

CHAPTER NINE

THE BIRTH AND GROWTH OF THE UNITED THEOLOGICAL COLLEGE OF THE WEST INDIES (1966)

9.1 INTRODUCTION

After the second World War, there was an obvious trend in Jamaica towards ecumenical theological education. This new area of theological ferment contributed to the belief that if the denominational colleges were united the economic cost of operating the joint institution would be reduced, the fellowship of the residential community would be deepened, the academic standards would be improved and the mission of the churches would be strengthened. There was a growing feeling that the colleges, which had participated commendably in the co-operative scheme, belonged together in a visible structural relationship. This ecumenical relationship would facilitate their affirmation as members of the one Body of Christ, living and witnessing in a new and dynamic relationship of mutual trust and common expectation.

In 1959, discussions began between the University of the West Indies and the Jamaica Council of Churches, with a view to closer co-operation between the university and the theological colleges. This initiative received further momentum in 1960 when Charles Foreman, Associate Director of the Theological Education Fund, which was established by the World Council of Churches for the development and indigenisation of theological education in developing countries, visited Jamaica. The churches were made aware of the heavy financial investment in theological education which they would have to make in the near future. Consequently, they requested financial assistance from the Theological Education Fund towards the improvement of theological education in Jamaica.¹

In 1961, a survey was conducted by the Division of World Mission and Evangelism of the World Council of Churches. A report of the survey which focussed on Ecumenism and Theological Education was edited by Wilfred Scopes and published under the caption of the Christian Ministry in Latin America and the Caribbean. It emphasised that theological education should be seen as a developmental tool for the integration of the Caribbean, and that this integration should be attempted on an ecumenical basis. In response to the findings of this survey, a Caribbean Theological Committee was established to prepare recommendations and plans for the improvement and development of ecumenical theological education in the Caribbean. Consequently, in 1963, representatives of the Anglican, Baptist, Methodist, Presbyterian, Moravian churches, and of the Disciples of Christ discussed with the University of the West Indies the possibility of establishing a Faculty of Theology. The university expressed great interest in the scheme, but was unable, due to financial constraints, to accommodate the

1. *Memorandum from the Theological Education Fund*, World Council of Churches (1963) n.p.; *Union Theological Seminary Memorandum of Theological Education Fund, Proposal for the Establishment of UTCWI* (1964) n.p.

proposal. The representatives of the Churches, including Percival Gibson, Menzie Sawyers and Hugh Sherlock, formed a Theological Education Consultation Committee to explore other alternatives. Aemilius Barclay had died in 1926. The most feasible option which commended itself to them was the formation of the United Theological College of the West Indies.²

In 1964, the Committee recommended to the various synods, assemblies and conferences within the Caribbean, that the United Theological College of the West Indies be established. The conclusion of its recommendation provides a useful summary of what was intended:

The members of the Theological Education Consultation Committee are convinced that the foregoing proposals for the establishment of the United Theological College of the West Indies offers a unique opportunity for a united advance in the quality of theological education in the region. This judgement applies both in respect of academic improvement and the development of a common approach to the mission of the churches of Jesus Christ in our several territories. We stress the fact that the proposed scheme would unite the theological education programmes of seven confessional groupings throughout the English-speaking Caribbean, as well as Haiti, the Dutch Antilles and some territories of Central America.³

In 1965, the University of the West Indies announced that the Licentiate in Theology would begin that year, while the university would continue to give consideration to the establishment of the Bachelor of Arts programme in theology.⁴

A new era dawned in October 1966 when the United Theological College of the West Indies opened its doors just outside the gates of the University of the West Indies in Mona, Kingston.

From 1966, the United Theological College of the West Indies was responsible for the preparation of candidates for ministry of the Protestant churches in the Caribbean and the Americas. It incorporated the four denominational colleges, Union Theological Seminary which included St. Colme's Hostel and Caenwood College, Calabar College, and St. Peter's College. Its aim was not only to centralise theological education in the Caribbean but also to bring it into closer collaboration with the University of the West Indies and to strengthen the mission of the church in the region.

9.2 HISTORY OF LOCATION

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2. *Memorandum of Theological Education Committee to the Senate and Registrar*, University of the West Indies (1961) n.p.; UTCWI Report to Churches, Proposed Faculty of Theology at the University of the West Indies (1963) n.p.; Letter sent by Calabar Theological College to the University of the West Indies and the Jamaica Council of Churches requesting a Theological Faculty at the University of the West Indies (May 1959) n.p.; W. Collins, *The Church in Jamaica* (1990) n.p.; Cawley Bolt, *The Jamaica Baptist Reporter* (1962-1977) n.p.
 3. *Minutes of Joint Meeting of UTCWI*, University of the West Indies, and Theological Education Consultation Committee (1965) n.p.
 4. *University of the West Indies Regulation and Syllabuses on the Faculty of Arts and Theology* (1994) 22; *Handbook of General Information*, UTCWI (1966-1991) 6.

From 1954, it was recognised that the distance between the denominational colleges limited the benefits that could be derived from a united college. The four Protestant colleges recommended to the participating churches that an appropriate location should be identified where maximum advantages could be obtained from the combined facilities.

In 1963, representatives of the Jamaica Council of Churches discussed with the University of the West Indies the feasibility of establishing a Faculty of Theology on the Mona campus, in Jamaica. The university was unable to accommodate the proposal of the churches. Consequently, in 1963, the churches formed a Theological Education Committee to select a suitable site, in close proximity to the university, for the establishment of an ecumenical college.

In 1964, an appropriate site of seven acres of land adjacent to the campus of the university was purchased with a grant of 7,000.00 from the Theological Education Fund of the World Council of Churches.

In 1966, the United Theological College of the West Indies started operation at Golding Road, St. Andrew, adjacent to the University of the West Indies. This was a significant milestone for the Protestant churches and colleges in Jamaica. The constituent churches worked out a Constitution, underwrote the required capital and guaranteed a current budget on an agreed student ratio. This ecumenical venture was regarded as a miracle of faith by the participating colleges and churches.

The Board of Governors of the college appointed Wilfred Scopes as President.⁵ He was a British Presbyterian missionary who was regarded as an appropriate choice by the Board of Governors of the united college. He was born in Ipswich, England in 1901. He was a missionary to the London Missionary Society in India from 1925 to 1960. During those years he had been Principal of Union Theological Seminary at Gooty in South India, and Andhra Union Theological Seminary at Dornakal in South India. At the same time he served as Secretary of Theological Education and Christian Literature in the National Council of India. In 1961, he had participated in the World Council of Churches survey of theological education in Latin America and the Caribbean. He was, therefore, regarded as suitable to lead the new ecumenical institution.

9.2 THE STUDENTS

In 1966, when the United Theological College of the West Indies commenced its operation, 60 students were admitted to the ecumenical institution. The student body had a geographical representation of 2 from Anguilla, 3 from Antigua, 2 from Bahamas, 4 from Barbados, 2 from British Honduras, 1 from Costa Rica, 1 from Curacao, 2 from Dominica, 5 from Guyana, 2 from Haiti, 24 from Jamaica, 2 from Panama, 1 from St. Vincent, 2 from Surinam, 5 from Trinidad and Tobago, and 2 from Turks Islands. The ecumenical college was responsible for training West Indians as pastors for the Protestant

5. Handbook (1996-1999) 4; Edward Evans, *A History of the Diocese of Jamaica* (1975) 121.

Churches in the Caribbean and the Americas.⁶

The United Theological College of the West Indies represented the most significant achievement in Caribbean ecumenism. This unprecedented form of ecumenical interaction involved students from 11 different communions and 9 different denominations as well as 16 territories in the Caribbean and the Americas. This ecumenical model of theological education demanded great adjustments and presented significant challenges and opportunities to the participating colleges as they sought to strengthen and reshape the mission of the churches throughout the region. Its close relationship with the University of the West Indies resulted in a cross-fertilisation of ideas and provided the opportunity for theological students to witness to the university community.

9.3 THE CURRICULUM

In 1966, some students continued to prepare for the Bachelor of Divinity degree offered by the University of London. Others who met the matriculation requirements of the University of the West Indies entered the Licentiate of Theology programme, while those who had not measured up to the requirements of the university pursued the College Diploma course which qualified them for ordination to the ministry of the various denominations in the Caribbean. The four-year intra-mural training at the United Theological College of the West Indies included the following areas of study:

First year:

Biblical Interpretation

English Bible

New Testament Introduction

Christian Education Psychology

English Language

New Testament Greek

Practical Theology

Homiletics

West Indian History

Second year:

Old Testament History

Old Testament Theology

New Testament Introduction Theology

Church History

Philosophy

6. *Synod Journal* (1955-1966) n.p.; *Minutes of the Synod of the Presbyterian Church* (1955-1966) n.p.; *President's Report to Assembly Calabar Theological College* (1948-1965) n.p.; *Diocese of Jamaica Synod Handbook* (1955-1966) n.p.; *Minutes of Methodist Provincial Synod* (1966) n.p.

Christian Education
 Greek, Hebrew (optional)
 Practical Theology
 Use of English (University Survey Course)

Third year:
 Old Testament History
 Old Testament Theology
 Prophets New Testament Introduction Greek (St. John's Gospel)
 Church History
 Systemic Theology
 Philosophy
 Sociology (University Course)
 Use of English (University Survey Course)

Fourth year:
 Old Testament History
 Old Testament Theology
 Prophets
 New Testament Introduction
 New Testament Theology
 Greek (St. John's Gospel)
 Systematic Theology
 Christian Education
 Practical Theology or Homiletics
 Comparative Religion or Christian Ethics⁷

The curriculum of the ecumenical college gave students the option to pursue other courses at the University of the West Indies, such as Introduction to Politics, Elements of Accounts, and a Special Caribbean Research Project designed to study and alleviate community problems. At the same time, the tutorial staff of the college supervised the students in church work and evangelistic enterprise during the weekends and vacations. Many students gained valuable experience of church and social work through their involvement in the church and the wider community. The emphasis on the clinical and practical disciplines demonstrated the recognition of the ecumenical institution that curriculum should be empirically and systematically designed for the benefit of the church and the society.

The regular timetable at the United Theological College of the West Indies provided for weekly denominational classes which each warden conducted and which all students were required to attend. Extra curricular activities included weekly denominational fellowship meetings or worship services to which all other members of the community

7. *Prospectus of UTCWI* (1967-1968) 11; *Synod Journal* (1967) 53; *Handbook* (1993-1996) 10; *The Curriculum, UTCWI* (1966) n.p.

had access. The college participated in the University inter-hall and inter-faculty competitors in cricket, football, netball, swimming, entering as a hall or a faculty in the various competitions.

The various subjects were taught by the tutors, not according to denominational bias nor from the perspective of church dogma, but according to the standard of critical scholarship. Examinations were set by the lecturers of the college and graded by them, while the University granted the diploma or degree in accordance with standards which had been previously determined. Hence the seminarians completed their academic training in theology with an accredited diploma or degree from the major educational institution in the region.

Although the course of study for male ministerial candidates lasted for three or four years, that for students in training as deaconesses was for a duration of three years. Shorter courses for more mature students, and for students with special needs were arranged at the request of the churches. Every effort was made to achieve a creative balance between the theoretical and the practical training, and to sensitise the students to the mode of thought of the society in which they would minister and participate in the mission of the church.

9.4 THE SPIRITUALITY

In 1966, the daily devotional activities continued to be the central feature in the spiritual life of the colleges. Every morning and evening the students, in turn, conducted communal devotions in the presence of the tutors. A mid-week service, usually conducted by students, always included the preaching of the Word. On Saturdays there was a brief service of intercession and sermon. A monthly service of Holy Communion was conducted according to the rites of each of the traditions represented at the ecumenical institution.

The corporate daily worship facilitated a process of liturgical experimentation and reform. This resulted in a considerable amount of liturgical pluriformity. One of the challenges facing the united college was how to determine carefully and clearly how much uniformity was essential for the maintenance of an ecumenical institution. For example, the availability of a variety of denominational hymnals and song books raised the question of whether there was need for the production of an ecumenical hymnal or song book, or should what was available be used with liturgical flexibility and sensitivity. The fundamental concern was how to improve the spirituality of the students in the crucible of their imperfections as they struggle to be living symbols of holiness and servants of the Lord and of the people.

The United Theological College of the West Indies was regarded by the students as an effective symbol of the Kingdom of God, in so far as its staff and students lived in obedience and faithfulness to the unity of the Kingdom. The statement of its purpose included the following:

The doctrinal bases of the life, teaching and worship of the college is belief in one God as Father, Son and Holy Spirit. It affirms the Catholic doctrines of the Christian faith,

according to the Word of God in the Scriptures of the Old and New Testament.⁸

Divisions and differences in ecclesiologies, doctrines, sacramental life and spirituality diminished and weakened the effective ministry and dynamic mission of the church. Only a theological institution which had overcome division within its own life would be able to prepare students as agents of reconciliation in the world. By the solemn act of participation in one ecumenical training process the churches, even though they continued to exist as distinct ecclesiastical systems, had inaugurated a process of deepened commitment to ecumenical ministerial training in which the Spirit's gift of unity in Christ was nurtured and sustained.

The ecumenical college made it possible for the students in the process of ministerial formation to regard themselves not only as members of a particular communion, but also as members of a living and dynamic communion of communions, sharing the one baptism, proclaiming the one faith, receiving the one Body and Blood of Christ, recognising the ministry of each other, and reaching out as one in forgiveness, love and service to the world. Each student was enriched by sharing in the gift of the Spirit with the other. The ecumenical community prayed and worked to remove the walls of alienation that existed between the churches, and to overcome the attitudes which tended to marginalise persons in regard to race, class, age, gender, disabilities, marital status, sexual orientation and positions of power and powerlessness.⁹ It sought to reaffirm the commitment of the diverse traditions to the one, Holy, Catholic and Apostolic Church in which all participate as children of God.

9.5 THE RELATIONSHIPS

9.5.1 The Relationship with the Churches

The ecumenical college were first and foremost an institution to which the Protestant churches sent the candidates whom they had selected to be trained for ministry. Students were admitted to the college on the recommendation and by the sponsorship of their respective denomination. Priority was given to students from the 11 communions who shared in the United Theological College of the West Indies (1966) Students from other communions were admitted by the Faculty on conditions which were determined by the Board of Governors. During their training at the ecumenical college, the students maintained their relationship with their particular communion by their involvement in the work of the churches on weekends and during vacations.¹⁰

8. *Handbook* (1993-1996) 2; *The Constitution, UTCWI* (1966) n.p.

9. Harold Entwistle, *Class, Culture and Education* (1979) n.p.; Aggrey Brown, *Essay on Colour, Class and Politics in Jamaica* (1979) n.p.; Lloyd Brathwaite, *Problem of Race and Colour in the Caribbean* nd, n.p.; Charles Mills, *Race and Class* (1987) 75; John Mills, *Racist Culture* (1994) n.p.; Hartley Neita, *Colour and the Church* (1997) n.p.; Rex Nettleford, *National Identity and Attitudes to Race in Jamaica* (1970) n.p.

10. *Union Theological Seminary Ministerial Training Committee Report to Provincial Synod* (1954-1955) n.p.; *Minutes of Meeting of Theological Education Committee, Calabar*

The direction of the colleges was exercised by or a Board of Governors. This entity was made up of representatives of the Jamaica Council of Churches, as well as the President and other appointed members of the tutorial staff of the college. At the United Theological College of the West Indies there was also an Education Council, similarly constituted, which was responsible for the educational policy of the college. The Board and Council were all accountable to the hierarchy of the participating denominations.¹¹

During this period the financial support of the college came primarily from the participating churches, rather than from the related mission boards in Britain, Canada, and the United States of America. The churches in the Caribbean took responsibility for the financial support of the college. The recurrent expenditure was met by the churches, by contributions from local and overseas donors, and by funds raised by the Association of Friends. The participating communions in the united college contributed 1,636.00 per student annually towards capital expenditure, 215.00 per annum for each student in respect of tuition and board, and 35.00 towards the Presidential budget and the Building Reserve Fund. Churches that did not participate in the united college were asked to pay these amounts and an additional annual overhead charge of 50.00 for each student. The annual budgets of the college was approved by the Board of Governors and forwarded to the Synods and General Assemblies of the participating denominations for their support.¹²

The full-time members of faculty, with the exception of the president and librarian, were recruited, not by the colleges, but by each of the participating denominations. Each denomination also appointed a tutor to be warden of its students. He was an ordained minister and enjoyed the confidence of his church. He was directly responsible to his church for the students entrusted to his care and guidance.

By 1966, the Protestant churches in the Caribbean and the Americas had taken full responsibility for the direction and financial support of the ecumenical theological institution which was located in Jamaica. The leaders of these churches had realised that through united efforts they stood a better chance of solving some of the problems of the colleges, while witnessing in more authentic and dynamic ways to the world.

9.5.2 The Relationship with other Academic and Theological Institutions

In 1966, the United Theological College of the West Indies continued its relationship with academic and theological institutions in Britain, Canada, United States of America, Trinidad and Barbados. For example, the students prepared for and sat examinations for degrees which were offered by the University of London, McGill University, Union Theological Seminary (USA). As external students they were unable to participate and to benefit from the rich variety of cultural and non-theological disciplines of these academic

Theological College (1962) n.p.

11. *Warden's Report to Provincial Synod*, Union Theological Seminary (1963) n.p.; United Theological College of the West Indies, *Minutes of the Board of Governors* - June 1965, April 1966, October 1966; *Handbook* (1993-1996) 5.

12. *St. Peter's Theological College Annual Income and Expenditure Report to Diocesan Council* (1926-1965) n.p.; *St. Peter's Theological College Finance Committee Report to Diocesan Financial Board* (1932-1964) n.p.; Jonathan Bank, *Mission and Money* (1991) n.p.

communities. Furthermore, it was too expensive for some students to spend even the final year of their course of study at these overseas institutions.¹³

When the United Theological College of the West Indies began in 1966, it was affiliated with the University of the West Indies and functioned as the Department of Theology in the Faculty of Arts and General Studies. The college prepared suitably qualified students for the Licentiate in Theology offered by the university according to courses approved by the university. In addition, the college awarded its own Diploma and Certificate in Ministerial Studies to students who had satisfied the college by their performance over a period of training and whom the college recommended to the churches as suitable candidates for ministry, whether or not they were graduates of the university.¹⁴

At the United Theological College of the West Indies the participating churches were allowed to name such persons whom they wished to appoint as lecturers and wardens. Persons so named were accepted by the University of the West Indies as accredited lecturers and examiners after their credentials had been thoroughly examined by the Board of Governors of the college, who alone could make the recommendation to the university authorities. The president of the college who had to be an ordained minister in good standing with his own church, was appointed to office by the Board of Governors, but the appointment had to be approved by the Vice-Chancellor of the university.

Additional courses or changes in courses which the churches might require had to be approved by the Educational Council and the Board of Governors but were not examinable by the university unless they were approved by the Faculty of Arts and General Studies as well as by the higher authorities of the university. Theological students were required to take a number of essential subjects offered by the university in order to qualify for the degree. Conversely, non-theological students were able to select theology as an option for the Bachelor of Arts General degree.

The president of the college sat on the Academic Board and the Dean of Studies on the Faculty of Arts and General Studies of the Mona Campus of the university. The registrar of the university sat on the Board of Governors of the college and appointed nominees to the Educational Council and Finance and General Purposes Committee.

The students of the college were members of the Guild of Undergraduates, and when there was available accommodation, non-theological students of the university were accepted as residents in the college on recommendation of a member of one of the participating churches, or a warden of one of the halls of residence of the university.

13. *Synod Journal*, Diocese of Jamaica (1956) 46; *Union Theological Seminary Dedication Souvenir Booklet* (1955) n.p.; *Handbook* (1966-1967) 14; Basil Moss, *Clergy Training Today* (1964) n.p.; George Mulrain, *Tools for Mission in the Caribbean Culture* (1986) n.p.; Francis Osbourne and Geoffrey Johnson, *Coastland and Islands* (1972) n.p.; Sonny Ramphall, *The Search For Caribbean Identity* (1972) n.p.; Edward Thornton, *Professional Education for Ministry* (1970) n.p.

14. *Handbook* (1993-1996) 6; *University of the West Indies Regulations and Syllabuses on the Faculty of Arts and Theology* (1994) 20; Davis, *Men of Vision* (1981) 8; David Shanon, *Theological Education as Education for Ministry* (1971) n.p.

These students who were attached to a hall of residence of the university were required to express their willingness to abide by the rules of the college and to share in the life of the community. They enjoyed all the rights and privileges of residents of the college which included participation in the cultural activities and the corporate worship of the community.

The University of the West Indies is extended over three campuses which are located in separate countries of the Caribbean. Related to each of the campuses were three other theological seminaries which were also affiliated to the university - St. John Vianney, a Roman Catholic Seminary related to the St. Augustine campus in Trinidad; Codrington, an Anglican institution related to the Cave Hill campus in Barbados, and St. Michael's, a Roman Catholic Seminary related to the Mona campus. All these institutions followed the same courses and sat the same examinations required by the university for the Licentiate in Theology. Changes in the curriculum and the addition of courses necessitated close consultation among the campuses before submission to the university for approval. The United Theological College of the West Indies enjoyed a special relationship with St. Michael's Seminary by reason of proximity which enabled close collaboration, exploration and sharing of resources between the two institutions.¹⁵ Since 1966 a coordinated programme of ministerial training has been pursued by the Protestant theological institutions in the Caribbean.

9.6 CONCLUSION

From the mid-twentieth century some Protestant churches in Jamaica and the other Caribbean territories realised the need to unite for the training of their candidates for ministry. However, for many years various ecclesiastical distinctions and doctrinal differences prevented the establishment of an ecumenical institution. In 1966, Union Theological Seminary, Calabar College and St. Peter's College merged into the United Theological College of the West Indies. The 11 communions which participated in the new ecumenical institution represented richly varied traditions, cultures, perspectives and institutional forms. Although the union of the ecumenical college was structural and visible, it reflected unity in diversity for the participating churches which were still divided and unreconciled. More significantly, it mirrored the commitment of the participating communions to seek a visible unity which was truly Catholic, Evangelical and Reformed. At the same time, it acknowledged the diverse expressions of a common ministerial formation which were indicative of the diverse ethno-cultural heritage of the Caribbean region. The member churches entered into a structural union while anticipating that the Holy Spirit had yet more light to break upon them in their pilgrimage with one another and with others who might, from time to time, wish to join them on their ecumenical journey.¹⁶

15. *Handbook* (1993-1996) 7; *Theological Education*, UTCWI Prepared by Ted Swanson (1968) n.p.; Brathwaite, *The Role of the University in the Developing Society of the West Indies* (1965).

16. *United Theological College of the West Indies: New Forms of Ministry Report* (1967) n.p.; *United Church Herald* (1959-1966) n.p.; *United Church of Jamaica and Grand Cayman Ministry and Mission Annual Reports* (1965-1966) n.p.; William Watty, *UTCWI Anniversary*

The United Theological College of the West Indies was established as a symbol of ecumenical ministerial training in the Caribbean. It brought together the human resources, the information resources, the financial resources, and the professional and technical skills which were not available to any one denominational college. For instance, it was able to combine and provide a well equipped library which contributed to the improvement of the academic standard of the college. Simultaneously, the courses in Theology at the University of the West Indies brought the graduates of the college in line with the other professions. It also provided the opportunity for the different traditions to meet and reflect together on questions of mutual concerns. In this way the student's outlook was broadened, their understanding deepened, and disagreements were placed in their proper perspectives. The ecumenical sharing of resources enabled the institution to access a wider range of missiological, theological, cultural and educational skills, perspectives and methodologies. The united college was able to pull the divergent elements into a convergent system in which relationships were developed, and which led to a great degree of co-operation and commitment to ecumenical ministerial training. The students who were trained at the college and the university established close relationships and developed lasting friendship and deeper understanding which they took with them into their professional situations and which contributed to the integration and development of the Caribbean region.

One of the most significant characteristics of the 1960s was the renaissance of Afro-Jamaican intellectuals who were highly critical of the prolonged control of foreign missionaries over the theological education system in Jamaica. They demanded that the face of leadership in the Protestant colleges should become more identifiably Jamaican, if not West Indian. The independence of Jamaica in 1962 had opened several windows of opportunity for Afro-Jamaicans to aspire to the highest echelons in Church and State. However, the expatriate missionaries who had controlled the colleges for approximately 120 years, began to see themselves as trustees of institutions in the process of transition. The long-held negative perception and outmoded stereotype of Afro-Jamaican's incompetence and irresponsibility had outlived their usefulness as imperial strategies of control and the missionaries began to accept the emergence of indigenous leadership of the colleges as inevitable. Since their hegemonic control of the system of theological education in Jamaica was obviously at stake in the new configuration of things, they perfected the art of delay in a new philosophy of gradualness of inevitability. This perspective became the new and unwritten philosophy of imperial strategy of control between 1962 and 1966. Notwithstanding, by 1966, more than 40 percent of the tutorial staff at the United Theological College of the West Indies were West Indians. It is instructive to note that the extent to which the leadership of the united college was indigenised by 1966 was not matched by efforts to contextualise its curriculum. Although the process of transition had not been as cataclysmic as many had feared and predicted, there had been growing concerns that there should be safeguards to ensure that foreign paternalism had not been replaced by indigenous paternalism.¹⁷

Brochure (1976) n.p.

17. Paul Sorum, *Intellectuals and Decolonisation in Jamaica* (1977) n.p.; Edmund Davis,

The manifestation of denominationalism was evident at the ecumenical college in the distribution of houses according to denominations and in the appointment of separate wardens for each denomination. The constitution of the college provided for the students to meet in separate groups each week to study the peculiar features and disciplines of their traditions. Although this provision would appear to create unintended ambiguities, yet it should be noted that ecumenism in the Jamaican context was never interpreted to mean that everything at the united college would be leveled into uniformity. Students had to appreciate their own traditions before they could relate meaningfully to those of others. They could not identify positive with others before they had come to grips with their own identity. Furthermore, it should never be forgotten that the graduates of the ecumenical college were going back to serve in churches of different denominations and traditions, and not just in one big non-denominational structure. The extent to which the seminary could conscientise them to relate and co-operate with other denominations and traditions meaningfully, would greatly facilitate the measure to which ecumenism would be effective and dynamic within the churches in Jamaica and the other Caribbean territories.¹⁸

The establishment of the United Theological College of the West Indies, working in collaboration with the Protestant and Roman Catholic seminaries in the Caribbean as well as with the University of the West Indies was an incredible epoch-making effort. It mirrored the commitment of the churches in Jamaica and the other Caribbean territories to the development of ecumenical theological education in the region as a challenge and a witness to the global community.

Contextualisation as a Dynamic Process of Theological Education (1980) n.p.; Nocolas Bruce, *Contextualisation* (1978) n.p.; Edward Cleary, *Crisis and Change* (1985) n.p.; Philip, *Patterns of Dominance* (1970) n.p.; Donald Messer, *Contemporary Images of Christian Ministry* (1992) n.p.

18. Anthony Giddens, *Modernity and Self-Identity* (1991) n.p.; Kwane Bediako, *Theology and Identity* (1992) n.p.; N. Glazer, *Cultural Pluralism* (1977) n.p.; Katherine Walsh and David Loades (eds.) *Faith and Identity* (1990) n.p.; J. van Baal, *Erring Acculturation* (1960) n.p.