

InterVarsity and Historically Black Colleges and Universities

Report of InterVarsity's
HBCU Task Force
Spring 2010



Table of Contents

Final Report Intro and Conclusion	3
Why Focus on HBCUs	9
The Mission and Calling of InterVarsity.....	9
The Significance of HBCUs for Black Christian Leadership	9
InterVarsity’s History and Experience at HBCUs	11
Opportunities for Ministry at HBCUs for InterVarsity	11
Conclusion	12
A Primer on HBCUs and InterVarsity	13
Regarding HBCUs	13
Regarding HBCU Students	14
The “Right Staff”, “Right Funding”, and “Right Support”	16
Determining the Right Staff Worker for Planting HBCU ministry	16
Assessing Financial Support for the Planter	16
Developing the Right Support for a Chapter Planter	17
Appendix A: Initial Letter for the HBCU Task Force	19
Appendix B: Reflections on HBCU work by Staff Worker NaKhia Grays	21
Appendix C: Reflections on HBCU work by Staff Worker Tony Gatewood.....	26
Appendix D: Reflections on HBCU Ministry by Dr. Valerie Green (Clark Atlanta University)	30
Appendix E: Reflections on HBCU Ministry by Rev. Michael Page (North Carolina Central College)	33
Appendix F: General HBCU Statistics	35
Appendix G: InterVarsity-Related HBCU Statistics.....	40
Appendix H: General Reflections on HBCU Work by Tony Warner.....	41

INTERVARSITY HBCU TASK FORCE *FINAL REPORT INTRO AND CONCLUSION*

In November 2008, InterVarsity's Historically Black College and University (HBCU) Task Force first convened in Atlanta, GA. The task force consisted of:

- *Bruce Alwood* (Regional Director, Southeast),
- *Felicia Anderson* (Graduate/Faculty Ministries Staff, Atlanta),
- *Phil Bowling-Dyer* (Associate Director, Multiethnic Ministries: group facilitator and convener)
- *Dakota Pippins* (Regional Director, Mid Atlantic),
- *Tony Warner* (Associate Regional Director, Southeast), and
- *Fred Williams* (BCM Regional Coordinator, Blue Ridge).

We met for 24 hours to hear and digest the mandate given to us by the Multiethnic Ministries and Collegiate Ministries Departments¹, to internally establish the parameters of our work, to assess the gifts and availability of our team members, and to put together a schedule of our 18 months of work. We ultimately decided on this focused direction with these specific goals:

1. To give to InterVarsity a cogent rationale regarding the *strategic imperative of campus ministry at, for, and to HBCUs*.
2. To write a paper of suggestions and best practices related to successful and faithful *student work at an HBCU*
3. To write a paper of suggestions and best practices related to *the successful and faithful staff worker at an HBCU*.
4. To give specific suggestions and recommendations to *the Chapter Building and Chapter Planting Steering Committees* as InterVarsity continues to relate to HBCUs.

As a means to accomplishing these ends, for the next 14 months we reflected on our personal and ministry experiences related to HBCUs and read relevant materials. We continued sharing our work via email and conference calls, refining our thinking and learning from one another. In January 2010, we met in Atlanta for four days for an InterVarsity-run HBCU consultation: besides the six committee members, we were joined by

- *Tony Gatewood* (CSM, University of Iowa, previous staff worker at the Atlanta University Center)
- *NaKhia Grays* (CSM, Bowie State University)
- *Rev. Dr. Valerie Tate Green* (Chaplain, Clark Atlanta University)
- *Rev. Michael Page* (Director of Religious Affairs, North Carolina Central University)

This report consists of papers that distill what we have seen, heard, and learned from our 14 months of work. It also consists of recommendations regarding directions InterVarsity should take to deepen and broaden her commitment and effectiveness in serving HBCU students, faculty, and the Black college world. Each paper reflects both the ideas/conclusions of the committee as a whole *and* the particular voice and sentiments of the individual writer. It is our

¹ See Appendix A

hope that this report will help our organization to advance forward with our vision for and actions toward effective and lasting HBCU ministry.

The report is divided in this way:

1. **Rationale for InterVarsity’s Ministry at HBCUs:** Tony Warner speaks to the importance of InterVarsity pursuing work on HBCU campuses (with some input from Felicia Anderson).
2. **Report on Student Work:** Felicia Anderson addresses the particular and important nuances of working successfully with HBCU students and on an HBCU campus.
3. **Report on Staff Work:** Dakota Pippins writes about some of the best practices of working on an HBCU campus, with particular emphasis on serving InterVarsity’s current (and future) HBCU staff.
4. **Appendices**
 - **Appendix A:** *The initial letter for the HBCU Task Force*, with the mandate given to us by Multiethnic Ministries and Collegiate Ministries;
 - **Appendices B and C:** The written sections of the presentations *NaKhia Grays* (B) and *Tony Gatewood* (C) made to the Task Force regarding their *staff work experience* at Bowie State University and the Atlanta University Center respectively;
 - **Appendices D and E:** The written sections of the presentations *Dr. Valerie Green* of Clark Atlanta University (D) and *Rev. Michael Page* of North Carolina Central College (E) made to the Task Force regarding their *chaplaincy work experiences*, especially as it relates to parachurch ministries;
 - **Appendices F and G:** Here are HBCU statistics, both *general statistics about HBCU campuses* (F) and *particular statistics that relate more directly and apply to InterVarsity* (G);
 - **Appendix H:** Here are some *general reflections on HBCU work* by experienced staff worker Tony Warner.

Below are some **final reflections**, compiled and distilled from our committee’s discussions and observations, along with recommendations for next steps:

- **Lasting Work on Key HBCU’s:** During our HBCU Consultation, Chaplain Valerie Tate Green asked the InterVarsity staff why we stopped our undergraduate work at the Atlanta University Center. We answered with the reasons for Tony Gatewood’s move from Atlanta to Iowa City. She went on to ask “So, because your commitment to HBCU work and to the good work Tony did, *who are you sending to replace him?*” It was at this point that all of us on the committee acknowledged an



inherent organizational challenge: InterVarsity's presence to a particular campus is highly dependent on the local staff leadership finding a viable campus minister to serve on that campus—if such a minister is not available, we usually don't have long-term lasting ministry on that campus. Where this situation becomes challenging for InterVarsity relates to our organization's interest at HBCUs: of the 105 HBCUs in America, there are probably 15 or so campuses where InterVarsity should regularly pursue ministry. Of those 15 campuses, **there are 3-5 key campuses where InterVarsity should ALWAYS have campus ministry** – and in this case, one of those campuses is the Atlanta University Center (where Morehouse University, Spelman College, and Clark Atlanta University are located: two other key campuses are Howard University and Hampton University). What makes these campuses key is that they have the potential for good funding, they have the potential for producing graduates who could serve on InterVarsity staff, and that they have the potential to open networking doors for work on other HBCU campuses.



The HBCU committee recommends that particular departments in InterVarsity (Collegiate Ministries, Multiethnic Ministries) both encourage and support ministry on key campuses to the best of their ability, and that the larger departments AND the local ministry work in close partnership to keep ministry on these campuses always strong and moving forward. Most of us in InterVarsity could never imagine a day when we had no ministry at the U of I Champaign/Urbana or UNC Chapel Hill or the University of Michigan or Harvard University or UCLA: when we have this same attitude and commitment to the Atlanta University Center, to Howard University, and to Hampton University, our HBCU work will be all the better. [Note: with this in mind, a subset of the HBCU Task Force will put together organizational/cross-regional

proposals for staffing our work on particularly strategic campuses, and will present these proposals to Collegiate Ministries, Multiethnic Ministries, and to our Advancement Department.)

- **Partnering with Chaplains:** As the task force interacted with various chaplains, this message came to us loud and clear: InterVarsity is perceived as a White organization that has little to do with HBCUs or HBCU ministry. When chaplains interact with InterVarsity staff, however (particularly with BCM staff, but even with those who were not Black), the chaplains were surprised by our commitment to the campus and by the similarities between what they did and what we do. In all of our conversations (at least eight during the tenure of this task force), they appreciated the partnership, and expressed **that a culturally appropriate and genuinely effective ministry like InterVarsity would be welcomed at their HBCU**. Many went on to express that they would expect that we would receive a similar acceptance on the vast majority of other HBCU campuses. They also told us that HBCU chaplains overall have very little interaction with one another, and would welcome the leadership of InterVarsity in pulling a group of them together for fellowship, prayer, encouragement, networking, and collegial input. We on the task force were pleasantly

surprised, both by their affirmation of our work and by their encouragement of our leadership in this area.

Because of this, we believe that **planning and implementing some kind of national gathering** with both the chaplains we know (AU Center, North Carolina Central, Bennett College, Bowie State, a few others) and others we don't (Howard University, Xavier University, Morgan State, a few others) would serve us well: it would support our current work on HBCU campuses, serve our current and future chaplain partners, and open doors to new partnerships and new campuses. This could be good work for either another task force to pursue or for the BCM director to consider as one of his/her projects.



- **Funding:** One of the largest hindrances keeping our work on HBCUs from moving forward is **long-term, dependable financial support**, both for the individual campus minister and for the campus ministry. InterVarsity's current model of fund development puts high emphasis on the fund development activity of the individual campus ministry (and the minister) – this model has worked well for us as an organization, and has allowed us to expand to many campuses across the nation. This model assumes, however, that the campus minister will be able to tap into a moneyed community that will both understand the local ministry and financially support it for the length of the ministry. The challenge with HBCU work is that although there are significant moneyed communities that care about HBCU work, very few of them are currently aware of InterVarsity's growing commitment to HBCUs AND trust us enough to invest in our work long-term. At our current organizational trajectory, we on the committee believe that InterVarsity might be able to raise up the gifted and equipped campus ministers to work at HBCUs: our organizational challenge will be providing long-term funding to keep the ministry and the minister viable on the campus. The hurdle that many of our younger staff face is the ability to step confidently and capably into moneyed, HBCU-committed communities to build financial partnerships with them that last long term. This will continue to be a hindering challenge for us until InterVarsity becomes a 'brand name' in moneyed HBCU communities.

A temporary solution (5-7 years) would be for InterVarsity to provide strategic partnership funding with the local HBCU work on three to five campuses, in the forms of vigorous training and networking AND matching/direct grants. This kind of commitment from our Multiethnic Ministries Department (primarily from BCM), from Collegiate Ministries Department (Chapter Building, Chapter Planting, and regional/area support), and from the Advancement Department would not only put our HBCU work on a firm financial foundation, but would set it up for the kind of long term funding that would maintain long term ministry. [Note; with this in mind, a subset of the HBCU Task Force will put together a proposal for funding our work on particularly strategic campuses, a proposal that could be

helped by our organization's next strategic plan and future Vision campaign.]

- **HBCU Affinity on Area and Regional Level:** Assuming that InterVarsity will be able to *plant, nurture, support, and fund* viable work on new HBCU campuses, our next challenge will be to make sure the students and staff on those campuses are able to engage productively on the area and regional level. This includes area conferences, regional camps, summer projects, and other important/essential ministry activities that are led at those levels. Of course, this is a challenge that all our students have as they begin to relate to students and to ministry at different levels of our organization, but this can become particularly acute, both for the HBCU student that may have few skills in relating in a cross-cultural setting AND for the majority InterVarsity student (and staff worker) with the same challenge.



As we move forward, it is important that we in InterVarsity be prepared for the inflow of new HBCU students in our ministry. There may be need for specific HBCU areas (temporarily, and perhaps permanently) that nurture the spiritual development of HBCU students and help them to relate to the broader InterVarsity ministry: in turn, our current areas need to work hard to be not only welcoming to HBCU students, but to do the hard work of becoming 'home' for them culturally (preaching style, worship, leadership nuances, ministry location, etc.). Thinking more about this and implementing helpful area/regional ministry models could be the helpful work of a future task force, or could be implemented under the leadership of the BCM director.

In summary:

- **Regarding Lasting Work on Key HBCU Campuses:** we recommend InterVarsity (on the national, regional, and area levels) commit to long-term ministry at the Atlanta University Center, Howard University, and Hampton University. Various organizational departments (Field Ministries, Advancement) should work in partnership to keep our ministry on these campuses alive and thriving. [Note: other important campuses for consideration are Morgan State University, Xavier University of Louisiana, and Tuskegee University.]
- **Regarding Partnering with Chaplains:** because of InterVarsity's congruence regarding vision and methodologies with the chaplaincy ministries at HBCU's, we recommend that our organization gather the chaplains we currently know and the ones we want to know for fellowship, training, and partnership-building.
- **Regarding Funding:** we recommend the Field Ministries departments and Advancement set up a 5 year support/funding commitment to supplement (30-40%) the local fundraising efforts on 3-5 key HBCU campuses.
- **Regarding HBCU Affinity on the Area/Regional Level:** we recommend that a new task force/think tank/work group be set up to assess InterVarsity's ability to incorporate HBCU students in our broader structures (ministry on the area or regional level) and to give

recommendations on how these structures can be more accommodating and effective for their discipleship and growth.

We on InterVarsity's HBCU Task Force are grateful to Collegiate Ministries and to Multiethnic Ministries for allowing the six of us to set aside time to think about this most important work, to



try out different ministry ideas, and to make recommendations to the larger organization. We are also grateful for Dr. Tate, Rev. Page, Ms. Grays, and Mr. Gatewood for their invaluable contributions to our question, our conclusions, and our recommendations. It is this task force's hope that our work will help InterVarsity to raise up a new generation of HBCU staff and to establish and advance on historically Black colleges and universities witnessing communities

of students and faculty, men and women who love God, God's Word, God's people of every ethnicity and culture, and God's purposes in the world.

INTERVARSITY HBCU TASK FORCE

WHY FOCUS ON HBCUS?

The purpose of this paper is to present the case why InterVarsity should at this moment have a focus for historically Black college and university (HBCU) ministry. In fact, I would argue that this is very long overdue, but it is important to state very concisely the main reasons why this should be at this time in history. I will not state all the reasons why we should do this or else the paper will be too long. However, I intend to give the key reasons why we should move in this direction. In order to be succinct, I have decided to focus on four main areas for consideration. They have to do with the nature of the calling of InterVarsity to the mission field of the colleges and universities of this country, the significance of HBCUs in the education of black collegians and for leadership in the country, the unique experiences of InterVarsity in this arena, and finally, the opportunities that this type of focus could have for us.

The Mission and Calling of InterVarsity

From the outset, InterVarsity has been called to a ministry of higher education in this country. The most recent book on C. Stacey Woods gives a clear sense of the calling of God to InterVarsity to the colleges and universities in the United States and around the world. One of the first statements in the late 40s that the Board of InterVarsity made related to the openness of InterVarsity to have chapters among the HBCUs (then called Negro Institutions) in the country. The most recent mission and vision statements of InterVarsity make it clear that we are called to serve the colleges and universities in the USA, and that includes establishing and advancing witnessing communities, that have the purpose of transforming students and faculty, renewing the campus, and developing world leaders. All of that is tailor-made for the HBCU. In fact, it is the one institution in my opinion where we can do all three items in the Vision Statement in order to have a viable ministry on campus. Much of InterVarsity's undergraduate campus ministry on most large universities do not tend to think a lot about how to renew the campus, as this tends to be left up to GFM or to staff from a more Reformed theological perspective. However, at HBCUs, it is a given that you have to be concerned for the renewal of the campus. If you look at the nature of our calling, the focus that it provides, and our commitment to serve students and faculty at colleges and universities in the land, there could be no question that HBCUs then will need to be an important part of our mission field.

The Significance of HBCU's for Black Christian Leadership

HBCUs have historically played a key role in the development of black leadership in the country and the world. Many of them were formed in the 19th century either right before or after the abolition of slavery. There were two main sources that influenced their formation and development. First, there was the religious aspect as churches, missionaries, and philanthropists felt that there was a great need to educate blacks just out of slavery. It was due to a real thirst for education among blacks and there were people both black and white who were willing to give of themselves and their resources to make that possible. Out of those institutions developed many black leaders, both men and women, who have had a profound impact on the black community and the country. One cannot study black history without being amazed at the incredible work and success that these institutions had with relatively little resources. There would not be any civil rights movement without the existence, presence, and work of the black colleges in the prior 100

years. Second, there were the land grant institutions especially in the South where agriculture was still king, that were set up to give the kind of educational skills to help blacks function in a largely agricultural community. This was part of a larger trend in the educational needs of the country as a whole. So, we witnessed a growth in the “Agricultural and Mechanical” Universities especially in the South. The two streams formed the basis for a significant controversy concerning black education as one stream emphasized the liberal arts and the other the practical skills. Both were important aspects of the tradition of HBCUs in this country.

The following information is from the United Negro College Fund:

There are 105 historically black colleges and universities (HBCUs) across the nation. In 1965, in Title III of the Higher Education Act of 1965, Congress officially defined an HBCU as an institution whose principal mission was and is the education of black Americans, was accredited and was established before 1964. The first HBCU, Cheney University in Pennsylvania, was founded in 1837.

While the 105 HBCUs represent just three percent of the nation’s institutions of higher learning, they graduate nearly 20 percent of African Americans who earn undergraduate degrees.

HBCU's are experts at educating African Americans:

- *HBCUs graduate over 50 percent African American professionals.*
- *HBCUs graduate over 50 percent of African American public school teachers and 70 percent of African American dentists.*
- *50 percent of African Americans who graduate from HBCUs go on to graduate or professional schools.*
- *HBCUs award more than one in three of the degrees held by African Americans in natural sciences.*
- *HBCUs award one-third of the degrees held by African Americans in mathematics.²*

It is at these schools where many students with a desire to overcome obstacles develop as leaders, with great encouragement from the faculty who are committed to their success. A highly supportive black environment is still critical to black academic excellence and achievement. It is still the case that many black pastors have graduated from HBCUs, and so value that kind of educational environment. Alumni of black colleges can also be very loyal to their school, and will develop long lasting friendships and networks that impact their professional lives. Here in Atlanta there is a major football game between Tennessee State and Florida A&M where there is a major competition from the marching bands which serve as a key highlight. One of the major sources of the sponsors of this event comes from the alumni of both schools who are now key professionals in metropolitan Atlanta. There is a kind of spirit that tends not to exist among blacks who attend predominantly white schools. It is almost like the Greek system, and yet there is a strong Greek system among HBCUs that is also quite remarkable.

² <http://www.uncf.org/members/aboutHBCU.asp>

The greatest concentration of black faculty is on HBCUs. So, any attempt to reach more black faculty will have to take HBCUs into account. The faculty at these institutions are also plugged into other networks of black faculty, since most of them would have been educated at predominantly white institutions. Many of them have also taught at those institutions.

In short, HBCUs play an important role in the development of black Christian leadership for this country. Even though there are questions concerning their viability and significance in a “desegregated society”, there is no question that they do a much better job in developing many blacks in terms of academic excellence. While there are black students who would be fine and do well at predominantly white institutions, there will still be blacks who need to be at an HBCU in order to be successful in the larger society. Many black students need the care and orientation that only HBCUs can provide. These folks then go on and provide leadership with that kind of twist or spirit.

InterVarsity’s History and Experience at HBCUs

It was mentioned earlier, that the Board of InterVarsity in the late 1940s made a statement to the effect that we were willing to have chapters at HBCUs. It is also interesting that our first paid black staff was assigned to the HBCUs in Atlanta. Also, our second black staff and first black female staff served HBCUs throughout the Southeast. As far as we know, she held the first “black” conference in the Ft. Valley State area where she invited Bill Pannell to be the speaker probably in 1962. Also in the late 1960s, InterVarsity had ministries at Hampton, Shaw, and Fisk where people like Carl Ellis, Elward Ellis, and Eric Payne emerged. That laid the groundwork for the restart of the work in the Atlanta University Center in 1973. Out of all this we have had the following people who have been on staff with InterVarsity who have attended HBCUs. They include Fred Williams, Felicia Anderson, Vernell Warren, George Glover, Eileen Hocker, Marc and Kim Davidson, Daryl Arnold, and Alison Miguel among others. This does not include a number of volunteers who were from HBCUs who have helped us out on campus, or at other conferences both local and national like the Atlanta Conferences or Urbana.

To be honest, our experience in working at HBCUs has been a mixed bag. We have had to learn lessons through experience, and sometimes the hard way. However, there are lessons that we can use to build on, and some of it is reflected in this overall report that discusses some of the elements that need to be considered in working at HBCUs.

Opportunities for Ministry at HBCU’s for InterVarsity

As a result of the above, it is my opinion that we have a great opportunity for doing a much more effective ministry at HBCUs because of the experiences that we have had, and the track record that we have produced. There are alumni of our ministry who serve in key positions of leadership. In both Atlanta and Raleigh, there is a level of respect that veteran staff have been able to gain that gives credibility to the work. At HBCUs, we need to be able to work with both students and administration at the same time. This is much more the case than it is with our typical predominantly white campus. So, we need people who can work both ends of the spectrum in an effective way. It is very difficult to find staff who can do both. However, with people like Felicia Anderson, Fred Williams, Dr. Harold Dean Trulear, Ron Potter, among others especially our alumni, we can develop the kind of credibility that will help us greatly in the future. It can also give us great credibility in our fund development.

At the present time, there is no major evangelical parachurch ministry that seems to take ministry at HBCUs very seriously. There have been attempts which have not been very successful. Years ago, the campus ministry of Tom Skinner Associates made the case that they were the only ministry that targeted HBCUs. There have been other attempts by some Pentecostal ministries, which have had varying degrees of success. The bottom line is that InterVarsity could step into a vacuum on a national scale that would be difficult for many other current organizations (or even the creation a new organization). Many HBCUs are in a real struggle for survival and viability, and a commitment from a national organization like InterVarsity could be very encouraging to them if it is done in a proper and sensitive manner.

Conclusion

It is my opinion that the time is more than ripe for InterVarsity to take the plunge and develop a careful sensitive way to partner with HBCUs in order to be part of the development of a generation of black Christian leaders for the campus, community, and the world. It fits in with our mission and calling, it is consistent with the mission of HBCUs, it builds on our history and experience, and it takes advantage of a current opportunity. InterVarsity would need to go on record as committed to the mission of HBCUs, and to in effect carry on the work that many Christians did back in the 19th century when these institutions were being formed.

TONY WARNER
MARCH 2010

INTERVARSITY HBCU TASK FORCE

A PRIMER ON HBCUS AND INTERVARSITY

InterVarsity and Statistics

InterVarsity work among HBCUs has been centered in the Southeast and Blue Ridge regions. Work in those two regions has existed, although sometimes not consistently, for more than 30 years. In the past couple of years, NaKhia Hopkins Grays has done work at Bowie State University in the Mid-Atlantic region. Within the last year to 18 months, Howie Meloch and Ashley Smith have begun work at Harris-Stowe State University, St. Louis, Missouri (Central region). Also in recent years, there has been an effort to reach graduate students in the Atlanta University Center, located in the Southeast region.

According to statistics from the Southern Regional Education Board, the following facts are indicated about students of African descent. The highest numbers of black students in InterVarsity's Southeast region are located in Florida, followed by Georgia, Alabama, Louisiana, Mississippi, Tennessee and Kentucky. The highest black student enrollment in our Blue Ridge region is found in North Carolina, followed by Virginia and South Carolina. In our Mid-Atlantic region, Maryland is the black student population leader, followed by Pennsylvania, the District of Columbia and Delaware.

As far as other InterVarsity regions are concerned, other states with significant black student population include Texas (Red River region), New York (New York/New Jersey region), Illinois (Great Lakes West region), Michigan and Ohio (both in Great Lakes East region). All of the states (D.C. is counted as a state in the statistical listing) mentioned so far have HBCUs located within their borders.

REGARDING HBCUS...

Mission Statement and Values of School

Each HBCU has a unique history and mission. Many were founded to train ministers or missionaries. Some were founded to train farmers. It is incumbent upon each staff worker to explore the mission statement and current values of their assigned campus. For example, Spelman College was started in 1881 as a female seminary. On the other hand, Florida A & M University (FAMU) "is an 1890 land-grant institution dedicated to the advancement of knowledge, resolution of complex issues and the empowerment of citizens and communities" (*FAMU website*).

College Faculty and Staff

Administration or President: The posture of key people in the administration and especially the President to what is viewed as outside parachurch ministry is a critical factor. This impacts the cooperation that the InterVarsity student group will receive in terms of meetings especially meeting places, or general cooperation for events that a group desires to hold on the campus. In other words, it is important for staff to seek to maintain good relationships with the administrative staff on up to the president in order to have the kind of cooperation that fosters a good ministry on the campus.

Chaplains: The personality, the role, or the influence of the chaplain on a campus can be extremely important to our ministry at an HBCU. Part of the dynamic relates to the position or status he or she holds within the administration especially with the President, and what the goals or expectations are for his or her work. The kind of budget, general authority, or respect that the chaplain has or wields determines a lot about their openness to a parachurch ministry. The optimum climate is one in which the parachurch ministry on campus is viewed by the chaplain as part of his or her overall ministry. This climate involves issues of trust and mutual understanding. On campuses where there is no chaplain, there is usually a person in the Office of Student Affairs, who sometimes officially or unofficially serves in a similar, though different role.

Spiritual Climate

Each campus has its own spiritual climate. Some campuses are more religious than others. Much of the current spiritual climate is based on the school's history. Each staff worker needs to discern the spiritual climate on his/her campus. Fred Williams gave the example of Shaw University and St. Augustine College. At Shaw, he said much of the prayer on campus occurs in the chapel. On the other hand, at St. Augustine, the majority of prayer occurs in places other than the chapel. A spying out the land exercise such as that mentioned in the Chapter Planting manual may assist one in seeing what groups are active on campus.

Local Churches

The influence of the local church on the campus is also important. Do the churches have their own campus ministries or are they just taking students to church events? In either scenario, the impact of a local church on student ministry may be substantial.

Other Christian Groups

The number of Christian groups on campus has a huge impact on ministry. Also, the way the chaplain (if present) and the administration handle new Christian groups influences the nature of your campus ministry.

And...

Remember, black students are highly influenced by black church culture. Such culture may include megachurches and their teaching.

REGARDING HBCUS STUDENTS...

Legacy

Legacy issues may play an important role in attending an HBCU. Several private HBCUs like Spelman and Morehouse in Atlanta may have numbers of students who attend there because their mothers and fathers attended those schools. In contrast, first generation college students may more heavily populate other HBCUs.

State vs. Private

State school HBCU versus private school HBCU may be another factor in determining enrollment. As mentioned earlier, legacy may be a motivating factor at some places. However, attraction to a school's reputation (which may include academic offerings or social factors like

band, football team, etc.) may lead a student to a particular HBCU. In the case of state schools, social factors and cost may be highly motivating factors for attendance.

Rural vs. Urban

Another factor in attracting students may be rural v. urban. Some students may be attracted to schools in the Atlanta University Center because of the attraction of Atlanta itself. On the other hand, some students may be attracted to a rural campus (like Tuskegee in Alabama or Lincoln in Pennsylvania) for its programs or the desire to attend an HBCU. This is not to suggest that academic considerations do not play a role in the attraction of some students to AUC schools or that all students are attracted to urban localities.

Geographic Makeup

It may be helpful to pose some “spying out the land” type of questions about the geographic makeup of the student body. Does the student body reflect the local community or the state where the HBCU is, or the region (e.g. the south), or the country as a whole? Two HBCUs may be in the same city, but the geographic composition of the student body may be entirely different. Such geographic factors can give the two schools entirely different flavors.

Religion/Denomination

In some cases, religion still plays a factor in a student’s attraction to a particular HBCU. Fred Williams, who works at Shaw University, says that Shaw’s affiliation to the Baptists still weighs in its recruitment since the school is promoted among Baptists. [Note: the HBCU Task Force concluded that the vast majority of HBCU students are Christian or churched. Of course, this is anecdotal, based on observations from the staff from the three regions (Southeast, Blue Ridge and Mid-Atlantic).]

Other

Other factors weighing in the decision to attend an HBCU include socio-economic factors and educational opportunities presented to the students. Some alumni associations have active local organizations that recruit heavily from their areas and some church groups sponsor HBCU tours.

*FELICIA ANDERSON
MARCH 2010*

INTERVARSITY HBCU TASK FORCE
*The “Right Staff”, “Right Funding, and “Right Support”
Advice and Best Practices for HBCU Chapter Planting*

Determining the Right Staff Worker for Planting HBCU ministry

An HBCU campus staff is going to need the standard ministry gifts of all InterVarsity campus staff. But like any “type” of campus, HBCUs have unique characteristics that raise additional questions:

- *Will the staff be able to operate comfortably in an HBCU environment, where Black identity is a defining element of the culture?* Are they engaged with mainstream Black youth culture? These will be particularly important questions to ask of prospective HBCU staff whose prior ministry experience is on predominately white fellowships and/or campuses. Alumni of HBCU will typically have an advantage in this regard.
- *Can they develop effective relationships with the chaplaincy and administration?* Many chaplaincies and administrators at HBCUs have a heightened skepticism about InterVarsity and other campus ministry organizations. They may perceive us to have little understanding of how to minister to Black students, and there may be suspicion of our motives. The staff needs to learn the campus’s legacy, values and history, and must be able to communicate an appreciation for them. And the planter needs to have the willingness and capacity to build trust with the key constituencies on campus.
- *Has the candidate exhibited strong gathering gifts with Black students?* On a predominately white campus, gathering Black students is somewhat easier because they often feel isolated and are seeking greater “Black community.” On an HBCU this dynamic is not present in the same way, and assessing the planter’s ability to gather Black students effective becomes even more critical.
- *Are they home-grown HBCU staff?* In our current ministry, Black leaders in chapters on non-HBCU campuses have often been our primary pool of potential staff. Long-term, it will be beneficial to develop more staff that are HBCU alumni.

Assessing Financial Support for the Planter

- **Even with a “stellar” candidate, it is essential that a realistic assessment be made regarding funding potential.** This is always true with staff hiring, but locating a potential HBCU staff is such a rare find, that in the staff director’s enthusiasm he/she may overlook some basic hiring and fund development principles.

- **Given the current lack of knowledge and support of InterVarsity in HBCU contexts, it is rare that an HBCU alumnus will be able to raise a staff budget without area or regional investment assistance.** It may mean that the AD or RD does significant FD work alongside the staff. In most situations, these teams will need to raise tens of thousands of dollars to supplement the staff's personal fund development.
- **It will be important to help the staff locate and develop resources to help them communicate to their community the value and credibility of InterVarsity's ministry.** Who are the key stakeholders for this staff or for this potential chapter? In many cases there will be a lack of awareness of InterVarsity's current and historic ministry at HBCUs.

Developing the Right Support for a Chapter Planter

Developing a supportive area environment for the planter

- **Investing in the staff's life may have heightened importance.** There may be a sense of isolation for the staff, especially if there is no other HBCU or BCM work in the Area. Building trust, developing a sense of partnership, visiting the staff's church—all these things will be helpful in making the relationship work. Along these same lines, the supervisor should press to make sure that the staff has a strong support network (e.g. a Strong church context).
- **It will also be valuable to have other Area Team members willing to invest and build relationship with the staff.** The relationship with the team long-term may be as important as the relationship with the supervisor.
- **In each of the regions with current HBCU work, it has been important to have a BCM or HBCU regional coordinator.** The supervisor would need to be willing to receive the input of that coordinator.
- **To retain most HBCU staff, they will need a context within IV to connect with other Black staff.** It's a rare HBCU staff that thrives on staff without semi-regular connection with other Black staff. That could mean national and/or regional or having multiple staff and Volunteers together within an Area.

Developing a supportive area environment for the plant itself

- **A posture of learning is critical for the supervisor.** Especially if he/she has little experience with an HBCU, it will be important for the supervisor to have the willingness, humility, and initiative to learn. The staff and Director may benefit from participating in trainings or other events related to race and culture that they can debrief and learn from.

- **Experience and comfortability interacting with Black students is important in a supervisor.** The ability of the supervisor to connect with the students the staff is working with—both in campus visits and at retreats—will be important for helping cultivate the work of the plant.
- **The AD and the HBCU staff need to think strategically about which conferences and Area event to invite the chapter to, especially in the early stages.** There may be cases where insufficient work has been done to prepare an event/conference to be effective with the HBCU chapter. The AD needs to get the entire Area team to own what are the issues involved in making these events successful with the HBCU students.
- **Creating a supportive Area environment for the chapter is also critical for supporting the staff.** The staff will experience high levels of frustration if their experiences of bringing their students to Area events are perceived to be counterproductive to their campus efforts.

Developing the HBCU Chapter Planter Long-Term

- **There need to be opportunities for cross-pollination and equipping from other staff who have done HBCU work.** If there is little work within the region, perhaps a cross-regional peer visit would be helpful.
- **As with all staff, help them think through what they need for career development.** Make sure they take advantage of the skill development that's available in InterVarsity that they could use in other contexts (e.g. Team Leadership, Fund Development).
- **You need to create development paths that can help keep them longer-term** (e.g. a Team Leader, BCM director, AD in area with some HBCU work in it, etc.) For example, being an AD over an area that is predominately white may not be an attractive career next step to them.

Dear InterVarsity Colleagues:

The significance of historically Black colleges and universities (HBCUs) in the educational experience of African American students has been well documented. In spite of their relative lack of resources, these institutions provide a supportive social environment conducive to personal and academic development, as evidenced in high levels of student achievement, as measured by their student persistence, graduation rates, and student satisfaction (Allen, 1992; Bonous-Hammarth & Boatsman, 1996; Fleming, 1984; Freeman, 1997; Outcalt & Skewes-Cox, 2002).

[The Role of HBCUs in the College Choice Process of African Americans in California, Journal of Negro Education Winter 2005, http://findarticles.com/p/articles/mi_qa3626/is_200501/ai_n13641835]

HBCUs represent just 3 percent of the nation's more than 4,000 colleges and universities, but 24 percent of all African American college students started college at HBCUs.... HBCUs award 24 percent of the undergraduate degrees earned by African Americans.

[White House Initiative on Historically Black Colleges and Universities;

<http://www.ed.gov/about/inits/list/whhbcu/board-report.pdf>]

I believe that the next phase of InterVarsity's reach to Black students will be on our Historically Black College and University (HBCU) campuses:

- HBCUs enroll 13% of America's African American students, yet they confer 23% of all baccalaureate degrees awarded to African Americans. They enroll 40% of all secondary doctoral and master's-level African American students nationwide, yet they confer almost 80% of all degrees to said students. [*The Top 100: Interpreting The Data - Colleges And Universities Ranked By Minority Student Populations*, Black Issues in Higher Education, June 5, 2003]
- 81% of HBCU enrollment are African American students;
- HBCUs hold a significant sway of leadership for the Black community and beyond; [United Negro College Fund Website <http://www.uncf.org/alumni/FamousGrads.asp>]
- As good as our general and BCM ministry has been to select HBCU's, there are MANY more significant campuses where InterVarsity has not reached. We have even received requests from some of these campuses, ones where we have had no ways to answer positively.

Thru the wisdom/initiative/support of the Campus Division, and in strong partnership with the Multiethnic Ministries Department, I am initiating a new InterVarsity HBCU Task Force.

Some of the questions this group will tackle: [Note: this list is neither exhaustive nor finalized. It will be wisely altered by the task force during our first meeting.]

- What is the current state of HBCU's in America? What is the make-up of an HBCU? What elements (common and unique) are helpful to know and understand as the task force does its work?
- What are the profiles of HBCU students (undergraduate AND graduate)? What are the primary influences in their lives? How are they similar/different from the profiles of Black students at predominately non-Black campuses?
- What is the specific strategic importance for InterVarsity to engage on these campuses?

- What are ways that InterVarsity's purposes and practices fit well in the HBCU arena? What are the ways that we don't?
- What have we already learned from our current experience on HBCU's that should be on our "best practices" list?
- What do we need to learn in order to reach these campuses/students/faculty more effectively? Who/what can teach us these important lessons?
- If we were to reach new HBCU's, which campuses should we pursue first?
- What resources (written, organizational, human) can we recommend to promote successful work at HBCU's?
- What would we recommend to the various InterVarsity teams, departments, and programs (i.e. Cabinet, collegiate ministries, multiethnic ministries, strategic ministries, GFM, area and regional directors, chapter building, chapter planting, Urbana, etc) to help them be more effective to reaching HBCU's and the students on these campuses?

I believe that you could bring essential help in accomplishing the goals of this task force. You are invited to join me and seven other colleagues as we guide InterVarsity to be more effective in reaching this important sector of the college world.

This is what I project to be task force commitments:

- **September/October 2008 – a four-day/three-night meeting:** introductions to other participants, introduction to the process, gather some best practices, clarify questions and process, determine processes for finding the right questions;
- **Early Winter 2009 – a four-day/three-night meeting:** meet at an HBCU site; bring in experts and practitioners to help with our questions, and get input from their questions; continue to gather and collate answers/strategies;
- **Late Spring or Summer 2009 – a three-day/two night meeting:** invite select CM/SM/ME leadership, present final sections to one another, bring recommendations to InterVarsity teams, departments, and programs on how to advance our work at HBCU's, celebrate God and the work He's done thru us.
- **Conference Calls (2-3);** about two hours each - dates to be determined.
- **Specific Assignments** that would research answers to our questions: this could include readings, attendance at a strategic event, meetings with strategic experts/practitioners, or other work (approximately an additional 20 hours of outside work over the next 18 months).

Please be in prayer for this most important endeavor.

Blessings...



Phil Bowling-Dyer
HBCU Task Force Convener and Facilitator
November 2008

p.s. Thanks to BA, FA, CKH, JL, JL, DP, TW, and FW for your input into the early stages of the task force.

InterVarsity HBCU Consultation January 19-22, 2010

NaKhia H. Grays

Campus Currently Serving: Bowie State University, Bowie, MD

Years: 2 (since January 2008)

*What are the similarities and differences between your work at **HBCU campuses and at other public/private schools and universities?***

I have thoroughly enjoyed working with students at Bowie State University, the first HBCU in Maryland, over the last two years. Prior to my moving to the DC area, I have served six years at medium-sized, predominantly white private colleges and university in Pennsylvania.

Similarities between my work there and at Bowie State University are as follows:

- Students basically have some of the same core issues as far as Lordship (sex, time, money, etc.)
- Students have a desire for community and small groups are a benefit.
- Overall principles of how to build a missional, witnessing community seems to be the same no matter what the context.
- Surprisingly, both sets of students have the ability to use inductive method to engage scripture (and are excited by the process).
- Students have same basic hopes as they graduate and leave, having been transformed by Jesus and becoming agents of transformation in the world.

Differences between my work there and at Bowie State University are as follows:

- Students at Bowie definitely have more respect for position and people in spiritual authority. They gave me the title of “campus minister” and the “right” to speak into their lives very early on. I find that they are hungry for this kind of input and have a greater respect for those in authority.
- Trust was gained very easily from Bowie students, I think because they were so hungry for input and were quick to acknowledge need for someone to invest in their lives. I also think being black helped me to connect with them more easily than having to cross culture barriers that I felt I always hit at my other universities. Trust didn’t come as easily, communication did not come as easily, and neither did the ability to then lead or speak into their lives. Sometimes I felt like I was hitting wall after wall at the private school I served at for 4 years and had less impact because of students’ heart issues around race and unwillingness to cross cultural barriers. Ministry at Bowie feels somewhat like a breeze in comparison to that
- Evangelism has been challenge at Bowie State where the secular and religious are so closely tied together is very different then my work at prior campuses. To say that Bowie has a very Christian culture would be an understatement. Shouting, clapping, thanking Jesus, even praying in Jesus’ name, and all the other clichés connected with more historically black congregations are so intertwined into the fabric of this black student generation. As a result, they say the things that they heard their parents and grandparents

say and do the things they see in the media and end up seeming a little schizophrenic in their spirituality. Proclaiming to know Jesus but have never heard the gospel or looking religious and saying the right things, but having no personal relationship with Jesus. It has been rare for me to find student who is honest enough to say they are a seeker - to say they don't know what they believe or never heard the gospel – because it is so easy to hide behind the religious language. Another factor affecting evangelism at Bowie has been the oversaturation of ministries at Bowie. It is a largely commuter campus of approximately 5,000 students with six campus ministries: Advent Fellowship (affiliated with a local church), Christside Ministries (affiliated with a local church), Bethel Campus Fellowship, Apostolic Ministries (affiliated with a local church), Navigators, and Lighthouse Campus Ministries (affiliated with InterVarsity and Baptist Convention of MD/MD) that mostly cater to residential students.

- None of these ministries with the exception of Navigators have a small group model. It is more direct teaching in a large group setting. This was very different then what I was used to.
- Though I have heard about the Chaplain/Campus Staff relationship being significant at HBCUs, there is no full-time Chaplain at Bowie or a Religious Activities Dept to act as gatekeeper to the community. I am actually working to establish a committee with the leadership of the Campus Ministries to fulfill such a function.
- Position, titles, and degrees are of great value at Bowie State University and to have a voice at the larger university table.
- Many of my students are churched and very gifted/charismatic leaders who I have to work more on with character development and basics of servant leadership and relational ministry.
- Even though we are in an isolated, suburban area, the security at Bowie is very tight. First-year students are not allowed to have visitors in the dorms until mid-November. All dorms are not allowed to have visitors until after 5pm. And there are very strict rules for signing in visitors which makes outreach in the dorms very difficult.

*What are your profiles of the **unique characteristics of HBCU students**? (e.g. Are there unique and different archetypes/profiles of HBCU students, based on geographic/economic/religious background, type of school, etc?)*

Unique characteristic of HBCU students (based off of my work at Bowie State). I really don't feel like I've worked with HBCU students long enough to build up an archetype. And I am finding that my students are way more diverse in backgrounds (class, culture, etc.) than I ever imagined. They come from rural, suburban, and urban areas. Some have been in predominantly black environments their whole lives; some have come from more diverse areas. Some have families that really struggle, some have families that are living quite comfortably It is hard for me to pull out how much of what I see is due to them being a student, a black student, and HBCU student, or a commuter.

- Even though Bowie is located in Prince George's county, the wealthiest black county in the country, I still find many students who come from working class families and have financial difficulty. I cannot figure out if this means they have more than what they think they have or that even though they have much they have a poverty or lack mind set
- Churched, probably more to do with black students than HBCU students

- I thought that it would be that they cared more about black history and social issues but I have not found that to be true at Bowie.
- Legacy is important to the student leaders on campus. They truly want to make a difference.
- Usually trying to balance many things (home, family, work, school)
- Family and social connections (like Greek system or social organizations) are of great significance.
- Community service is a value for them.
- They are likely to be involved in lots of things and lacking commitment to any one thing, especially when it comes to campus ministries. They would rather bounce around then commit to one.

*How have they and you initiated and maintained **healthy working partnerships** between yourselves and the HBCU students, staff, chaplaincy, and faculty?*

I have a great working relationship with the Dean of Student Life. I see him face to face about 2-3 times each semester by stopping in his office. He also attends some of our events, particularly supportive of our prayer rooms. I also make sure to show my face in Student Government arenas trying to attend some of their meetings and going into their office now and again. They are all familiar with me. Also, I have good partnership with the part-time Episcopalian Chaplain and staff/faculty advisors of the other campus ministries. I have initiated and maintained monthly meetings with all of the campus ministry groups this year (Partnership of Christian Campus Ministries). I particularly have key relationships with counselors in our Counseling Services department. One of them is our faculty advisor and the rest of them are very supportive of my being on campus and of the ministry. That has been a blessing as they were one of the first open doors to me from faculty and staff at the University.

*What elements of your own supervision by InterVarsity supervisors went well? What didn't go so well? What tips do you have on how to **successfully recruit, develop, supervise, and retain an HBCU InterVarsity campus minister**?*

Since moving to Bowie State, I have gathered some principles and ideas regarding supervision:

- The more experience the supervisor can have from either working at HBCUs or with Black students, the better.
- There are particular nuances in working with Black students, and even more particular nuances in working with HBCU students. The more experienced a supervisor is with these nuances, the better equipped he or she will be to supervise a staff person working with them

Regarding my supervisor: these are the things that have worked well:

- She has prior experience working with black students and staff and is very well connected to black staff community and black community at large.
- She has relationships with black people in her personal life that made her very comfortable with me, on my campus, and relating with my students.
- She is a woman of prayer, very necessary in planting and in a situation where we don't know exactly what we're doing.

- She is very supportive of me listening to what God is saying.
- She is direct, sometimes a little too blunt for me, but overall I appreciate the directness.
- I know that she gets how crucial this ministry is. I know that she prays for me and my students and has others pray for the ministry as well.
- She gives me space/freedom to be creative in getting the job done. She encourages and makes room for my creativity and growth.
- She was aware of my workload as a black staff and was concerned about my health (spiritual, physical, emotional) and my marriage.
- She understood significance of my church and involvement of my church to me.

My ideas on how to successfully recruit, develop, supervise, and retain an HBCU campus minister:

In recruitment:

- We need to be open to prototypes of staff that may not look like, speak like, or think like we do to work on these campuses.
- We need to be able to offer significant assistance in funding as we have not totally broken into black community, churches, or business yet as a brand or “household” name. (at least not in the DC area)
- We need to give freedom and creativity to staff on these campuses to try new things and perhaps create things that do not fit the IVCF model of ministry (small groups, large groups, etc.) as long as they hold to the values.
- We need to recruit them into a community, a place of support. Community is a high value in black community, but even more so needed or a black staff in InterVarsity doing a relatively new thing. The community should include peers, a mentor/coach.
- They need to have a prayer support team and know how much we value prayer and dependence on God in our ministry.

In development:

- Training relevant to our context (e.g. working with black students and specifically HBCU students, raising money in the black community or raising money outside of black community but for black students)
- If they are black, development as a black staff, something that speaks to them as a black staff. (Perhaps even development in ethnic identity essential even for those who are not black)
- Openness and creativity for paths in career development, additional schooling, etc. Have ideas for their long-term place in IVCF.

In supervision:

- Having supervision from someone who has experience working with black staff and students would be preferred. At the very least they have fruit in their own personal lives of relating to black people.
- Having a supervisor that gets the significance of the ministry and is wholeheartedly supportive.
- If the supervisor is of a different race, some experience/training in cross-cultural relationships.

- Having a supervisor that values prayer and is not afraid to maybe take risks, try new things, enter new environments, etc.
- Having a supervisor that is supportive of staff's involvement in their local church.

I believe that how we recruit, supervise, and develop will help with retaining. I think that community, feeling supported by the organization (with training, funding, supervision, etc.), and ability to see longevity and career options with IVCF will help with retaining.

*Do you have any **other wisdom/suggestions**?*

No, not at this time.

InterVarsity HBCU Consultation Paper (Revised)
Tony J. Gatewood
Full-Time Campus Staff
January 19-22, 2010

The HBCU campus is a unique and exceptional experience. Some of our brightest students in our nation walk through the college doors of Morehouse, Spelman, Clark Atlanta, Tuskegee, and Fisk. Here, we see the influencers of the world molded and shaped, and like all the campuses here in the US, these students will either be leading for the glory of God or for their own glory; or even worse yet, the glory of the Evil One. My thoughts and insights come from my experience of 4 years working at three top tier HBCU campuses (Clark Atlanta University, Spelman College, and Morehouse College).

Similarities and Differences between HBCU's and Other Public/Private schools:

HBCU's

Similarities:

- High Pursuit of Identity
- Residential Student
- Homogeneity
- Credentials and Credibility

Differences:

- High Identity Student
- Black Student Identity Development (1 year)
- Top 10 Academic Institution (85 – 90 percent graduation rate)
- A Brotherhood/Sisterhood Culture (we are brothers and sisters)
- Black Church influenced (Inspirational Leader)
- City Culture and School reputation recruits students

Traditionally White Public Schools (e.g. Iowa)

Similarities:

- High Pursuit of Identity
- Residential Student
- Homogeneity
- Credentials and Credibility

Differences:

- High Assimilation Student
- Black Student Identity Development (3 years)
- Research Institution (research funds the University)
- Midwestern Culture (*Boot-Strap Theory*)
- Bureaucracy Influenced (complex systems)
- Strong Sports Program recruits students

The HBCU Archetype

Though this is not an exhaustive description of the prototypical HBCU student, and more likely the case of an HBCU student that attends a top-tier institution (private schools with a large funding base), and also noting that the categories listed are not exclusive to an HBCU student, HBCUs can recruit some of highest academically achieving African Americans of this nation and of the African Diaspora.

Many of the qualities and characteristics listed are sought after by the schools themselves:

1. Socioeconomically stable
2. Aimed Towards Leadership
3. Spiritually Sensitive
4. Legacy Driven
5. Academically Developed
6. Nationally Recruited
7. In Search of Identity
8. Faithful and Teachable
9. Not Always Available

Maintaining an HBCU Minister

Longevity of a staff worker is critically important to the stability and health of both the staff worker and the chapter in InterVarsity. However, special challenges are given to the HBCU staff unique to their work. From looking at fund developing bases to the professional development of skills, all is necessary to effectively accomplish the work and is paramount for the HBCU staff worker's longevity. There are both long term and short-term maintenance items for your consideration. I will list them out and then go into depth on each one:

Short Term:

1. Develop and invest in indigenous HBCU staff
2. Recruit a staff team (main staff being black, but team ethnicity is variable)
3. Focus a veteran staff on supervising an HBCU staff
4. Invest significantly in funding

Long Term:

1. Raise supporters from Black churches that give to school accounts
2. Build new relationships with contemporary Black churches with similar values
3. Hire a regional coordinator for HBCU ministry

Short Term: *Develop Indigenous HBCU Staff*

While bringing in staff not familiar with the circumstances of HBCU life can be helpful, the transition process, culture adjustment, and ability to accomplish goals can become seriously stunted. However, raising up an HBCU staff will give the following advantages:

1. They know the campus/city culture
2. They know the language of the campus
3. They can resource themselves more effectively within the local black church
4. They're alumni/ae, so they can't be easily removed from campus for cultural issues
5. The work cannot be closed down because of spiritual shifts on the campus

Short Term: *Recruit a Staff Team*

Life is easier when one is in a community! I put recruiting a staff team for an HBCU campus as a short term need because I want to recommend a unique approach to it. I think it would be helpful to recruit a team that is **multiethnic, with the main staff being African American**. I know that this may be unconventional; especially since the predominant ethnicity of an HBCU is African American, but I want to cite two personal experiences that might help this become a more possible option:

1. When I was in the discernment process of whether or not I would stay in Atlanta and continue ministry as I pursued my wife, I considered Atlanta, GA my first option. Rachel

(who is White) and I wrestled deeply with the idea that an African American male and White woman would not be accepted on a high black identity campus. We wanted to test to see if this could actually be possible or if it would seriously hinder, or as I described it, “blow up my ministry.” We did a fellowship gathering between the Morehouse College ministry and the Spelman ministry, and much to our surprise we found the students surprisingly accepting. Many had more questions about love and the pursuit of a holy marriage than they did about traditional concerns such as a lack of options for black women or “selling out.” This led me to the conclusion that unlike many of our predecessors of African American culture, these students are more universal in their values for marriage, music, politics, and spirituality.

2. In November of 2007, we had a “Freedom Conference” in Knoxville, Tennessee where we brought from Emory University and the AU Center about 15-20 Black college students. In partnership with Amber Jipp, a white staff at Emory; we were both able to handle the responsibilities of food, transportation, and scholarship costs, making a 20 person student trip possible

There were specific ways that I was able to accomplish integrating white staff with my HBCU students.

1. I came in with a desire and plan to build cross campus fellowship with my other staff members in the Area Team.
2. Whenever I would be asked to speak on a campus from my Area Team co-workers, I would bring a contingency of students (mainly the leadership team) with me. I and the other staff would plan out a fellowship time afterwards, giving our students a chance to relate and value one another.
3. I began talking with my students about God’s heart for multiethnicity a year before I did anything multiethnic. The reason for this was that I wanted there to be a critical mass of desire and people who would carry out the vision.

Short Term: *Focus a Veteran Staff on Supervising an HBCU Staff*

Effective supervision for staff is another essential for the longevity for any staff worker; but especially for an HBCU staff. Regarding this point, one does not have to have experience at an HBCU to be an effective staff supervisor. Four points come to mind when thinking about effective staff supervision (this list is not exhaustive):

1. Pastoral Care
2. Personal and Professional Development
3. Contextualization of Intersiversity to Campus
4. Help in strategizing campus work

Short Term: *Invest Significantly in Funding*

HBCU staff have a double-edged need: They need to be invested in the black church, where most of their students are invested and where the majority of people who have a concern for HBCU schools resides; yet they also have a need to raise funds for ministry (something that is extremely difficult to do within the black church). There needs to be significant financial support

from regions for HBCU staff. In my experience, being an African American from outside of the region trying to establish new networks for fund development while adjusting to a new cultural climate; it took about 3 years to begin to have the connections and the trust for funding. Seeing that the average staff life is about 3-5 years, it seems crucial to have a strong funding base prior to any work being established at an HBCU school.

Long Term: *Raise Supporters from Black Churches to Give to School Accounts*

There must be a way to get the surrounding churches that care about reaching their community to become passionate about financially and prayerfully supporting Intersarsity's work at HBCU's. Fund Development ideas such as hosting a Pastoral Conference within the area or creating Campus Councils for particular schools could be long terms steps for getting significant funding for HBCU staff. Having funding focused on the school instead of on the staff worker could avoid credibility issues that the church might have with a particular staff. Unless the HBCU staff has a divinity degree, or has been ordained under the ministry of a known church or Pastor, the credibility of that staff would be significantly diminished and a hindrance to fund development.

Long Term: *Build New Relationships with Contemporary Black Churches*

The difficulty of significant funding development from the black church is as alarming as ever. Black churches that do give to HBCU work are becoming older and are coming out of their prime years to make income. However, newer and more contemporary churches have the ability to give. Their income comes from a younger congregation that could be vital in creating long term HBCU staff work. A usual hindrance for fund development in contemporary churches is the difficulty with reaching the culture and significant generation gaps. These gaps keep staff from being able to cast vision to the current generation. Creating fund development teams (black staff from the region) that go out to raise resources for HBCU staff could be an option for a lack of support. In return, it could be possible to give the staff some of the resources towards their own ministry as incentive.

Long Term: *Hire a Regional Coordinator for HBCU Ministry*

Having a coordinator within the region that specializes in reaching HBCU ministry can be a long-term strategy for HBCU work for years. It puts a gifted individual who has exceptional planting and networking skills in a place where they can advocate and contextualize the HBCU work to regional leadership, give sound wisdom and advice to current HBCU staff, and advise all hiring for potential HBCU staff workers.

INTERVARSITY HBCU TASK FORCE
*Reflections of the Past, Review of the Present,
Recommendations for the Future*

Dr. Valerie Tate Green (Clark Atlanta University Chaplain)
19 February 2010

As I reflect upon my former experience as University Chaplain at the Historic Lincoln University, PA, and my current position at Clark Atlanta University, I realize more and more that the opportunity to serve in ministry with the next generation of African American leaders is an honor truly bestowed by God. This reflection only deals with my perspective of the college students at HBCU's.

A Reflection of the Past

Founded at a time when legal segregation and pervasive racial prejudice limited educational opportunities for African American, the nation's Historically Black Colleges and Universities (HBCU's) have evolved to fulfill new roles in the United States. More than 100 HBCU's today educate more than a quarter million students. About four-fifths of those students are African American. Before the Civil War (1861-1865), the majority of Blacks in the U.S. were enslaved. Although a few free Blacks attended primarily White colleges in the North in the years before the war, such opportunities were very rare and nonexistent in the slave states of the South. And in response to the lack of opportunity, a few institutions of secondary and higher education for Blacks were organized in the antebellum years.

The first expansion in Black higher education came after the war, during the widening opportunities of Reconstruction (1865-1877). The years between the Civil War and the World War (1914-1918) were an era of tremendous growth for American colleges and universities. African American higher education took a different path during the Reconstruction era through World War II (1935-1945). The majority of Black students were enrolled in private colleges. Northern religious mission societies and southern African-American religious congregations were primarily responsible for establishing and maintaining Black colleges and universities.

A Review of the Present

According to Harold V. Hartley of Vanderbilt University, first year students at Protestant colleges and universities participating in a recent study reported stronger religious affiliations and higher levels of religious involvement than their peers at other institutions of higher learning. Students attending religiously-affiliated colleges in general indicated that they are more religiously affiliated and engaged than their peers at public or non-sectarian private institutions.

For decades, the academy was disinterested in, if not hostile to, the religious and spiritual needs of students. Results from this study, however, provided further evidence that students entering higher education are more religiously engaged than in recent years, suggesting that a religious revival may be occurring among today's young adults.

Consistent with findings from other studies, the students attending HBCUs exhibited slightly higher measures of religious interest and involvement when compared to students at PWIs³, suggesting that more HBCU students valued integrating spirituality into their lives. Nearly two-thirds of private HBCUs are affiliated with religious organizations. Their emphasis on character development has had strong influence in reducing alcohol and drug consumption.

Recommendations for the Future

In order for parachurch and outside church organizations to effectively merge partnership with HBCU's, these organizations must become cognizant and appreciative of the AA college student's culture, challenges and churches. College students take great pride in their geographical roots, often gravitating and partnering with those who share this commonality and faith traditions.

Their challenges range from issues with relationships, depression, suicide, experimental substance abuse use, financial challenges and balancing college with their social lives. Therefore, college chaplains and parachurches must provide meaningful and relevant faith enrichment programming so that students may face their fears and find a sacred space to wrestle and grow during their matriculation experience.

³ That is, *Predominantly White Institutions* (pbd clarification)

My recommendation to InterVarsity is to examine their mission and goals with those of the HBCUs they are seeking partnership. Many of the students I randomly interviewed still aren't aware of the opportunities and programming available through your ministry. It is still perceived as a "white" faith based program for students at PWIs.

After attending the HBCU Task Force meeting and learning of the goals of InterVarsity and the passion of those called to serve, I believe it is imperative that a presence of InterVarsity is reconnected, reinforced, and not allowed to lie dormant for years. Tony's⁴ former presence at Spelman is still being celebrated.

As a new Chaplain with the AUC community, with nearly 10,000 undergraduate students at Clark Atlanta, Spelman and Morehouse, the scripture remains true, "The harvest is plentiful but the laborers are few." In the six months of my tenure, worship attendance has increased from 300 to nearly 500 a Sunday. Faith Enrichment has increased from less than 10 to nearly 30 students. The chaplaincy program has increased from 3 students to 10. Our services and ministries are inclusive of all three communities. The desire of these young people to grow and wrestle with their spirituality is more than evident. However, the support from parachurch organizations is lacking in this community. IMPACT and CAU administration continues to provide a presence and support. But consistency with parachurch interest and follow-through is lacking.

Finally, I believe if InterVarsity provides trained leaders who are intentional and systematic with building diverse partnership with HBCU's, the paradigm will continue to shift. There must be mutual involvement in the recruitment, development, partnership and leadership at seminars and conferences at the local regional and national level. With mutual respect and appreciation of the rich history of HBCUs, a commitment to engage and address current issues and challenges discussed with the local Task Force and a commitment to bridge the gap between InterVarsity and HBCUs, indeed a promising alignment and partnership will continue to unfold.

⁴ *Tony Gatewood*, who served as a campus minister with InterVarsity for three years (2005-08) at Clark Atlanta University (pbd clarification)

INTERVARSITY HBCU TASK FORCE
Rev. Michael Page (North Carolina Central University)
February 2010

I am grateful for the experience of sharing with the staff of InterVarsity Christian Fellowship. While I felt that this was an opportunity to share what I have learned from working on an HBCU campus as the campus minister, I was able to learn a great deal from the staff present. One of the lessons I got from this consultation was that together we remain committed to seeking ways to effectively serve our students; that they might gain the spiritual presence and opportunities that they so richly deserve.

I want to begin my writing by sharing my belief of a profile of a student of a historically Black college and university. As a former HBCU student, I am grateful for the opportunity to live and learn on a campus where students can celebrate daily their culture; there are regular educational, social, and achievement opportunities for students who have similar journeys as myself.

- Most students on HBCU campuses come from poor socio-economic backgrounds and are fortunate to have an opportunity to attend college. I have encountered a number of students who are initially not very open about their backgrounds, but after I share more about myself, students eventually come around to believe that we are of like backgrounds.
- It is sometimes very difficult to pull out leadership potential in many of our students. Although they dedicate considerable time on academics, they lack the motivation to become involved in organizations that will stretch their leadership skills. As was with myself, I wanted very much to be a “general student” and not be in every organization that the campus administration offered.
- Many of the students’ spiritual backgrounds are denominational; however once they enter campus life they enjoy the non-denominational worship in churches that are not of any specific denomination.
- It appears that special attention must be rendered to bring out the best qualities of our students, as many are not self-starters or considered to be unmotivated. Students are reluctant about being engaged in civic and spiritual activities; however with much encouragement and the right message, the opportunities are there. Many students are ready to experiment with new campus activities; maintaining stability and control over their schedules is a factor that students often struggle within their involvement with such activities.
- I see our students participating in fraternal and sorority activities and seeking such membership as a place of belonging.

There are many other campus ministry organizations that we must work with on our campus, and often times it has positive and negative reactions from the staff and the students. Often times, parachurch organizations can be in a competitive mode (or students view it as competitive) when in essence, we are all working toward the same message.

I view the presence of parachurch ministries positively for these reasons:

- 1) Can be a great collaboration—many times these ministries have a vast amount of resources, staffing, and strengths that often times the general campus ministry may not have.
- 2) Power in Numbers—students see us as a religious organization and they enjoy seeing a massive number of people to compete.
- 3) Support System—it is great to have the support systems in place, as ministry can be a lonely job.
- 4) Compliment to School—when ministries work together, they are able to provide a united front to the school and community. It is fine to sponsor a seminar together.
- 5) We are able to join our resources together when the ministries work together.

There are also negatives to this relationship:

- 1) Parachurch ministries compete with each other and desire to facilitate the ministry throughout campus.
- 2) Students are very uncertain when ministries don't work together; there is not a clear vision for the students and therefore they struggle to understand where to belong.
- 3) There is not much consistency and such does not allow the students to be a part of the holistic picture.
- 4) Having the authority to move forward—most parachurch organizations lack authority on college campus and find it difficult to navigate through administration.

My thoughts on profiles of HBCU staff and faculty are the following:

- They devote more personalized attention to the students; often college life is a difficult adjustment for students. Staff and faculty serve as mentors, and sometimes “mommas and daddies”
- They are stricter and show more concern that students remain focus. Students can easily get lost on a non-HBCU campus, and often no one shows any concern.

I shared the other concerns I had with the entire group and believe that my thoughts were captured during the larger session. I firmly believe that campus ministry is about establishing and building relationships with our students and university community. The success work of campus ministry is engaging students in positive, holistic opportunities. Independent or parachurch ministries should spend considerable time investing in partnerships, promoting collaboration on the campus and reaching out to areas that are not being addressed.

I hope that I have captured the majority of my thoughts on this important time and it is a pleasure to share my 11+ years of experience of working in campus ministry particularly on a HBCU campus. This has been a rewarding and satisfying ministry to share with such a vulnerable population.

If you need me to spend additional time, I will be glad to share other ways to assist in this endeavor.

National HBCU Statistics - 2009

<i>School</i>	Rank	Enrollment	Acceptance Rate	City	State	Pub/Pri	Affiliation
<i>Spelman College Atlanta, GA</i>	1	2270	35%	Atlanta	Georgia	Private	
<i>Howard University Washington, DC</i>	2	10288	49%	Washington	District of Columbia	Private	
<i>Morehouse College Atlanta, GA</i>	3	2781	72%	Atlanta	Georgia	Private	Baptist
<i>Fisk University Nashville, TN</i>	4	725	59%	Nashville	Tennessee	Private	United Church of Christ
<i>Xavier University of Louisiana New Orleans, LA</i>	5	3236	66%	New Orleans	Louisiana	Private	Roman Catholic
<i>Hampton University Hampton, VA</i>	6	5427	45%	Hampton	Virginia	Private	
<i>Tuskegee University Tuskegee, AL</i>	6	2994	58%	Tuskegee	Alabama	Private	
<i>Clafin University Orangeburg, SC</i>	8	1773	36%	Orangeburg	South Carolina	Private	United Methodist Church
<i>Dillard University New Orleans, LA</i>	9	851	35%	New Orleans	Louisiana	Private	United Church of Christ and the United Methodist
<i>North Carolina Central University Durham, NC</i>	10	8035	70%	Durham	North Carolina	Public	
<i>Elizabeth City State University Elizabeth City, NC</i>	11	3104	59%	Elizabeth City	North Carolina	Public	
<i>Florida A&M University Tallahassee, FL</i>	11	11857	64%	Tallahassee	Florida	Public	
<i>South Carolina State University Orangeburg, SC</i>	13	4888	75%	Orangeburg	South Carolina	Public	
<i>Tougaloo College Tougaloo, MS</i>	14	871	26%	Hinds County	Mississippi	Private	American Missionary Association
<i>Morgan State University Baltimore, MD</i>	15	7005	44%	Baltimore	Maryland	Public	Originally: Methodist Episcopal
<i>Tennessee State University Nashville, TN</i>	15	8254	39%	Nashville	Tennessee	Public	
<i>Delaware State University Dover, DE</i>	17	3534	39%	Dover	Delaware	Public	
<i>Winston-Salem State University Winston-Salem, NC</i>	17	6442	54%	Winston-Salem	North Carolina	Public	
<i>Johnson C. Smith University Charlotte, NC</i>	19	1571	49%	Charlotte	North Carolina	Private	Presbyterian Church (U.S.A.)
<i>Virginia State University Petersburg, VA</i>	19	5042	65%	Petersburg	Virginia	Public	

VA							
<i>Bennett College Greensboro, NC</i>	21	689	45%	Greensboro	North Carolina	Private	United Methodist Church
<i>Clark Atlanta University Atlanta, GA</i>	21	4068	57%	Atlanta	Georgia	Private	United Methodist Church
<i>Fort Valley State University Fort Valley, GA</i>	21	3106	47%	Fort Valley	Georgia	Public	
<i>Jackson State University Jackson, MS</i>	21	8377	52%	Jackson	Mississippi	Public	Founded as "Natchez Seminary"
<i>Alcorn State University Alcorn State, MS</i>	25	3252	86%	Lorman	Mississippi	Public	
<i>North Carolina A&T State University Greensboro, NC</i>	25	--	--	Greensboro	North Carolina	Public	
<i>Lincoln University Lincoln University, PA</i>	27	2524	35%	Chester County	Pennsylvania	Public	
<i>Oakwood University Huntsville, AL</i>	27	1865	56%	Huntsville	Alabama	Private	Seventh-day Adventist
<i>Fayetteville State University Fayetteville, NC</i>	29	6217	65%	Fayetteville	North Carolina	Public	
<i>Southern University and A&M College Baton Rouge, LA</i>	29	7669	57%	Baton Rouge	Louisiana	Public	
<i>University of Maryland--Eastern Shore Princess Anne, MD</i>	31	4290	62%	Princess Anne	Maryland	Public	Originally: Methodist Episcopal
<i>Alabama Agricultural and Mechanical University Normal, AL</i>	32	5124	48%	Normal	Alabama	Public	
<i>Bethune-Cookman University Daytona Beach, FL</i>	32	3633	55%	Daytona Beach	Florida	Private	United Methodist Church
<i>Albany State University Albany, GA</i>	34	4176	30%	Albany	Georgia	Public	
<i>Prairie View A&M University Prairie View, TX</i>	35	8203	71%	Prairie View	Texas	Public	
<i>Alabama State University Montgomery, AL</i>	--	5695	42%	Montgomery	Alabama	Public	
<i>Allen University Columbia, SC</i>	--	727	72%	Columbia	South Carolina	Private	African Methodist Episcopal
<i>Arkansas Baptist College Little Rock, AR</i>	--	--	--	Little Rock	Arkansas	Private	Baptist
<i>Benedict College Columbia, SC</i>	--	2883	70%	Columbia	South Carolina	Private	American Baptist Churches USA
<i>Bluefield State College Bluefield, WV</i>	--	1868	83%	Bluefield	West Virginia	Public	
<i>Bowie State University Bowie, MD</i>	--	5484	43%	Bowie	Maryland	Public	
<i>Central State University Wilberforce, OH</i>	--	2171	40%	Wilberforce	Ohio	Public	AME Church

<i>OH</i>							
<i>Cheyney University of Pennsylvania Cheyney, PA</i>	--	1488	35%	Cheyney	Pennsylvania	Public	
<i>Coppin State University Baltimore, MD</i>	--	4051	43%	Baltimore	Maryland	Public	
<i>Edward Waters College Jacksonville, FL</i>	--	--	--	Jacksonville	Florida	Private	AME Church
<i>Florida Memorial University Miami, FL</i>	--	--	--	Miami Gardens	Florida	Private	American Baptist
<i>Grambling State University Grambling, LA</i>	--	5253	38%	Grambling	Louisiana	Public	
<i>Harris-Stowe State University St. Louis, MO</i>	--	1852	83%	St. Louis	Missouri	Public	
<i>Huston-Tillotson University Austin, TX</i>	--	--	--	Austin	Texas	Private	United Methodist Church /United Church of Christ
<i>Jarvis Christian College Hawkins, TX</i>	--	727	5%	Hawkins	Texas	Private	The Disciples
<i>Kentucky State University Frankfort, KY</i>	--	2659	32%	Frankfort	Kentucky	Public	
<i>Lane College Jackson, TN</i>	--	1982	35%	Jackson	Tennessee	Private	Christian Methodist Episcopal Church
<i>Langston University Langston, OK</i>	--	2731	43%	Langston	Oklahoma	Public	
<i>LeMoyne-Owen College Memphis, TN</i>	--	693	80%	Memphis	Tennessee	Private	United Church of Christ
<i>Lincoln University Jefferson City, MO</i>	--	--	--	Jefferson City	Missouri	Public	
<i>Livingstone College Salisbury, NC</i>	--	994	63%	Salisbury	North Carolina	Private	AME Zion
<i>Miles College Birmingham, AL</i>	--	--	--	Fairfield	Alabama	Private	CME Church
<i>Mississippi Valley State University Itta Bena, MS</i>	--	2929	25%	Itta Bena	Mississippi	Public	
<i>Morris College Sumter, SC</i>	--	--	--	Sumter	South Carolina	Private	Baptist Educational and Missionary Convention
<i>Norfolk State University Norfolk, VA</i>	--	--	--	Norfolk	Virginia	Public	
<i>Paine College Augusta, GA</i>	--	863	38%	Augusta	Georgia	Private	United Methodist Church and Christian Methodist Episcopal Church
<i>Philander Smith College Little Rock, AR</i>	--	587	92%	Little Rock	Arkansas	Private	United Methodist Church
<i>Rust College Holly Springs, MS</i>	--	942	8%	Holly Springs	Mississippi	Private	United Methodist Church
<i>Saint Paul's College</i>	--	644	83%	Lawrenceville	Virginia	Private	Protestant Episcopal Church

<i>Savannah State University Savannah, GA</i>	--	--	--	Savannah	Georgia	Public	
<i>Shaw University Raleigh, NC</i>	--	2702	37%	Raleigh	North Carolina	Private	National Baptist Convention, USA, Inc.
<i>Southern University--New Orleans New Orleans, LA</i>	--	3104	90%	New Orleans	Louisiana	Public	
<i>Southwestern Christian College Terrell, TX</i>	--	--	--	Terrell	Texas	Private	Church of Christ
<i>St. Augustine's College Raleigh, NC</i>	--	1451	83%	Raleigh	North Carolina	Private	Episcopal Church (United States)
<i>Stillman College Tuscaloosa, AL</i>	--	1048	45%	Tuscaloosa	Alabama	Private	
<i>Talladega College Talladega, AL</i>	--	601	43%	Talladega County	Alabama	Private	United Church of Christ
<i>Texas College Tyler, TX</i>	--	736	--	Tyler	Texas	Private	Christian Methodist Episcopal Church
<i>Texas Southern University Houston, TX</i>	--	--	--	Houston	Texas	Public	
<i>University of Arkansas--Pine Bluff Pine Bluff, AR</i>	--	3525	59%	Pine Bluff	Arkansas	Public	
<i>University of the District of Columbia Washington, DC</i>	--	5339	93%	Washington	District of Columbia	Public	
<i>Virginia Union University Richmond, VA</i>	--	1522	70%	Richmond	Virginia	Private	American Baptist Churches USA
<i>Voorhees College Denmark, SC</i>	--	--	--	Denmark	South Carolina	Private	Episcopal Church
<i>West Virginia State University Institute, WV</i>	--	3003	89%	Kanawha County	West Virginia	Public	
<i>Wilberforce University Wilberforce, OH</i>	--	--	52%	Wilberforce	Ohio	Private	AME Church
<i>Wiley College Marshall, TX</i>	--	967	98%	Marshall	Texas	Private	Methodist Episcopal Church
<i>Barber-Scotia College</i>	--	--	--	Concord	North Carolina	Private	Presbyterian
<i>Bishop State Community College</i>	--	--	--	Mobile	Alabama	Public	
<i>Clinton Junior College</i>	--	--	--	Rock Hill	South Carolina	Private	AME Zion
<i>Coahoma Community College</i>	--	--	--	Coahoma County	Mississippi	Public	
<i>Concordia College, Selma</i>	--	--	--	Selma	Alabama	Private	Lutheran Church - Missouri Synod
<i>Denmark Technical College</i>	--	--	--	Denmark	South Carolina	Public	
<i>Gadsden State Community College</i>	--	--	--	Gadsden	Alabama	Public	

<i>Hinds Community College at Utica</i>	--	--	--	Utica	Mississippi	Public	
<i>Interdenominational Theological Center</i>	--	--	--	Atlanta	Georgia	Private	Interdenominational
<i>J. F. Drake State Technical College</i>	--	--	--	Huntsville	Alabama	Public	
<i>Knoxville College</i>	--	--	--	Knoxville (Mechanicsville)	Tennessee	Private	United Presbyterian Church of North America
<i>Lawson State Community College</i>	--	--	--	Bessemer	Alabama	Public	
<i>Lewis College of Business</i>	--	--	--	Detroit	Michigan	Private	
<i>Meharry Medical College</i>	--	--	--	Nashville	Tennessee	Private	United Methodist Church
<i>Morehouse School of Medicine</i>	--	--	--	Atlanta	Georgia	Private	
<i>Morris Brown College</i>	--	--	--	Vine City	Georgia	Private	African Methodist Episcopal Church
<i>Paul Quinn College</i>	--	--	--	Dallas	Texas	Private	AME Church
<i>Selma University</i>	--	--	--	Selma	Alabama	Private	Alabama State Missionary Baptist Convention
<i>Shelton State Community College</i>	--	--	--	Tuscaloosa	Alabama	Public	
<i>Southern University at Shreveport</i>	--	--	--	Shreveport	Louisiana	Public	
<i>St. Philip's College</i>	--	--	--	San Antonio	Texas	Public	Episcopal Church
<i>Trenholm State Technical College</i>	--	--	--	Montgomery	Alabama	Public	
<i>University of the Virgin Islands</i>	--	--	--	St. Croix & St. Thomas	United States Virgin Islands	Public	
<i>Virginia University of Lynchburg</i>	--	--	--	Lynchburg	Virginia	Private	Baptist

Historically Black Colleges and Universities Facts, Figures, and Research for InterVarsity February 2004 (Updated May 2010)

Twelve Largest HBCUs [By Student Numbers]

Name	Location	Population ⁵ (u-grad/grad)	Notes
Chicago State University	Chicago, IL	5217/1593	
Florida A&M University	Tallahassee, FL	9591/1996	<i>largest HBCU in the U.S.</i>
Howard University	Washington DC	6969/1787	<i>top tier HBCU</i>
Jackson State University	Jackson, MS	6810/1978	
Morgan State University	Baltimore, MD	6114/891	<i>previous IV work</i>
Norfolk State University	Norfolk, VA	5653/672	
North Carolina A&T State University	Greensboro, NC	9687/1411	
Prairie View A&M University	Prairie View, TX	6278/1925	
Southern Univ. and A&M College	Baton Rouge, LA	6459/1240	
Tennessee State University	Nashville, TN	6431/1823	<i>previous IV work</i>
Texas Southern University	Houston, TX	7131/1971	
University of the District of Columbia	Washington DC	5121/211	
Atlanta University Center - Clark Atlanta University - Interdenom. Theological Center - Morehouse College - Morehouse School of Medicine - Morris Brown College - Spelman College	Atlanta, GA	11368/1365 - 3380/688 - 0/402 - 2933/0 - 0/275 - 2785/0 - 2270/0	<i>previous IV work; Spelman and Morehouse are top tier HBCUs and are considered part of the 'Black Ivy League;' Morris Brown is currently unaccredited</i>

Other Important HBCUs to Mention

Name	Location	Population ¹ (u-grad/grad)	Notes
St. Augustine College	Hampton, VA	1527/0	<i>existing InterVarsity group</i>
Bowie State University	Bowie, MD	4400/1217	<i>existing InterVarsity group</i>
Harris Stowe State University	St. Louis, MO	1852/0	<i>planting a new group</i>
Shaw University	Hampton, VA	2772/100	<i>plan to replant an InterVarsity group</i>
Fort Valley State University	Fort Valley, GA	2561/150	<i>previous IV work</i>
Hampton University	Hampton, VA	4891/852	<i>previous IV work</i>
Miles College	Fairfield, AL	1715/0	<i>previous IV work</i>
Virginia Union University	Richmond, VA	1241/297	<i>previous IV work; top tier HBCU</i>
Tuskegee University	Tuskegee, AL	2475/359	<i>previous IV work; top tier HBCU</i>
Xavier University of Louisiana	New Orleans, LA	3284/503	<i>top tier HBCU</i>
Fisk University	Nashville, TN	853/120	<i>top tier HBCU</i>
Langston University	Langston, OK	2780/250	<i>important HBCU</i>
Virginia State University	Petersburg, VA	4300/550	<i>important HBCU</i>
Alabama A&M University	Normal, AL		<i>important HBCU</i>

⁵ These numbers are from Collegedata.com, Collegeboard.com, and Wikipedia.com - pbd

INTERVARSITY HBCU TASK FORCE

SOME GENERAL ELEMENTS/FACTORS IN HBCU MINISTRY

▪ **Gospel Choirs**

BCM Director Alex Anderson used to identify gospel choirs as “black synagogues” especially at predominantly white institutions. However, there are some black choirs at HBCUs which have a different role and function. Here, one has to be sensitive to the responses of the music department of the HBCU to the presence of a gospel choir on the campus. Ironically, and historically those departments tended not to look with favor on gospel choirs. However, it seems like the whole scene has changed significantly especially since the choirs in my observation do not any longer have the power or influence that they used to have.

▪ **Physical Location of the School**

Especially in the South, there was a tendency to build HBCUs in the heart of the inner city community. That raised a whole dynamic concerning the situation with the “Town-N-Gown” communities. On some campuses there could be some security issues in the communities near campus, and it could impact staff being on campus late at night. It also raises the whole question of what the responsibility of the educated black classes to the folks who are left behind.

▪ **Influence of Young Ministers as Students**

On some campuses there will be young ministers who come from a strong black church tradition who are very much aware of their ministerial status and prerogatives. In that paradigm, there is a clash with a ministry like InterVarsity which in their minds would be too much of a lay ministry that does not give the adequate amount of respect to the black ministerial tradition. Yet, there is some room for our ministry dealing with their issues as we think through how they plan to be pastors of churches or see the mission of the church from a biblical point of view.

▪ **Graduation Rates**

Unfortunately, some HBCUs have relatively low graduation rates. That means that a lot of the students with which we will work may be struggling academically. This state of affairs will need to be addressed in our ministry, and may impact how we do ministry in these situations. We may be depending on a particular student leader only to discover that he or she may be on the verge of having to leave school for academic reasons.

▪ **Influence of Women on Campus**

Since two thirds of all black collegians are female, we have to factor that into our consideration of ministry to HBCUs. Apart from the male-female dynamics which are substantial both on campus in the black community as a whole, we have the challenge to serve both black male and black female students in a way that honors them, and will be sensitive to their needs and the relational dynamics. In many cases, it is the female student who shows the most interest and zeal in regard to spiritual matters, and there is this sense of the dearth of godly men who can potentially be good marriage partners.

Religious vs Secular Students

On many HBCUs (as is the case with black students on other campuses), there is a division between the students who have religious and spiritual zeal and the students who are either unchurched or totally turned off from church and are very secular. There is a challenge in helping the spiritually attuned students to learn how to communicate the gospel to their sisters and brothers who have become secularized or postmodern. Staff will have to find ways to help students to deal with this reality.

▪ **Community Support for the Staff Worker**

This has two different components: first, there is the need for support from people in the community who are plugged into the mission to reach the campus for the gospel. This may or may not include financial support. Second, there is the need for staff to have a supportive community of people who understand what they do and the situation that they face on campus and in their lives. In short, there needs to be support for the mission, and for the staff worker on a personal basis.

▪ **Being Afrocentric and Christocentric at the same time**

At the core, a staff worker at an HBCU has to learn how to be both Afrocentric and Christocentric at the same time. HBCUs are by nature very Afrocentric, and so a staff worker who works on that campus will have to learn how to function in that type of environment. Thus, the training program will have to include large doses of black history, an understanding of the black church, and a sophisticated analysis of cultural trends in the black community. However, that person will still maintain a focus on the centrality of Christ for his or her faith. Here is where I think that the idea of both being ethnic and inclusive is relevant. You can take the black community very seriously, and yet be committed to the universal reality of the gospel of reconciliation. The key lesson in the success of Barack Obama is that he was able to understand different communities in a deep and profound way, including the very black and afrocentric parts of the Southside of Chicago.

▪ **Importance of Team Ministry**

Since the scope of the ministry and the need for the exercise of a different array of gifts make it difficult for one person to do it all, a team perspective is the best way to proceed. This tends to fly in the face of the perspective of practical managers who will need to justify the dollar resources with the numbers of students served. This is a fundamental challenge to our concern for increase in numbers for our ministry. However, a team approach has proved to be the most successful in our experience in the Atlanta University Center. The time of our greatest success was when we had a team approach to our work there. This represents a real funding challenge, but it provides a great opportunity for wider ministry that will include not only students but faculty and administration.

*TONY WARNER
MARCH 2010*