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ABSTRACT
                This folio is provided as a resource for addressing race and
ethnicity in theological education. "Using the Folio" suggests ways in which
the various contents of the folio might be used in a range of institutional
settings. "Perspectives on Diversity" presents, in a newsletter format,
several short essays on diversity in theological education. Faculty member
profiles (Asian, African American, and Hispanic) provide specific, personal
locations for entry into issues of diversity within theological institutions.
Statistics on race and ethnicity provide data on racial/ethnic diversity
within theological schools and within the general populace. Issue sheets are
designed to be short, provocative entry points into discussion of issues
related to tenure, hospitality, isolation, hiring, and curriculum revision.
Seven cases illustrate ways in which institutions have come to work through
issues of diversity. Finally, the "Do's and Dont's" sheet identifies a number
of concerns regarding diversity and institutional change. An accompanying CD-
ROM with all the contents of this folio is included. (EV)

folio

Diversity
IN THEOLOGICAL EDUCATION

ats

ats

The mission of The Association of Theological Schools in the
United States and Canada is to promote the improvement
and enhancement of theological schools to the benefit of
communities of faith and the broader public.

This folio is provided by ATS as a resource to member
schools in addressing race and ethnicity in theological
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CONTENTS

USING THE FOLIO suggests ways in which the various contents of this folio might be used in a range of institutional settings.

PERSPECTIVES ON DIVERSITY presents, in a newsletter format, several short essays on diversity in theological education.

FACULTY MEMBER PROFILES provide specific, personal locations for entry into issues of diversity within theological institutions:

> *Asian* Faculty Member Profile
> *African American* Faculty Member Profile
> *Hispanic* Faculty Member Profile

STATISTICS ON RACE AND ETHNICITY provides data on racial/ethnic diversity within ATS schools and within the general populace.

ISSUE sheets are designed to be short, provocative entry points into discussion of issues related to *tenure, hospitality, isolation, hiring,* and *curriculum revision.*

Seven CASES illustrate ways in which institutions have come to work through issues of diversity.

The DO'S AND DON'Ts sheet identifies a number of concerns regarding diversity and institutional change.

A CD is enclosed that contains the entire contents of this folio.

Using the Folio

The items contained in this folio may be removed from the folio, reproduced in quantity, and used within formats as diverse as trustee retreats, academic committee meetings, faculty "in-service" days, or institutional conversational events. Persons designated to help plan these events might choose to use (dependent upon the nature of the event) only one or two of the items contained within the folio.

For example, an academic dean in a school that is considering a faculty search process might want to use the ISSUE sheets on *hiring* and *tenure* to help facilitate a discussion regarding the hiring and retaining of racial/ethnic faculty.

A president at the same school, however, might want to (1) introduce (in tandem with the search process) the STATISTICS sheet for discussion at the fall trustees meeting and then (2) follow that discussion with presidential reflection on one of the essays in PERSPECTIVES ON DIVERSITY at the spring trustees meeting.

Both the dean and the president might hold an administrative "in-service" workshop on campus in which the STATISTICS sheet, one or more of the FACULTY MEMBER PROFILES, and the ISSUE sheets on *isolation* and *hospitality* would be reproduced and used to discuss some of the presenting issues of racial/ethnic diversity at their school. The CASES and the list of institutional DO'S AND DON'Ts offer additional material for discussion and reflection.

While no two schools will choose to use material from the folio in exactly the same fashion, the hope is that this format will provide effective, provocative, and easily used materials to stimulate and carry forward conversation on racial/ethnic diversity within ATS member schools.

Diversity

ADDRESSING & EMBODYING DIVERSITY IN THEOLOGICAL EDUCATION

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Garrett-Evangelical Theological Seminary, Evanston, Illinois

How do administrators and boards of trustees lead theological institutions toward more inclusion? How do we address and embody diversity? Simply, we ask the fundamental questions of what matters in theological education and who matters.

Have you heard the following comments about or criticisms of efforts toward diversity in theological education?

> "What can we expect? Our denomination is not diverse and neither are our students."
> "Our faculty reflects our church."
> "Isn't the call for diversity more influenced by economic globalization, than faith?"
> "There is a scarcity of ethnic persons who can teach in theological schools. We are all competing for the same few."
> "Ethnic hires require a special process. That's not fair to other searches."
> "We have to find the best person for our position."

What do these phrases reflect? Some sound outrageous. Others appear to be statements of fact. Yet, they are not rhetorical resistance. Beneath them are real fears and concerns about the mission of theological education that must be engaged.

Questions of diversity and inclusion point us to fundamental conversations about the faithfulness and mission of theological education. We ask (1) what matters and (2) who matters. And there will be consequences! Such conversations are difficult and painful. Conflicts emerge and assumptions are revealed.[1] Answers will be concrete and particular about actual practices schools take and about deep commitments they hold. Yet, only through these conversations new possibilities for theological education and congregational life be opened.

FIVE PERSPECTIVES ON DIVERSITY ARE PROVIDED HERE *for reflection and discussion in your institution. Jack Seymour and Julia Speller offer observations drawn from discussions at the March 2002 ATS Workshop on Diversity. Two fictional cases explore negotiating cultural differences from a faculty member's and a dean's perspectives. Daniel Aleshire's column on "Good Work" is reprinted from the ATS newsletter, Colloquy.*

I. WHAT MATTERS? DEFINING VISION AND MISSION

At its heart, the question of what matters is a theological question. Why does diversity matter? What does it mean? Who decides? For what purpose, for what church, for what ministry? All of these are theological questions. Reflection about diversity begins with exploration of theological visions of the seminary and its education, or more concretely, the responsibility of the seminary to the mission of the church. Moreover, this theological conversation is not only for faculty members, rather it is a broad and multifaceted conversation for the whole church, involving faculty, administration, church leaders, board members, and students.

What does diversity mean? Diversity is a relationship of mutuality, an open space where persons contribute simply because they care about the mission of the church to the whole world—to those created as children of God.

First, the focus on diversity does benefit individual groups by highlighting and considering the particular practices of ministry, for example, by

- adding focused training on leadership in Korean congregations to the curriculum;
- encouraging students to explore practices of inclusion in the worship services of multi-cultural congregations;
- comparing patterns of youth ministry and their theological commitments in African American, Korean American, and European American congregations of the same denomination; or
- communicating and exploring the implications of Womanist theological convictions emerging within congregations for Christian ethical decision-making.

Diversity makes curricular tasks particular. It expands scholarship and includes ecclesiological practices in theological reflection.

Second, the focus on diversity also recognizes our interconnections and brokenness. Diversity means resisting the homogenizing of racial, ethnic, cultural, and class differences into uniformity. Honoring diversity means honoring particular practices of the faithful persons engaging in the religious and practical issues of everyday living. Honoring diversity reflects the multiple conflicts and commitments that emerge as Christian communities bound by time and place seek to witness and be faithful to the saving presence of the Christ in their lives.

For Christian theology, the question of diversity involves

- an awareness of theological anthropology, of God's work in creating the "children of God,"
- an affirmation of the wideness of God's mission,
- a recognition that the faith is itself a community of traditions and practices,
- a desire to resist pressures of globalization that amalgamate and commodify people,
- a recognition of the gifts differing cultural patterns bring to faith and ministry,
- a reaching out to understand the particular contexts in which God's mission occurs,
- an honoring of particular practices of Christian communities,
- an affirmation that each tradition is better understood when it is seen in the midst of, in contrast to, other traditions,
- a hope that God's great banquet table can be embodied in moments of communication, justice, and mission, and
- a desire to relate the faith tradition to the contemporary context of ministry.

Broadening the conversation: Seminaries need to broaden the conversation of what matters to their wider constituencies of church leaders, board members, students, and community leaders. The answers will be particular, exploring a particular theological tradition, context, and school—a particular story of mission—and the impact of theological education on that mission.

The very act of broadening the conversation to these constituencies reveals that most seminaries already embody forms of diverse cultures:

- the culture of the denomination is present;
- the faculty share an academic culture and its expectations;
- the perspectives and practices (the cultures) of academic disciplines define what methods are taught and what content is important; and
- members of the board of trustees may share the culture of the church, or a part of it, and the culture of the business world.

How these differences are engaged and respected communicates much about how mission is practiced. Moreover, learning how diverse constituencies use power to control and shape the agenda of theological education and its mission is critical.

For the wider community of theological education, ATS needs to sponsor conversations about diversity as a theological and missional term. One group of theological educators at the workshop on diversity suggested that this wider conversation would consist of (1) exploring the canon of theological education represented in ATS, (2) cracking open the hegemony of the enlightenment paradigm of theology and theological education, and (3) supporting communication among church leaders, seminary board members, and faculty about effective and faithful practices.

Responding to God's call: We confront diversity by simply living and working in the present world of expansive and immediate communication and of cultural and religious differences. Seeking to fulfill God's call for mission and justice intimately involves us all in both communicating the perspectives of one's faith community and seeking to understand the perspectives of the groups to whom one communicates and witnesses. To witness we need an ability to see, understand, and respond across cultures.

"Minority persons" in this culture have spoken about their need for a "double consciousness," that is, having to learn both the language and meanings of their communities as well as the language and meanings of the mainstream culture. Yet this need to live and communicate within multiple contexts is broadly true today. For example, persons of "white" ethnicity need to deal with the hegemony and meanings of "whiteness." That is itself a "consciousness." Secondly, persons need to be open to cross-cultural communication with others whose communities and/or religious traditions are different from theirs. Communication itself expects openness and listening, seeking to participate in more than one perspective. Finally, the Christian community itself

consists of a perspective that differs from public cultural traditions and meaning patterns. We need to know the faith and know the world in which we live. They are not the same.

Therefore, for communication, the "norm" is diversity. We seek to be faithful and we seek to live and communicate amidst differing perspectives and meanings, some of which are in direct conflict with each other.

Theological curriculum and scholarship: To be adequately trained for ministry, students need to understand the Christian theological tradition and practices of ministry. This tradition is itself multiple and wide. The shared commitments of the ecumenical church can be summarized, but even the summary reveals particularity and diversity. As the commitments are summarized, the particular foci and commitments of each contributing denominational tradition are acknowledged.

The focus on diversity merely illustrates the history of Christian faith and the embedded conversations and conflicts that occurred over differing commitments and traditions. These commitments and traditions were born in historical moments, affected by cultural patterns and practices, and sought to faithfully witness to and live out the revelation in Christ. For example, it is obvious that the practices of Japanese Christianity in the 1700s that had been learned from Portuguese Jesuits and practiced underground in a hostile environment, with little contact with the wider world, would have different emphases than a religion of the state church supported by the prince of a European state. Similarly, the phrase "separation of church and state" means little outside of the United States. Moreover, evangelistic practices emerging within the United States culture differ from evangelistic practices emerging in Malaysia where proselytizing is illegal.

The focus on diversity is faithful to the methods of historical theology. It enlivens the communities that witness to God's action in Jesus and their efforts to make their faith real in their context. Therefore, learning the practices of the people of God as they seek to be faithful is a key task in the preparation for ministry.

II. WHO MATTERS?
WHO BELONGS AT THE TABLE?
Each theological school is called to address the question: who matters?

- Who is welcome?
- What do we expect of students and faculty?
- Which students belong and why (part-time, full-time, young, second career)?
- To whom do we listen?
- What scholarship do we respect?
- What contributions do we honor?
- What congregations and ministries do we highlight?
- Through whom do we connect with the realities of parish life?

Each school has a character and temperament that embodies an answer to these questions of hospitality. In setting admissions standards and in recruiting faculty and students, answers are given. Often outside consultants are needed to assist in recognizing patterns of welcome, hospitality, and meaning as well as in exploring and expanding practices.

Preparing people for the table: An institution committed to diversity will encourage

- the participation of faculty, administration, and students in training in cultural awareness and cross-cultural communication;
- training in practices and patterns of conflict engagement;
- recognizing and affirming the differing expectations, perspectives, and reward systems of differing cultural and ethnic groups; and
- learning differing pedagogical practices that honor differing learning styles.

These activities are a first step to taking seriously the persons who are part of a school and their commitments and stories.

Inviting, nurturing, and affirming persons at the table: In particular, these practices will be embodied in patterns of hiring, nurturing, and promotion. In fact, we, faculty and administrators in theological education, have contributed to the scarcity of racial/ethnic faculty by creating hiring, tenure, and review processes that are competitive, rather than nurturing. For scarcity to be overcome, we simply need to redirect our perspectives and have the will. Hiring and tenure should be moments of celebration, not crisis. The processes should be transparent. We need to create systems of support and traditions of mentoring for all faculty members in an environment of hospitality and integrity. We need to expand the ways persons are prepared for theological teaching. And we need to do more to identify and nurture particular persons within our own schools and churches to prepare to teach and lead as faculty and administrative colleagues.

We also need to engage directly the realities of institutional racism. Frankly, at the same moment we call for expanding the persons at the table of theological education, we reinforce practices of hiring and promotion that inhibit that call. We have forgotten real practices within theological education even 30 and 40 years ago. Present practices of hiring, promotion, evaluation, and connection to churches are in contrast to those realities. Remembering some of these older practices and circumstances provide more opportunity, thus addressing, what is called, the scarcity of candidates.

Inviting and hiring colleagues: For example, in the 1960s as theological education expanded, a need for more trained faculty members was experienced. As a result, many faculty members were "homegrown." Persons were identified, encouraged, and supported in gaining a higher education and the leadership skills needed. Therefore, to draw candidates from the church or from former students and to support them as they prepared for leadership is not strange. The process of special hiring is not at all unusual.

In fact, in the 1970s denominations and schools provided more scholarship resources to assist those to prepare for leadership, e.g., Fund for Theological Education, Rockefeller Foundation, and denominational scholarships. One of the seminaries that became part of Garrett-Evangelical had scholarship resources to help some of their own graduates move onto further education, hoping they would then be invited to return as faculty. Recovering these activities of identifying and supporting persons who might take a leadership role at the school is critical.

Nurturing persons for tenure and promotion: Moreover, for many schools, tenure emerged as an institutional practice in the 1960s. At first, tenure was an attempt to protect the freedom of critical scholarship (which is now protected by accreditation).

The way tenure has been defined and expanded has had an affect on the perception of scarcity. For schools, tenure has too often become a competitive process pitting faculty against the mythical "best" scholar at the "best" institutions. While the competition is a way schools highlight their own quality and do seek to enhance it, the competition puts more weight on factors defined by scholarship and academic disciplines, rather than by the mission and needs of schools.

As we have emulated the university, publishing standards have expanded at the same time that the content of scholarship has narrowed and the appropriate consumers of scholarship have been defined as one's peers. How do we encourage scholarship for the church? How are the insights of scholarship made available to the church? How do the practices of faithful Christians become sources of reflection and scholarship?

We need to ask how we balance church and academy—how we balance missional needs and creative and critical scholarship—in tenure and promotion processes. How do we judge tenure and promotion in terms of theological categories, rather than cultural ones? Our increasingly competitive practices tend to limit the kinds of research considered, seek to promote individualism, and exclude community responsive and advocacy work—the particular work that many theological colleagues need to engage if we are to really honor diversity. Moreover, for faculty, these processes tend to make persons think about "earning tenure" and "protecting oneself for a future job and possible move," rather than building a "banquet table"—a community of ministry and scholarship within the school.

Our practices have created the environment of scarcity. How do we, in contrast, create practices that widen rather than narrow scholarship, that identify and encourage persons, that nurture and support colleagues as they prepare to be partners in teaching and institutional leadership, that provide mentors from one's own community and culture, that make expectations clear and provide support, that assist faculty to recognize the cultural expectations within theological schools and within academic disciplines, that honor contributions to church and culture, and that encourage participation in enhancing and fulfilling the seminary's mission?

We need to recognize and hold ourselves accountable to the common tasks theological educators share. Moreover, we need to develop intentional processes of identifying and supporting future faculty to enhance seminary diversity. We need to develop adequate strategies of nurture and community. We need processes of promotion that build the community of the seminary and its mission.

III. THE BANQUET TABLE

The biblical image of the great banquet highlights the importance of diversity—a banquet open to strangers, concretely sharing the gifts of the table, and expecting fulfillment. The commitment to diversity honors Christians seeking to live faithfully within their situations. The commitment honors the impulse in Christian faith to witness and evangelism. The commitment expands the content of historical, theological, and practical scholarship available to theological education.

Too often our excuses and our guilt get in the way of risking new practices of hiring, of enhancing the ways we nurture and affirm our colleagues, and of reaching out to learn more about how the faith is concretely lived and practiced in various communities. The challenge is to begin to converse within the constituencies of the school about the missional claim and vision reflected in the call for diversity. It is also a challenge to invite and support persons to become colleagues and leaders in theological education.

Few of the schools that have a strong record of diversity believe that they have done well. Rather, they would say they simply tried. They pray that their small steps expand the witness of the faith and the training for ministry. They have identified the task: ask what matters, ask who matters, and actually take some small steps—simply begin the practices of diversity.

NOTE
1.   The following reflections are profoundly informed by the depth of sharing that occurred at the ATS Workshop on Diversity. People felt open and free to tell their stories, to be both critical and hopeful. Their comments revealed the depth of pain and the expansiveness of hope. Their dialogue was personal, concrete, and committed.

Increasing Diversity in Theological School: A Reflection

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There is a proverb of the Bantu people of Cameroon West Africa that says, "Those who never visit think that mother is the only cook." It implies that persons who do not leave the familiarity of their own culture have difficulty conceiving of any reality outside of their own. It also suggests the need for a new attitude that is not threatened by the presence of difference and that honors and respects the diversity and giftedness in others. Within these words we find a message that speaks to the current challenge of The Association of Theological Schools (ATS). This African proverb complements the ATS goal that seeks to "promote awareness of the diversity of race, ethnicity, and culture widely present in North America [while] gaining the particular knowledge, appreciation, and openness needed to live and practice ministry effectively in changing cultural and racially diverse settings."[1] This ATS goal and the African saying both challenge the fear of difference and invite a radical move toward positive and transformative change in theological education.

During the ATS Workshop on Diversity in March 2002, representatives from thirty-one schools were challenged to consider seriously the implications of abandoning a closed "kitchen etiquette" in exchange for a more diverse educational banquet. These institutions that have a predominantly white student enrollment and 20% (or five or more) racial/ethnic faculty members met for two days in a workshop setting. The sessions consisted of small discussion groups that focused on case studies written by selected participants. The groups were asked to describe best practices and identify useful principles from their institutional settings. My role at the event was as participant-observer. My major task was to listen and record insights from group discussions that summarized both practices and principles to help white institutions think critically about the problems and promises of increasing racial/ethnic diversity. Throughout that weekend, I heard energetic dialogue and I also felt moments of tension as this very critical topic was discussed. This paper is a reflective interpretation of that event. I will begin by citing a theological base that will help frame key issues highlighted in the sessions. I will then go on to suggest three broad principles that I believe will point to the kind of values that need to be cultivated by theological schools as they tackle the awesome task of increasing and sustaining racial/ethnic diversity.

A Theological Consideration

The problem of being confined in mother's kitchen and being bound by certain eating habits is not a new one, for we find a similar dilemma facing Peter and the early church in Acts 10. You know the story. While waiting to be served a meal at the home of Simon, the tanner in Joppa, Peter fell asleep and dreamed about a sheet being lowered from the sky filled with

> *"As institutions of theological education that are gifted with the lenses of faith and values, we are challenged to identify, reinterpret, and dismantle barriers that prevent diversity."*

animals that he considered unclean. When the voice of Christ beaconed him to "kill and eat," he refused, attempting to be faithful to the dietary laws of Judaism. Then he was chided by his master who said, "What God has made clean you must not call profane." (Acts 10:15b) After two additional exchanges, he awoke and was very perplexed. Before he could figure it all out, the voice told of a man who would approach him with a request to go to Caesarea to meet with a Roman centurion named Cornelius. Although this trip would mean venturing into Gentile territory, Peter remembered the dream and the voice and complied. Once he arrived, he not only preached a message about the impartiality of God but also welcomed the Gentiles into the fold through Baptism.

In this story, Peter was faced with the confusing and perhaps painful task of embracing diversity as he witnessed to Gentiles. Worse yet, the dream that preceded the visit suggested more than a casual encounter: it would likely involve the intimate experience of sharing food and fellowship. Peter knew the importance of obeying the Jewish dietary laws, and his major concern was to remain within the limits of the Law. This very strange dream and this equally difficult command challenged Peter to rethink his traditional dietary habits and to risk the reinterpretation of what he had accepted as part of his religious formation and obligation.

In a similar manner, our attempts at diversity in theological education are fraught with risk as we consider what we must rethink and what traditional boundaries must be transgressed as we prepare effective religious leaders. In our American society, the myth of the melting pot has created the illusion of cultural homogeneity and sameness in the minds of many and it supports an unrealistic desire to view our American culture as monolithic. But as institutions of theological education that are gifted with the lenses of faith and values, we are challenged to identify, reinterpret, and dismantle barriers that prevent diversity. If our mission is to prepare women and men for effective and liberative ministry in the world, we miss the mark with educational experiences that do not reflect the realities of diversity in our daily lives.

As with Peter, we are challenged to embrace the vision of God's realm as revealed in the life and ministry of Jesus Christ. When we do, we discover the connection between authentic, intentional diversity and progressive, transformative education. Upon this theological foundation we see the value of a reinterpreted educational mission that is *committed to the vision of diversity*, that *cultivates new attitudes that honor diversity*, and that willingly *creates policies and practices that support ongoing diversity*.

COMMITMENT TO THE VISION

Peter the apostle, who was called to witness to the Gentiles in the story, was first and foremost a devout Jew. He had studied the Torah as a young man and faithfully practiced his faith throughout his adulthood. He had heard Jesus say that his mission was not to abolish the Law but to fulfill it and he had also seen the reinterpretation and broadening of the Law, first hand, as Jesus healed on the Sabbath and communed with the unclean. The dilemma that Peter faced in Acts 10 was to discover how to reconcile his loyalty to his faith tradition, that focused on exclusion and sameness, with the new vision of ministry seen in the ministry of Jesus, that honored inclusion and diversity.

This challenge faced by Peter is not unlike that of many of our schools in the ATS, as we make a *commitment to the vision of diversity*. This first principle is seen in light of educational institutions that have honored and upheld a tradition of exclusive curriculum, a homogeneous faculty make-up, and a static student population but are now confronted with the realities of America's growing pluralism. Educational models and foci that were designed to perpetuate cultural exclusivity are now obsolete as new voices emerge and broader life experiences demand consideration. This issue was very apparent in the small group workshop sessions as participants discussed the differences between diversity and tokenism and struggled to articulate the impact of a philosophy of diversity on curriculum and pedagogy as well as administration and policy. An even more tension-laden challenge that was apparent in varying ways in every group centered on the politics of diversity and the accompanying ethical implications. It was here that the real-life experiences of racial/ethnic participants in the case studies enlightened, informed, and even convicted the participants. Many hard questions emerged such as: Does increasing diversity open institutions to charges of reverse discrimination? Will increased diversity dilute institutional traditions? How will a more diverse faculty influence curriculum and pedagogy? What new expectations for individual and institutional change are implied? Although we left the workshop with these questions still unanswered for the most part, the very fact that they were articulated in an open forum was indeed a good first step.

Peter probably would have loved to remain in the realm of philosophy as he considered his dilemma with diversity. He chose instead to face it head-on in spite of his doubts because of his commitment to the larger vision of God's Reign. Truly embracing diversity in our theological schools requires this same kind of courage and insight that is committed to the ... r vision. But what precisely is the vision? To say simply that it is one of diversity is not enough. One of the recurring queries in all of the groups was—How does one define diversity? Is it a matter of balancing numbers? Is the goal to reach a certain "critical mass"? How do we know when we have achieved it?

We must remember that our primary vision is one of education and transformation. Diversity is a way that ATS has given us to reach that goal, fully aware of the need to reinterpret our educational missions and goals in ways that will keep our institutions relevant and on the cutting edge of society. As institutions of theological education, therefore, we must first and foremost be committed to the vision of diversity and inclusion and be truly convicted that it will enhance the educational mission while preparing effective religious leadership for the twenty-first century.

CULTIVATION OF NEW ATTITUDES

A commitment to any cause is only as good as the attitudes and perspectives that support it, so a second principle in our efforts toward diversity is to *cultivate attitudes that honor diversity*. Once Peter committed to reexamine the implications of his cultural exclusiveness in his new and changing context, he was challenged to adjust and realign his attitude. Some of the very things that he accepted as profane under the Law were now viewed in a different light under grace. It became apparent that his encounter with Cornelius caused a change in his thinking as he made the profound theological statement, "I truly understand that God shows no partiality but in every nation, anyone who fears [God] and does what is right is acceptable to [God]." (Acts 10:34-35) The beauty of this proclamation is that Peter began with a solid theological statement not a speculative human position. He stood on the firm ground of the Gospel message that provided reassurance in the unfamiliar waters of cultural diversity.

Likewise, as we consider the awesome challenge of diversity, we must be aware of the need for attitudinal changes in our institutions. Beginning with Peter's theological posture of impartiality, we have a model for the kind of attitudes that will support and sustain an educational environment that prepares effective religious leaders. Unfortunately, once institutions face the full magnitude of diversity there is a temptation to adopt a "color-blind" or "a-cultural" posture that will shield them from differences rather than help them appreciate and learn from the experience. This attempt to neutralize cultural particularities in an educational environment creates instead an ethos that favors the comfort of uniformity through commonality rather than the dynamism of unity within diversity. One group stated that the academy should look like a "banquet table," but the questions that must be asked are, what is being served and who is doing the serving? Another group, however, cautioned the adoption of a "food-court" attitude because of its tendency to commodify cultural differences. In both instances, fear can creep in and manifest itself as indifference and selective non-involvement, thwarting attempts at diversity.

A perspective departing from a divine locus of impartiality rather than human indifference and non-involvement seeks equal access and equal appreciation. It can reshape our

attitudes and prepare us for more honest and authentic engagement. Here the overwhelming recommendation from the workshop groups was for intentional and ongoing faculty development such as diversity and anti-racism training. The challenge of understanding and responding to various "cultural codes" is ever present in a learning environment that honors diversity. Also facing the realities and implications of "privilege" is another important consideration that was discussed. In each instance, attitudes about "cultural differences" must be reconceived and understood as "group assets," making a grand step toward diversity in our theological schools. In addition to being committed to the vision of diversity, institutions must also be open to changes in attitude and perception about the realities as well as the results of such changes.

Create New Policies and Practices

If commitment is the first step and new attitudes set the pace, policies and practices are the actualized outcomes of honest and authentic efforts toward diversity. So the last principle in this passage that speaks directly to our challenge of increasing diversity is to create practices and policies that will invite and support ongoing diversity. After Peter's sermon, he was moved to extend the hand of fellowship to the Gentile sisters and brothers as well as invite them into fellowship through the waters of baptism. While this may be a natural progression in the evangelistic efforts of many twenty-first century churches, this simple act of welcome and acceptance was a major shift in policy and practice in the first century. Up to this point, Gentiles were invited to become a part of the early Christian community by first being circumcised—in other words by becoming a Jew. This courageous gesture by Peter paved the way for a meeting in Jerusalem that dealt with the problem of Gentile conversion to Christianity without first becoming Jewish (Acts 15).

In a similar manner, in our institutions we are compelled to create or amend policies and practices that invite and welcome as well as celebrate and support diversity. As some of our workshops have indicated, this must be done on a variety of levels to be effective. Starting at the top with an inclusive board that seeks to integrate cultural sensitivity and competence into the larger framework of the institution is a must. There must also be creative mobilization of human resources throughout the administration that intentionally hires and effectively supports a diversified staff. It goes without saying that faculty searches and student recruitment must be open to concerns about diversity but there also must be honesty about how this new sensitivity will change practices and policies. One of the major points of discussion in several groups was the concern about maintaining the current theological "canon" and the tensions around broadening the dialogue to include other voices. This very critical issue is much deeper than simply adding racial/ethnic scholars to the syllabi. It has major implications for the shape of theological discourse, the redefining of who should be the "gatekeepers," and the "de-colonization" of curriculum, as one group described it.

The diversification of the faculty, board members, students, staff is essential but an even larger challenge is to create

policies and practices that reflect a true commitment to faith and values. This suggests that the task of creating policies and practices should be done with a "sacramental" eye. As a sacred act, practice and policy-making become more than simply a means to an end or a way to comply with ATS regulations. They become an opportunity to "live out the Gospel, institutionally," as one group so prophetically stated. It is a chance to fashion an educational environment that can be a space for debate and learning as well as dissonance and reconciliation, and it holds the promise of an emerging new religious leadership that will be an active part of God's Realm on earth.

Conclusion

Clearly, Acts 10 gives us clues about some of the steps involved in our efforts to increase and sustain diversity. This is indeed a powerful passage that speaks to the challenges of cultural diversity that were faced by Christians in the first century and that remain for us in the twent-first century as well. But this passage also reminds us that this task, as overwhelming as it seems, is not something that we must do alone. Acts 10 is known by many as the story of the Second Pentecost because it is in this account that the power of the Holy Spirit descended upon the Gentile Christians. Those involved were reminded that in spite of their differences, the ultimate power to actualize the kind of transformative leadership needed for their diverse time was found in the power and presence of the Holy Spirit. Likewise as institutions of theological education, it is this dimension that sets us apart from other schools and universities, as we acknowledge that our efforts are ineffective without the empowerment of God's Spirit. As we face the challenges of diversity in theological schools, we recognize that because of our faith claims, our efforts cannot take place in the absence of the common faith values that we share. This reflection has identified three principles to be considered in this process: *commitment to the vision of diversity, the cultivation of new attitudes that honor diversity*, and *the creation of new policies that support and sustain diversity*. They should not be considered exhaustive but only a first step toward living out the ATS expectation.

"Those who never visit think that mother is the only cook." This African proverb implies that *theological schools* that do not leave the familiarity of their culture have difficulty conceiving of any reality outside of their own. But it suggests the need for new attitudes within *institutions of theological education* that are not threatened by the presence of difference and that honor and respect the diversity and giftedness of others. This proverb complements the ATS goal that seeks to "promote awareness of the diversity of race, ethnicity, and culture widely present in North America [while] gaining the particular knowledge, appreciation, and openness needed to live and practice ministry effectively in changing cultural and racially diverse settings."

Is your theological school ready to leave Mother's kitchen?

NOTE

1. Statement 2.5 of Standard 2, "Institutional Integrity," Bulletin 45, Part 1, *Standards of Accreditation* (Pittsburgh: The Association of Theological Schools, 2002), 50.

Negotiating Cultural Differences: Case 1
A Faculty Member's Perspective

Tat-siong Benny Liew, Associate Professor of New Testament
Chicago Theological Seminary, Chicago, Illinois

Jason, a Japanese American, was about to finish his Ph.D. in pastoral theology. He received interviews at two seminaries in the Midwest: Gospel Theological Seminary and Messiah Theological Seminary. Not only were they of the same denominational affiliation, they were rather similar in terms of size (both students and faculty), geographical location (small, mainly white towns), and academic programs (M.A., M.Div., S.T.M., and D.Min.). Quick research on Jason's part showed that both seminaries also shared similar history in terms of racial/ethnic minority representation on the faculty: few and far between. For reasons that he could not determine, racial/ethnic minorities never stayed in either seminary for more than three years. At the moment, neither had a person of color on the faculty.

As Jason continued his research, he was surprised to find out that many of his Asian American friends in the academy seemed to have connections with existing faculty members of Gospel Theological Seminary. His friends would make comments like, "Oh, I know so and so. We worked together on such and such a project. When you go to the interview, please send my regards." Jason did not get the same response, however, when he asked his Asian American friends about Messiah Theological Seminary. Their response was generally, "I have heard of the place. It has a good reputation, I think, but I don't know much about it really. I recognize some of the names associated with the school, but I do not really know anyone there."

Such a contrasting response from his friends certainly made a difference as Jason interviewed in these two otherwise very similar institutions. During the interview, Jason became more impressed by Gospel Theological Seminary. Not only did he actually see more Asian/Asian American students there (four in Messiah Theological Seminary, and six in Gospel Theological Seminary), he was also told by both the president and the dean that the seminary had been working with its affiliated denomination to establish a scholarship for Asian/Asian American students.

When both seminaries offered Jason a position, Jason decided rather quickly that he would go to Gospel Theological Seminary.

Once there, Jason began to experience some difficulties. The first year of full-time teaching was tough, but that was something that he had anticipated. What he did not expect

> *"This pressure to become more assertive, or more like others, made Jason feel even more isolated and distant."*

was a general lack of confidence in his competence as a professor among his white students. While some would constantly question, challenge, and, on a couple of occasions, even ridicule what he had to say in his lectures, others would make direct remarks about his "youthful appearance" and his "lack of familiarity with American culture." He did not know whether he should laugh or cry when he read a course evaluation and found the following paragraph by a student: "I was very tired when I got to the first class. Sitting in the back of the classroom, I was wondering if I should withdraw and take a semester off. At about the same time, I saw Professor Jason walking into the classroom, and I thought I had surely made a mistake. This was going to be a waste of time. Then I heard him speak. His lecture was wonderful. I was completely captivated." Why was the student so sure, just by looking at him, that the course would be "a waste of time"?

As Jason struggled with his teaching, he was able to find some comfort in his colleagues. They, as his Asian American friends had told him earlier, were all collegial and respectful, and Jason understood that intimate friendships took time. Jason's greatest difficulties came, however, from the non-faculty staff of the seminary. He did not know what it was, nor did he know how to describe the "problem." The staff members were friendly, but they did not seem to take him "seriously." Whenever he had an administrative support need, whether it was for his computer or something as simple as getting his entire name right on his stationery, his interactions with the support staff always left him feeling "ignored." In his second year, Jason was asked to chair a seminary committee, but he consistently felt that the staff members on the committee were not really paying attention to his views or leadership. He asked his Asian American friends in the academy again for advice, and their advice was either "You have to be more assertive" or "You need to tell the dean about this." Jason did not feel comfortable with

being more assertive, and he felt ashamed to tell the dean about this. He tried to ignore the "problem," but the "problem" was not going away, since, as an employee of the institution, he had to interact with the support staff regularly. No one among the faculty seemed to notice his struggles.

Another thing that disturbed Jason was the fact that he felt like a "commodity." Being the only faculty of color in the seminary, he was immediately placed on various committees like Admissions, Academic Policy, and Student Life, and his committee load increased as time progressed. His friendly colleagues sometimes seemed to assume that because he was Asian American, he would inevitably be interested in certain things. For example, when the dean announced that the seminary had been invited to send a representative to attend a denominational conference on "Ministering to New Immigrants," everyone in the faculty meeting (including the dean) turned and looked at him. The president of the seminary even called him once and asked him to meet with a seminary trustee who was going to Korea and Taiwan for some business. (Jason got even more frustrated after agreeing to such a meeting, because the trustee was treating him as an expert in all things "Asian," but obviously, like many of Jason's white students, thought otherwise when it came to anything related to Christian theology or understandings.) Despite all these demands, Jason never felt like he was "valued" as a member of the institution. In his third year, his dean told him with a smile at the end of his annual evaluation that he felt Jason to be somewhat distant from the institution. In the words of the dean, Jason should "get more involved, play a more assertive part, and become more of a voice in the institution like others on the faculty." This pressure to become more assertive, or more like others, made Jason feel even more isolated and distant.

As these frustrations built, Jason began, in his fourth year at Gospel Theological Seminary, to look for another position. He was ecstatic when there was an opening in his field in Kairos Theological Seminary, where he would not be the only racial/ethnic minority faculty member (there were two African American women as well as one Latina). In fact, he would not even be the only Asian American faculty member. A Korean American friend of his was already there teaching pastoral theology, and his friend seemed rather eager to have another Asian American person in the same field on the faculty. He told Jason, for example, that Kairos Theological Seminary was very aggressive in diversifying both its faculty and its student body. Unlike his experience at Gospel Theological Seminary, for example, Jason was surprised to learn from his friend how often his faculty uses terms such as "our Asian American colleague" or "our African American constituency." Perhaps most importantly, Jason's friend shared that he had been extremely happy in the seminary and that he was looking forward to working together

with Jason to develop a pastoral theology from an Asian American perspective. In the two-day on-campus interview, Jason could sense that his Asian American colleague was a significant player and influence, not just among the faculty, but within the entire institution.

Thinking that having another Asian American person on the faculty would remove some of the burden of representation that he had experienced at Gospel Theological Seminary, Jason decided to accept the offer when Kairos Theological Seminary called (Kairos was larger in size and had more Asian American students as well). At first, everything was as he had expected. His Asian American colleague invited him to dinner and was constantly checking on him to make sure that he was adjusting. Gradually, however, he felt something had changed. In faculty meetings, this colleague became distant, sometimes even hostile. Given their interactions in the past (both before and after he joined Kairos Theological Seminary), Jason knew that this change had nothing to do with "personality differences." Jason also knew about other institutional situations where Asian American scholars of the same field could co-exist. Even more puzzling was the fact that once they were out of their immediate institutional setting (say, in gatherings of the guild), his Asian American colleague would revert back to his cordial and supportive "self." All these inconsistencies left Jason completely puzzled.

14

NEGOTIATING CULTURAL DIFFERENCES: CASE 2
A Dean's Perspective

Anonymous

This case presents some of the difficulties in doing cross-cultural performance evaluation of faculty. As the academic dean of the seminary, I participate in the annual faculty performance evaluations of all full-time faculty members, including those assigned to reside and teach at one of our extension campuses. The evaluation interview for Dr. Catalina Chin was to begin in about an hour. The Board had elected Dr. Chin three years earlier as associate professor of pastoral counseling. Prior to that election, she had served intermittently as adjunct faculty to the extension campus over a period of almost fifteen years. She was a graduate of our doctoral program and was deeply devoted to the mission of the school. Elected to the faculty in her fifties, Dr. Chin was deeply gratified to be a part of the faculty and seminary community.

I wondered if Catalina would be on time for the interview. Having known her for almost ten years, I could hear her saying, "Remember, Dr. Downs, people and learning are more important than schedules." She sometimes commented that her church operated on "Macao" time, as she called it. I knew that tardiness on her part would be more "fodder for the cannon" of Dr. Jake Harmon, the new director of the extension campus. Dr. Harmon had found Dr. Chin to be a supervisory challenge from the beginning of their working relationship. He had been deeply embarrassed by a call from the chairman of our Board of Trustees, who was pastor to one of the women students in Dr. Chin's class. "Has your faculty member been teaching that people are saved in the womb?" inquired the trustee. The trustee had been comforted with assurances that the quote was being taken out of context, but thereafter, Dr. Harmon, who liked to run a well-ordered operation, seemed to hold Dr. Chin with caution.

Dr. Harmon's specialization was urban ministries and his passion was for new approaches for leadership training for such ministry. Jake Harmon had been raised and trained in the South. He had left a career in systems management to train for ministry. He had led an extension campus in Florida for another seminary before coming to our school. Upon arriving at the extension campus, Jake began to implement a tighter system of controls and management with the result that Dr. Chin had called me to report her resistance to the "rigidity" of these new mandates. "He's so linear in his thinking that I feel we are all being put into a box," she said. These "clashes" and resulting calls had

"What's the real problem?

Is it character or is it culture?"

occurred intermittently over the past three years. Some of the Western and more linear-thinking students found the circular, random, concrete approaches of Dr. Chin to be unfathomable and even irrational. Drops from her classes or enrollment avoidance altogether seemed to be a pattern for the Caucasian students and for some non-Asian ethnic students, as well. Yet those students who "stuck it out" with her often commented that they had learned new ways of thinking about themselves and the world around them. Her student evaluation scores consistently fell within faculty norms. Her "instructor" category scores lacked some reliability due to so many non-Anglo students finding evaluation of faculty to be counter-cultural. Our Pacific Rim students usually refused to answer those questions on the evaluation form specifically aimed at evaluation of their professor. Dr. Harmon acknowledged that Dr. Chin's student evaluation scores were not the problem. He was mainly concerned about her collegiality with fellow faculty. "In meetings, she interrupts the flow of the agenda to make random comments on issues she wants to be discussed. And when she has the floor, her discussion is so confusing that the others just tolerate her until she is finished," confided Jake. "Is it a problem of culture or a problem of character, Jake?" I replied.

Dr. Chin had helped me initiate a cross-cultural outreach program for Pacific Rim students when I was still director of the extension campus. She had not been happy with me when I enlisted the pastor of a large area church to be the coordinator of the new program. I explained to Catalina that I "chose Dr. Lee to lead the program knowing the significant respect he had as a leading church pastor and because of the cultural tradition of male leadership in the community." I had felt uneasy about that decision, but was secretly concerned that Catalina's outspokenness might incur more resistance among the Pacific Rim leaders than I felt was helpful in initiating a new program. Despite her hurt, Dr. Chin had pitched in to make it a successful launch. However, when the new director, Dr. Harmon, chose to appoint a younger colleague to be the next leader

of the program, Dr. Chin was so offended that she confronted the new appointee, Dr. Isaac Park, directly. "I should be the new coordinator. I helped Dr. Downs start it in the first place," she snapped to Dr. Park. Dr. Park was angry and dumbfounded. Isaac Park, age thirty-seven, had been a former student of mine and of Dr. Chin, when she had been teaching as an adjunct. Upon completion of his doctoral studies, Dr. Park had been elected at the same board meeting in which Dr. Chin had been elected. Isaac had begun his study at the extension campus while still working as an aircraft systems engineer with Boeing Aircraft. It had amused me when it was always his voice in class which had pointed out to me, "Dr. Downs, you skipped point D." I asked Dr. Park if he had gone to Dr. Chin to confront her about her conduct. He firmly replied, "I can't. It would be culturally inappropriate."

I went for advice to a senior faculty member with twenty years of experience in South East Asia. "What's the real problem, Bob? Is it character or is it culture?" "It's probably some of both," Bob had replied.

Now with only minutes before the annual performance interview, I wondered how well it would go, with Dr. Harmon convinced that the problem was character and Dr. Chin convinced it was culture. Jake greeted me as I entered the meeting room. "Dr. Downs, I really want to smooth out these problems with Dr. Chin. I would like you to look at this stewardship agreement. I want to ask Dr. Chin to sign and abide by it." I looked at the three-page, legal-looking document, which referenced specific behavior and performance issues. I remembered Catalina's uneasiness at signing her teaching contract. "Signatures were symbols of distrust," she had said. "Jake, I trust that Dr. Chin is already aware of these concerns. Did you talk with her when they came up, or will this meeting be the first time she has seen them?" I asked. Before he could answer, Dr. Chin knocked to enter the office and the evaluation began.

GOOD WORK

Daniel Aleshire, ATS Executive Director
(reprinted from the January/February 2002 issue of the ATS newsletter *Colloquy*)

In the congregational and familial ways of Baptists, I was ordained to the Gospel ministry as a college freshman, following my call as pastor of the Holly Grove Baptist Church, thirty-five years ago. This is not the typical pattern of ordination among most of the denominations to which the ATS schools are related, but the power of that event still visits me. The hands of people who had known me for many years pressed their blessing on my bowed head, and family and friends gathered as a Sunday afternoon congregation, said their prayers on my behalf, and set me apart for the work that has occupied me ever since. Ministry is good work.

For a variety of personal reasons, I have thought about my ordination a great deal this year. It occurred three years after Martin Luther King Jr.'s "I Have a Dream" speech in Washington and the bombing of the Sixteenth Street Baptist Church in Birmingham, and two years before King was assassinated in Tennessee, where I was still in college. In my student pastor days, most of the Blacks in Mississippi still could not vote. The Civil Rights Movement had begun—but civil rights were not moving very much.

This year several thousand graduates of ATS schools will be ordained, and when they are looking back and reflecting on 35 years of ordained ministry (as I have been), the year will be 2037. The United States will be well on its way to the threshold when white will no longer be the racial majority in the population that it now is, and Canada will have a much higher percentage of non-white citizens in its population.

ATS attention to concerns about race were born in the Civil Rights Movement of the 1960s and matured into formal Association actions in the late 1970s. In 1978, the Association voted to change its accrediting standards to include a statement about "appropriate sensitivity to the issues" (identified in two policy statements of the Association as) "the employment and/or education of racial, ethnic, and linguistic minorities, and women." (*Bulletin* 33, 1978, Part 6, p. 25). It was also in that year that the Association established a "Committee on Underrepresented Constituencies."

In the standards that were adopted by the ATS membership in 1996, the value of racial and ethnic diversity is a permeating theme. No longer contained within a separate, discrete statement, the importance of racial/ethnic inclusion now applies to the range of

> *"Theological schools will need to remake themselves as institutions, reconstruct their educational efforts, and reassess the contributions that racial and ethnic differences bring to the human family."*

institutional and educational characteristics of the theological school, from curricular resources and library collections, to student enrollment, staff, and the composition of the board. In 2000, the Association replaced the Committee on Underrepresented Constituencies by electing the Committee on Race and Ethnicity in Theological Education and adopted race and ethnicity as one of its targeted areas of work.

For the past 35 years, the focus in theological education has been on racial justice and inclusion. These are issues that cannot be abandoned. But there is more work to do. For the next 35 years, the focus will need to include efforts to increase the capacity of schools and congregations to accomplish their missions in a culture that has been deeply altered by the changes in the racial composition of the population. The issues of justice and inclusion will not go away, but commitments to these values will not accomplish all that needs to be done. Theological schools will also need to remake themselves as institutions, reconstruct their educational efforts, and reassess the contributions that racial and ethnic differences bring to the human family.

This is good work, and if we do it well, theological schools will not have merely survived with relevance for the future, they will have discovered a promise and a blessing that is beyond our knowing. Good work has a way of resulting in good works.

PROFILE: HISPANIC FACULTY MEMBER

While there are many Latinos/Latinas inside the United States, we are largely invisible to theological education. We have little presence and no voice. My experience is that the school where I teach needs me to be hospitable to its Hispanic students, but it believes that were more Latinos/Latinas hired, the quality of its faculty would be ruined. This means that my identity as a theological educator is marginal, at best. Yet, in this space of ambiguity, God is present. In some ways, being on the margins is the perfect place to be, a place of power, a place for daily border crossing.

And I love teaching, which for me is subversive activity. I am a subversive academic, believing that this will help take us into the realm of God. I think that a primary place for such teaching is with intentional education of the president, dean, and board members. They are a White group, yet they don't know how to reflect on their whiteness, and even less about how such whiteness establishes a narrow curricular understanding of theological education.

I believe that not only the world we live in, but also the world of the future, is diversifying in ways that our curriculum now cannot comprehend. The U.S.A. does not know of its international role (and does not want to know). The U.S.A. is the primary agent of globalization, yet we educate our students as if this broader context is inconsequential to their ministry. I often wonder, as my school argues for one more Bible scholar, what such scholarship is *for*. Is it *for* the academy? Is it *for* the local church? Is it *for* a broader community of faith? And can we dialogue about this in our school's recent curriculum revision conversations?

"I often sense that I am understood to be a kind of exotic creature, interesting to have on the margins, but not trusted at the center."

I can (and do) raise such issues with other faculty as well as with administrators and board members, but I often sense that I am understood to be a kind of exotic creature, interesting to have on the margins, but not trusted at the center. So I am tired, but I have a sense of call to stand there and to be faithful. This is the realm of God's presence to which I am called.

QUESTIONS TO PROMPT DISCUSSION

1. *What is the mission of your theological institution?*

2. *How does the curriculum put in place the best process to address the mission?*

PROFILE: AFRICAN AMERICAN FACULTY MEMBER

As an African American, neither my graduate education nor my early professional development was helped by significant mentorship. It was a task for me to think (and come to believe) that I could actually do Ph.D.-level work. Without mentors, I found much of my professional journey to be lonely. Being on a faculty was anything but collegial. I was the only faculty person of color, and the load that came my way was accented by not having someone older and respected who would take the time to show me the ropes. As a consequence, I felt isolated and was never really certain—particularly in my initial years as a faculty member—about what was expected of me.

Perhaps it was simply my experience, but mentorship also seemed appallingly lacking at the student level; that is, as someone steeped in the community of the Black church, I was dismayed to discover that students seeking faculty mentors were not encouraged in that process.

I was not offered a tenure contract in my initial teaching position. While others had tenure contracts, my term contract defined me as something less than equal among the other faculty. I discovered that my contract was connected to the financial precariousness of the institution, and that when the budget tightened, I had to look elsewhere for employment. I am now in a tenured faculty position, but I continue to see institutions as inherently untrustworthy. There is a significant lack of boundaries on the part of my current institution regarding my time. My current institution's "give" has not matched its "take." It asks more of me than it is willing to give in return.

I have come to believe that it is very important to establish personal commitments and to remain steady. Set boundaries, keep a spiritual life, and (at the same time) get a faculty handbook, know what the institution expects, and get in writing any deviations from written policy. Never assume that the institution will do the right thing.

"I was the only faculty person of color, and the load that came my way was accented by not having someone older and respected who would take the time to show me the ropes."

Administrators hold power/authority, and no matter who they are, they serve the institution. Institutions can be demonic, and if you are one of the few persons of color on a faculty, you will need to be wise. In all this I have come to believe that in order to survive I cannot become overly attached to my current institution, in part because I need to stop reacting to White concerns and move beyond my (occasional) guilt and (frequent) anger into the research/faith agenda of the community that is my church.

QUESTIONS TO PROMPT DISCUSSION

1. *With whom do you identify most strongly in this profile?*

2. *In what way(s) is the description drawn here of a faculty member like or dissimilar to the faculty ethos at your school?*

[This profile is drawn, in part, from presentations and discussions held at the ATS Seminar for Racial/Ethnic Faculty Members at Predominantly White ATS Institutions, October 5-7, 2001.]

PROFILE: ASIAN FACULTY MEMBER

"Asian" is so general a term; I am a Korean American teaching in a seminary in North America. Central to my story is the transitional process from being Korean to being Korean American. As a Korean I was the perfect child and the perfect student. Slowly I came to understand the complexity of being seen as an Asian American, and not only as a Korean American. As an Asian American, I was easily categorized under that umbrella term (and told to advise *all* Asian students equally, be they Chinese, Indian, Japanese, or whatever).

And yet there were no mentors during my own education (and no mentors now on my faculty) with whom I can discuss the complexity of what all this means—both for me and for the institution.

But when I brought my (complex) story into the seminary, I found more complexity! I now know that White seminaries are fearful of tipping the balance of a faculty by hiring persons of color. In this regard, there is "theology of critical mass" that needs to be unpacked. When three out of five new faculty hires were minority, some (White) faculty were very clear—this is as far as we will go down this particular road. "More minority faculty might constitute a power block," one colleague told me. (So he ascribes to the uniformity idea of minorities; that is, we all think alike!) I was naive. I had assumed that the seminary would carry certain ideals into the formation of faculty, but I was disappointed to discover the nature of those ideals. There is a tremendous fear on the part of the faculty in my school—they believe that racial/ethnics would take the seminary where it should not go. They do not trust God's grace in all this. As I said, I am naive.

This naiveness carried over into rank/tenure decisions. Tenure is ambiguous. The tenure process has unspoken rules that trump faculty handbooks. Without competent and transparent mentors, one has to come—on one's own—to discover what is trustworthy in this process. I was teaching globalization, and critiquing it, both as an economic and theological issue. My first school pushed me to do more "White theology," but a mentor outside

my school affirmed the direction I wanted to go, which utilized Min Jung theology. My colleagues suggested that I should do "more substantial" work. Currently I am tenured, perhaps because I was able to defend my understanding of "what counts" as scholarship. Nevertheless, the school did not find cause to celebrate the publication of my three books! But I rejoice always; I know I am privileged.

"I had assumed that the seminary would carry certain ideals into the formation of faculty, but I was disappointed to discover the nature of those ideals."

QUESTIONS TO PROMPT DISCUSSION

1. *In what ways is your school open or closed to what might be brought into the school by racial/ethnic faculty members?*

2. *Are there unwritten codes in place in your school that make it hospitable or inhospitable for newly appointed racial/ethnic faculty members?*
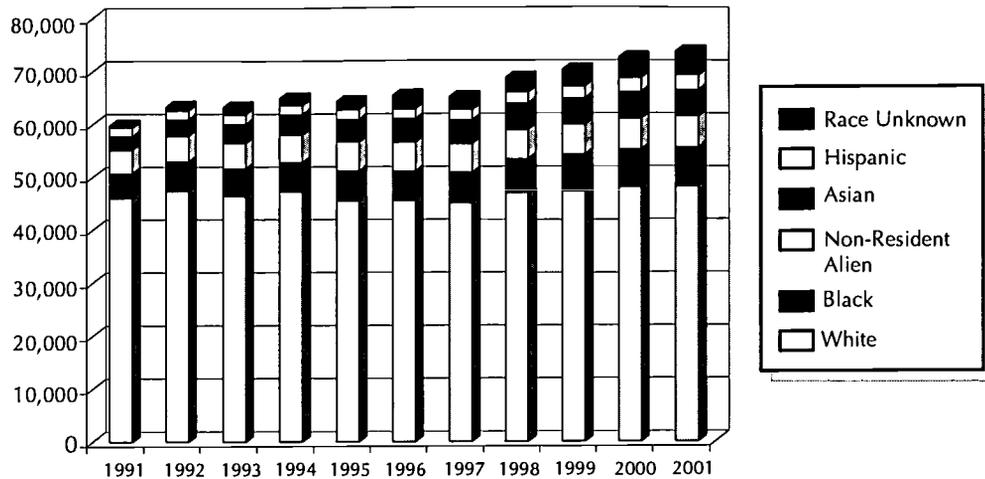

STATISTICS ON RACE AND ETHNICITY

The following tables and graphs provide data on the numbers of racial/ ethnic students enrolled and racial/ethnic full-time faculty serving in ATS member institutions over time. These data are provided by the member schools on their Annual Report Forms in the fall of each year.

Racial/Ethnic Enrollment by Decade
1969 - 1999

	1969	1979	1989	1999
Total Number of Institutions	170	193	202	237
Total Enrollment	29,815	48,433	56,171	70,432
Black/African Descent				
Total Enrollment	825	2,043	3,961	6,854
	(2.7%)	(4.2%)	(7.3%)	(9.7%)
Hispanic/Latino/a				
Total Enrollment		822	1,490	2,256
		(1.6%)	(2.6%)	(3.2%)
Asian Descent				
Total Enrollment		577	2,065	4,932
		(1.1%)	(3.6%)	(7.0%)
Racial/Ethnic Enrollment as Percentage of Total Enrollment	2.7%	6.9%	13.5%	19.9%

This table reports total racial/ethnic enrollment by decade since the Association began publishing the *Fact Book on Theological Education* in 1969. It demonstrates how racial/ethnic enrollment has grown from less than 3% of the total ATS enrollment to approximately 20% of the total enrollment in 1999.

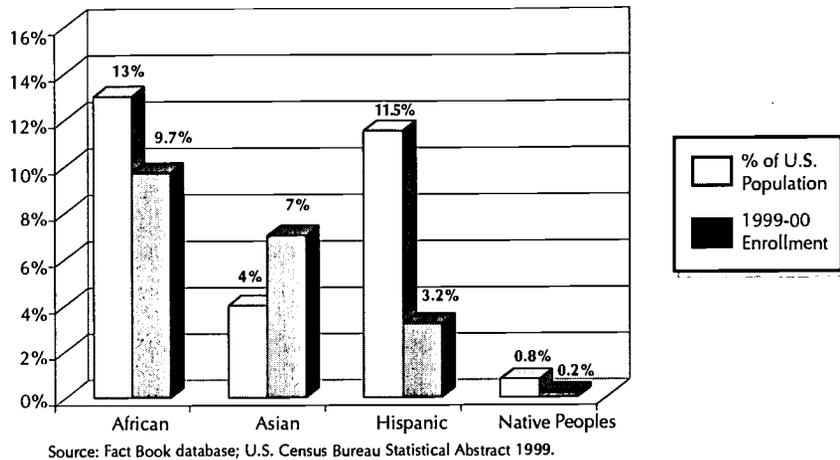## Enrollment in ATS Schools by Race, 1991 - 2001

This graph illustrates that the growth in total enrollment is attributable in large part to the increase of racial/ethnic students in ATS member schools. In 1991, for example, white, non-Hispanic students numbered about 44,000 of a total enrollment of approximately 59,000. In 2001, the number of white, non-Hispanic students was about 45,000, while total enrollment had grown to more than 70,000.

African American M.Div. Enrollment
in ATS Schools 1990 - 1999

	M.Div Enrollment at the 8 Predominantly Black ATS Schools	African American M.Div. Enrollment in all Other ATS Schools	Total African American M.Div. Enrollment	Percent of all African American Students Enrolled in Predominantly Black ATS Schools
1990	565	1534	2099	27%
1991	705	1660	2365	30%
1992	763	1795	2558	30%
1993	747	1825	2572	29%
1994	825	1870	2695	31%
1995	870	1992	2862	30%
1996	957	2187	3144	30%
1997	1035	2204	3239	32%
1998	1120	2381	3501	32%
1999	1156	2542	3698	31%

This table indicates the overall growth in enrollment of African American students in the Master of Divinity degree program over ten years. It is noteworthy that in recent years, close to one-third of these students were enrolled in the eight predominantly black member schools of the Association.

1999-2000
Percentage of Racial/Ethnic Enrollment
in ATS Schools and in U.S. Population

Legend:
- % of U.S. Population
- 1999-00 Enrollment

Chart values:
- African: 13%, 9.7%
- Asian: 4%, 7%
- Hispanic: 11.5%, 3.2%
- Native Peoples: 0.8%, 0.2%

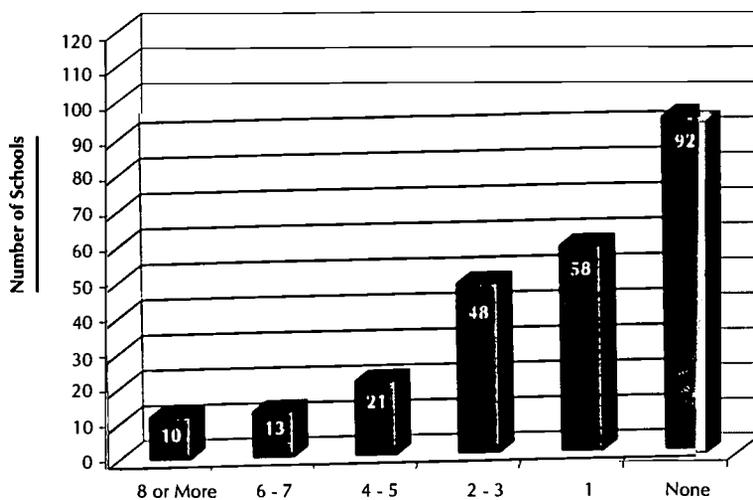Source: Fact Book database; U.S. Census Bureau Statistical Abstract 1999.

The graph illustrates the percentages of racial/ethnic groups in the enrollment of ATS schools in relation to the groups' percentages in the U.S. population. Hispanic/Latino(a) students are the most underrepresented racial/ethnic group in the student population, while students of Asian descent are actually overrepresented in relation to the proportion of Asians in the U.S. population.

Full-Time Racial/Ethnic Faculty in
ATS Member Schools
1980, 1991, 2001

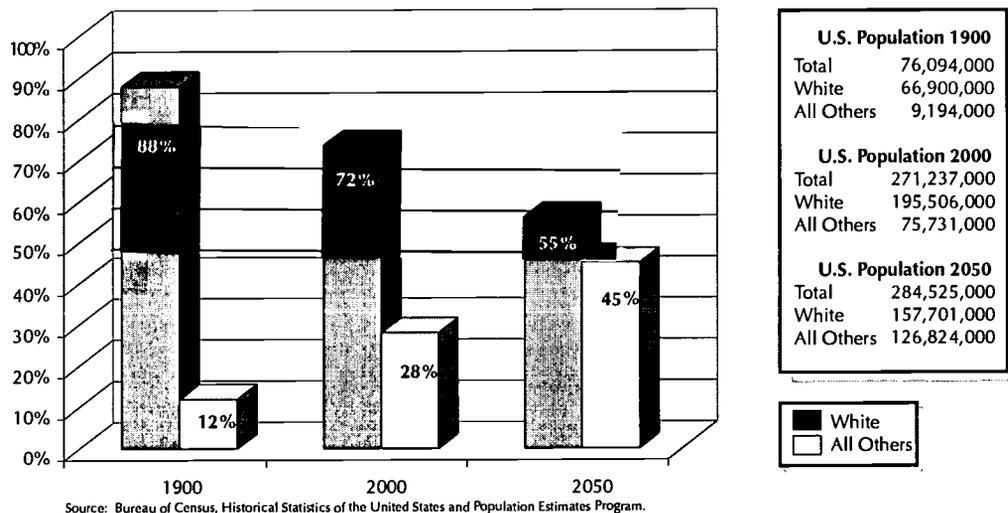|	1980	1991	2001
African Descent	101 (4.0%)	127 (4.6%)	200 (6.1%)
Hispanic/Latino/a		46 (1.6%)	97 (2.9%)
Asian Descent		51 (1.8%)	123 (3.7%)
Total Number of Full-Time Faculty	2,471	2,706	3,307
Racial/Ethnic Faculty as Percentage of Total	4.0%	8.0%	12.7%

Over 21 years, the percentage of full-time racial/ethnic faculty in all member schools increased from 4% in the fall of 1980 to 12.7% in fall 2001.

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Number of Racial/Ethnic Faculty
in 242 ATS Schools, 2001

In fall 2001, 92 of the 242 reporting schools, or 40% of the member schools, had no racial/ethnic persons on their faculties. Ten schools had 8 or more racial/ethnic faculty members.

U.S. Population and Projection
1900, 2000, 2050

U.S. Population 1900	
Total	76,094,000
White	66,900,000
All Others	9,194,000

U.S. Population 2000	
Total	271,237,000
White	195,506,000
All Others	75,731,000

U.S. Population 2050	
Total	284,525,000
White	157,701,000
All Others	126,824,000

Source: Bureau of Census, Historical Statistics of the United States and Population Estimates Program.

In this century, it is projected that the racial/ethnic proportion of the U.S. population will likely surpass the current white majority of the U.S. population.

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Four points to consider regarding the process of hiring of racial/ethnic faculty

Predominantly White theological institutions have experienced a "regularized/existing search process" that is focused upon the hiring of White candidates. Because of this experience, "almost every racial/ethnic hire is a 'special' process and not part of the school's standard operating procedure." What immediately arises is the "tension between looking for diversity and competing for 'the best new hire.'"

In this conundrum, racial/ethnic faculty wonder "ought not the school to define the position to be filled in such a way that applicants would be consistent with that goal?" This would suggest that "in hiring, the theological institution ought to have intentional goals." "Hiring and promoting people of color goes beyond the level of faculty into the overall administration and understanding of what a theological school is all about. Who will shape the institution is at stake. The hiring process is an issue (and an exercise) of power."

That said, racial/ethnic faculty believe that hiring them will bring into focus the central need for schools "to rewrite criteria and processes in order to create options for research, teaching, and community involvement. Such criteria need to be out in the open and transparent so that review committees come to the process with the same understanding as the new hire." In fact, racial/ethnic faculty see advancement possibilities for them (as spelled out in faculty handbooks and school policy manuals) as the primary indicator of a school's willingness to embrace more than a mono-cultural theological agenda.

Given the expressed need for both a clear and consistent description of the position and promotional criteria that make sense to racial/ethnic candidates, theological schools are also advised to pay close attention to the following four points regarding the hiring of racial/ethnic faculty:

1. IN HIRING, "HAVE INTENTIONAL GOALS." Be able to answer the question, "how does this new hire fit into the broader issue of the seminary's mission and self-understanding?"

"Clarify what diversity means in your context and be clear in communicating this understanding to those persons being interviewed."

2. GIVEN A GOOD ANSWER TO THIS FIRST QUESTION, NEXT "CLARIFY WHAT DIVERSITY MEANS in your context and be clear in communicating this understanding to those persons being interviewed."

3. IN PREDOMINANTLY WHITE ATS INSTITUTIONS, "RECONSIDER THE SCHOOL'S HIRING AND REVIEW/PROMOTION CRITERIA with the understanding that many people of color wish to publish in and for the church (instead of in and for the academy)." In this regard, "there is a need for shared, up-front standards; i.e., if publishing cannot be negotiated, then name that fact." "Be flexible in identifying evaluative criteria, but identify measurable output and then identify this understanding in the faculty handbook in such a way that all agree and it is clear."

4. "White institutions know how to search for White hires. WHEN YOU ARE LOOKING FOR RACIAL/ETHNIC CANDIDATES, INCORPORATE YOUR SEARCH WITHIN OTHER KNOWLEDGE BASES; for example, look to other ethnic institutions for advice in locating ethnic candidates and, if one well has not given water, go to a different well."

[All quotes were extracted from table conversations at the ATS Seminar for Racial/Ethnic Faculty Members at Predominantly White ATS Institutions, October 5-7, 2001.]

In all this, racial/ethnic faculty advise predominantly White institutions that "hiring racial/ethnic faculty (and raising the percentages of racial/ethnic students and Board of Trustee members) involves a long process of all-around change.""This change impacts curriculum, the academic methodologies employed within the school, and the politics of the faculty lounge." Given such change, racial/ethnic faculty assume that without clear educative leadership on this point, there may be "a perception of the school's 'lowering' of standards (of both faculty and students)." But, it was also noted that "it is possible to redefine such conversation, naming the notion of the expanding range and richness of the gifts brought to the table by such folk."

QUESTIONS TO PROMPT DISCUSSION

1. *How can an institution reexamine norms (like holding an "open search") against seeking a "targeted priority," and still maintain integrity?*

2. *In what way would your faculty unpack this statement: "When extraordinary/special means have to be taken in hiring for diversity, then there is something wrong with the existing means. We might then ask: "What's wrong?"*

Reconsidering enlightenment values

Racial/ethnic faculty claim that the M.Div. curriculum in predominantly White ATS theological schools may be "the clearest example of what the lack of diversity does to theological preparation for ministry." Diversity challenges "the enlightenment values that lie close to the bone of theological education in the U.S. and Canada."

If schools are "driven by an academic culture born of enlightenment values over which they have little control," then "the concept of diversity implies valuing ideas from multiple cultures." The problem diversity poses is to locate "resonance, a common intersection, among and between the ideas, myths, and dreams undergirding these cultures," and then "to create an educational and conversational space sturdy enough to allow the restructuring of 'what counts' as theological education."

Predominantly White theological institutions have guardians and gate-keepers of the academic canon. Can they (will they) join in holding such a conversation? To do so would mean discussing the notion of a "core curriculum," and that discussion would need to "redetermine the value of non-European theology." If this does not occur, then those faculty who embrace non-European theological positions will understand themselves to be "merely ornamental."

Predominantly White institutions might "anticipate resistance to a change in curriculum." Certainly a restructuring of a curriculum that critiques enlightenment values in this fashion, while inviting non-European theologies into the conversation, once initiated, will not allow for the "marginalization of racial/ethnic faculty into teaching 'racial/ethnic courses,' but will integrate these courses and faculty into the heart of the whole curricular experience."

If this were to occur, it then might be possible to anticipate the development of a curriculum that would teach the student how:
• "to be conversant in multiple traditions"
• "to be open to other discourses"
• "to deconstruct Whiteness (as well as other racial/ ethnic/cultural categories)"
• "to nurture discourses of color"

"Diversity challenges the enlightenment values that lie close to the bone of theological education in the U.S. and Canada."

• "to decolonize curricula"
• "to recognize the relationship between racial/diversity issues and the contemporary spiritual crisis"
• "to pose alternative theological possibilities."

Faculty who would teach in such an institution, in addition to the experience they already have, would be encouraged to develop:
• "tools for reading a culture in a particular place"
• "ways by which students and faculty could understand the formative means that culture employs so that together they might can find a common theological discourse"
• "educative processes by which faculty can mentor students into critical reflection upon the process of inculturation and pose theological alternatives to it."

QUESTIONS TO PROMPT DISCUSSION

1. *Is the curriculum basically "set in stone" at your institution?*

2. *Is the curricular direction posed in this essay one your school might want to contemplate, given the global context of theological education?*

3. *What might also need to be included in curricular revision at your school?*

4. *Are not the values underlying a "common discussion space" also enlightenment values? Is this a "both/and" conversation?*

[All quotes were extracted from table conversations at the ATS Seminar for Racial/Ethnic Faculty Members at Predominantly White ATS Institutions, October 5-7, 2001.]

Can predominantly White theological schools provide hospitable space for racial/ethnic faculty?

A predominantly White ATS institution hires one racial/ethnic faculty member who leaves after a very short stay; at the exit interview with the president, the lack of hospitality of the institution is discussed. At an ATS Workshop on Diversity, this president asks the question: "What needs to occur in my school that we can better support scholars of color?" A quick response comes in the form of a question: "How does the existing faculty welcome, validate, and affirm the new racial/ethnic faculty member?" And then come a flurry of comments: "Don't assume that all ethnic learning styles are the same and in sync with the White faculty, especially relational issues." And "don't overlook the special roles that junior faculty of color often assume in predominantly White institutions."

The president later could be found in extended discussion with several persons who had made comments similar to these noted here. He began to talk about the need for his institution to engage in mentoring. "Mentoring," he was discovering, "isn't just about how one receives tenure, but about the institutional secrets, the politics of the place, how to teach better, and where one goes to get grant information, and who has ideas in getting work accepted for publication." It has to do with "experiencing blessing instead of negation." He was determined to return home and "work toward good faculty mentorship (whether it is an 'official' program or not)."

If mentoring was a new idea for this president to take home, he also found himself engaged in a table discussion that challenged "individualized" research. This table discussion asked if ATS institutions can "recognize the partiality and limitation of our *individualized* perspectives and pedagogies"; that is, this table pushed for schools "to create opportunities for faculty exchanges, team-teaching, and team building across disciplinary and racial/ethnic cultural lines." The president came away from this conversation with an idea that *communal* mentorship might be used to link together faculty (and students) in collaborative research (inside and outside the classroom). At the same time, he was also becoming sensitized to the idea that such work could be affirmed in ways that reward scholarship and teaching that connect the scholar with his

> *"The intertwining of community research, collaborative scholarship, and communal mentorship could provide an initial framework for a more hospitable institution, not only for racial/ethnic faculty, but for all faculty."*

or her own culture and community. He was later heard to suggest that perhaps "the intertwining of community research, collaborative scholarship, and communal mentorship could provide an initial framework for a more hospitable institution, not only for racial/ethnic faculty, but for *all* faculty."

In his new-found enthusiasm, however, he also was given "a word of caution." "Don't overlook the reality of conflict." "Putting in place an informal mentoring system and team-teaching will acquaint people, but with acquaintance will come conflict." "Find multiple ways to handle faculty/faculty (and faculty/administrator) conflict." And this will not only be White/racial/ethnic conflict, it "will also be intra- and inter-group conflict." It was suggested that "as theologians, we hope for peace, but must also recognize conflict as part of the human condition."

QUESTIONS TO PROMPT DISCUSSION

1. *Are mentoring, team-teaching, and communal styles of research legitimate options in your school?*

2. *Is conflict an occasion for institutional growth, and if diversity might lead to conflict, why embrace it in the first place?*

[All quotes were extracted from table conversations at the ATS Seminar for Racial/Ethnic Faculty Members at Predominantly White ATS Institutions, October 5-7, 2001.]

Isolation is a reality for many racial/ethnic faculty members.

ATS institutions are predominantly White institutions. Half of all ATS schools have no racial/ethnic faculty member. One-quarter of the schools have only one racial/ethnic faculty member. Only thirty-five ATS schools have either five or more racial/ethnic faculty members or a faculty in which at least twenty percent are racial/ethnic persons.

Racial/ethnic faculty often feel marginalized and isolated within predominantly White ATS institutions. They ask, "How can we educate seminary administrators to our reality of isolation?" They often live in two worlds, and "there is profound cultural shock in going from being a majority presence (in their communities of faith) to being a minority presence (in their schools)." At the ATS institution, "White is always seen as superior," and any demonstration of "ethnic heritage and cultural pride is frequently frowned upon." This ethos/attitude "is carried by faculty and students alike."

While mentoring often is not experienced in a formal way by newly hired White professors in ATS institutions, it isn't hard to imagine some informal mentoring patterns emerging in most White schools. But racial/ethnic faculty say that they experience neither explicit nor implicit mentoring within White ATS schools. They are clear on this point: there is "no active mentoring for racial/ethnic faculty members" and, consequently, no one provides "structural assimilation for racial/ethnic faculty members into faculty politics." This terrain is doubly difficult for someone who is neither White nor familiar with the interior structure and politics of a predominantly White theological institution.

From the perspective of newly hired racial/ethnic faculty members, what seems to occur is a "subtle discrimination" that manifests itself in "structural overuse of racial/ethnic faculty members." In many schools, because there is only one racial/ethnic faculty member, that person becomes the only academic advisor for racial/ethnic students. This person also becomes the "pushed forward presence" for "P.R. with constituencies" and for "accreditation

"There is no active mentoring for racial/ethnic faculty members and, consequently, no one provides structural assimilation for racial/ethnic faculty members into faculty politics."

purposes." In addition, he or she becomes the only one raising a "different singular voice" within the educational system.

Racial/ethnic faculty in predominantly White ATS institutions rarely feel that their distinctive voices are honored. "Voice" may, in fact, be one of the things that a White institution finds distressing about the presence of racial/ethnic faculty, even though the school's explicit rhetoric may indicate otherwise. Is a critical voice a disloyal voice? Is institutional silence a communicative tool used to express disapproval? And if a voice becomes too loud, can the institution be trusted to "do the right thing"? Racial/ethnic faculty think not. Racial/ethnic faculty, for the most part, feel tolerated but not embraced by their White theological institutions.

QUESTIONS TO PROMPT DISCUSSION

1. *What role(s) are played by senior faculty with junior faculty in your school?*

2. *Are "Whiteness" and "Voice" useful categories for reflection in your theological institution?*

[All quotes were extracted from table conversations at the ATS Seminar for Racial/Ethnic Faculty Members at Predominantly White ATS Institutions, October 5-7, 2001.]

How racial/ethnic faculty often experience rank, promotion, and tenure decisions in ATS institutions

Racial/ethnic faculty members serving in predominantly White institutions want to know "what is 'academic' and who defines it?" "Whose knowledge is valued? Can we value communal knowledge alongside the cognitive bodies of knowledge that make up our disciplines?" And, further, "when these are in tension," how do we as an institution of theological education begin to recognize that "community and institutional loyalties are in tension"? Racial/ethnic faculty state: "We know that we overwork and we do so because we live in two worlds without being able to connect them; is there a better way?"

It might be productive to suggest that research ought to occur at just this point; that is, at the juncture of the communal and the various disciplines of scholarship. But racial/ethnic faculty argue that this is not their experience in White ATS institutions. Their experience is that Whites produce (and protect) the language used in the construction of the academic and pedagogical framework of most ATS schools. And given this deep history, "what counts" as *academic* seems predetermined. Work in and for the community of faith gives way to work for the academy.

Does the question "What is academic?" ever honestly get raised within White ATS member schools? Racial/ethnic faculty answer in the negative. And, "are the research canons held by ATS institutions reflective of the reality of (racial/ethnic) cultures and church communities?" Again, racial/ethnic faculty answer this question in the negative.

For those racial/ethnic faculty working in schools that provide tenure, the criteria for tenure serve as a personal location regarding "what counts" as academic. Racial/ethnic faculty state that "tenure is not the same for 'us' (persons of color) as it is for 'them' (Whites)."

Racial/ethnic faculty believe that the White institution rarely understands a racial/ethnic faculty person's "call to ministry" in the community and often dismisses as insignificant what is felt to be "significant writing" on the part of the racial/ethnic person to and for that community. Racial/ethnic faculty are dismayed that research divorced from the issues of the community often is rewarded "for

[All quotes were extracted from table conversations at the ATS Seminar for Racial/Ethnic Faculty Members at Predominantly White ATS Institutions, October 5-7, 2001.]

"The values that we embrace are not perceived as valuable by tenure evaluators. Our difference is valued as a presence but not affirmed as a professional contribution to theological education."

White colleagues." Perhaps Whites more readily accept the institution's dismissal of the needs of the faith community. Certainly in many theological schools some of the expectations that racial/ethnic faculty bring (doing regular ministry in the faith community and an active mentoring of students, for example) are not apparently useful in tenure decisions. Such expectations (and current reasoning as to their "not counting") aren't clearly named or dealt with in most tenure policy statements. And, in the absence of a clear policy statement, there is a "knowing how the policy works," and there is a *"knowing* how the policy *works."* These are not always perceived to be the same thing. Instead of experiencing trust, mistrust develops. One set of comments at the ATS seminar for racial/ethnic faculty put it this way: "There is an added importance of documentation whenever the dean speaks of tenure." Racial/ethnic faculty, therefore, experience the stress of tenure as a location for their distress over the academic nature of the theological school: "The values that we embrace are not perceived as valuable by tenure evaluators. Our difference is valued as a presence but not affirmed as a professional contribution to theological education."

QUESTIONS TO PROMPT DISCUSSION

1. *What "counts" as academic at your school?*

2. *If tenure guidelines were to be written for the first time at your school, how might they take into account the issues raised here?*

What has been most effective at Episcopal Divinity School (EDS), Cambridge, MA, in increasing the number of faculty of color and changing the environment of the school to be more welcoming of diversity has been the use of a multipronged approach that addresses all aspects of institutional life.

PREPARING THE GROUND–1988-1995: CHANGING THE FACE OF THE FACULTY AND PROGRAMS

In 1974, EDS was formed from the merger of Episcopal Theological Seminary, Cambridge, and Philadelphia Divinity School. The merger both combined the schools' commitments to reform with respect to race and gender, and also created a larger-than-needed, overwhelmingly white male faculty entitled to stay on until retirement (which occurred primarily in the late '80s–early '90s). Nonetheless the school actively sought both minority men and women and white women faculty. By 1986 there was a sufficient core of feminist-identified faculty, students, and trustees that the school instituted a Feminist Libera- tion Theologies study area, with concentrations for the D.Min. and M.A. degrees, and a specialization within the M.Div. degree. The number of courses and students with feminist concerns meant the development of a different pedagogy and debates over what a seminary student must learn. About 1990, the school also began its Anglican, Global, and Ecumenical Studies area, further diversifying its pedagogy and curriculum.

In 1988, the Board of Trustees approved as part of the school's Strategic Plan a goal "to move toward faculty composition of at least 50% women and 33% racial/ethnic persons" (1988 Strategic Plan, p. 18). At that time the faculty of seventeen consisted of eleven white men, one African American man, four white women, and one African American woman. By 1994-95, it was clear that the school had reached approximately one-half women faculty, but had made little progress toward achieving one-third minority faculty. In spite of deliberate and successful attempts to hire minority faculty, other minority faculty left or retired so there was little net increase. It was clear that more was needed if EDS was to achieve one-third racial minority faculty.

ACTIVE WORK TO TRANSFORM EDS (1995-PRESENT): THE CHANGE TEAM AND THE ANTI-RACISM FACILITATION GROUP

In spring 1995, the faculty resolved that the President/ Dean should appoint a "change team" and "charge it to do a needs assessment of anti-racism work at EDS, engage the entire EDS community in a public debate, …and draft a comprehensive three-year plan for change." In August 1995, the President/Dean appointed a nine-member committee consisting of two faculty, three staff, two trustees, and two students and charged them "to create a

plan aimed at enabling EDS to become a more racially diverse community; to establish…goals for all areas of the school's life." In spring 1997, the Change Team presented its institutional audit and its two-to-three year plan for anti-racism, diversity, and multicultural change at EDS, with provisions for its successor group, the Anti-Racism Facilitation Group. The school is still operating within this plan, addressing original and revised needs.

As of spring 2002, much change has occurred as a result of the work of the Change Team and other initiatives. For the first few years of the process, there was considerable tension and conflict among faculty, staff, and students, including a few personnel changes. The process has also involved extensive budgetary commitment. The Change Team was charged to identify and retain a consultant. EDS hired Visions, Inc., Dr. Valerie Batts, Executive Director.[1]

Visions worked with the Change Team and with various segments of the school. They have worked with faculty, faculty of color and white faculty separately, the faculty search committee, senior administrators, staff, students, and various groups of students. They continue to work regularly with certain student groups (student government, chapel staff, senior student leaders of conferences), and with other groups as needed. For example, this fall they facilitated a series of sessions for the faculty on process in teaching anti-racism and culturally sensitive material. This ongoing training has given the school tools, cooperative skills, and a shared language.

In addition to the in-school training and facilitating, Visions, Inc. offers intensive four-day workshops "Changing Racism: A Personal Approach to Multi-culturalism" at both the beginning and more advanced levels. All the regular faculty and many of the staff have taken the Visions I training; about half the faculty have also had the Visions II and/or other advanced training from Visions. We also offer a somewhat shortened version as a course for students, initially taught by Visions staff,

> "In spite of deliberate and successful attempts to hire minority faculty, other minority faculty left or retired so there was little net increase. It was clear that more was needed if EDS was to achieve one-third racial minority faculty."

now taught by our own faculty. This "Visions training" has been a major investment of time and money; we believe it has contributed substantially to the changes that have occurred at EDS and to the ability of the community to work cooperatively together.

DIVERSITY OF FACULTY: As of 2002, we have achieved the goal set out in 1988. Of the fifteen regular faculty, there are seven men and eight women, ten white faculty (five men, five women, including an Australian and a German) and five faculty of color (two African Americans, one Asian American, one South Indian, and one Chinese). Ten of the faculty have been hired since 1993, and care has been taken to ensure that new faculty shared the school's commitment to anti-racism and feminism. Furthermore, all faculty position announcements now indicate that applicants should have multicultural, diversity, and anti-racism skills within their areas of academic expertise. Although there is far greater cultural and racial diversity of the faculty now than in 1988, the faculty is far more collegial and united around the school's mission today.

DIVERSITY OF STAFF: The staff is also considerably more diverse with a Native American President/Dean (the first person of color in that office) and an African American Dean of Students. Progress has been made, albeit slowly, in diversifying the staff at all levels.

PEDAGOGY AND CURRICULUM: Even prior to 1995, the school offered considerable opportunities for anti-racist, multicultural, and feminist learning. At that time, however, students could avoid such courses if they wished. This is no longer possible. (1) In fall 1996, the faculty initiated the "Foundations Course" required of all master's students in their first semester. The course description reads in part, "Reflecting on vocation both as personal and social call to transformation, participants... primarily focus on racism as one of the major manifestations of oppression facing U.S. society and the church today and its connections to other forms of injustice. In reflection and action students are encouraged to engage their own context(s) addressing the ways their own social location shapes their theological praxis in the struggle for justice in the church and beyond" (Catalog, p. 21). (This innovation was a radical departure for EDS, because it was our first and remains our only required course.) As it has developed and we have learned more about teaching it, the course is now taught by a rotating team of three regular faculty members plus Dr. Batts of Visions, Inc. as adjunct faculty. (2) In fall 1997, we added the requirement that students take additional academic work from Two-Thirds World and/or U.S. Racial/Ethnic perspectives.[2] (3) Finally, in spring 1998, the faculty applied its Anti-Racist Commitment to all courses: "All courses are expected to support EDS's anti-racist commitment in a number of areas, for example, in course content, pedagogy, syllabi, illustrations, classroom dynamics, and

bibliography" (Catalog, p. 31). A question on multicultural and anti-racist learning is included in student course evaluations; the matter is included in all faculty evaluations.

STUDENTS AND ADMISSIONS: Questions on anti-racist and multicultural experience are included on the admissions forms. Extensive efforts and additional financial aid resources have gone into recruiting minority students—with limited success. More successful has been our work to strengthen white students' anti-racist commitments and to give them more skills to work effectively in this area in whatever environment they find themselves serving.

THE FUTURE: Much progress has been made; much still needs to be done. The place is indeed transformed. We are much more hospitable to diversity and committed to anti-racism and multiculturalism. These are realities here. Yet we remain in ethos a predominantly white seminary, in a predominantly white church and society.

NOTES

1. For an indication of the Visions approach, see Valerie Batts, *Modern Racism: New Melody for the Same Old Tunes*, Episcopal Divinity School Occasional Papers, No. 2, May 1998.

2. Two additional courses for M.Div. students; one additional course for M.A. students.

~ *Joanna Dewey and Joan M. Martin*
Episcopal Divinity School

QUESTIONS TO PROMPT DISCUSSION

1. *How important do you think the prior presence of feminist-identified women faculty and the Feminist Liberation Theologies and Anglican, Global, and Ecumenical study areas were to making the changes possible?*

2. *Could this school be compromising academic freedom to support its commitments to institutional justice and the students' ministerial formation?*

3. *How important would you consider the widespread Visions Training of faculty and staff to making the changes possible?*

4. *While increasing the numbers of minority faculty and training regular faculty, students, and staff in anti-racism and multicultural skills, what more might be done to increase the recruitment, admission, and retention of students of color?*

CASE: RECRUITING AFRICAN AMERICAN FACULTY TO PREDOMINANTLY EUROPEAN AMERICAN SCHOOLS

The story of the participation of African Americans in predominantly European American social institutions has always been the story of exceptionalism. During the nineteenth century, the presence of African American students at the nation's major colleges and universities was primarily the result of the largesse of kind-hearted sponsors or, at times, simply the result of a friendly "gentlemen's wager," so to speak, to see whether a member of this peculiar and benighted race could indeed complete a course of study. At the dawn of the twentieth century, W.E.B. DuBois's declaration that the problem of the century would be that of the "color line" was tempered by his belief that this line could be traversed and perhaps even obliterated by the emergence of an African American intellectual vanguard, which he called "the talented tenth."

According to DuBois, the members of this group would penetrate the racially exclusive enclaves of the American academy, paving the way for others. Over the course of time, this view came to undergird and undermine the participation of African Americans in European American educational institutions. This view undergirded that participation because it heightened the search for exceptional African Americans to participate, especially but not exclusively, at the faculty level in those institutions. Even today there is scarcely a campus that would not like to have a black "star" on its faculty, and schools are, in many cases, willing to pay handsomely for him or her. For a very few persons this situation has created tremendous opportunities and a significant amount of negotiating leverage. On the other hand, the notion of the talented tenth has undermined the participation of African Americans in those institutions because it has left out "the others." The result is that few institutions are interested in recruiting persons who fall outside the dominant understanding of the talented tenth. That is, the issue of the recruitment of African American faculty members is shaped by powerful institutional perceptions.

One perception is that African American faculty prospects must prove that they are able to compete with and surpass all available candidates to be considered for a position. A second perception is that the pool of prospective African American candidates is so small that schools would be fortunate if they were able to find just one. These perceptions have exerted and continue to exert a powerful influence on the recruitment, evaluation, support, promotion, and retention of African American faculty members in predominantly European American educational institutions. This is also true of theological schools. Consider the case of the fictitious school presented here.

A FICTITIOUS CASE

The Seminary was founded in the early years of the nineteenth century and its founders were determined to implant within the school the genetic imprint of an evangelical liberal faith. Later in its history, the Seminary's identity was profoundly influenced by a professor who caught the attention of the theological world with his understanding of the social implications of the Christian gospel. This professor, however, was inexplicably blind to the racist national practices that were the most grievous affront to his articulation of that gospel. Almost from the founding of the school, it had African American students. These students were talented and their gifts celebrated. The underside of the proud fact that the Seminary was willing to admit African American students was the unstated understanding that no more than two African Americans would be admitted in any given year. Once admitted, the students were generally accepted by their peers. But as a concession to the social traditions of segregation and Jim Crow, the classrooms were divided by a curtain on one side of which the African American students sat, out of view of their European American classmates.

During the early 1960s one of the professors at the Seminary, having rediscovered the insights of Nietzsche and under the full weight of the aura of disbelief that hung in the air, declared publicly that "God is Dead." Lost in the midst of the stir created by this declaration was the application of a young, unknown African American scholar for a faculty vacancy in theology at the school. After a cursory glance at the applicant's credentials, the dean of the faculty offered the applicant a position, not as a member of the theology department, but as the director of field work. The applicant turned down the offer and accepted a faculty position at another theological school where he gained worldwide acclaim as a major spokesperson for Black Liberation theology. Later in the decade, following the martyrdom of one of the school's African American alums, African American students took action to force the administration of the school to hire and promote full-time tenured African American faculty members.

"The emphasis was moved from 'the star search' to the constellation of persons who would make up the institutional galaxy."

In addition to the physical and emotional price paid by those students, their demand was supported by the president of the seminary and, as a result, he was fired. That demand still shapes the school's commitment or lack thereof to the recruitment and retention of African American faculty members.

The demand of those students was not for the hiring of one faculty member, but for the institutional commitment to provide academic programming that would ensure the participation of African Americans on the faculty. Institutional ambivalence regarding this commitment has always hampered its fulfillment. In 1990, circumstance, the social environment, and the mystery of God's grace led the Presidential Search Committee of the school to call from the faculty its first African American president. This president decided early to fulfill that institutional commitment to a full complement of African American faculty members distributed across the theological disciplines. The president first surveyed past African American faculty hires and took note of persistent patterns and issues. In what fields were they hired? At what point in their academic careers were they hired? What were the issues involved in the lack of retention of these faculty members? How were they supported? Were there any covert criteria that affected the decisions regarding their evaluation and promotion? These and other factors, once charted, provided a picture of the school's "spirit." This "spirit" is something more than what is meant by the term "corporate culture."

Once the spirit had been identified, a course of action was charted to achieve the desired ends. The president noted that the school had never had an African American faculty member in the Bible department. It could boast of its success in hiring African American homileticians, (part-time), but not in the Bible department. The stated reasons were that there were no viable candidates out there for the positions. The president decided to be aggressive in the attempt to find viable candidates in this area. Two unsuccessful attempts were made to retain persons for the position. A perceived lack of support from the faculty, however, made this task difficult. The president pondered the problem and received the insight that he needed to break out of the mold of engaging in "the star search." That is, the problems in retention were directly related to the assumptions undergirding the search. He could not accomplish his goal of retaining African American faculty members if he recruited them one at time. There are certain aspects of African American culture that run counter to the stated values of the European American academy. Perhaps chief among these is the ideal of the individual scholar. If African American scholars are recruited *individually*, retention will be difficult because of isolation and perhaps even alienation. A further insight occurred to the president as he considered this issue. He had the task of rebuilding

the entire faculty of the school. He wanted to recover the original sense of a faculty as a bonded and integrated group of scholars who are able to find among themselves the feeling of common pursuit and personal allegiance. From that point on, every faculty search at the school was conducted by an interdisciplinary team. The team was charged with filling positions with persons who could bring new and exciting perspectives to the school and find those perspectives challenged, supported, and expanded by being part of the whole. The emphasis was moved from "the star search" to the constellation of persons who would make up the institutional galaxy. The president sought and received the support of the faculty in this effort. To his surprise, much of his strong support came from the faculty of the Bible department.

This approach worked especially well in the recruitment of African American faculty members. The prospect of a community of support was very important to the applicants. It was also important, more important than this narrative might convey, that the president was African American. The feeling of support (not patronage) and of fairness (not preferential treatment) provided some degree of security during an insecure period in the life of the scholar. As a result, for the first time since the original demands of those students were made nearly forty years ago, the Seminary had an African American faculty member in each of the theological disciplines. Over the past few years, African American faculty members have come and gone. The reasons for the departures run the gamut from changes in vocational directions to some legitimate dissatisfactions with the opportunities available at the school. However, to this day, the school remains in, at least, minimal compliance with its historical promise.

~ *James H. Evans, Jr.*
Colgate Rochester Crozer Divinity School

QUESTIONS TO PROMPT DISCUSSION

1. *Can your institution assess its own history regarding diversity and use that history in a helpful way that is supportive of the hiring and retention of faculty and administrators of color?*

2. *Are there the personal and institutional resources in your school to effect, over time, the kind and depth of changes that occurred at this school?*

CASE: CURRICULAR ISSUES—MAKING ROOM FOR COLOR IN A WHITE LANDSCAPE

In an educational environment where the institution desires to increase its participation of people of color, both in terms of faculties of color and of student enrollments, a major question will always be one of both how to include students of color and allow them to critique the institution from their own communal and cultural perspectives. Will we continue to expect merely that all students, including those representing marginalized communities, will learn to speak, critique, analyze, and otherwise intellectually manipulate the same discourse as Amer-European students—following the same (Euro-western) rules and methodologies? Or will we increasingly desire to allow students from peripheral communities to develop their own intellectual discourses—no doubt, always in some creative dialogue with the discourses already firmly established in the academy?

The answers to these questions will help shape our vision for curricula and curricular development in our institutions. For the purposes of this essay, let me put the issue bluntly and to the point. Can we create course offerings tailored for discrete marginalized (racialized) communities and limit enrollment to their participation? That is, can we exclude participation of white, dominant culture students? This is a complex question with a variety of complex answers.

The prior, self-reflecting question for virtually every graduate theological school is not whether or not the institution is racist (meaning here, of course, structurally racist and not at all tainted by bigotry), but rather in what specific ways does its inherent, culturally and historically embedded, structural racism manifest itself? This is not intended to put these institutions on the defensive, but merely to acknowledge from the start that they are part of the larger socio-cultural whole of North America in our time. It is the rare and very bold male theologian today, for example, who ventures to protest that he is not a sexist since the most subtle forms of sexism are deeply imbedded in the structures of our existence and go unnoticed long after we *sensitive* men make claims of having shifted into some anti-sexist modality. In the same way the institutional structures of our schools are fraught with historically entrenched strains of racism that go usually unnoticed, unseen, unattended to—until one or more of the pieces of a strain are suddenly brought to our attention.

This example, of course, begins to raise a corollary concern for other kinds of diversity. At Iliff School of Theology, along with racial diversity issues, we have struggled mightily with gender and sexual orientation issues and have kept a firm eye on diversity issues around multi-faith education in a school of theology. Sometimes these diversi-ties cohere and are interrelated; but often enough they have competed at Iliff.

One of the constant sources of tension within a school of theology invariably has to do with curricula. In some ways at the level of curricula alone, one could defend the assertion that Euro-western Christianity is inherently, deeply, and some would say necessarily racist in some quite obvious ways. Namely, the history of Christianity is largely a history of white people in Europe. Whether the theology taught in our institutions is Christian dogmatics or constructive theologies, it invariably focuses on Euro-western formulations of faith and/or Euro-western philosophical thought and the theological and philosophical solutions achieved by Euro-western thinkers. Theology is (Euro-)theology, but without the hyphenated modifier. We reserve the hyphenated and adjectivally modified versions of theology for those on the margins: Black theology, Native American theology, Latino theology, Asian and Asian American theology, etc. These are examples that can be duplicated in homiletics, biblical studies, pastoral care, religious education, and all the rest. This is to suggest that the very language of discourse that the academy has developed (sometimes explicitly purported as "objective") is inherently racialized as white and normative.

Indeed, the churches that fund the schools of the ATS have a long history of universalizing their message and mission based on the narrow particularity of Euro-western experience and thought traditions. To take my own church as a case in point, Lutherans have held for nearly half a millennium that the "Confessions," particularly the Augsburg Confession, contain the whole and true interpretation of the Gospel. On the one hand, it should be simple to acknowledge that these documents, written in Latin and German, are culturally and historically rooted in the particularity of time and place. On the other hand, they are still the documents to which one must pledge undying

"Can we find ways to meet the particular needs of these students and a need for relative privacy to engage in the task of developing the particularity of their own cultural discourse?"

allegiance when being ordained to ministry. More to the point, the centrality of these documents means that any diversity brought into Lutheranism will result in new Lutherans and new clergy who either suffer an irrevocable second-class citizenship or must spend years learning the Lutheran languages in order to accommodate the imposed culture of Lutheranism. Too many Lutheran theologians, of course, fail to see it this way. They have already and for too long internalized the imputed normative universalism of the particularity of their own northern European ethnicity. The same can likely be demonstrated for every historical denomination represented in ATS institutions. With a simple shift to the universalizing of contemporary Euro-western culture in what Emanuel Wallerstein calls the "emergent global culture" (i.e., the culture of globalized capital), we could show that the same (perhaps even more intently) is the case with respect to contemporary modes of evangelical Christianity.

At Iliff we struggled, and continue to struggle, with an implicit assumption that the curricular needs of students of color are identical to the curricular needs of white ("normative"—at least this is the *structural* assumption, even when we all say we know better) students. A second implicit assumption has been that curricular change would apply equally to all students. In other words, there could be no attempt to develop curriculum for racially/ethnically discrete communities of students, but rather that any course development would be equally suitable for both white students and students of color. Here we begin to see the liberal civil rights language of the 1960s being used against notions of diversity. That is, the legal and moral notion of "equal access" is used here to argue that all classes must be open to all interested students.[1]

At the same time, paradoxically, we have been struggling with the perceived need for curricular choices that will enable, empower, and teach students of color and Third World students a particular language for engaging in theological study. These need to be seminars that do something other than the equally laudable task of teaching white students "about" issues of color (also a necessary addition to curricula). At least one white colleague at Iliff has acknowledged that the argument about the legality of offering courses available only to some students is a bit of a mask. He suggests we are really struggling with our philosophy of education and the nature of our institution as a seminary. Like many, he feels torn at this point, seeing the value of the space apart to allow the marginalized to find their voices and define their own style of discourse, but also uncomfortable with the exclusion of some.

When I first proposed a course at Iliff that would be targeted to and limited to students of color, I was met with considerable resistance from the dean and also from faculty colleagues and white students. The course, intended to give students of color a particular place to work on developing and sharpening their own theological language, was titled simply "Multi-cultural Issues in Theological Education" and intentionally brought together a different set of readings each year, with each set drawing on a spectrum of books representing issues and methodologies from each of several different racial/ethnic communities in North America. The shift in reading made for a colloquium type course that would allow students to take the seminar more than once. To provide balance, the seminar was to be co-taught by two faculty of color and, whenever possible, by a gender-balanced team.

Iliff finally resolved the issue by listing the course as one in which enrollment was "by permission of the instructors only," and we have taught it more than six times in the past fourteen years. This solution, as experience demonstrated rather quickly, was only a partial one. It put the onus for screening potential participants on the instructors rather than burdening the institution itself with possible legal intervention. Each time this course was offered, considerable consternation was stirred up among dominant culture students who found the title of the course irresistible. All of them wanted to know more about other cultures, and this course seemed to fit the bill. My task, and that of my co-instructor, was to spend endless hours explaining to white students one at a time that the course was actually not about other cultures. There were, I explained, plenty of courses to help them do what they wanted. This course, to the contrary, was designed to help students of color explore the intellectual depth and richness of their own cultures and that of other marginalized communities represented in the class. If they insisted on being included, we warned them carefully that their task in the course would be to investigate critically and analytically their own (white, Amer-European) culture in terms of understanding its historical relations with historically marginalized cultures.

On two occasions when we relented, things turned out rather unhappily. White students, it turned out for a variety of reasons, really did not want to investigate white culture, but really did expect to learn from the other students in the class—that is, from students of color—what their communities were about. There were two unfortunate results. First, white students tended to feel incredibly put-upon and even marginalized in the discourse that evolved (quite apart from the marginalization and "put-upon-ness" characteristically felt by the students of color). While they felt enlightened ("conscientized") about the oppressive dimensions of Amer-European culture and their part in it, they also became reactive to the course because they perceived it as "white-bashing." As a result, too much valuable time was spent—by both faculty and by students of color—coaching these students to get back on track. Secondly, too many students of color—silenced for too long—found it too tempting to fall into the role of teacher, teaching white students about their particular

cultures. This meant that they spent correspondingly less time engaging the actual business of developing their own analytical discourse and critical categories of cognition.

The formal course evaluations at the end of the term invariably recorded a pronounced sense of empowerment on the part of students of color. Sometimes long after the seminar, several quarters later, students would report back to the seminar faculty that this seminar had, in fact, given them resources to speak out in other classes, to confront the normative discourses of other classes, and to argue more successfully their own cultural arguments on a variety of topics.

A couple of years later, we attempted to do something similar for Third World students with a course titled "The Theologies of EATWOT" (i.e., the Ecumenical Association of Third World Theologians). Again, the dean objected that because we received federal funding we were putting ourselves at risk of being sued for unequal access—that is, for engaging in racial discrimination by excluding students from the dominant culture of North America. Once again we came to a compromise that put the onus for student selection on the shoulders of the faculty for the course.

Can we find ways to meet the particular needs of these students and a need for relative privacy to engage in the task of developing the particularity of their own cultural discourse? Or will we always collide with the perceived "Rule of Law" that stipulates "equal access" even when this would seem to turn the civil rights struggle of the sixties on its head?

My position does not mean that we will excuse any students from knowing something about the controversy between Nestorius and Cyril of Alexandria; or the differences between Luther and Calvin. Or does it? The implied—but unanswered—question here is critical. It is one that brings into question once again our entire philosophy of education. Is the history of Euro-western theology (and philosophy, et al) the normative history required of anyone who expects to demonstrate expertise in theology? Or, to put it much more bluntly, is the Euro-western intellectual tradition, with its established cognitional categories, a normative absolute?

ADDENDUM TO ILIFF'S STORY
One essential key to deconstructing and reconstructing a curriculum is, of course, to deconstruct and reconstruct the faculty itself. To recruit students of color is relatively easy in comparison to recruiting faculties of color. Not only are there relatively few faculties of color available in the various fields of interest to schools of theology, we have built a variety of disciplinary essentials into the structures of our faculties that make it incredibly difficult not to fall into the usual pattern of merely replicating ourselves. At

Iliff we have struggled intentionally since the early eighties to expand the diversity of both our faculty and our student body. We currently have seven positions filled by faculties of color (out of a total of twenty; down from a previous high of eight), including the president of the institution.[2] One cost of building a faculty of excellence is that we are a natural target for others seeking to fill positions with proven scholars. In the past two or three years we have lost three women of color and a gay man of color, denting our diversity goals progress substantially.

Expanding our faculty to greater inclusiveness of faculties of color and increasing course offerings in other-than-typical-denominational-seminary courses has changed Iliff dramatically. While our faculty still engages in vigorous debates around these issues, we engage them quite differently today, presuming much that was debatable a decade ago. As a result, our students are receiving a very different education today, one that I believe addresses much more directly and appropriately a greater range of issues that are critical in society at large. We are in a position where, I believe, none of us would argue for a retreat to where we had been a decade ago.

~ Tink Tinker
Iliff School of Theology

NOTES
1. This is similar to the AAR's insistence that all AAR groups be equally accessible to all members.

2. Deconstructing faculty is not to signify only the changing of skin tones on a faculty. I would argue that it is incumbent on all white faculty persons to work to deconstruct their own whiteness—just as it is incumbent on male faculties to deconstruct our own maleness.

QUESTIONS TO PROMPT DISCUSSION

1. *Within your institution, would you agree that the curriculum is a specific way racism occurs?*

2. *Are the curricular needs of white students the same as the curricular needs of students of color?*

3. *At your institution, are the issues that can be identified regarding race, gender, and sexual orientation primarily interrelated or in competition with one another?*

4. *Are you willing and able to begin a more broadly inclusive process at your school that involves the hiring of new faculty and the opening of the curriculum?*

Founded in 1923, Asbury Theological Seminary is a confessional, freestanding, interdenominational seminary in the Wesleyan-Holiness tradition. Its 1400 students come from sixty-six denominations, forty-six states in the U.S., and thirty-six countries. The region of the U.S. most represented is the Southeast. Historically located in Wilmore, Kentucky, the seminary, and particularly its School of Theology (which houses some 1200 M.Div. and M.A. students), opened additional campuses in the late '90s: the Florida Campus in Orlando and the Virtual Campus. The student body has doubled in the past decade, resulting in administrative restructuring and expanded staff and faculty hiring. The male-female ratio among students is approximately 75::25 and among faculty, 80::20. Almost ninety percent of the student body is "White," with the next largest group of students self-categorized as "International" (6%). From 1970 to 1990, Asbury employed one person of ethnic minority status on its faculty. A second was hired in 1990. In fall 2002, that number will be nine (15% of the total), with an additional seven persons hired: three during the 1999-2000 academic year, one during 2000-01, and three during 2001-02. The Orlando Campus now has a thriving Latino/Latina Studies Program.

The seminary has no decades-long history of internal struggle with issues of diversity and has experienced little dissonance between its rhetoric promoting diversity and its practices. This is because, historically, diversity has not been an overt institutional priority. Particularly during the period when the sole campus of Asbury was located in Wilmore, impulses toward diversity faced a number of obstacles—especially (1) its location in the Commonwealth of Kentucky, with approximately ninety percent of its population being "White, Non-Hispanic," together with the (more or less) implicit racism that generally accompanies such a homogeneous context and (2) the unwritten hermeneutical tradition that has accompanied the seminary's confessional statement, which cultivated a bias toward hiring from the ranks of Asbury's own alumni/ae and presumed of its successful applicants that this particular articulation of the Wesleyan tradition would be of paramount importance in determining their individual and collective identities. In the mid-1990s, heightened interest in issues of diversity surfaced within the Asbury faculty primarily through an influx of new faculty and a new president. Within the School of Theology faculty, impetus toward diversity resided primarily in one Division—Christian Ministries—whose voice was often mitigated by faculty whose concerns were more oriented toward preserving and propagating what it understood to be the theological heritage of the seminary.

Persons working for change within the seminary have focused their strategic thinking around three assumptions: (1) racial diversity cannot be separated from other forms of diversity, especially gender, but also diversity within the Wesleyan-Holiness tradition; (2) as a seminary community, Asbury would need to locate its concerns for diversity theologically; and (3) because racism at Asbury is not overt, deep change would come not through revolution but through a focus on micro-inequities, subtle dispositions, and practices within the community that exclude, devalue, and discourage the presence and voice of minority persons. Consequently, changes began at Asbury in a multilayered way and without fanfare, correlating strategic alliance building, small structural and policy changes, and larger strategic initiatives.

Three questions have guided our progress.

(1) Can we find within our own theological tradition the resources necessary to fund a commitment to diversity that will undermine those current practices that work against diversity and help to generate new ones that value diversity? In fact, Wesleyan emphases on prevenient grace and mutuality, works of piety and mercy, hospitality and catholicity, together with important milestones regarding the leadership of women and efforts against slavery within the Wesleyan tradition, provide us with potent theological resources. Indeed, the seminary records on its stationery Wesley's claim, "The World Is Our Parish." An annual "Kingdom Conference" has served to jog the collective memory of the seminary of its roots in this tradition. The seventy-fifth anniversary of the founding of the seminary, together with preparation for a major process of curricular review and revision, allowed important opportunity for formal, formative conversations within the faculty and administration around the question, What does it mean to embrace and embody the Wesleyan-Holiness tradition today?

"Changes began at Asbury in a multilayered way and without fanfare, correlating strategic alliance building, small structural and policy changes, and larger strategic initiatives."

(2) *What structures and institutions currently in place at Asbury impede our realizing the possibility of the remaking of our seminary community through the presence and voice of gender and ethnic diversity?* The seminary's institutional history emphasized a model of "holiness as separation" (rather than engagement), and this contributed to its relative aloofness from larger social and ecclesial concerns with diversity. Other institutional and systematic barriers include the following: the seminary's location in rural Kentucky has promoted a largely Caucasian profile; many of the most pressing voices for change within the faculty have been located, first, in the School of World Mission and, second, within the School of Theology in the Division of Christian Ministries; and the faculty search process allowed Divisions to hire new faculty largely without consideration of wider institutional needs or commitments.

Changes in this arena include: a reorganization of the School of Theology faculty, from five "Divisions" into six "Areas," which dispersed professors in the Division of Christian Ministries more broadly across the faculty, resulting in a wider hearing for commitments to diversity; the reorganization of the faculty also led to the appointment of two ethnic minority faculty to the Dean's Council (the focus of administrative leadership in the School); the decision in 1997-98 to open a second geophysical campus in Orlando, with the clearly articulated intention to locate the seminary in a major urban center, at an international crossroads, and in the context of a fast-growing Hispanic population; and a restructured faculty search process, focused in Search Committees whose membership is appointed by the dean and representative of the seminary as a whole. This last change has ensured the central presence of diverse voices in the decision-making process in all faculty hiring.

(3) *What institutional habits will be required in the new era?* Several new practices can be sketched: (a) the hiring of new faculty who represent "the Asbury tradition" in implicit, but not always explicit ways, and the subsequent theological mentoring of those persons; (b) the hiring of two women, one of whom is African American, to join the faculty prior to their initiating their Ph.D. programs, and the provision of institutional support throughout their Ph.D. programs; (c) a major overhaul of the M.Div. curriculum, with heightened attention to the social context in which ministry leadership is exercised, and requiring that every core course address in an explicit way the question, How does the substance of this course relate to the global and historical character of the church as well as the multiethnic and cross-cultural nature of ministry?; and (d) the full integration of new persons into the faculty through a program of New Faculty Orientation that takes seriously the importance of ongoing training in intercultural practices; through careful attention to course offerings by ethnic minority faculty, to ensure that they contribute

centrally to the core program and bring to the core program their cultural perspectives; and through deliberate mentoring by the dean to ensure that new faculty are encouraged and supported in ways that are both welcoming and strategic in terms of preparing for reviews for second contract, promotion, and tenure.

This approach to institutional change leaves certain areas of vulnerability. There is broad ownership for these changes at one level, but at other levels there is a continuum of responses. Having hired some twenty-five faculty in four years itself signals a change in the overall landscape of the seminary; conversations around these matters have been transformed in some ways simply on account of the different array of voices present. At the same time, the significant influx of new faces at the faculty table in recent years, especially the faces of traditionally underrepresented groups, has led some to imagine that Asbury needs no longer to think or act with intentionality *vis-à-vis* diversity. And concerns remain with regard to the dilution of our theological heritage in the service of affirmative action or an agenda of "political correctness."

~ *Joel B. Green*
Asbury Theological Seminary

QUESTIONS TO PROMPT DISCUSSION

1. *In what ways does the physical context and the theological tradition of your school impede or facilitate diversity?*

2. *Can your institution's theological tradition be used to undermine those practices that worked—in the school—against diversity, while generating new practices that value diversity?*

3. *Would the structural overhaul of your school's curriculum be apt to lead to a more diverse approach to theological education?*

4. *Would your institution see something like "theological mentoring" as a possible key ingredient that might lead to a fuller integration of persons into the faculty?*

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CASE: SEARCHING FOR AFRICAN AMERICAN WOMEN FACULTY

Since 1985, the seminary this case presents had three African American male faculty members, but by the mid-1900s it had been seeking for a decade an African American woman to bring onto its faculty. In at least two searches during this period, an African American woman had been a finalist for a faculty position. In one case she had been the only finalist, but the faculty and administration in each case ultimately did not think the candidates were appropriate for the position and decided not to call them.

Much discussion of this issue took place during this period. There was encouragement and pressure for such an appointment from the Black Graduate and Black Students Associations. The Board of Governors on several occasions formally urged the administration and faculty to find such a person. There was a general frustration in the seminary over its inability to make such an appointment.

In the mid-1990s, the seminary had an opportunity to appoint a Korean male as Dean of Community Life and for him to teach half-time, giving the seminary its first Asian faculty member. There was general concern over the appointment from several quarters, especially among African Americans because the appointment was being made while the seminary had failed in its efforts to call an African American woman. A compromise (or deal) was struck. The faculty in a rather extraordinary action committed itself not to fill any other faculty positions until at least two African American women were brought onto the faculty.

With the support of the Board, the seminary committed itself to use extraordinary means to find and hire African American women for the faculty. In one case it identified a young woman with seemingly outstanding potential but who was only in the process of taking her comprehensive exams and had not even started her dissertation. Her field was the one that was vacant at the seminary. She and the seminary agreed that at the completion of her exams she would receive a year's support to work on her dissertation and then join the faculty. The position was held open. The woman came to the seminary a year later to begin teaching and was given a light load in order to continue her work on the dissertation. Sadly, after three years she had not made significant progress on the dissertation and resigned from the seminary. There were some family issues that complicated the matter, but the bold experiment did not work.

The seminary identified one of its own African American women graduates who was in a Ph.D. program in an area that could fit the seminary's need. She had been interviewed for another position earlier, but there was not a fit.

At this time she was interviewed again, non-competitively, and subsequently was offered the position. She was given a light load for a semester to finish her dissertation, which she did. She has worked out well on the faculty and is now in a tenure track.

A third African American woman was hired in a competitive search as Associate Director of Field Education and has become a strong member of the faculty and the seminary community. The seminary's fifteen-year quest for African American women's presence on the faculty has been finally successful, but not without some agony, controversy, conflict, disappointment, and cost.

~ G. Douglass Lewis
Wesley Theological Seminary

"The seminary's fifteen-year quest for African American women's presence on the faculty has been finally successful, but not without some agony, controversy, conflict, disappointment, and cost."

QUESTIONS TO PROMPT DISCUSSION

1. *How disruptive is such a strategy to a seminary's program by holding open a position for a few years while a search is going on? Is it fair to the other faculty who must cover this area?*

2. *Is the quality of candidates and ultimately persons appointed too compromised by having a limited and circumscribed search process?*

3. *What are the overall costs—financial and otherwise—to committing an institution to a radical approach to achieving an inclusive faculty?*

4. *Do you consider the seminary's strategy and actions to be legal or not? Could the seminary have been sued successfully by other candidates?*

BACKGROUND:
THE "HISTORICALLY WHITE" INSTITUTION

From its beginnings in 1903, Oblate School of Theology had a primary focus upon the local (or regional) ministerial reality: preparation for Catholic priestly ministry in the United States Southwest and Mexico. This was due to the fact that it was owned, operated, and staffed by the Southern Province of the Missionary Oblates of Mary Immaculate, a religious congregation that began to work along the Mexican border in 1849 and whose ministry remained primarily among Mexican-descent people. The Oblates supplied all the staff and, after the first few years (when there were a few diocesan seminarians), all the students for the School, since it was for the training of those who were destined to be Oblate priests in the Southwest or Mexico.

Nevertheless, Mexicans and Mexican Americans were hardly represented among the student body until after World War II. Those who began to enter thereafter had the unpleasant experience of living as a minority in a very "white" institution as regards its administration, faculty, staff, and environment. All the seminarians were taught Spanish and the Mexican American cultural reality through two special courses and their field experiences, and national social justice issues were also presented. But otherwise the School's curriculum was thoroughly Roman in design and its catalogue gave no other evidence of multicultural awareness, as was typical of the times. Up until 1970, in other words, the School was clearly an "historically white institution" training its students for ministry among a predominantly Mexican-descent population.

THE SITUATION TODAY

By 2001, however, the School had become much more multicultural in its population, with a clear predominance of Hispanic and especially Mexican-descent students (101 of 195 credit students below the doctoral level, all but four of Mexican-descent). Today 41% (7 of 17) of the full-time teaching faculty are other than non-Hispanic white (four Mexican Americans, one Puerto Rican, one African American, one Indian). The administrative officers are all "Anglo," but the Dean and the President have multicultural experience in ministry and either adequate or passable Spanish competency. Half of the administrative staff are Mexican Americans (10 of 19). The School's policy calls for the cultural context, especially that of Hispanics, to be integrated into all aspects of the School's life, not least the curriculum. While almost all teaching on campus is in English, the students' own work may be submitted in Spanish. Theological field education placements are designedly cross-cultural. An off-campus lay ministry program is conducted in Spanish and English

sections. The School's worship services are primarily bilingual/bicultural (English and Spanish), with preaching in English. Other school events are principally in English, with some Spanish.

1970s: INTEGRATION OF LOCAL CULTURAL AWARENESS

How did we move from being an historically white institution to being a multicultural, primarily bilingual/bicultural institution?

Vatican Council II (1962-1965) in the Catholic church called for more openness, greater involvement of laity, ecumenism, and cultural adaptation. At the same time, the Civil Rights Movement motivated Mexican Americans into greater militancy about racism against them in society and church. As a result, the Chicano Movement arose in the Southwest demanding culturally sensitive institutional reforms, including seminary education. Due to these rapid changes in society and church, in the late 1960s there began to be a significant decline in the number of Oblate seminarians. By fall 1969 there were only thirty-six students. There was a simultaneous exodus among Oblate priests, which lessened the pool of potential Oblate faculty and administration at the School.

For the next decade, the administration and full-time faculty would remain almost totally Oblate, Anglo, and male. But at this critical juncture (1969-1970), the School received new key administrative leaders (President and Dean) who were able to read and respond to the "signs of the times." The School also received two new faculty members who were insistent spokespersons for cultural awareness, specifically for the greater integration of Mexican American cultural awareness into the institution. Both of these faculty members had been or were still actively involved in ministry with that cultural group. This "critical mass" of key leadership, including both

"This 'critical mass' of key leadership, including both administration and faculty, would accomplish some very important advances in regard to cultural awareness at the School."

administration and faculty, would accomplish some very important advances in regard to cultural awareness at the School. While these Oblates were all of Anglo or European descent, they were receptive to and indeed supportive of many of the Chicano demands as well as the new openness called for by Vatican Council II.

Principally for the sake of survival, but also in response to the Vatican Council, the School began actively to recruit students among other seminarians, women religious, and Catholic and Protestant laity. The number of students began to rise again with various fluctuations. In the same way, in order to have the necessary faculty but also in response to the signs of the times, faculty of more diverse ethnic, gender, and religious backgrounds began to be recruited more liberally as adjunct professors. These would begin to include diocesan and religious priests, women religious, Protestant clergy, and Catholic and Protestant laity.

Even more importantly, local cultural awareness, specifically Mexican American, began to be gradually integrated more strongly into the curriculum, both core and elective. This was spurred by two of the key leaders mentioned above, at first more through individual initiative in course revisions and then through a specifically constituted group that had administrative clout, the Task Force on Preparation for Ministry in the Southwest. The work of this task force led to a new School mission statement reflecting the conviction that "as a starting point for theology in view of ministry, the concrete cultural context within which the faith is lived and expressed assumes a certain primacy." The statement asserted that this focus was particularly relevant to the Mexican American community and heritage within the multicultural Southwest.

To accomplish this, the very few Anglo full-time faculty who were knowledgeable in Mexican American culture and ministry were complemented by adjunct Mexican American faculty from other local institutions and the effort to develop Mexican American faculty from among the core School constituencies (the Oblates, the Archdiocese of San Antonio, and eventually lay graduates). This latter approach was made possible by a steadily increasing percentage of Mexican Americans and Mexicans among the student body: in 1980 there were fifty non-Hispanic white students, thirty-six Hispanics, and one African American. The much greater percentage of Mexican American and Mexican students was due to (1) the acknowledged and strengthening focus of the School on preparation for Hispanic ministry that encouraged dioceses and religious congregations to send their students, (2) greater recruitment of Hispanic seminarians by the dioceses and religious congregations serving in the Southwest, and (3) the School's admission of laity in a strongly Mexican American locality. In 1980, recognizing the critical lack of a strong lay ministerial leadership program in the

area for Mexican American and other laity, the School began a two-year certificate program called the Lay Ministry Institute. This was soon expanded by the addition of the bilingual parish-based Instituto de Formación Pastoral. These Institutes have proven to be critical "missing steps" in aiding many laity to move into graduate theological studies.

1980s-1990s: Local Culture vs. Multiculturalism

Thus by 1979 the School had integrated into its self-identity and its curriculum an educational focus with a clear emphasis upon the predominant regional cultural reality, that of the Mexican American. The results were to be seen in the much greater bicultural composition of the student body. This development was directed by an administration and full-time faculty who were still almost solidly Anglo Oblate, but who had a historical identification with Mexican American ministry. The administrative staff was still entirely Anglo. Among all these personnel, only three Oblates had some fluency in Spanish.

The next two decades were marked by a tension between continuing the specific local cultural emphasis and broadening into a greater multicultural perspective. On the one hand, a few Asians (Vietnamese, Filipino, Indonesian) and eventually Africans (Congolese, Zambians), with a rare African American, began to be among the student body. Among the laity there were also Anglo Catholics and Protestants who did not see themselves as significantly engaged in or called to Mexican American ministry. On the other hand, even these students were living in a local situation and indeed a nation with an increasingly strong Hispanic presence that was becoming harder and harder to ignore. There also began to emerge a greater diversity among the Hispanic students themselves, with the strong Mexican American and Mexican contingent joined by a few seminarians from other Latin American countries. Furthermore, with the School advocating a strong Mexican American cultural focus, it clearly needed to recruit full-time Mexican Americans for its faculty, administration, and administrative staff. This was easier to do for administrative staff, but more difficult for full-time faculty and administrative officers. Among the increasing number of non-Oblates hired for the faculty there were one or two Mexican Americans, but there were also major disappointments in recruitment or retention of Mexican Americans.

From 1979 until 1995, the School usually had a Dean and Associate Dean who were Anglos from outside the Southwest with no prior experience of Hispanic ministry and no direct involvement in it beyond the School itself. Some of the Oblate priests on the faculty and some of the new non-Oblate faculty at the School were also ambivalent about the Hispanic cultural emphasis if it was supposed to have an impact on their own work. The Dean in office throughout much of this period preferred to advocate a greater

multicultural approach in the School. Those Anglo and Mexican American faculty who advocated further integrating the specific Hispanic cultural reality into the School, while also favoring a greater recognition of other cultures, were charged by the School to promote cultural awareness efforts by their appointment to a newly constituted Cultural Awareness Committee. This committee, however, felt that many of its recommendations were too often ignored, and they became more and more frustrated, seeing the committee as having little impact in the School's administration. Some further Hispanic integration was accomplished in areas such as class assignments, worship celebrations, and the theological field education program, and the importance of the Hispanic dimension eventually became taken for granted in the School. But further development seemed stalled, as if the School were "coasting" on its reputation while some other schools around the country were beginning to take the integration of the Hispanic culture into their life more seriously. Basically, the School has for the most part been living off the solid advances put in place in the 1970s, with the resultant increase in the Hispanic population of the student body and the mostly "in house" recruitment of some Hispanic and other minority full-time faculty.

In the meantime, due partly to this ambivalence, while discussion has taken place on the integration of a broader multicultural attentiveness, there has been only limited implementation. As one practical example, the students' ability to plan good bilingual, multicultural celebrations appears to be weaker today than it was a few years ago. This ambivalence needs to be directly addressed by the School, so that it may develop clearer strategies for the greater integration of both the Hispanic emphasis and a broader multicultural attentiveness.

~ *Robert E. Wright*
Oblate School of Theology

QUESTIONS TO PROMPT DISCUSSION

1. *How important is it to have a clear vision and strategy in regard to cultural awareness and development in your institution?*

2. *Is it advisable to have a multicultural approach that does not give primacy to the local cultural context?*

3. *Which is more important, administrative or faculty support, for integrating cultural awareness into the life of the institution?*

4. *Who maintains the institutional focus upon cultural awareness and development? Do they have administrative authority?*

CASE: WORKING WITH FACULTY, PREPARING THE GROUND

BRIEF SUMMARY OF INSTITUTIONAL HISTORY

Until the 1960s, Trinity Evangelical Divinity School (TEDS) was small and largely Scandinavian. In the 1960s, under Kenneth Kantzer's leadership, Trinity expanded beyond its Scandinavian roots. This expansion, *for faculty*, was limited to European Americans. *Students*, however, came from around the world. The number of Asian American students on campus increased significantly in the '80s and '90s. By contrast, the number of Hispanic American and African American students attending Trinity was small.

In 1983 Raleigh Washington became only the sixth African American to graduate from Trinity Evangelical Divinity School, and he aggressively pushed for changes. With support from faculty like Grant Osborne, Jim Speer, Perry Downs, and especially Jim Westgate, various changes and initiatives were instituted. The student group ABBA (The Association of Believers for Black America) was founded, a major extension site in Chicago was collaboratively developed to serve African American pastors in ministry, and in 1988 Bruce Fields, an African American, joined the faculty. However, with the departures (for reasons largely unrelated to these efforts) of Jim Speer, Jim Westgate, and Raleigh Washington, momentum was lost and a holding pattern maintained. Beginning in the mid-1990s, Trinity added five more racial/ethnic faculty.

DESCRIPTION OF ACTIONS TAKEN

One of these newer faculty was Peter Cha, Assistant Professor of Practical Theology. He addressed issues of ethnicity and race in M.Div. courses, and alerted various Trinity faculty and administrators to each new book he thought they ought to read, such as Emerson and Smith's *Divided by Faith* and Miroslav Volf's *Exclusion and Embrace*. President Waybright's chapel messages subsequently reflected deep engagement with such books. Another of these newer faculty was Tite Tiénou, Professor of Theology of Mission, who introduced a Ph.D. course (required for the Intercultural Studies program) on ethnicity and who began speaking on this subject in various national settings. Robert Priest, an anthropologist, came in 1999 and joined conversations with Cha and Tiénou on race and ethnicity at Trinity. A central focus of these conversations concerned the lack of a forum for engaging such matters, a "safe place" for minority faculty to voice concerns and explore challenges.

As a result of these conversations, Robert Priest and Tite Tiénou submitted a proposal to the Wabash Center entitled "Ethnicity and Pedagogy in Theological Education" to fund eight faculty members (four of whom were racial/ethnic faculty) for luncheons every two weeks during 2000–2001 to explore the experience of minority faculty at Trinity, discuss curriculum, and seek ways to foster ongoing discussion on the implications of ethnic and racial diversity for TEDS. Food was delicious and discussions rich. During this period Tiénou was asked to candidate for academic dean at Trinity. His initial reluctance became one focus of our lunch conversations together; Tiénou chose to candidate and was subsequently selected. President Waybright joined our final luncheon to discuss matters that had emerged in our year together.

In our brainstorming sessions, we noted that these concerns needed to be worked into our own research and writing projects. Priest submitted a $15,000 proposal for our group to join with selected scholars from other schools over three summers (2001–2003) and produce an edited book on race and ethnicity. This project was subsequently funded by Wheaton College (with Alvaro Nieves from Wheaton co-directing the project), with half of the group being from Trinity.

Toward the end of our lunch gatherings, there was a strong desire to expand this discussion to a larger group of TEDS faculty across the departments, while drawing in a few minority scholars from other schools in the Chicago area. A central concern was the upcoming revision of our M.Div. curriculum with a desire to focus discussion on training for pastoral excellence in an ethnically and racially diverse world. Waybright expressed strong support for this and arranged a lunch meeting at which he and Priest met with Bill Hamel, President of the Evangelical Free Church of America (EFCA), to seek funding for the effort. A $20,000 commitment was made by the EFCA to cover the costs of meals, books, and stipends for all participants. Twenty-eight participants (two-thirds of TEDS faculty, racial/ethnic scholars from other schools, several students, and EFCA leadership) have carried out systematic readings and will have met four Saturdays over the course of the year for discussions of readings and implications for Trinity Evangelical Divinity School.

Concurrently, Linda Cannell, another Trinity faculty member, was planning a two-day workshop on "forgiveness." With encouragement from Peter Cha, she redirected the focus from a psychological concern with forgiveness to an interethnic focus on "reconciliation," with Miroslav Volf as the featured speaker. The above funds from the EFCA covered registration costs and a small stipend for the twenty Trinity faculty who participated.

Tiénou and Priest submitted a proposal to the Wabash Center and received $20,000 for two additional projects. In May of 2002 faculty from seminaries and Christian liberal arts colleges that teach courses on race and ethnic relations will gather to share syllabi, discuss teaching goals, demon-

strate pedagogical exercises, and summarize course content. Members of our TEDS/Wheaton writing group will wrap our meeting around this workshop—using it to help refine our writing focus. Secondly, Fields and Priest are supervising a team-taught course on race and ethnicity at Trinity College (75 students), which draws on TEDS faculty for individual lectures and which coaches Ph.D. students in teaching smaller break-out groups. Participating Ph.D. students take Tiénou's Ph.D. course on ethnicity.

Faculty participation in these activities has been good. The fall faculty retreat will include a focus on ethnic diversity in relation to our M.Div. curriculum discussion. With Tite Tiénou as our new dean, with Greg Waybright's own commitments in this area, with increasing numbers of faculty and administrators expressing concern that Trinity appropriately engage an ethnically and racially diverse world, and with initial meetings of the steering committee for revising our M.Div. degree program giving clear indications of a commitment to revisions being made in the light of an ethnically and racially diverse world, there is some reason to hope for positive changes.

INSIGHTS AND PRINCIPLES LEARNED

1. The importance of sustained vision and intentionality on the part of many individuals dispersed throughout the institution, and across the departments, but in conversation with one another.
2. The importance of strategic partnerships by racial/ethnic and white faculty in co-constructing conversational initiatives most likely to affect the larger community.
3. The importance of creating safe spaces where individuals will feel free to share their stories and protecting this even as the conversational community becomes larger. Empathetic and critical listening was valued and practiced.
4. The importance of all participants explicitly committing to being learners together and to cultivating deep personal friendships across racial and ethnic lines.
5. The importance of identifying our shared vocation and theological core that would pull us together in the midst of our diversity (i.e., how does diversity link to our school's overall vision and fundamental commitments?).
6. The value of external sources of funding for bringing visibility and respect within the larger institution and for making participation in such initiatives more attractive and less of a burden.
7. The value of keeping one's own faculty at the center of every initiative, empowering and treating them as professionals, rather than as students to be lectured, sensitized, or instructed by outside experts.
8. The value of networking with and including external scholars in collaborative discussions (especially strong racial/ethnic scholars) who will help create the critical mass needed to shift the conversation into appropriate engagement with racial and ethnic diversity, and who will provide additional support for racial/ethnic faculty.

9. The value of networking with, and including as conversation partners, denominational and church leaders, especially those with extensive experience of diversity in congregational settings.

CHALLENGES ENCOUNTERED

1. The challenge repeatedly has been on how to move from diagnosis of problems (which has not been hard to do) to constructive suggestions with specific ideas to address problems and move ahead.
2. While the social sciences clearly address ethnicity and race, concerns repeatedly were raised over the place of social science understandings and how they should be related to theological ones.
3. Each time there was an expansion of the learning community, there was a struggle not to lose momentum.

Tite Tiénou and Robert J. Priest
Trinity Evangelical Divinity School

QUESTIONS TO PROMPT DISCUSSION

1. *How can we identify and problematize taken-for-granted practices, assumptions, and evaluational criteria that privilege cultural patterns of white Christian communities and the "carriers" of those patterns at the expense of others? How do we nurture understanding and support for other cultural practices, aesthetics, and competencies valued and practiced by Christians from other ethnic communities?*

2. *How do we convince and motivate present faculty (from homiletics professors to church historians) to redirect long-established reading, teaching, research, and writing patterns, which until now have been oriented toward a "white" world, in constructive new directions? With what vision and incentives?*

3. *What kinds of support are needed for racial/ethnic professors to strengthen their role and voice as we try to become a more hospitable and supportive setting for educating pastors for ministry in a culturally and racially diverse world?*

4. *How do we benefit from the knowledge and experience of exemplary pastors, serving either in specific ethnic churches or serving in multiethnic settings, to help us assess and reenvision our task in pastoral training?*

5. *What is the role of community in a theological institution, and what should the community look like if it is to foster constructive learning? How do we shift from a transmission model to a transformative model of education, from an individual-based teaching style to a communal-based learning model?*

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DO'S AND DON'TS

1 From the school's *Mission Statement*, **DO** develop a clear institutional understanding regarding diversity.

2 **DO** be clear about the diversity you, as an institution, proactively seek. Both the *Mission Statement* and your institutional history will help.

3 **DO** systemically implement many small steps toward diversity by developing institutional policies related to diversity.

4 **DO** distribute ownership/responsibility on diversity to all levels. **DO** communicate, communicate, communicate.

5 **DO** develop a philosophy of diversity as essential to all aspects of theological education (curriculum, ethos, faculty, pedagogy, field ed, syllabi, library, missional agenda).

6 **DO** hire racial/ethnic faculty members into disciplines that are central to the well-being of the institution.

7 **DO** be critically reflective (use the wide range of disciplines and do not forget theology) of what is actually occurring in your school. [Outside consultants may help, as will benchmarking your progress with other institutions.]

8 **DO** be increasingly sensitive to the different cultural codes diverse communities bring and recognize the real conflict that diversity will bring.

9 **DO** bring resources (financial/human/physical) into line with institutional diversity goals (for example: financial aid, faculty recruitment, building usage).

10 **DO** expect God's help but don't circumscribe it.

11 **DON'T** assume that what has worked in the past will continue to work (positively) into the future.

12 **DON'T** expect one faculty person (or one student) to represent or "stand in" for all of what diversity implies.

13 **DON'T** water down the presenting issues of the community or make them seem so broad as to be irrelevant.

14 **DON'T** mistake rhetoric for action or segregate the issue of diversity from other institutional concerns and priorities.

15 **DON'T** build (or continue to maintain) a mono-cultural theological curriculum and then assume one culture fits all cultures.

16 **DON'T** foster tokenism, stereotype racial/ethnic faculty, or treat racial/ethnic faculty as "special" people.

17 **DON'T** be afraid to critique Whiteness as a category (which will lead to deeper reflections on privilege and ethnocentrism).

18 **DON'T** assume every racial/ethnic faculty member will automatically "get along" with every other racial/ethnic faculty member and, when issues arise, work with the issue (*and* the personalities).

19 **DON'T** conceive of diversity as just a "numbers game" ("this is the way we increase our student population" or "two racial/ethnic faculty make us better than our neighbor school with zero racial/ethnic faculty").

20 **DON'T** be afraid to "take a pounding" for unpopular or controversial views regarding the proper role and place of diversity.

[These twenty "DO's and "DON'Ts were assembled from workgroups during the ATS Workshop on Diversity, March 1-3, 2002.]

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