

**150 Years:
The Church Colleges in
Higher Education**

The Church College Trusts 1989

John D Gay

Edited by Trevor Brighton

**West Sussex Institute
of
Higher Education**

ISBN 0 948765 33X

© The Authors of the Chapters

All rights reserved. No part of this publication may be reproduced, stored in a retrieval system, or transmitted in any form, or by any means, electronic, mechanical, photo-copying, recording or otherwise without the prior permission of the copyright owner.

Designed and Printed by RPM Chichester

THE CHURCH COLLEGE TRUSTS

Revd. Dr. J.D. Gay.
Director of the Culham College Institute,
Abingdon, Oxon.

Origins

Despite the apparent optimism at the beginning of the 1970s symbolised by the White Paper *Education: A Framework for Expansion*, this decade, in practice, became the one in which the teacher training system was to undergo massive upheaval and cutback. There was hardly a single training institution which was not at some point during the decade to feel under threat of closure. In the event, a large number of institutions did actually merge, amalgamate, federate or simply close. It was out of this so-called 'massacre' that one particular phoenix was to arise, the closed Church College Trusts.

At the beginning of the decade there were twenty five Anglican Colleges in England and two in Wales. By the end of the decade the number had dropped to twelve in England and one in Wales and of these thirteen only nine were fully autonomous and free-standing colleges of higher education, two were federated with other voluntary colleges, and one with a local education authority college and a fourth all but disappeared in a much larger college.

Of the remaining fourteen colleges, two were merged with other Anglican Colleges: St Mary's, Cheltenham with St Paul's, Cheltenham and Ripon College with St John's, York. A further two colleges were merged with their local polytechnics: All Saints, Tottenham with Middlesex Polytechnic and St Matthias with Bristol Polytechnic. A further three became part of their local university's school of education; St Luke's with Exeter University; St Mary's, Bangor with the University College of North Wales; and Keswick Hall with the University of East Anglia. The College of St Hild and St Bede, Durham was taken over by the University of Durham and became a full collegiate institute while St Gabriel's, London amalgamated with Goldsmith's College. A further four colleges, Culham, Hockerill, Sarum St Michael and St Peter's, Saltley were closed outright.

The processes whereby a college became a trust were complex. First, where a college was merged, federated or amalgamated with another institution a decision had to be taken as to whether the key aims of the trust deed which undergirded the original college could be continued through the new institution. A set of criteria was originally devised for the merger of Bishop Lonsdale College, Derby and the Derby College of Art and Technology and these criteria were subsequently adopted by the Church of England's Board of Education as suitable guidelines for other institutions considering merger. The criteria were as follows:-

- “1. There should be equal numbers of representatives of the Church and the LEA on the new body of Trustees and on the Governing Body;
2. The new college will:
 - a) provide courses of training for teachers
 - b) provide courses in Christian theology within the Department of Religious Studies
 - c) maintain substantial residential provision
 - d) make arrangements for a chaplaincy, including at least one Chaplain who is a priest of the Church of England;
3. The Principal-designate shall be required to make a solemn declaration that:
 - a) he/she will, in the exercise of his/her duties, have regard to the dual origin of the institution
 - b) he/she will respect the special relationship of the institution with the Church of England, recognising that it must always include the expression of Christian belief and worship;
4. The Head of Teacher Education and Warden of the Residential Accommodation on the Church of England College site shall be communicant members of the Church of England or a church in full communion with it.”

There was also an understanding that in federated colleges the numbers of teacher training places must not fall significantly below the national average for colleges of education.

In the case of the seven colleges which amalgamated with secular institutions, the host colleges were judged not to be sufficiently in accord with the original trust deeds of the Church Colleges to enable a direct transfer of resources to take place. Of the further four colleges which were closed outright there was no question as to the transfer of resources anyway. These eleven institutions were to become the closed Church College Trusts (see table).

Once the decision had been taken by the trustees of the college that they could no longer continue to operate the terms of the trust deed through their existing institution, it became their responsibility to realise their assets and redirect them in ways that were properly compatible with their trust deed. In practice this meant selling the college plant and site. Where colleges were continuing as part of polytechnics or universities at least the buyer was clear, although inevitably there were some protracted and complex negotiations over terms. In several institutions a proportion of staff from the old colleges was taken into the new institutions. Where the colleges closed outright external buyers had to be found for the sites. Culham was sold to the Property Services Agency and became the site for a European School to educate the children of the scientists at the nearby JET Project at Culham Laboratories. Hockerill was sold to the LEA for a boarding school, St Peter's, Saltley was bought by the University of Aston and Sarum St Michael was eventually used largely for residential purposes. In all eleven cases sizeable capital sums were eventually realised.

Although many other colleges were also closed at this time, no other trusts resembling the Anglican Trusts were established. Where LEA colleges were closed the capital receipts simply went back into the LEA. No Free Church colleges were closed. In the case of the Roman Catholic institutions closing the resources went back into the sponsoring bodies which were either the Catholic Education Council or one of the religious orders and in this latter case the money was normally redeployed for other areas of the order's work. Indeed a similar pattern of redeployment of resources is taking place in Roman Catholic independent education where a number of orders is taking decisions to close and sell convent schools and use the capital receipts realised for other purposes.

The Formation of New Trusts and Trust Deeds

When it became clear to a college governing body that the college was likely to be closed, thought had to be given as to how the original aims of the college might be continued through whatever new trust might be formed. There were two main aspects to this. Governing bodies at that stage were normally large, containing representation from the LEA, staff, students, the diocese and other interested bodies. A number of these constituencies had no formal interest in what happened once the college was closed and so by a process of natural attrition the governing body was reduced to those who represented the foundation interests. In practice the Church came more into its own as frequently the foundation or custodian trustees of the college were clerics. In some, but not all, cases the former students and staff had designated places on the new boards of the Trusts.

Regarding the second main aspect, constitutional issues, the Charity Commission was the crucial arbiter in what was going to be permissible. It was largely due to the work of Professor John Dancy, the former Principal of St Luke's College and subsequently to become the Director of the St Luke's Foundation, that the rocky waters of the Charity Commission were negotiated. What St Luke's negotiated was to become the model for the other Trusts. Certain issues were to dominate the trust deeds:

1. The Anglican nature of the Trusts had to be highlighted. The old colleges were Anglican and therefore the Charity Commission insisted that this should be a crucial feature of the Trusts' future pattern of work. However desirable it might have been considered in practice to operate ecumenically, the Trusts were required to look Anglican.
2. The colleges had been institutions of further and higher education and therefore, this too was to influence strongly the new trust deeds. Thus while most Trusts could support teachers on personal study courses because this counted as higher education, they were not able to employ teachers in schools.
3. There was also to be an emphasis on RE and teacher education, two of the foundation ideals of the former colleges.
4. Chaplaincy provision was also a common theme to most Trusts.

A typical trust deed reads as follows:

"The Managing Trustees shall apply the income of the Charity in promoting the higher and further education of men and women (including in particular but without prejudice to the generality of the foregoing, the training of persons who are or intend to become engaged as teachers or otherwise in work connected with religious education) in such ways as the Managing Trustees from time to time determine and in particular but without prejudice to the generality of the foregoing, in one or more of the following ways:

- (a) in providing instruction and training for such persons by means of classes, lectures, books, libraries and reading rooms;
- (b) in conducting research in, and development of, religious education, and promotion thereof;
- (c) in providing and conducting, or assisting in the provision and conduct of, a chapel and chaplaincy providing for such persons religious worship, instruction or care;
- (d) in making grants to such persons who are in need of financial assistance to enable them to attend an establishment of higher or further education or otherwise to pursue their education.

In applying income under the foregoing sub-clause the Managing Trustees shall have regard to the promotion of education in accordance with the doctrines and principles of the Church of England."

While the above provides a typical picture, certain specific issues peculiar to one college or another are found in individual trust deeds. Thus, several Trusts limit their work to particular geographical areas, normally defined by dioceses. These are the colleges which were founded as diocesan institutions and retained this strong link at least at a constitutional level. One Trust wrote a concern for home economics into its deed as its college had been a major home economics institution. Where the college had merged into a polytechnic or university, the new Trust frequently felt a responsibility for helping the chaplaincy in the larger host institution and this would be specifically written into the Trust deed. What was to emerge, therefore, were eleven trust deeds looking very similar in general outline, but with certain differences of detail

depending on the particular circumstances of the original college concerned. Thus there was an essential core unity, but a diversity of detail which was to emerge subsequently as a diversity of practice - a typical Anglican position!

The Origins of the Association of Church College Trusts

The origins of the Association of Church College Trusts (the ACCT) go back to 1976 when the practical reality of the closure threats began to be accepted by those colleges most at risk. In that year a meeting was convened at Church House, Westminster of those principals and bursars of colleges threatened with closure. The purpose was to discuss the implications of closing a college. What would happen to the staff and students and to the buildings and contents? Informal meetings then followed at six-monthly intervals and were essentially exchanges of information and mutual help occasions. Further questions emerged as to what the colleges could do with the money received from the sale of their property, how they could negotiate new trust deeds and how they constituted their new Trusts. The National Society, through its General Secretary, Canon Robert Waddington, played an important role in hosting these meetings and providing central agency assistance.

Eventually in 1978 these ad hoc meetings were put onto a more formal basis with Professor John Dancy as the first chairman and Mr Hilary Barber from All Saints as the secretary. At this meeting in October 1978 Canon Waddington directed attention to the future work of the new Trusts and in particular to the question of co-operation among them. He proposed the model of a ladder:

- the first rung was an exchange of information;
- the second, a sharing of insights into the shifting educational scene;
- the third, the establishing of common priorities;
- the fourth, a pooling of resources;
- the fifth, co-ordination of action.

He suggested, with appropriate Anglican caution and the knowledge that the individual Trusts would be likely to safeguard their autonomy with some degree of vigour, that the last three rungs might not prove safe to venture on at that juncture. This caution was to be justified by future events. As for the exchange of current

information, it was agreed at the meeting that a forum should be held at six-monthly intervals and that a bulletin would be published mid-way between each meeting.

At the next meeting in April 1979 it was agreed to establish the Association of Church College Trusts as a 'loosely knit, but definable' organisation to facilitate first, a continuing exchange of information and second, co-operation with other interests. The earlier decision to hold six-monthly meetings interspersed with bulletins was ratified. Very quickly in the development of the ACCT a pattern was to evolve. Each Trust would produce a report on its work for the bulletin and this would then be up-dated at the six-monthly meeting.

The early meetings spent some time looking at the question of whether any rationalisation of applications could be undertaken, particularly in order to spot multiple applications and also to see whether joint action could be taken on some applications by a consortium of Trusts. Each time the practical problems of developing such a scheme, along with an underlying concern lest too much centralisation should in any way erode Trust autonomy, meant that a more ad hoc system became necessary. Trust administrative officers telephoned each other and any current problems were raised verbally at the ACCT meetings.

On occasions, distinguished visitors were also invited to address the ACCT and Robert Runcie, just before taking up his post as Archbishop, addressed the Trusts and encouraged them to take on an innovatory role in promoting new ideas and also to keep a balance between local and national projects. He was particularly concerned that they should accept some national responsibility.

The Work of Individual Trusts

It is inevitably difficult to encompass the diverse and evolving nature of the work of the eleven Trusts in a series of brief snapshots. The main purpose of this section is to indicate something of the nature of the activities of the Trusts as a group and of the diversity of their styles of operation. In no way is it meant to be encyclopaedic nor is it intended to imply any quantitative or evaluative conclusions about individual Trusts. Examples are given as illustrations and not because they are necessarily regarded as the most important or significant. Furthermore, no attempt is made to give each Trust the

same space: one or two Trusts focus specifically on a small number of activities while others have been more diverse in their range of operations.

Some Trusts have published detailed public reports on their activities and on the recipients of their awards, while other Trusts have either not published so much, or have felt that it is not appropriate to reveal the names of recipients. This latter confidentiality has, I hope, been respected. The Trusts are discussed in alphabetical order.

The All Saints Educational Trust was founded as a result of the closure of All Saints College, Tottenham, which itself was an amalgamation of two colleges in 1964, St Katharine's College founded in 1878 by the Society for Promoting Christian Knowledge (SPCK) and concerned mainly with general teaching, and Berridge House, Hampstead, founded in 1893 by the National Society and concerned primarily to train teachers in domestic science and in institutional management. The Board of Trustees contains representation from the National Society, the SPCK, the dioceses of London and Chelmsford, the Borough of Haringey, the Bishop of London and past students and staff. Its main areas of interest have been RE and Home Economics and also multi-cultural issues for which the college had a strong reputation in later years. Although London based, the Trust has always seen its orbit as a national one and, as the largest Trust in financial terms, it has been able to sponsor a number of major national projects and help individuals from far afield as well as helping local concerns and people.

Like a number of Trusts, All Saints has felt a responsibility towards the institution which purchased its buildings and received some of its staff, and in particular it has helped resource the chaplaincy at the Middlesex Polytechnic as well as helping it with its multi-cultural work. Within the dioceses of London and Chelmsford the Trust has sponsored a variety of work in RE, further education, adult education and schools. It has also given a considerable amount toward research projects, including major work done at King's College, London on Church schools and spiritual development; at Birmingham University for nursery and infant religious and spiritual education work; at the West London Institute for RE and for children with special needs; and at St Martin's College, Lancaster for primary school RE.

The College's strength in home economics has been continued through Trust sponsorship of a number of home economics projects including an in-service teacher education programme produced by the BBC. The existing Church Colleges have been helped in a number of ways including the sponsorship of a development officer at the Urban Studies Centre in London run by a consortium of Church Colleges for giving students inner city experience on teaching practice. The Trust has also helped many individuals through personal grants. Given the large number of potential applicants, the Trust has had to be extremely clear about the categories of applicants it is able to help. It stresses that priority is given to those who wish to become qualified or better qualified to teach RE or home economics and especially to those who wish to change their specialism to teach these subjects. This emphasis on conversion courses is particularly relevant in the current climate of teacher shortages in these areas. It is also prepared to give some priority to those wishing to qualify in pastoral care and counselling and also in the field of nutrition. While it is willing to accept applications in other areas, such applicants are "expected to show clearly in what way their course or project may be expected to benefit the Church or enhance the Church's contribution to education". The Trust is only prepared to consider students who are training for teaching or other work directly concerned with education or nutrition. It explicitly excludes ordinands training for the Church's ministry on the grounds that other sources of funding are available to them.

The Trust publishes an annual report listing the major recipients of corporate awards and a synopsis of the type of personal awards made. In the 1987/88 academic year one hundred and eight people received personal awards totalling £123,000. Of these, twenty were involved in home economics, thirty-one in RE and pastoral counselling and fifty-seven others who were all concerned either as teachers or in other ways with education. Eighty of the one hundred and eight were teachers. A further £145,000, paid to twenty-two groups was given as corporate awards, making a total grant allocation for both individuals and corporate bodies of £267,000 during the course of the year.

The Culham Educational Foundation decided at the beginning of its existence to instigate its own work through the Culham College Institute. This was a consequence of a series of discussions within the College during the period immediately preceding its closure and reflected the desire of many that something of the College's work

should be continued through the new Trust. There was also a recognition that a number of other Trusts would be focussing largely on making grant awards and therefore the value of a mixed economy among the Trusts was an implicit motive. The Trust was particularly concerned to continue its links with the existing Church Colleges and therefore decided to sponsor the Deputy Director's post at the RE Centre at the College of Ripon and York St John, a centre which is jointly funded by the College and the National Society. Furthermore, through its Institute it has maintained links with the colleges as a whole, and particularly by means of its sponsorship of the Church Colleges Research Project and a number of other initiatives relating to the distinctive nature of the Church Colleges.

The Institute itself was founded to examine the role of the Church in education with particular reference to the Church of England within the statutory system. It has undertaken a number of research projects, in addition to the above, including an examination of the role of Church schools and governing bodies and the place of RE within schools. Much of its work has been done on a collaborative basis with others. Thus it undertook a project looking at the role of RE in the primary schools in Gloucestershire done jointly with the diocese and the LEA. It is currently looking at the role of church schools in the London diocese in a project sponsored by that diocese. It has just recently been asked to act as managing agent on behalf of the Jerusalem Trust for a major curriculum development and in-service training programme for Christianity within secondary school RE and collective worship.

The Institute has premises in an old college hostel in the centre of Abingdon and has been well equipped to handle research, statistical and information work. An ACCT initiative, Exchange, is also based there. The Trust gives a small amount in addition as personal grants to individuals and occasionally to corporate bodies.

The Hockerill Educational Foundation was formed as a consequence of the sale of Hockerill College to Essex County Council for a boarding school. The two dioceses of Chelmsford and St Albans are strongly represented on the Board of Trustees. A significant number of grants are made to individuals and projects within the two dioceses, but in addition the trustees support a wide range of individuals and activities outside: they see themselves as having a major national responsibility and indeed they also support a number of overseas candidates. This international dimension is a particular feature of Hockerill. Through the annual Hockerill Lecture

the Trust has become well known to many. This lecture takes place in November each year at King's College, London and is attended by former students and staff of Hockerill and also by a wide variety of others involved in education and the Church. The lecture is published and widely disseminated. A varied and distinguished range of lecturers has been attracted including the Archbishop of Canterbury, Shirley Williams, John Rae, Clifford Longley and Richard Harries.

The Keswick Hall Charity was founded as a result of the merger of the College with the University of East Anglia and the eventual sale of the Keswick Hall site to the University. At an early stage the trustees decided to limit the scope of their personal awards to individuals from within the three dioceses of St Edmundsbury and Ipswich, Ely and Norwich. Furthermore, they decided to use a proportion of their trust funds to instigate their own work in the field of RE within the three dioceses and appointed a research officer to investigate the needs of RE teachers. As a result, two full-time RE officers were appointed to work with schools, churches, LEAs and teachers' groups. Support has also been given to RE resource centres and towards establishing a lectureship in RE at the school of education within the University. They have also supported a number of corporate activities outside their area.

By focusing specifically on RE within a defined area, the Trust has been able to establish a number of interrelated pieces of work and funding. It has also given corporate grants to a number of outside initiatives, but virtually all these have been within the field of RE. The Trust is currently taking a major interest in the whole question of assessment and evaluation within RE in the light of the requirements of the Education Reform Act.

The St Gabriel's Trust, a former National Society College, merged with Goldsmith's College in South London and as a consequence the trustees decided it was appropriate to fund a number of activities within the College. These included support for the chapel and for a staff salary in the RE department. As a consequence the Trust has had little left over in recent years for funding outside activities, although it has given significant grants to continue the work of the National Society's RE Centre in Kensington which was originally based at the College.

Restructuring within the University of London has led to Goldsmith's College no longer needing the old St Gabriel's premises

and a reverter clause in the original agreement meant that the trustees have been able to reclaim and then sell the old premises on the open market. As a consequence the Trust is in the process of formulating clear policies for its new role as a substantially endowed trust.

The St Hild and St Bede Trust in Durham arose as a consequence of the decision to incorporate the St Hild and St Bede College into the University of Durham as a full college. The terms of reference of the Trust limit it to the dioceses of Newcastle and Durham and in terms of individual grants particular regard has to be given to members of Durham University.

The Trust funds the college chaplaincy at St Hild and St Bede College, but mainly prefers to concentrate on what might be described as "training the trainers" and it has started courses in RE and Theology for those who will teach it in the future. In 1986 it set up a Centre for the Study of Literature and Theology within the university. It also gives a substantial grant to the North of England Institute for Christian Education. This Institute focuses very much on adult theological education within the north east and runs a range of programmes and projects for clergy, teachers, church members, and others. As well as providing courses, the Institute has a research brief in adult Christian education and it is also strongly ecumenical in its operation.

The St Luke's College Foundation was formed when St Luke's College was merged with the University of Exeter and became the base for its School of Education. The trustees are largely from the Diocese and the University and the trust deed focuses particularly on the needs of students undergoing training as teachers, especially within the University. It is not surprising therefore that the Trust has had a regional emphasis in the allocation of its resources.

Within the University of Exeter the Foundation has provided resources for the stipend of the St Luke's chaplain and to continue the existence of the Chair of Theology, now named the St Luke's Foundation Chair in Theological Studies. A number of short term research fellowships have also been established. Projects on personal, social and moral education, school counselling and, more recently, a research fellowship in RE for children with special educational needs have been funded and based at the School of Education.

Outside the University, resources have been provided for various projects within the Exeter diocese, including help towards the establishment of a Diocesan RE Resources Centre. Assistance has also been given to the College of St Mark and St John, Plymouth for making videos concerned with church school governor training and worship in schools. Some resources have been provided for national projects and at an early stage a large grant was made to the embryo Foundation for the Study of Values in HE which has subsequently become part of the Higher Education Foundation. Considerable assistance has also been given to the Institute for Marital Studies for research into the effects of unemployment on marriage relationships.

The St Mary's College Trust in Bangor is the only Welsh College Trust. It has equal representation from the dioceses of Bangor and St Asaph and also representatives from the University College of North Wales. Its responsibility is clearly Welsh and it is able to support both the University and the wider school network in Wales. This is done largely through the support of two projects which reflect interests also embraced by other closed College Trusts.

First, and most substantial of these is the funding of the Welsh National Centre for RE which is based on a university site. The other is the funding of the chaplaincy at the University. Although these two projects are specifically regional, St Mary's has always been aware of national issues and has been a keen supporter of the ACCT and its corporate activities.

The Foundation of St Matthias was established as a result of the merger of the College of St Matthias with Bristol Polytechnic. The three dioceses of Bath and Wells, Bristol and Gloucester are equally represented on the board of trustees and an early decision was taken to allocate approximately 50% of the Trust's annual income equally to the three dioceses for work which fell within the terms of the trust deed. The Trust has also a particular responsibility towards the College of St Matthias Infants School.

The Trust offers personal awards to individuals undertaking various courses of study within the terms of its trust deed and it also supports a number of corporate projects and it is making substantial grants to two church colleges. It has placed particular emphasis on work in further education, a traditionally neglected area in the Church, and commissioned a major research study within this area. As a consequence it has appointed a FE liaison

officer to work with FE colleges within the three dioceses. It also makes grants towards chaplaincy work at the Polytechnic and has supported a number of other initiatives within the area including an under five's playgroup unit at a church aided school in Swindon. It is currently increasing its funding in the areas of governor training and RE curriculum development work in the light of the 1988 Education Reform Act.

The Sarum St Michael Educational Charity based in Salisbury is composed mainly of diocesan nominations and its current work is focused very largely within the boundaries of the diocese although at an earlier stage it supported more applications from further afield. It makes a large number of personal grants to teachers and others and also institutional grants to schools for books as well as to parishes to extend and improve their youth and adult training in the Christian faith.

Some of the students and teachers assisted by the Trust have gone to work and study abroad in places such as Kenya, India, the Gambia and Jamaica. In the light of the new Education Reform Act and the long tradition represented by the College the Trust has recently agreed to make a particular commitment to RE.

The St Peter's Saltley Trust is strictly regional in its work which is contained within the five dioceses of Birmingham, Coventry, Hereford, Lichfield and Worcester. A particular feature of the work of this Trust is that it identifies areas of activity for itself and then operates on a joint funding and partnership basis with others involved. Its particular interests lie in the fields of theological education of lay people, further education and RE in schools. It is especially concerned with urban priority areas and their rural equivalents.

The Trust has produced an interesting diagram giving examples of projects undertaken between 1983 and 1987 which constitutes a good overall picture of the work of a specific trust. This diagram is reproduced at the end of this article.

Corporate Activities Among the Trusts

The Association of Church College Trusts is the one corporate activity that the Trusts established at the very beginning of their foundation and which has continued through to the present time,

celebrating its 10th anniversary this year. Indeed, it is highly appropriate that the ACCT should be celebrating this anniversary at a time when it is also sharing with the rest of the colleges the 150th celebration of the founding of the Church Colleges as a whole. The ACCT meets every six months as was originally planned and publishes a bulletin between each meeting. The meetings continue to be valuable opportunities for exchanging matters of common concern among the Trusts and enable trustees and trust clerks to raise issues of common concern and interest.

Jointly funded activities involving two or more Trusts have not, as yet, really become a significant issue on the Trusts' agenda. This is in part because the Trusts do not have a corporate mechanism for handling them and in particular the diverse timings of their meetings do not facilitate joint action. However, there have been certain exceptions. The Archbishop had already encouraged the Trusts to give serious consideration to supporting the Ian Ramsey Centre in Oxford - a centre for the study of religion and science. In October 1982 the Trusts were asked to look seriously at providing funding for a five year period for the centre and a number did respond to this appeal. Several voted money on condition that the remaining Trusts also gave their contribution. An attempt to encourage the Trusts to fund jointly a national Christian curriculum met with less success.

At the beginning of 1986 a number of Trusts was approached to sponsor a survey to investigate the Church of England's work with children in preparation for a major General Synod debate in 1988. In the event, six Trusts agreed to contribute sums over a two year period with additional money from the Central Board of Finance and a grant from the St Christopher's Trust. It was made clear to each Trust that the others were being approached and so in many respects this can be viewed as a collaborative venture of the Trusts, although at no time was the venture corporately discussed. The survey produced a detailed profile which informed the project book *Children in the Way* and also the subsequent debate in the General Synod. This is a good example of a piece of work which has benefited greatly from having a number of co-funders. Indeed, it is most unlikely that any one Trust would have been in a position to have funded the piece of work on its own.

Exchange is undoubtedly the most collaborative of the ACCT's projects. Its origins go back to November 1985 when the ACCT began to discuss the need for some type of central information

agency about the type of work it was sponsoring. After substantial discussions, the ACCT decided to establish Exchange, a research and information agency and network on the Church's involvement in education. It was launched in May 1987, funded by a consortium of ACCT Trusts and with the three Archbishops as its patrons. It is building up a register of research and information which it will shortly publish, it gives advice to individuals planning or undertaking research or requiring information and it also acts on behalf of individual Trusts on specific issues. It has arranged a national conference bringing together experts on church school issues and is planning further events.

Conclusions and Implications

The Church College Trusts are here to stay. Their financial management policies are such that they are required both to sponsor present work from their income and also to ensure that their capital is maintained at a level that can finance similar levels of work in the future.

Looking back over their ten year life a number of features of the work of the Trusts can be distinguished. The autonomy of the individual Trust has been a key element. Each board of trustees is independent and is answerable only to the Charity Commission. Collaborative activities involving two or more Trusts are therefore difficult to establish on a proactive basis and any suggestion that an external, central body is trying to encroach on a Trust's autonomy is a recipe for failure.

Considering that the eleven Trusts grew directly out of Church Colleges of Higher Education, there appears within the Trusts to have been a very substantial movement away from the central concerns of the surviving colleges. There has been a shift from teacher education and higher education towards church issues, further education and RE. Indeed, relatively few resources have been channelled directly into the surviving Church Colleges and in this particular publication it is perhaps worth reflecting why. Certainly part of the reason goes back to the events of the 1970s when colleges appeared to be fighting each other for survival. Some of the fall-out from that process was undoubtedly a feeling among some in the closing colleges that others had survived at their expense. Whether or not this was true is irrelevant; it is the perceptions that people had at the time that coloured their future views. The

surviving colleges had a frantic agenda, adapting to rapidly changing needs and requirements from the centre in order to remain open, and it was therefore inevitable that they could not give much time and attention to the closing institutions. Considering the issues with hindsight a gesture by the surviving colleges to keep in touch at a formal level with the emerging Trusts (perhaps a joint meeting of the Council of Principals and the embryo ACCT) might have cemented a closer relationship. Whatever the reasons, by the time the colleges began to approach the Trusts in the early 1980s for funding, the Trusts were evolving in different directions.

The eleven Trusts have now reached the end of their first decade of work. Their collective annual contribution to education will shortly be approaching £2 million. Already much has been achieved. Many individual teachers, students and others have been helped. Corporate projects have been sponsored in part or in total. Schools, colleges and church educational activities have all gained. Furthermore certain residential college functions relating to former students and staff on issues such as records, references and reunions have been maintained.

Some feared that resources would be frittered and dissipated while others saw in the closures a way of freeing resources for use across an educational spectrum broader than teacher education. If it had been a completely open question, would the church have felt that the resources were better deployed through a continuing Church College or through a closed Church College Trust? Regrettably, the speed of events in the late 1970s prevented that question from being posited seriously.

As they look forward to the next ten years of work this is the right time for the Trusts to carry out a clear evaluation of their first decade's activities and stewardship. An assessment of past failures and successes, in so far as these can be measured in the short term, would help the Trusts formulate and evolve their policies for the future.

Members of the Association of Church College Trusts

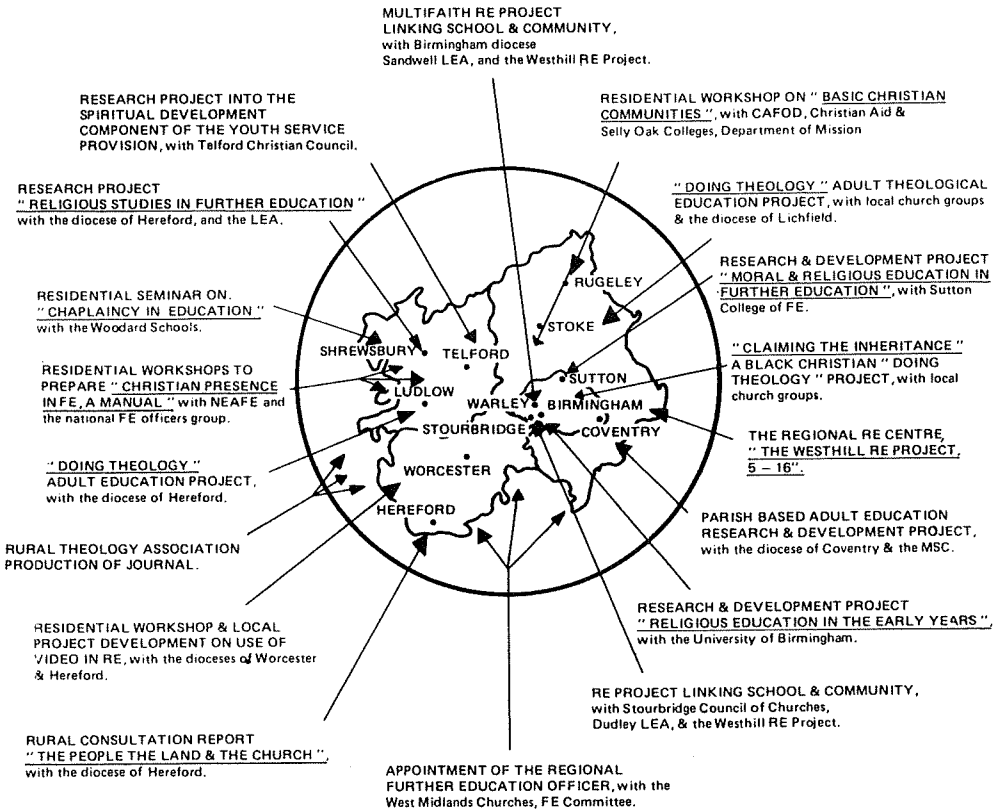
Full Members

All Saints Educational Trust
Culham Educational Foundation
Hockerill Educational Foundation
Keswick Hall Charity
St Gabriel's Trust
St Hild and St Bede Trust
St Luke's College Foundation
St Mary's College Trust
The Foundation of St Matthias
The Sarum St Michael Educational Charity
The St Peter's Saltley Trust

Associate members

The National Society
The St Christopher's Trust

EXAMPLES OF TRUST PROJECTS 1983-1987



St. Peter's Saltley Trust

