from churches which profit from tax relief on covenants. Assuming that some students are supported in this way, then there surely is an obligation on the colleges to ensure more equal opportunities for the sons and daughters of tax-payers of the ethnic minorities. Some of the clauses of the Race Relations Act (1976) may even apply.

Of course, this raises the much larger issue of the place of theological colleges in a plural society and their role, even perhaps their duty, to increase the opportunities and develop the potential of their fellow Christians who are Black. Failure to take this responsibility seriously may well attract the charge of racism. Not individual and conscious racism, of course, but structural and unconscious. 'Institutional racism' may be said to be present when good people make decisions according to a rule-book

drawn up in past years, and those decisions operate to the disadvantage of a group of people who are virtually indistinguishable but for their colour, or some other physical characteristic which has become 'socially visible'.

This danger is especially likely in institutions which are staffed and directed almost entirely by white people, whose own training may well have taken place before there were many Black citizens visible in the United Kingdom. Their experience in the 'foreign field', likewise, may have been in countries and institutions which continue to reflect the former 'imperial' relationship, even if the particular state or church has achieved independence. On the evidence available to us it is impossible to tell how this may have influenced courses in terms of content, orientation, or the time devoted to 'studies of the concerns and experience of Black people'.

So what are the implications of all this?

As far as recruitment of students is concerned, a change of heart and mind appears necessary, not only among college tutors but also among ministers in post, in congregations, and particularly among those who first seek to foster a 'call', and then sponsor a candidate through the selection process. Informal processes, dependent upon the 'guidance of the Holy Spirit', should be as much under scrutiny as those which depend on public examinations and those laid down in Churches' constitutional documents. This change of heart must be translated into practice and monitoring of student intakes, with careful comparisons over a period of years.

Similar steps are necessary in respect of staff appointments. In this connection, one college reported that it had undertaken a 'racism audit', a procedure which others might well consider as a matter of urgency. '*Better Will Come – a pastoral response to Institutional racism in British Churches*', No. 48 in the Grove Pastoral Series, contains a helpful outline (8).

With regard to course content, our inquiry has led us to consider the conditions and use of student placements and the resulting dissertations. Most colleges featured these – and sometimes only these – in response to our questions in Section 2, '*Syllabus*'. In many cases, placements in inner-city parishes and with Black Churches are available only on an optional basis and there are indications that only a few students take them up. It seems a very great pity that the potential of Black Christians in both mainstream and Black-led Churches is largely overlooked as a resource and inspiration. We cannot tell how far the insights derived from such placements are communicated to the staff (apart from the tutor concerned) or to the student body. This is an area deserving of critical examination and reform by all but a few colleges.

It is clear that some colleges include the 'cultures of Black people' in specific courses. However, we cannot say how much time and attention is given to the 'alternative Christian history' possessed by our Afro-Caribbean fellow-Christians, nor to the ways in which future clergy might set them free, and encourage them, to make the contribution to worship, ministry and leadership of which many are undoubtedly capable. If anyone should doubt their capacity, he/she has only to consider the rise and the conduct of the Black-led churches in Britain today.

In this connection, it is worth remembering that in '*Education for All*' (5) the Swann Committee recommended that the whole school curriculum should be 'permeated' with values, information and behaviour conducive to the formation of the pupils as citizens of a just, humane, multicultural democracy. Such a process of 'permeation' should at least be considered by the teachers of future leaders within 'the Body', for the loving unity of which its Founder and Head prayed so earnestly. They might usefully attempt to complete a course proposal beginning with the phrase 'A satisfactorily permeated course would be one in which . . .' We include a brief outline of such a document in Appendix 5.

Those tutors who might point to the impossibility of including a specific course or module within a course because the curriculum is already overcrowded, should consider 'permeation' as a viable and indeed a better and more effective alternative, although attention should be paid on this matter to the note at the end of Appendix 5.

Finally, it is important to be aware that ordinands may well discover some strong anti-Black sentiments in all-white areas and churches, or be involved in tragic and violent disturbances in some inner-cities, requiring them to display pastoral care as well as political understanding. Some, the Anglicans and Roman Catholics especially, may soon take the chair at meetings of increasingly-powerful Boards of Governors of church schools and become embroiled in disputes about parental rights and the conduct of assemblies and the teaching of RE. Interested people may become members of the Standing Advisory Councils for Religious Education (SACREs) in their areas. All these are matters in which clergy may be influential representatives of the Carpenter of Nazareth. It is to be hoped that matters of racial justice are given adequate time and thought in the theological training of His ministers.

Footnotes

1. H. E. R. Townsend and E. M. Brittan 'Multi-racial Education – need and innovation', Schools Council Working Paper 50, Methuen (1973).
2. B. O'Keeffe, 'Faith, Culture and the Dual System' (1986).

3. Copies of the full report are available from Evangelical Christians for Racial Justice (ECRJ), 12 Bell Barn Shopping Centre, Birmingham B15 2DZ.
4. Lord Scarman, 'The Brixton Disorders (1981)', Penguin (1982).
5. 'West Indian Children in Our Schools', HMSO (1981); 'Education for All', the Swann Report, HMSO (1985).
6. B. Coard, 'How the West Indian child is made Educationally Sub-normal in the British School System', New Beacon Books (1971).
7. See the article 'Right to Choose or Choice of the Right' – an examination of the Dewsbury Schools dispute from a Christian perspective, by Revd. P. Hobson, Rector of St. Brides', Old Trafford in 'Racial Justice' (ECRJ), (Summer 1988).
8. 'Better Will Come', No. 48 in the Grove Pastoral Series, Grove Books (1991).

Recommendations

The following recommendations arise from an analysis of responses to our Questionnaire. Some will be relevant to all Colleges and all will be relevant to some. It is hoped that they will be considered seriously and will inform policy, procedures and practices in the Colleges and in the Churches' Theological Training Boards.

CHURCHES' THEOLOGICAL TRAINING BOARDS

It is recommended that theological training boards

1. review the ethnic composition of the student body over the last five years and establish procedures for monitoring it in future;
2. review admission procedures and entry criteria for courses as part of a strategy to recruit more students from Black and ethnic minority communities; this should include a review of College prospectuses and publicity material, links with Black Christian organisations and the involvement of more people from the Black communities in the recruitment process;
3. consider specific measures to increase access of students from ethnic minority communities to courses where they are under-represented; this should include measures to monitor and keep under review the curriculum with a view to removing any structural inequalities and institutional barriers, and positive action such as the establishment of access courses (see Appendix 4);
4. monitor the progress of students from Black and ethnic minority communities with a view to identifying individual support that may be necessary; this will require evaluation interviews to be conducted with students to determine the extent to which programmes meet their needs and address equal opportunities issues;
5. institute reviews into the content of theological training courses to ensure that they are free from cultural bias and embody equal opportunities' principles, and are 'permeated' with fresh attitudes and information (see Appendix 5);
6. institute or review where appropriate internal arrangements for all students which provide for expressions of dissatisfaction with responses to equal opportunities issues.

GOVERNING BODIES OF COLLEGES

It is recommended that

1. all Colleges develop and keep under review an equal opportunities policy and that the principles enshrined in this policy inform the self-evaluation framework of each College;

2. a named person in each College be identified for taking responsibility for co-ordinating the implementation and review of the College's equal opportunities policy;
3. all aspects of training programmes for governors should incorporate equal opportunities issues; specific sessions may be required to focus on race equality issues thus raising awareness of the nature and effects of racism in Church and Society;
4. specific measures be taken to increase the number of College governors from Black and ethnic minority communities; this should include the production of material to support governor recruitment from these communities and active encouragement for nominations;
5. the content of courses be reviewed to ensure that courses in Biblical teaching, Church History and all other areas reflect the contribution of Black and ethnic minority communities, demonstrate the cultural origins of the Christian faith, develop awareness of the nature and effects of racism and aim to develop students' skills in challenging stereotypes and institutionalised racism; this will require that all aspects of the curriculum incorporate an equal opportunities approach thus ensuring that race issues are not marginalised with either short isolated modules, occasional visiting Black speakers or short placements;
6. courses are made known to Christians from ethnic minority communities both in traditional and Black-led churches;
7. a policy of positive action is adopted to recruit staff from ethnic minority communities; this should include an examination of possible barriers to employment for members of these groups;
8. training programmes be designed and delivered to develop staff awareness of the nature and effects of racism and to enable staff to inject into their courses issues relating to cultural diversity and racism; the Centre for Black and White Christian Partnership and the Simon of Cyrene Institute are valuable resources that should be drawn upon to support training programmes;
9. a consultative framework be developed aimed at improving communication/partnership with Black and ethnic minority Christians and Black-led Churches; this will require a more proactive approach, e.g. in relation to outreach work and in relation to the traditional rather narrow concepts of the function of a theological College;
10. books and other resources in Colleges reflect cultural and theological diversity and provide information that would enable students to develop a balanced view of the world, to challenge racist assumptions and practices and to promote race equality; this will require the establishment of a resource bank and the allocation of funds to

extend resources as new material is produced, and the purchasing of books in theology and related disciplines by authors of African, Asian, Latin American and other non-European origin;

11. action is taken to ensure that students have opportunities for a variety of placements during their courses which offer them experiences of working within culturally diverse communities in Britain; all students should undertake at least one such placement during their course;
12. procedures be developed for disseminating good practice both within each College and more widely, to raise awareness and to influence the practice of others.

Appendix 1

THE QUESTIONNAIRE

A SURVEY ON THE APPROACH TO RACIAL ISSUES IN TRAINING FOR MINISTRY

Name of College:

Name of person filling form:

Position:

Title of course(s):

(if you would like the specific details concerning this college to remain confidential, please tick here _____)

Notes

- (i) Throughout the questionnaire the word 'black' is used as the simplest and clearest terminology – meaning 'non-white' and therefore largely those of non-European origin.
 - (ii) Where statistics are asked for, please approximate if exact details are not available (indicating where this has been done with an *).
 - (iii) Please use the spare sheet provided if extra space is required.
-

1. GENERAL STATISTICS

- (a) How many students are registered at the college? _____
_____ white students and _____ black students.

(b) Please give the breakdown of this total in the following categories:

	Full-time courses		Part-time courses	
	White	Black	White	Black
Training for stipendiary ministry				
Training for non-stipendiary ministry				
Other: _____				
Other: _____				

(c) How many of the black students are overseas/foreign students? _____
 How many are returning to their country of origin? _____
 How many are remaining to minister in Britain? _____

(d) How many black tutors/lecturers do you have?
 Full-time _____, Part-time _____
 Out of a total teaching staff of _____
 Full-time _____, Part-time _____

(e) How many visiting speakers, in the past two years, have been black?
 _____ black speakers out of a total of _____ speakers

2. SYLLABUS

(a) Do your courses include studies of concerns/experiences of black people? If so, please give details and if possible include notes or materials:

Are they Compulsory ____; Optional ____; No specific ones ____?

(b) Are any study packs on race relations used? _____
 If so, please give details:

(c) Are there any books by black scholars and theologians on the recommended reading lists? _____
 If so, please state which ones and within which subjects they are recommended:

(d) Are any theologies of/about black people examined in your courses? _____
 If so, please give details:

- (e) Are any cultures of black people studied in your courses?
If so, please give details:
- (f) Do your courses cover the issues of mission, church history, evangelism, pastoral care etc., which relate to black people (e.g. ethnic churches, the Homogeneous Unit Principle, the history of the Church and colonialism)? _____
If so, please give details:

What line is taken?

- (g) Have any of your students carried out specific research, written theses or dissertations on black concerns? _____
If so, please give details:
- (h) Have any special conference or study weeks/units on race relations been held? _____
If so, please give details (noting if optional or compulsory):
- (i) Do any parts of your courses cover preparation for ministry in the inner city? _____
If so, please give details (noting if optional or compulsory):
- (j) Does your college have any form of 'access courses' for black people?
If so, please give details:

3. COLLEGE LIFE

- (a) Has the college or any group of students been involved in any racial justice campaigning? _____
If so, please give details:
- (b) Has any collection been taken for causes and issues involving black people? _____
If so, please give details:
- (c) Do you know of any (predominantly) black Christian colleges in the U.K.?
If so, please give details:

Does the college have any links with these? _____
If so, please give details:

- (d) Does the college have any links with black-led churches? _____
If so, please give details:
- (e) Has the college:
 (i) Placed students at black-led churches? _____
 (ii) Encouraged students to visit black-led churches? _____
 If so, please give details:
- (f) Have there been any difficulties raised by students/staff re: working with black people, within the college or otherwise? _____
If so, please give details:
- (g) Does the college have any policies (formal or informal) concerning tutors, black students, courses, racism, equal opportunities etc.? _____
If so, please give details (please enclose any policy statements):

4. RECRUITMENT OF STUDENTS

- (a) Has there been any sort of drive to encourage more black students to come to the college? _____
If so, please give details:
- (b) How many black people have applied for and been admitted a place at the college?

In the past year
 in the last three years
 In the last five years
 In the last ten years

Applied		Admitted	
White	Black	White	Black

- (c) If you have had to turn down black applicants, what were the sorts of reasons for doing so?
- (d) Does your college interviewing panel include any black people? _____
If so, how many black people _____ out of a total of _____.

(e) From your knowledge of ministerial selection/recognition committees, what is the proportion of:

(i) Black people on the panel? _____ out of _____

(ii) Black applicants? _____ out of _____

Do you feel there are changes needed on these groups? If so, please give details:

5. RESOURCES

Which, of the following, resources would you find useful in addressing issues of race in the college? (please tick)

- Specific courses on race and racism
- Study packs (state any particular topics)
- List of black writers and theologians
- List of black speakers
- List of community organisations for placements
- Information about 'access courses'
- Information of and contacts at black-led churches
- Other (please state)

6. OTHER COMMENTS

Do you have any other comment concerning racial issues in your situation?

[] Please tick, if you would like a free copy of the report when it is available.

THANK YOU VERY MUCH for filling in the questionnaire. If you would like to discuss any matters before returning it then please contact:

Raj Patel
CRRU/BCC
35-41 Lower Marsh
London SE1 7RL

Telephone: 01-620 4444 ext. 2713 or 021-622 5799

Please return the questionnaire, in the stamped addressed envelope provided, before *30th July 1989*.

RP/23/3

LIST OF RESPONDENTS

All Nations Christian College EV
Assemblies of God Bible College,
Mattersey Hall PENT
Bible Training Institute Glasgow
EV
British Isles Nazarene College
Manchester EV
Campion House RC
Capernwray Bible School EV
Chichester Theological College
CofE
Cliff College METH
College of the Resurrection
Mirfield CofE
Cranmer Hall Durham CofE
Crowther Hall CMS ECUM
Elim Bible College PENT
Emmanuel Bible College
Birkenhead EV
Heythrop College RC
Lincoln Theological College CofE
London Bible College EV
Mansfield College Oxford URC
Missionary Orientation Centre EV
Moorlands Bible College EV
Newbold College Bracknell SDA
Northern Baptist College B
Northern College URC
Northern Ordination Course CofE
Northumbria Bible College EV
Oak Hill College CofE
Oxford Ministry Course CE
Queens College Birmingham
ECUM
Reformed Theological College
Belfast EV

Regents Park College Oxford B
Ripon College Cuddesdon CofE
Romsey House Theological
Training College EV
St. John's College Nottingham
CofE
St. John's Seminary Wonersh RC
St. Michael and All Angels
Theological College, Llandaff
CinW
St. Stephen's House Oxford CofE
Salisbury and Wells Theological
College CofE
Scottish Baptist College B
South Wales Baptist College B
Southwark Ordination Course
CofE
Spurgeons College B
Trinity Theological College Bristol
CofE
United Theological College
Aberystwyth PCW
Ushaw College RC
Wesley College Bristol METH
Wesley House Cambridge METH
Westcott House Cambridge CofE
West Midlands Ministerial
Training Course CofE
Westminster College Cambridge
URC
William Booth Memorial Training
College SA
Woodbrooke College RSF
Wycliffe Hall Oxford CofE

N. B. Two colleges wished to remain anonymous.

Appendix 2

THE 1980 ERRG SURVEY

BRITAIN AS A MULTICULTURAL SOCIETY –

THE RESPONSE OF THE EVANGELICAL BIBLE COLLEGES

At its annual Conference in October 1978 the then Evangelical Race Relations Group (ERRG) established a Working Party on 'Educating the Church'. A small research group emerged from this in association with the Evangelical Alliance, with a focus on discovering ways in which 'Evangelical Colleges and Bible Schools' were responding to the multicultural Britain which has developed in new forms since World War II. During 1979 a questionnaire, with three questions adapted from the research work of Townsend and Brittan on the curricula of State schools was sent out to 35 colleges drawn from the 'UK Protestants Mission Handbook'.

Sixteen institutions responded. The findings indicated similarities in situation and response with earlier research. Evidence suggested firstly an acceptance of the need for changes in curricula by college heads, in principle but not in practice, and secondly a predominantly 'White Anglo-Saxon Protestant' student and permanent staff content within the colleges.

The three questions, and a summary of their responses, were:

QUESTION 1

Do you agree that items related to the 'Multicultural Society' should properly form part of your college curriculum?

Evidence suggested a misunderstanding of the term 'Multicultural Society'. It was perceived by some as synonymous with multi-national representation. It was thought that a multicultural approach was attained once the numbers of international students reached an acceptable level. Overall however a majority of the responses was in the affirmative.

QUESTION 2

Does your curriculum at present contain such items?

This question, for clarity, was expanded to deal with the Theology of Race, Immigration, Cultural Backgrounds of immigrant communities,

Urbanisation, the Concept of Culture and Comparative Religion. The evidence was that an overwhelming majority did not include these issues in their curricula. Few suggested that the issues would be covered either in a sociology component.

QUESTION 3

What new developments in the curriculum are proposed to increase student awareness of the realities of the 'Multicultural Society' in Britain today and of Christian leadership within it?

The responses were varied yet it is evident that change in the curriculum to most respondents is an on-going task. There was change in the content of the curriculum as a whole but not specifically relating to the multicultural society or its implications for Christian leadership.

The limitations in this survey imposed by a selected research group, i.e. Evangelical Colleges and Bible Schools, and a response rate of less than 50%, must be noted. Given the research objective it is evident that the orientation of a College in relation to our multicultural society derives at least partly from its geographical location. In conclusion the study observed that the 'Bible School Movement' has a contribution to make in terms of the impact of the Gospel on modern society, and in preparing Ministers/Lay Workers, but it may be only in the 'White Highlands'. A need for the churches to address the implications of the emergence of black churches and colleges is also raised. Finally the study noted that the colleges must be aware of the political and legal implications of their work, especially in the context of the rights of minorities in our multicultural society.

Appendix 3

THE EXTENT OF THE BLACK POPULATION IN CHURCH AND SOCIETY

People in the church often excuse their failure to tackle racism by arguing that it is only a minority issue. Even if it were good Christian ethics to ignore minorities, statistics reported in this section suggest otherwise.

Because the last census in 1981 is so out of date, and contained no ethnic question, it is impossible to give accurate figures for Britain's black population. But it is generally agreed that about 5% of the population of the UK (over two million people) are black (in our broad definition). Perhaps a third of these (600,000+) are from African or Caribbean backgrounds, that is with family origins in countries where Christianity is the dominant faith, and where church attendance rates are generally quite high. However it is important to point out that the majority of black people in the UK in 1990 are British-born. Members of the black communities are living in almost every part of the country, although it is still the case that they are concentrated in urban areas, particularly Greater London, the West Midlands and the cities and towns of Yorkshire and Lancashire.

Neither are there reliable figures for black churchgoers. What follows must be taken as very rough estimates indeed.

The MARC Europe church census of church attendance (on one specific Sunday in 1989) only uses one relevant category which it labels 'Afro-Caribbean churches'. This includes Pentecostal, Holiness and Adventist churches which have black leadership and a large majority of black members. The estimates given, which are only based on a 47% response rate from a list of churches which was to some extent incomplete and inaccurate, are as follows. Comparable figures for 1979 are given in brackets.

Adult Attenders	68,500	(66,000)
Adult Members	68,200	
Child Attenders	35,600	(41,000)

An alternative estimate by Iain McRobert suggests 84,500 people are fairly regular attenders in black-led churches and perhaps as many again are associated with this church community.

Excluded from these figures are predominantly ethnic minority congregations of Asian origin, and black Christians who worship in the historic denominations. It is hard to estimate numbers for the former group, but

it is significant that it did not appear difficult for the Alliance of Asian Christians to recruit over 800 people of South Asian origin for its national launch in 1990. It is highly unlikely that more than a third of the South Asian Christian community was at this meeting. There are many more flourishing churches among Chinese and other East Asian people in Britain.

When we turn to the historic denominations Heather Walton suggests that 1.2% of Methodist members are black. According to MARC there were 422,000 Methodist members in 1989 suggesting there are around 5,000 black Methodist members. This would probably underestimate the numbers of attenders and adherents, for it does not include children. Furthermore in the Free churches it is generally the case that attendance exceeds membership, particularly so (according to Walton) among black people.

There has been very little ethnic monitoring or relevant research in the other denominations. It is of course likely that different denominations attract higher or lower proportions of black members than the Methodists. But using a similar ratio (1.2%) on the membership figures produced by MARC Europe, would give 2,000 black members of Baptist churches and nearly 18,000 Anglicans. The rest of the free churches including Pentecostals, URC, charismatic and independent evangelicals might reach 5,000 black members. At the same ratio there would be about 50,000 black Roman Catholics in Britain, although we need to point out that membership levels for RCs far outstrip attendance, unlike the Free Churches.

On the basis of these figures it would not be unreasonable to suggest that 150,000 black people are members of churches in England, and that the 'active' black Christian community adds up to at least 200,000 if not 250,000 adults and probably considerably more if children are included. This would suggest at least 10% of the whole black community are in some sense 'active' Christians and the figure would rise to about 30% of the African and Caribbean community, assuming as we reasonably can, that the vast majority of black Christians come from this group rather than from communities of Asian origin.

The MARC census of 1989 counted 3.7 million churchgoers (10% of the whole population) plus 1.2 million children in church on a Sunday in October 1989. The same census counted 6.5 million church members in England. Assuming from this that the figure for our category of 'active' Christians lies somewhere between these totals (say five million) we might estimate that one in 20 'active' Christians is a black person. Of course there will be a much higher proportion in many urban settings.

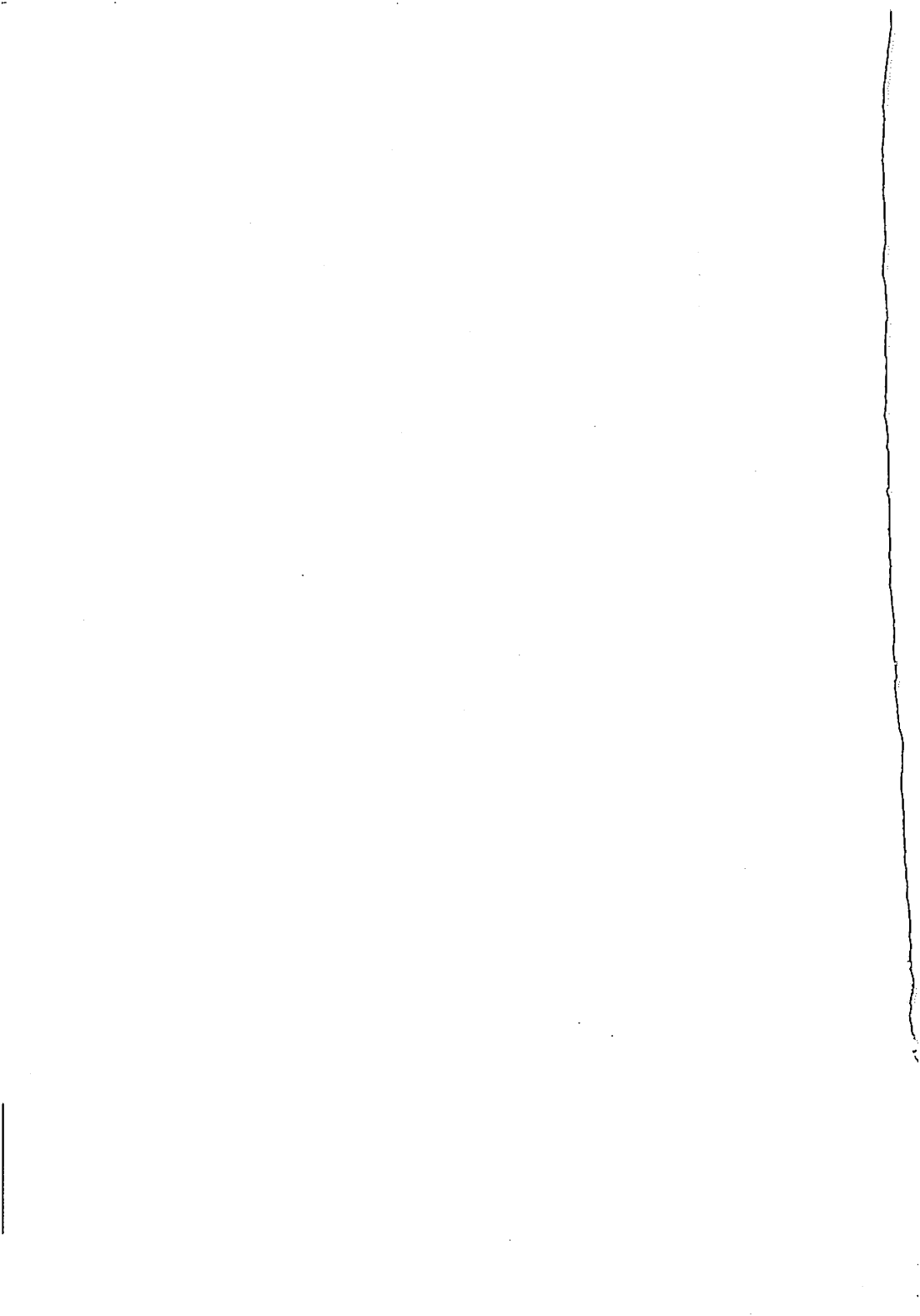
Three key facts emerge:

- 1) The black Christian population is substantial and cannot be ignored by the churches in their training for ministry.
- 2) The figures from our survey suggest that black (especially British) Christians are grossly under-represented in white-led training institutions both as students (5% black, but only 1.3% black British) and as teaching staff (approximately 1%).
- 3) That a decent system of ethnic monitoring is long overdue, both for denominations and churches, and for the colleges which train future ministers.

References

- Brierley P. 'Christian England; what the English church census reveals' (1991). MARC Europe (ISBN 1 85321 100 1).
- Iain McRobert (1989) 'The New Black Led Churches in Britain' in Badham P. (ed.), *Religion, State and Society in Modern Britain*, Edwin Mellen Press, Lampeter (ISBN 0-88946-832-X).
- Walton H. (1985) 'A Tree God Planted; black people in British Methodism' Methodist Division of Social Responsibility (ISBN 0 948464 00 3).

Greg Smith



Appendix 4

ACCESS TO HIGHER EDUCATION FOR MEMBERS OF THE ETHNIC MINORITIES

(With special reference to the work of Ministerial Training Colleges)

Origins

'Special Access courses' are now a recognised route into Higher Education. But what are they and how do they differ from the conventional routes?

Their origins lie in the initiative pioneered by the Department of Education and Science (DES) in 1978. Seven Local Authorities were invited to put on 'Special courses' whose aim was to enable members of 'Ethnic minorities' who did not have the normally required qualifications, to enter courses leading to the professions.

The courses involved collaboration between colleges and Higher Education institutions, and Community groups, in a locality leading to interesting courses which are responsive to local needs.

The early courses were likely to lead into the caring professions, particularly teaching and social work. The second phase saw the development of courses leading into other professions, such as Law and Business. More recently, Science and technology-based courses have been developed which might lead into computing or building careers.

There have now been changes in the mode as well as content of courses. Whereas the first courses were linked to a local institution, often with students being offered a guaranteed place after completing the course, most courses today, though still linked to local institutions, allow students to apply widely in the same way as A-level courses.

Access courses have proved to be hugely popular and have expanded accordingly. They offer to Black people, working class people and women who may have been failed by the educational system, the opportunity of a second chance to fulfil their intellectual and academic potential.

THE BASIC CHARACTERISTICS OF ACCESS COURSES INCLUDE:

- * clear entry criteria, targetting non-traditional students;
- * no insistence on formal education qualifications (many Bible Colleges give priority to 'the leading of the Holy Spirit');

- ★ recognition of prior learning through experience (older students are often to be found in 'our' colleges);
- ★ a needs-based, negotiated curriculum;
- ★ validation by CNAA-authorized validating agency, or specified HE institution (one or two of 'our' colleges already have such public validation);
- ★ progression on to specified HE courses (several colleges already give such access).

Interested colleges may need to consider the following:

- ★ negotiated curriculum balance between
 - learner-centred methods
 - the demands of the subject
 - the experience of the student;
- ★ curriculum design calculated to deliver the skills required for success at degree level;
- ★ availability of support in language, mathematics, study-skills, etc.;
- ★ staff-development, related to the needs and potential of Black students, their experience and aspirations;
- ★ guidance and counselling facilities.

Some of the colleges which responded to our Questionnaire already provide opportunities which could readily be adapted to fulfil the criteria of the public 'Special Access' courses, with advantages to themselves (in terms perhaps of student recruitment) and certainly to Black Christians who, under present arrangements, find entry difficult to Higher Education.

Appendix 5

'PERMEATION'

If, after reading our report, college staffs are convinced that 'Something must be done'; if they agree that the existence of Black Christians in British Churches cannot, and should not, be overlooked, but that this contribution to the well-being and on-going life of the 'Body of Christ' should be enhanced and facilitated; if they are led to examine their existing course structures and content, tutors may wish to consider the following outline.

1. **Scrutiny of Existing Provision** – There are many questions such as: What proportion of time and attention is given to the presence of Black Christians in Britain, their history (both social and ecclesiastical) in Africa and the Caribbean, in the Indian Sub-continent, and since World War II in this country?

Are they obliterated, marginalised, denigrated?

N.B. It is not suggested that this would be intentional – but it might simply be traditional and unconscious.

Are they 'talked about' or do they represent themselves? Are they listened to?

2. **Proposals for changing curriculum content, syllabuses etc.**

Programmes and time-tables are already full and there are very good reasons for retaining what is well-tried and effective! How then to accommodate new material and new emphases? 'Permeation' may be the answer.

A satisfactorily permeated course would be one in which . . .

1. All its elements – modules, lectures, placements, embody the fundamental value of the Kingdom and are purposefully directed towards the development of ministers who understand the multi-cultural nature of Britain; who appreciate the service and spirituality of Black Christians, their potential and the disadvantages under which they have suffered; and who are determined that the Body of Christ should no longer be disadvantaged by their under-employment.
2. The norms of the education offered to the student – which they will hand on to their congregation – are not simply those of white

ethnocentric traditions, but are genuinely scriptural and belong to the new order which comes into being when anyone is united in Christ (II Cor. 5, 17 NEB).

3. The language of differentiation on racial grounds is understood but rejected.
4. The various concepts of prejudice and racism, intentional, non-intentional, or institutional, are understood and the student is equipped to combat such phenomena, particularly as they can enter the church from the secular media.
5. The implications of membership of a church composed of people out of every tongue, people and nation (Rev. 7, 9), both in local congregations and country and world-wide, are well understood, and ministers are trained to facilitate the fullest participation of all their fellow Christians in its life and activities.

NB. It should be noted that, for some Colleges, a proportion of their students are undertaking University courses outside College jurisdiction. It is recognised that, in these cases, Permeation is less effective, and would need to be combined with the type of short block-courses which some colleges in this position have adopted.

Appendix 6

BLACK INVOLVEMENT – ON WHOSE TERMS? (THE EXPERIENCE OF A BLACK PERSON IN THEOLOGICAL TRAINING)

Theological education should aim to enable those who have been called to the ordained ministry to prepare themselves through study of theology, the Bible and Society for the task of encouraging the Church to fulfil her mission. There should be an awareness of the elements in Society which prevent this, such as discrimination, unemployment and homelessness, as these can disable particular members of Society. Black people in British Society have been working under a disabling element namely racism. Because of the colour of their skin, they have experienced poor housing and education, and low pay.

Today there is a growing awareness of the problems that Black people face in Britain. Paul Charman wrote a pamphlet called *'Reflections: Black and White Christians in the City'*, in which he states: 'If there are special and particular problems facing any minority group in Society then special and particular action is needed' (Page 13). Because of the 'special and particular' problems Black people have faced, the historic churches have substantial numbers of Black people in their congregations yet there is little representation of them in leadership roles especially within the ordained ministry. This has meant that those Black people who felt called to this ministry had to 'break new ground'. This is my story of breaking new ground.

Ever since I started to work as a Bank Clerk, I felt that I was only filling in time. There was a yearning to be fulfilled which I was unable to shake. It was my White minister who brought up the idea of the ministry but I felt that it couldn't be for me; all the ministers I knew were old, white and male. I was young, black and female. It could not be. But God had other ideas and so I found myself in a theological college for three years of ministerial training.

When I first arrived, I knew that God had called me and I knew that I was doing something which not many English-born Black people had done before. There was an overwhelming sense of being a representative and, depending on what I did, the whole Black community would be judged by it. I found the work hard because everything pointed to a denial of my theological thoughts, patterns and beliefs. At times, I wondered if I would ever manage to think as the others seemed to, to argue as they

did, to make myself understood. When tutors asked for comments, I would choose illustrations from my life; the others tended to quote known theologians. I sensed that to accommodate myself to College would mean severing my links with who I was, what I was, with the community which had spawned me.

However, that did not occur because of being involved in Black Christian Studies. At first, I was reluctant to be on the course. I had gone to a school which was nearly 50% Black. I lived in an area which had a 30% Black population. There had always been people around me who shared my world view. The course seemed divisive and unnecessary. I was going to work among people of all colours, not just Black people. But the relevance of Black Christian Studies only becomes apparent when one is isolated from other Black people.

The course was designed to provide the space and tools where Black Christians could do theology from a Black perspective. It meant that I could talk about God as I did at home and that's the way that other Black people talked about Him. The other Black students nodded when I talked instead of looking blank. The tutors agreed with me instead of hurrying on to the next point. Black Christian Studies provided me with skills needed to relate what I was learning to my life before and after Queen's. It was only then that I could see its benefits and advantages. On Tuesday afternoons I gained the confidence to 'tell my story' in my other lectures, to understand where my world view had originated from and to see its relationship to other world views.

Although the College provides Racism Awareness Workshops for all students, I felt that this was inappropriate to my development. Circumstances have meant that I was able to attend two Black Consciousness-Raising workshops run by the Methodist Leadership Racism Awareness Workshops (MELRAW). This has given me an opportunity to see internalised racism within myself and allowed me to affirm my Blackness as God-given and God-ordained. This awareness has deeply affected my perceptions of my role as a Black minister.

I also have a role to play among White people. Here the task is to name the disease of racism in Society but not so that it paralyses potential allies of Black people. By my example, I must expose the myth of Black inferiority in racism so that Black people, as a community, can lift their heads a little higher. Always I must not seek to win the approval of Whites if by that I turn my back on the community which gave me life.

The Birmingham Diocesan Council for Social Responsibility produced a report entitled '*Building a Black and White Church*' in which it was stated: 'Black ministers may be discriminated against either because a prospective congregation is unwilling to accept them or because, even if this is not

the case, those who represent the congregation in its negotiations with the Bishop and patron are unwilling to accept them' (Page 4). I am aware that, among Black people, I may be perceived as a person accepted by the system; a racist system. Black people are entitled to know whether 'going through the system' has rendered me insensitive to the Black plight. I will have to 'prove' my consciousness. Others in the Black community will view a Black minister as Society does; not as good as White. These people have themselves internalised racism to the extent that they reflect the attitudes of a racist Society. Among White people will exist this belief that black cannot be as good as white. If they ever change this view, then I will probably be seen as 'the exception to the rule'.

Any Black minister in theological education needs to prepare with two things uppermost. Firstly, that their role will be to affirm the Black identity and to inform Society that Black people are people too. Secondly, in doing this, they will be providing a role-model to the Black community. This is as much part of their ministry as presiding at the Eucharist or taking weddings. How does theological education prepare Black ministers for this role? John Wilkinson, in his unpublished thesis '*Church in Black and White*', states that theological education pre-supposes a white middle-class identity. This has been my experience for the oral tradition is seen as inferior to the written tradition. Although aspects of Black theology are in the curriculum, there is little awareness that the Black minister has to address a particular context and needs to equip himself/herself for it. There is little contact with other Black ministers for those in training and yet those already ministering should be able to aid in this awareness.

I am not pleading for separate theological education systems for blacks and whites. I am pleading for a realisation that black ministers will have to perform their ministries in a different context to white ministers and that, therefore there is a need for that context to be given some priority. At the moment, there is the realisation, in certain colleges, that blacks have a valid contribution to make to theological discourse. To make that same contribution in relation to a multi-racial Church, black ministers need to prepare themselves for a different context to their white colleagues, regardless of where those black ministers perform their ministry.

David Moore, a black Anglican priest, recognised this when he called for a one-year pre-College training course for black students. That is one suggestion. However while there are little financial resources for this, the Colleges could use the human resources in the Black community. Black people know what sort of leaders are needed, black ministers know the pressures they face, the Colleges have a duty to utilise these resources to enable the proper and relevant training of black students in their midst.

Wilkinson said: 'Black students (need) to develop their skills, vision and practice on the basis of a Black identity' (Page 320). We need to develop the necessary skills which will help the Black community, suffering under the ravages of racism, to stand tall. In closing, I hope that ministerial students in the future will be able to acknowledge the forces of racism in life and to strengthen those who are affected by them.

(Selections from a Paper by the Rev Sonia Hicks)

Appendix 7

THE QUESTION OF RACE AND THEOLOGICAL TRAINING

In my first year at college one of the first things I learned was that as a Black student I had two agendas. Two agendas in the sense that there was the one set before me by the college that took little notice of who I was, and who and what I represented. The second was the one which I in turn had to turn around and set for myself in order not to lose sight of who I was. Meanwhile my white colleagues could quite favourably pursue the set agenda, although some of them were dissatisfied with some aspects of it. During that first year there was one other Black student, from Namibia. In him I met a very good friend and brother, but also a very disappointed man. Someone who to all intents and purposes had lost all interest in the life of the college because (a) he was invisible and (b) little respect was shown to him and what he represented. He found active participation one of the most tedious tasks he had ever undertaken.

I was determined not to let this experience of another colleague have too much of an influence on me. Little did I know that these feelings would slowly filter through to me as time went by. One thing that was and still is uppermost in my mind is that I would not give in to the situation regardless of how hard it might be. I soon found that I was accepted as any other member of the college but only insofar as I did not raise thorny issues, i.e. the question of race and racism. Most people felt that they got on well with me and that everything was alright and therefore there was no need for me to disturb the peace. Well it did not take long for the peace to be disturbed, for soon the disturbances in Brixton and Tottenham occurred and out of a sense of loss and concern, with no one to share that loss and concern, I decided to write an article for the *'Methodist Recorder'*. This really set up a situation which I have not really regretted because I was able to find out some things that I might not have otherwise found out. I became aware how isolated I was and also what a different world it was that those of my colleagues that were being trained to serve the church – a church with an increasing Black population – were living in. The unrelated worlds have since characterised the way the issue of race, racism, blackness and injustice have been debated in college.

Just to find out a little information I decided to carry out a modest survey in my own college. There are seventy-five students in college. At

a meeting where 60 were present I asked among the 31 Methodists how many had read the report 'A Tree God Planted', nine had read it. Amongst the Anglicans, there were 29 present and five had read a similar document from their denomination. Amongst the URC students of whom there were two, one had read one of the publications. Those statistics speak for themselves.

It must be understood quite clearly that the issues of race and racial justice are not simply confined to the areas where there are people of colour in the immediate vicinity. They are not what is seen by many well-meaning people to be simply a repetition of the experiences of Black people in a white-dominated society. They are subjects which must concern every facet of our society. The fact is that Black people are in British society and are here to stay. This situation I believe must be addressed in ministerial preparation. At present there are a number of students in college who will be going into circuit this September and are still asking basic questions as to why Black people are so concerned about describing themselves as 'black' instead of just 'people', and asking why we are raising the question of colour and groups. They say we are opening the door to divisiveness, some have even gone as far as to describe this as racism or apartheid in reverse.

Two things can be said in response to this: (i) It means negate who you are and be ready to assimilate, which in effect means become white, do things as we do, be ready to allow us to dictate your course of action; (ii) Why is it that each time Black people decide that they want to come together to discuss things that are common to them and think about possible courses of action it is considered a recipe for division? It shows how little white people know of their own history, and how little regard they pay to the needs of people other than themselves. Many times there is the claim that many Black people do not want these issues to predominate in discussions and meetings, but has the underlying question 'Why?' been asked? Why is there a fear of Black people meeting together? This must be the starting point before any cry of division or any such criticism is advanced. The pressure towards internalisation of values that are not Black people's own must be understood.

One does not escape this in theological college, although many of our staff are well-meaning. Theology is taught as a white subject and only when something is picked up as 'Third World' or something to do with 'Black Theology' – which are both treated as peripheral – is some very minor consideration given to Black theologians. In my two years at college we have not studied the theology, philosophy, ethics or Christology of any Black theologian. Nor have we even looked critically at what any have to say about white Christianity, or what white theologians have

written in response to black theologians. It cannot be said that there is a shortage of material for such studies. I rather think there is the shortage of the will to engage in this process of education which is a necessity for theological education the world over.

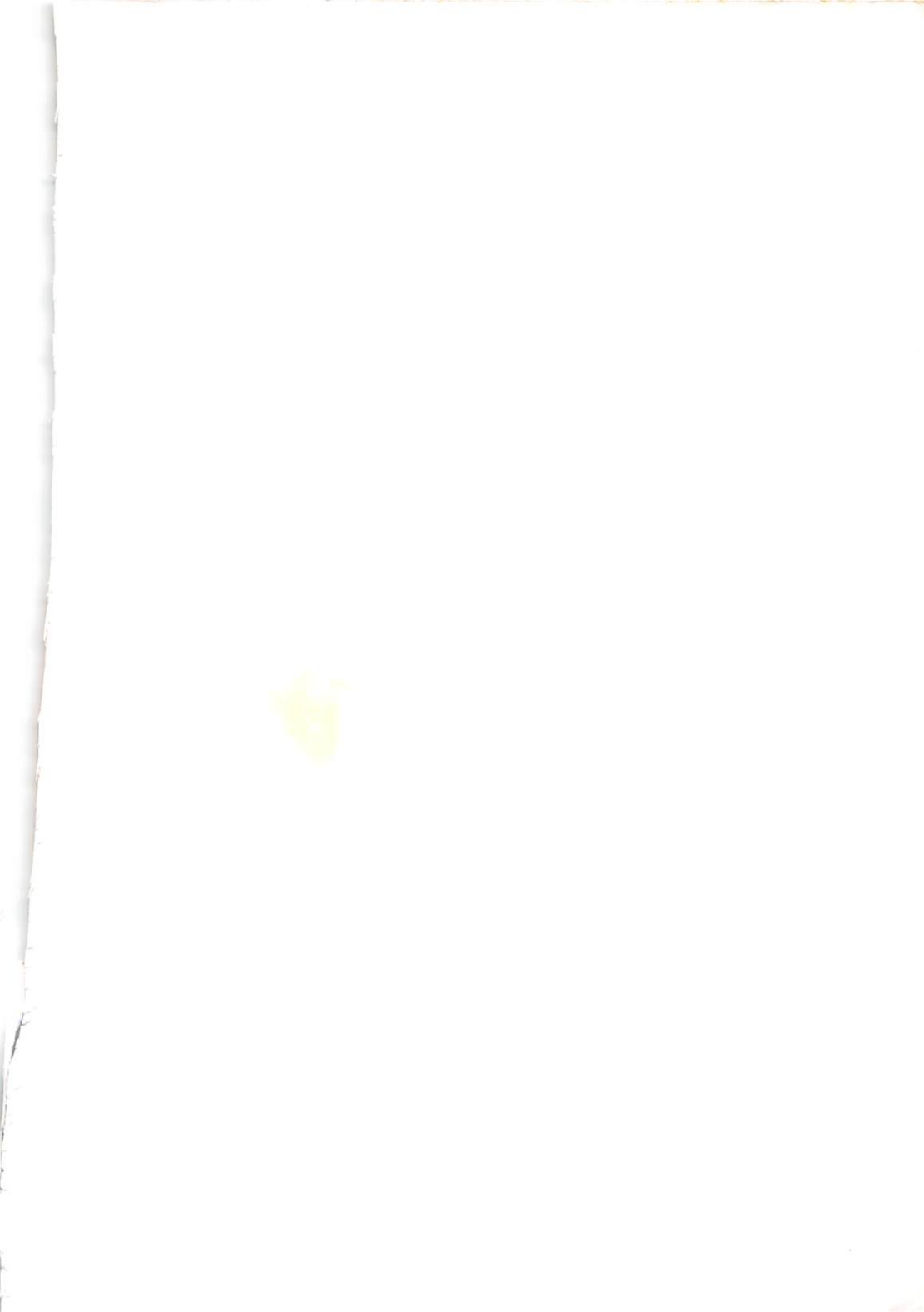
I want to suggest that a serious look be given to what it means to be a minister of and in a multiracial church. The area of preaching in the Black tradition is important, pastoral care, music in the Black tradition, the importance of prayers in the Black tradition, Black people's social conditions and the relevance of that in relation to their approach to religion and religious practice. I want to suggest also that something more be done to integrate Pastoral Studies within the body of theology, because at the moment little scope is given for people to use the obvious experiences they have gained while on placements and attachments in the wider field of theological education. I particularly think of people who do attachments and placements with multi-racial/Black groups. There is no basic preparation in training as a whole and the reflections afterwards are only really discussed in the seminars that are set up to discuss placements and attachments. At the moment I feel that Pastoral Studies is treated like an appendage.

These are some of the issues that should be considered and acted upon if the future of the church is to be taken with any seriousness. They are not social issues that are matters for the Division of Social Responsibility as so many of the issues that relate to Black people seem to be more often than not confined to. These are matters that the Division of Ministries and the Home Mission Division must hear and act decisively upon. Too often and for too long we have been and are still seen as 'social responsibility matters'. We are *not!* We are 'human-being-matters' and must be treated as such. We often hear the cry 'Why are there no Black candidates coming forward for the ministry? Why are they not coming forward into leadership positions within the church locally and regionally?' Well the answer is that as long as we are treated as a people without a past, without a present and without a future, the question will always be asked and it will come echoing back like someone shouting in a dark, empty tunnel, 'Is anyone there?' And all that will be heard is the same question coming back to the questioner.

Finally let me say that this is not just for the benefit of white ministers but it is of crucial and critical importance for Black ministers presently in training and those who will come into training in the future. It is important that we know our own tradition, our own history and be well able to adequately impart to the members of the Black community this kind of knowledge of which they can be proud, and that we don't have to hang our heads in shame when we are sometimes described as a 'people

without a culture'. Black students must be equipped with the means to be able to realise that they can make a significant contribution to the future of the church and theology, and that they can provide a high standard of inspiration to future black Methodist ministers in this country, in particular through preparation that has taken into account who they are, where they have come from and where they are going.

(Extracts from a paper by the Rev Wesley Daniel)





Why should ministers serving in rural or suburban communities learn about racial justice? Is the Christian Church in Britain and Ireland too 'Euro-centric'? Why so few black students in our theological colleges?

These and many other questions are being asked in the debate about theological training and racial justice. The BCC/CCBI Community and Race Relations Unit undertook a survey to inform and focus that debate. The results are not a 'comfortable read'. They show that only intermittently does awareness of race equality issues appear on theological college agendas. Yet such awareness is essential in preparing the Church for a multi-racial Britain and a multi-cultural Europe.

This Report aims to inform, to persuade and to challenge, but most of all to take the debate further and point to the specific areas in the theological training system which urgently need addressing. Essential reading for College tutors, governors and students, for local ministers and clergy – and for the Christian in the pew. Are we truly *Equal Partners*?

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