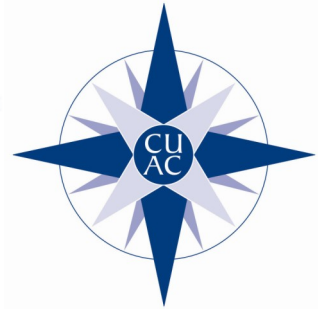




Compass Points News



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Colleges and Universities of the Anglican Communion
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Environmental Education

Bishop Heber College to lead in Environmental Education

In June 2009, the United Board for Christian Higher Education in Asia (based in New York and Hong Kong) held a consultation of educators, administrators, and private/public agencies from Asian universities to examine environmental issues. The purpose was to explore ways of using the transformative power of education to develop the enhanced knowledge, values, attitudes, commitment and skills which can protect and improve the environment.



Using the insights of this consultation, the United Board then asked CUAC member institution, Bishop Heber College of Trichy (southern India) to create and lead a *Consortium*, principally of Indian colleges and universities, to share their experience and develop strategies to engage their surrounding communities in addressing environmental issues. Environment and health is one of the primary foci of the United Board's Environment Initiative, recognizing the ways that education can empower people to actively control their own environment. In the pilot phase of this initiative the impacts of environmental degradation



on human health have been identified as a primary focus.

Bishop Heber College is the lead institution for the *Consortium*. It is a highly regarded center in India for environmental studies and was the first arts and sciences college in the country to offer a master's degree in

environmental sciences as an interdisciplinary course.

The goal of this initiative is to impart environmental values and responsibilities first in students, then the whole institution, and ultimately to communities outside, linking such awareness with global environmental issues. The United Board's premise in higher education is that institutions can be agents of change in their communities, not only by educating the next generation of environmentalists but also through sharing their knowledge and skills with community-based organizations and local governments. For further details of this story and other initiatives, see <http://www.unitedboard.org>.

See also <http://www.bhc.ac.in>

Church of South India leads the way...

The United Nations Development Programme, in partnership with the Alliance of Religions and Conservation, recognized the Church of South India for "Its Long Term Commitment to Protect the Living Planet" on Nov. 3, 2009 at a ceremony at Windsor Castle, presided over by Prince Phillip., the Duke of Edinburgh. The awards was presented by Mr. Ban Ki-moon, the UN Secretary-General..



The CSI Synod instituted a committee for ecological concerns back in 1992. It later incorporated ecological concerns in its constitution. God's mission has various dimensions; the mission of the Church, proclamation of the Gospel, nurturing of the people of God, establishing justice in society, and the stewardship of creation. These ecological concerns are now in the Constitution itself. It states "the Church seeks to create awareness among all people about environmental and ecological concerns, and therefore care for God's creation. It endeavors to encourage people to frame from excessive exploitation of nature's resources, and to strive to keep the earth a habitable place for the present as well as future generations".

One of the CSI colleges at the forefront of environmental education is Bishop Moore College in Mavelikara (southwest India). It began its program in Eco-leadership for sustainable development in 2007 with a water survey project in the Alleppey district, using 1000 students to



visit 10,000 dwellings, to consult on their supply and use of water. The students then requested their own rain harvesting centre, which then won an award for its innovative technique.

(see next page)



The college held an International Conference on Climate Change and Global warming in February, 2008 (above) when over 1000 persons signed a Declaration resulting from the Conference, that “We, the participants, pledge to act on the basis of the claims made in this document. We will not only teach the truths communicated here but also seek ways to implement the actions that follow from them. We urge all who read this declaration to join us in this effort”.

The Principal, Dr. Mathew Koshy Punnackadu, is an Environmental Scientist/ Activist/ Writer who has been teaching scientific studies for over 30 years. Dr. Koshy is the Convener, and Bishop Thomas Samuel (campus manager of the college) is the Chair, of the CSI Synod Ecological Concerns Committee. The two of them are co-editing a four volume set called **Green Gospel**, to be published jointly by CSI Ecological Concerns Committee and Chistava Sahitya Samithi (2009), the first of which has already appeared. It gathers biblical and theological reflections with some very practical scientific insights and observations. They also have jointly edited **A Christian Response to Ecological Crisis** published jointly by CSI Ecological Concerns Committee and Chistava Sahitya Samithi (2009). For more of the college reports,, see www.bishopmoorecollege.in



Language and Culture Summer Camp St. John's University, Taiwan

This annual summer program at St. John's University, Taiwan provides a 10 day curriculum for students already studying at overseas universities, especially international students who are interested in knowing more about Taiwanese and Chinese culture.

There will be English lectures given to introduce various local and Chinese culture topics, as well as group work and discussions. These will include introduction to Chinese language and characters, as well as history and local customs. Field trips will include temples, historical sites, traditional night markets, and beautiful scenic spots. The summer camp will provide plenty of opportunities for learning and collecting firsthand information and materials that can help each student compile their own learning summary. On the final day of the camp, there will be a sharing of learnings through group presentations, followed by a closing ceremony.

Inquiries should be sent to:
Section of International Exchange, St. John's University
No.499, Sec.4, Danjin Rd.
Danshui Township, Taipei County 251
Taiwan ,R.O.C.
Fax: +886-2-28013128



Update: Université Episcopale d'Haïti

Haiti continues to struggle from the Jan. 12 earthquake, which struck 15 miles from Port-au-Prince. The Université Episcopale d'Haïti (an inaugural member of CUAC) suffered a tremendous loss with all of its Port-au-Prince campus virtually destroyed.

Its central classroom building (shown) collapsed while classes were in session, and some 20 bodies have yet to be recovered.

The university, along with many institutions in Haiti, has no option except to try to continue under temporary shelter.

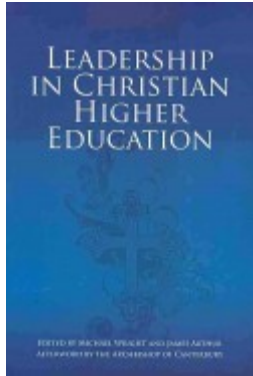
The government has set a priority of getting schools back into operation, which means the provision of salaries for teaching faculty, but no such priority has been set for higher education. This means that UNEPH faculty and administration are having to attend to finding other sources of work or income, and the university at the moment is essentially unstaffed.

CUAC Board of Trustees have decided to designate UNEPH Recovery as a formal project of CUAC, enabling it to receive contributions and make disbursements to those in charge of the rescue and reconstruction of UNEPH. Thus far Episcopal Relief and Development (The Episcopal Church, USA) has designated one large tent to be made and supplied to UNEPH. No other resources have been gathered to date.

The Séminaire de Théologie has resumed operation, since its function is not dependent upon location. The seminarians are active in recovery operations. But it also will need new permanent facilities.

CUAC, initiated by General Secretary Don Thompson, is trying to organize a Task Force of American and Canadian personnel who can lend their expertise and contacts to develop strategic plans for the re-start of the university, and for the development of a new campus. This will include making formal application for capital funds, available nationally and internationally, for the reconstruction of the university. These plans have to be well researched and be convincing, to qualify for large construction grants. Diocesan authorities think that the university may well be best located at a different site than its current site in Port-au-Prince, which was quite limited.

To get the university re-started, tents, tables and desks, computers, generators, and internet servers are all needed. But the greatest need is for funds to enable faculty to refocus their energy back on the university rather than to their own sustenance. CUAC can be the recipient and organizer for any help along these lines. Contact dthompson@cuac.org for more information.



Preview:

Leadership in Christian Higher Education

Edited by Michael Wright and James Arthur with a forward by the Archbishop of Canterbury

(Imprint Academic Exeter UK and Imprint Academic Charlottesville, USA 2010)

This publication has just been released. It includes chapters not only by Michael Wright (Chair CUAC Trustees) but also CUAC members Gerald Pillay, Joel Cunningham, Nirmala Jeyaraj, Janet Trotter, and Jeremy Law. The first chapter by James Arthur gives a good indication what can be found in the rest of the book.

Chapter 1 is reprinted by permission of the author © James Arthur

GREATER EXPECTATIONS: VISION AND LEADERSHIP IN CHRISTIAN HIGHER EDUCATION

‘The very essence of leadership is that you have to have a vision. It’s got to be a vision you articulate clearly and forcefully on every occasion.’

Theodore Hesburgh, President of the University of Notre Dame

In 1867 the noted agnostic John Stuart Mill gave a three hour inaugural address on his election to the honorary position of Rector of St. Andrew’s University in Scotland. He described what he thought should guide a university and was insistent that ‘it is a very imperfect education which trains the intellect only, but not the will... The moral or religious influence which a university can exercise, consists less in any express teaching, than in the pervading tone of the place... It should present all knowledge as chiefly a means to worthiness of life.’ Mill believed that this would be done by personal influence, as he said, ‘There is nothing which spreads more contagiously from teacher to pupil than elevation of sentiment’. In an age prior to the secularisation of the universities Mill still thought, as a secularist, that religion of some kind could form part of the purpose of an university education and he even regretted that ‘the great question of the relation of education to religion’ was suffering from the dogmatism of the religious on one hand and the secularists on the other (see Robson, 1984: 348). John Henry Newman, writing his *Idea of a University* a couple of decades before had of course insisted that the tone of a university and the personal influence exercised by its leaders were essential ingredients of providing for a liberal education.

In an early sermon of 1832, ‘Personal Influence, the Means of Propagating the Truth,’ Newman asks how Christianity has made its way and held its ground in the world. He answers that its chief strength has not been in rational arguments, but rather it has ‘been upheld in the world not as a system, not by books, not by arguments, nor by temporal power, but by the personal influence...’. It is impossible to understand Newman without grasping the depth of his commitment to the principle of ‘personal influence’ which pervades all his writings. Personal influence, for Newman was more important than organisation and books, as he said: ‘The heart is commonly reached, not through reason, but through the imagination, by means of direct impressions, by the testimony of facts and events, by history, by description. Persons influence us, voices melt us, looks subdue us, deeds inflame us’. You could say he had a theory of ‘personal influence’ born out of his own life and practice and he emphasized constantly the importance of imbuing the whole secular order with a Christian spirit and tone – including education. For Newman, the ‘personal presence of a teacher’ was indispensable for education of any kind and he therefore adopted what might be called a ‘personalist’ approach to education. In regard to leadership in higher education it could be said that the purpose is to influence others and to enthusiastically pursue identifiable goals related to the core mission of an institution.

In a recent lecture Alasdair MacIntyre (2009) described how Newman gives two more or less complementary accounts of the meaning of the

word ‘university’: the first being viewed from the aspect of what is taught there, the second from the aspect of those who constitute it and what they do. Newman therefore complements the essence of the University with the need for a higher principle of authority as its guide and governor, which he defines as its integrity. Newman’s own words from ‘The Rise and Progress of Universities’ on the power of knowledge that is personally embodied is pertinent here: ‘I say then, that the personal influence of the teacher is able in some sort to dispense with an academical system, but that the system cannot in any sort dispense with personal influence. With influence there is life, without it there is none; if influence is deprived of its due position, it will not by those means be got rid of, it will only break out irregularly, dangerously. An academical system without the personal influence of teachers upon pupils is an arctic winter; it will create an ice-bound, petrified, cast-iron University, and nothing else.’ The personal influence of a leader of a Christian University is the key to the kind of tone established and the direction given to that higher education institution. The first duty of a leader in a Christian institution is to be always willingly identified as a Christian by students and staff and by all who visit the College or University. Church affiliation does not make a university Christian, but the ethos created and sustained through personal leadership can make the difference in these institutions.

The Christian faith must surely inform the leader of a Christian institution to what values are worthwhile and so leadership must be therefore a process of personal influence that emphasizes goals – quite simply it is leadership as a result of what one believes, values and does. Indeed, the power in the vision for an institution is not usually captured by its mission statement, but it certainly can be by its leader on the basis of their vision and principles, producing a leadership that is underpinned by the motivations and passion behind their actions, thoughts and words. There are two immediate challenges to this personal influence and tone setting. First, some might argue that Christianity seldom dictates leadership that is distinctive in the sense that non-Christians might not say or do more or less the same thing on a given subject. Second, it is also not clear that particular Christian commitments produce or lead to leadership styles which set Christians apart from everyone else. Therefore, there does not seem to be any specifically ‘Christian’ view on leadership, just as there is correspondingly no such thing as a stereotypical Christian higher education institution. Christian higher education institutions can and do differ dramatically from each other and it is important to recognize that there is no single way to understand and implement their stated vision. Nevertheless, the values of an institution should be observable in the leadership as well as in the environment. Consequently, all leaders of Christian institutions should be asking some common questions that have a direct relationship to their faith and chief among these is: How should their Christian faith relate to their leadership? George Marsden, a Protestant, accepted a teaching position at Notre Dame University because he wanted to be part of a ‘school where religious questions were more central to the intellectual life of the institution’. Surely all universities with a Christian heritage must be places where religious questions are debated within the mainstream of intellectual life? In addition, leadership within the Christian sector of higher education faces a more thoroughly secularized society than did Mill or Newman and so it is perhaps first necessary to understand the origins of the kind of society and mind set of the modern student and lecturer.

There are many higher education colleges and universities that were founded under the auspices of a Church and which are now not legally connected to any denomination: their status as a church institution being essentially historical. Accordingly, most universities once had religious seals such as Harvard University, which had a seal *In Christi gloriam* in the seventeenth century, but which was changed to *Pro Christo et Ecclesiae* (for Christ and the Church) in the late eighteenth century. This was changed again in 1884 to *Veritas* to reflect its more secular orientation as a modern research university. Advocates of secular education were uncomfortable and perhaps even embarrassed by the religious origins of universities. The majority of what are now called 'secular' universities in the UK followed this same pattern in the late nineteenth and early twentieth centuries. However, in the changing of Harvard's seal it did not become more of a university, but simply a different sort of university. It seems that if you want to be a 'real' university there is pressure on you to abandon all sense of denominational commitment. Many of the Anglican colleges that have become universities in recent years within England choose to name themselves after a City, rather than to retain their original names which often gave some indication of their religious heritage. They have also committed themselves to a series of 'values' often as a way of affirming some kind of continuity with their religious heritage, but by stressing 'values' they are often saying almost nothing and in fact actually may be contributing to their loss of religious identity. We therefore need to ask some deep questions about contemporary Anglican higher education. Are Christian affiliated colleges 'university' enough to satisfy the academic establishment, or alternatively are they religious enough to satisfy the religious community that founded them? Or is there a rhetorical rather than a real commitment to the Christian foundation of these universities? After all, religious origins do not presuppose current commitment.

'Christian higher education' is taken here to refer to education in Higher Education Institutions where Christianity is privileged at an institutional level, both in their legal documents and in at least some of their official ceremonies. A stronger definition would be those universities or colleges that use their Christian vision or identity as one of the organizing paradigms (Benne 2001). A Christian affiliated university in England today serves the broader society of which it is part and it certainly has wider obligations to the whole of society. It requires high levels of expenditure and is subject to a whole range of increasing demands, not least from government legislation and external pressures from many sources. In an earlier era, the Christian mission of these colleges was simply presumed, seemingly guaranteed by the force of their history and the background of their students and staff. However, new circumstances have arisen and the religious distinctiveness of these institutions is no longer readily apparent. There is genuine concern that some Christian universities and colleges have pursued a secular model to such an extent that their identity and mission within the Church is no longer clear or shared. Whilst Newman's goals for a Christian University regularly receive numerous tributes and ritualistic praise from Vice Chancellors and Principals in speeches, his influence on policy and planning in Christian higher education has been minimal. Instead, what we see is an academic leadership that too often subscribes to the safe course of allowing political expediency dictate mission and policy which has resulted in a secularization that is erasing their *raison d'être*. The leadership of Christian affiliated colleges and universities are all acutely aware of the difficulties, but this raises the question as to whether the Christian dimension of these institutions is gravely ill or even terminally so? Can the Church community that founded these institutions be optimistic about their future? Can something religiously worthwhile be salvaged?

There is undoubtedly a clash between worldviews in academia that presuppose God and those that do not. Charles Taylor (2008: 2) notes that we have moved from a society where belief in God is unchallenged and unproblematic to one in which it is merely one option

among many others. Stanley Hauerwas (2007: 173) has further observed that 'the habits that constitutes the secular imagination are so embedded in how Christian's understand the world we no longer have the ability to recognise the power they have over us'. Modern secular currents of thought function to undercut religious belief and practice and indeed make it hard to sustain faith and belief among contemporary Christians. Nevertheless, a secular world or society is not necessarily a society without God, but it is a society without a religion in the public spaces and that includes the public spaces that are our universities. Moreover, an exclusive naturalist worldview of promoting certain values that are almost indistinguishable in practice from Christian values may lead to a soft or mild kind of secularism – the first stage in moving towards full blowing secularism. For example, the virtues of care and compassion are encouraged in the secular professions, but not because we are commanded by God to love our neighbour. The difference in the operation of these values lies in the intentions, motivations and sense of priorities that people have and display. Whilst Christian higher education institutions today are certainly pluralist by their very nature, with competing and contrasting values, it still remains for the leader to focus on the foundation values, to promulgate a vision and nurture a Christian culture within the institution. The Principal has care of the mission of the institution and should be unafraid to talk about it and celebrate it. In brief, they should speak with a relevant voice to the secularity of society. Do they have something distinctive to contribute to society? Indeed, do, or should, our Christian affiliated universities function differently in the preparation and formation of teachers, nurses, community workers, social workers, and police officers?

The dominant contemporary worldview in higher education is underpinned by a secular ideology of education. The ideal of neutrality for secular education is something that is advocated at a philosophical level by educationalists who wish to see a neutral learning framework or a philosophy of education that is neutral about a student's ultimate beliefs. Theoretically secularists seek neutrality between varied religious and non-religious worldviews - an education, they claim, that neither promotes nor inhibits religion. Education has certainly become narrowly identified by secular educational philosophers with rationality and the concepts 'secular' and 'rational' have been equated. MacIntyre (1988 and 1990) has argued that it is false to insist that there is just one thing called 'rationality'. He instead proposes that there are in fact different 'traditions' of rationality such as the Aristotelian, Augustinian, Scottish Common-Sense versions and others. Each is a different intellectual culture and each can sustain wide intellectual debate, but all of which argue from different assumptions. Rationality, for MacIntyre, means consistency or coherence within one or another of these traditions. Therefore, at least one of these traditions of rationality may be viewed as religious which he insists is no disqualification.

The danger in Christian institutions is that they adopt the secular approach of claiming to respect all religious views by ignoring them in practice. The assumption made is that religious arguments are more divisive and sectarian than secular arguments and should thus be bracketed out of public discussion. This makes the mistake of failing to acknowledge the power of faith in people's lives. It results in the avoidance of discussing religion for fear of offending anyone. Secular institutions and governments are not neutral in their effects between different ways of life as they undermine some and promote others. The presuppositions of such secular agencies are inescapably hostile to Christianity. Do our Vice Chancellors and Principals value the importance of a Christian academic vision in the life of their institutions? Do they ensure that a Christian account is heard or do they shut out such visions from academic discussions? What tradition of rationality is operative in their institutions? Is it the understanding of truth that MacIntyre (2009b: 68-69) speaks of in God, Philosophy and Universities?

First, the attainment of truth is integral to the goal of understanding. Acts of understanding always involve knowledge of truths and of

the relationship of those truths to others. Second, insofar as the achievement of a perfected understanding of the nature of things requires relating the truths of theology to those of a variety of other disciplines, it matters not only that within each discipline enquirers acknowledge the various standards by which truth is discriminated from falsity, but also that they share a single concept of truth that gives point and purpose to the application of those standards. Third and finally, the project of understanding is not one only for those engaged in teaching, studying, and enquiring within universities. Every one of us, in our everyday lives, needs in a variety of ways to learn and to understand. The ability of those outside universities to learn and to understand what they need to learn can be helped or hindered by the good or bad effects on their intellectual formation and their thinking of those who have been educated in universities, by the good or bad influence, that is not only of parents, but also of school teachers, pastors, and others. One condition for that influence being good rather than bad is that what is communicated to and shared by the whole community of teachers and learners is a respect for truth and a grasp of truths that presupposes, . . . an adequate conception of truth.

The aims of secular education have become premised on the belief that there is nothing beyond the natural, the physical world – no soul, no mystery and no supernatural. Ultimate values exclusively reside in human beings and possess no supernatural origins. If something appears to exist or lay beyond the natural world then this is simply something that is imperfectly understood in the present – it will, the argument goes, eventually be understood and fall within the natural. Religious beliefs and practices are accordingly considered nothing more than natural phenomenon to be accounted for by human causes. The aims of learning in this account become understood within a framework of pragmatism and rationality with students taught to interpret the world in terms of human outcomes and results – a scientific explanation of the world. The purpose of secular education is consequently intended to socialise students into a powerful set of naturalistic political assumptions, affections and practices. It uncritically initiates students into secular ways of thinking by using secular categories of explanation that exclude or ignore alternatives. In particular, it deliberately ignores religious ways of thinking about the world. It functions to undercut religious loyalties and advances non-theistic belief systems. Secular education is informed by an ideology that privileges impersonal, deterministic forces at the expense of moral agency. If Christian affiliated institutions operate such a system of education then the tone and personal influence exercised in them will be wholly secular. This unofficial naturalism in the university becomes unable to justify a distinction between human and all other life-forms and yet professional education courses, which attract the vast majority of students in Christian affiliated higher education institutions, always relate to a view of the human. Leaders of Christian affiliated colleges and universities must ask themselves whether the Christian account is still publicly relevant in the educational life of the institution. Also, why is it that many staff and students are not aware of any religious connection?

It is not therefore surprising that the leadership of Christian higher education institutions is often beset with ambiguities. In England there are 15 remaining Christian affiliated colleges and universities. In the 1950s Christian perspectives on higher education retained a significant presence in public debate and in some academic discussions, whatever the decline in private belief and practice. Moberly's *The Crisis of the University* published in 1949, resisted the notion of a 'Christian University' on the grounds that insights from Christianity already reinforced the 'basis of values and virtues' which ought to characterize every university's intellectual endeavour, but he recognized that external forces represented the greatest threat to this tradition. Government legislation has certainly been one of the greatest threats, especially as such legislation on the governance and funding of higher education has been extensive. It is in a way inevitable that in a system of higher education that depends almost entirely on central government for

funding for its core activities of research and teaching that the government will increasingly determine the aims and practices of higher education itself. The Christian affiliated colleges and universities in England that have expanded were even more dependent on government-funded courses and many of them closed between 1970 and 2001 – falling from 54 to 15. These colleges and universities are open to all students and in no way discriminate on the basis of religious affiliation for admission. They are effectively public universities serving the common good, but retain a legitimate and important distinctive religious heritage. Unfortunately, those that continue to hold and keep alive this heritage are often isolated individuals within the wider university culture with their voices being lost or difficult to hear. It is the leader's responsibility to ensure that these voices from the sponsoring heritage are concerted and have a central place in the institution's life. Indeed, you could say that heads of a Christian higher education institution have a duty to bring together academics concerned with faith and learning.

In England, it could be argued, that the transformation of some colleges into universities affiliated to the Church of England, has resulted in them becoming largely secular institutions where religion has been disestablished from its defining role by a long and relentless secularization process. This process has not been started by some dramatic decision of the Principal or Governors, but through erosion. As James Nuechterlein (1993: 16) says 'The movement from religious commitment to secularity was the result most often not of any secularist plot but rather of a fit of absence of mind...The critical steps down the slippery slope to secularity were almost always initiated by administrators and faculty members who did not intend secularity at all...Almost all of the formerly Christian institutions that capitulated to secularity lost their religious identity incrementally and by inadvertence, not by one critical step or conscious policy'. Christianity has become one perspective among many in the academic strategy for organizing the curriculum, and the main thrust of these institutions has become the practical educational task of equipping students with skills to find jobs. Academic departments rarely relate their objectives to the Christian mission of the institution. However, some of these institutions continue to respect their relationship with the Church of England, and there is still some representation of the vision and ethos of the Anglican tradition in the college or university's life and governance. Most of these institutions have an Anglican majority on the governing body. It could be said that they retain a unique and rather complex set of governance arrangements which are a result of their religious mission and foundation. The Christian presence is still guaranteed in the form of ensuring the appointment of senior management who retain an Anglican connection, particularly in the appointment of the Principal and chaplain who usually must be communicant members of the Church of England.

However, this strategy is accommodated within a fundamentally secular model for defining the identity and mission of the university. The Anglican connection neither dominates or disappears, but sufficient numbers of academics must continue to be convinced that the representation of Anglicanism is a good thing. However, since a growing majority of staff and students in this understanding are not part of the sponsoring tradition, it may become a difficult to maintain even the most modest representation of the heritage. The real danger is that they simply become 'shadowy imitations of secular institutions' and imitate the worst features of secular higher education. In the *Closing of the American Mind* Allan Bloom described the problem of the modern university this way 'The University now offers no distinctive visage to the young person...there is no vision, nor is there a set of competing visions, of what an educated human being is'. There is certainly a vagueness of the language of mission statements and the indeterminacy of their acknowledged commitments. They often frame their mission in such a way that they seriously lack anything specifically Christian. It is usually easier and certainly less risky to do nothing than to attempt change. Maxims of these institutions speak of a former

religious intensity now long since dead, but once a Christian identity has gone is it irretrievable? Many leaders of Christian institutions simply do not feel equipped to make a difference to their colleges or universities in any specifically Christian way – always asking what is permissible, what is legal or what is appropriate. In the end the greatest contribution they could make to pluralism in society is not pretend that pluralism makes no difference – but rather that they insist that higher education in a Christian institution is a different kind of university.

Respecting the religious viewpoints of students and lecturers, rather than simply fending them off, could enrich academic debates. A Christian affiliated university should be a place where Christians find a conducive environment to do their thinking. It needs committed people who understand and can articulate a clear vision. Fewer people are identified with the sponsoring tradition and as they decline the influence of the sponsoring tradition declines with them. Clearly no Christian affiliated college or university today is Christian in the pervasive way that many once were. Nevertheless, few of them are completely secularised either. The essential element that makes all the difference is what Benne (2001: 96) concludes is without faithful persons from a thriving tradition who bear the vision and ethos of that tradition, a college or university will lose its identity.

Robert Benne (2001) in his excellent book, *Quality with Soul*, informs us that many Christian affiliated colleges and universities find themselves somewhere between the poles of ‘fully Christian’ on one side and complete secularization on the other. He provides a detailed typology of Christian affiliated institutions on a continuum from maximal to minimal connection of colleges and universities and their religious heritage. He effectively classifies institutions according to the extent of their commitment to their religious heritage. The two categories that best describe Christian affiliated higher education institutions in Britain are on the minimum end of the continuum: the ‘intentionally pluralist’ and ‘accidentally pluralist’. In these two types of institutions the Christian perspective is not normative, but rather must make its way among the many different viewpoints on offer. In summary, Benne (2001:51) explains that ‘The intentionally pluralist college or university respects its relation to its sponsoring heritage enough that it intentionally places members of that heritage in important positions, starting with the president. There is a straightforward or tacit commitment to representation of the vision and ethos of the tradition here and there is the [institution’s] life... This strategy is accommodated within a fundamentally secular model for defining the identity and mission of the college... Christian presence, through very much disestablished, is nevertheless guaranteed in some form’. In contrast, the ‘accidentally pluralist’ model fails to commit itself to the sponsoring tradition and does not operate the institution out of a religious vision, rather the institution leaves Christian representation among the staff and students largely to chance. Benne suggests that we ought to find ways to strengthen the partial connections they have to their sponsoring tradition and even find new connections. However, he recognizes that such a strategy for re-connection has a certain level of fragility about it. A leadership of setting the tone and employing personal influence within the institution is of course key to any re-connection, but a certain kind of leadership can also disconnect the institution even further from its religious heritage. It is questionable whether such a university can begin and continue to be staffed with enough Christians.

It is widely acknowledged that chapel services attract only a very small number of students and staff in most Christian affiliated colleges and universities, but what happens to the chapel and chaplain is normally a good indicator of how seriously the Christian account is taken by the leadership. Take for example the appointment of chaplains. Are the chaplain (s) from the sponsoring tradition or one among a number of options? Do they conduct services in the chapel according to a regular schedule or do they only conduct services on special occasions which are intended to be strictly ‘inclusive’? Is the chapel used exclusively

for worship or used for other educational purposes? Is the chaplain full-time or part-time? Is the chapel peripheral to the life of the college or university? All of these questions raise serious questions about whether a leader wishes to re-connect with the religious heritage of the institution. Chaplains are not normally members of the senior management team, but there is a case that they ought to be of such a caliber to influence the direction of the Christian university or college through theological thinking. The danger is that the chaplain becomes entirely focused on student welfare and chapel services for a small minority. Similar questions can be asked of theology departments – are the courses they run mainly in other traditions and religions than in the specific tradition that sponsors the institution? Is the study of theology, and of religion more generally prioritized? Are Christian worldviews explored and articulated? Is research facilitated in areas that complement a Christian worldview? Is learning and teaching underpinned by some dimensions of a Christian worldview which affects what is studied and how it is studied? Such questioning can extend out to other departments and to the life in the university or college as a whole to judge whether it has a pervasively secular tone or not.

The Church of England working group called *Mutual Expectations* looked at the expectations of Anglican institutes of higher education and reported in 2005. The working group examined the distinctiveness of Anglican higher education and Nicholas Sagovsky (2009: 1-7), a member of the group, recommended that it ‘go back to theological first principles’ in order to understand what it means to be a ‘Christian institution’ and the way in which Christian principles and values might inform the life of such an educational institution. His conclusion was that an Anglican university turns on a certain understanding of the incarnation. However, this strong theological aim for Anglican institutions did not find its way into the final report. An earlier Church report called *The Way Ahead* reported in 2001 (2001: 70) concluded that: ‘We consider it essential that all those appointed to senior positions in the colleges should be in sympathy with, and willing and able to support, the mission of the colleges as Christian institutions’ and ‘We would go further and so we recommend to the colleges that as a long term policy, the head of the teacher training should be a practicing Christian.’ Both reports emphasized the importance of the tone or ethos of Christian higher education together with the leadership qualities of the principals. However, questions need to be asked of the Churches themselves as they are not always clear about what they really expect from their higher education institutions. The Church of England continues to talk of partnership, but is there still one? Does the Church understand government policy on higher education?

The Colleges and Universities of the Anglican Communion (CUAC) was formed as a world-wide association of Anglican colleges and universities of higher education as a result of an International Conference of representatives assembled at Canterbury in 1993 (Christ Church College, UK), in order to examine issues of values within the context of church-related higher education. The CUAC founded a refereed journal, called *Prologue*, that focused on the issues, trends, opportunities, and challenges of international Anglican higher education. The mission and purpose of *Prologue* was described as follows: ‘Founded in 1993, the Colleges and Universities of the Anglican Communion is a worldwide association of over 100 institutions of higher education network that were founded by or retain ties to a branch of the Anglican Communion. With contributors and readers on five continents, *Prologue* offers diverse perspectives on the unique mission of church related colleges and universities throughout the world.’ In January, 2009 the Trustees of the Colleges and Universities of the Anglican Communion decided to suspend publication of the *Journal Prologue*. This decision does not necessarily advance the aims of the association.

The problem that leaders of Christian higher education institutions often struggle with is how to be part of the mainstream of academia without sacrificing specifically Christian contributions that are both

unique and valuable to society. As Richard Neuhaus asks (1996) 'The question that those who lead a Christian university must answer, and answer again every day, is whether the confession that Jesus is Lord limits or illumines the university's obligation to seek and serve (Veritas) - to seek and serve the truth.' The lack of a general theological awareness among many who lead these institutions can result in a reductionist ethos. Christian leaders need to ensure that their institutions have a curriculum that offers Christian insights and values, research that advances the declared Christian purpose of the institution, and a significant proportion of staff and students who make up the community who are willing and able to contribute to its values and mission. Otherwise the core of the institution's identity could be defined by external secular agencies and government. Leaders of Christian higher education institutions need to directly and publicly acknowledge their Christian dimension. They should renounce the kind of conscious or unconscious ambiguity in their leadership that seeks to have it both ways: a touch of religion for the Christian constituency, but basic secularity for the non-Christian. Within the context of such a forthright commitment, their college or university would be open to students of all religions or none, to interfaith relationships and to freedom for academic exploration and inquiry. There is a positive generosity about the Christian tradition which ought to generate a new confidence amongst universities at large and which we need. We need to ask how Christian leadership will regain confidence and cease to be regarded as defending a lost cause? The answer is to focus on God and the resources of the Christian tradition.

In conclusion, universities and colleges that merely recognize a historic connection to a church or denomination or whose identity or affiliation does not influence their mission downplay Christian distinctiveness in order to accommodate pluralism. Thus, while many of these institutions may mention the goal of spiritual or ethical development, this development is disconnected from the Christian identity of the institution. The questions leaders must honestly answer are: Does the institution acknowledge their Christian or confessional identity in their mission statement as more than a piece of history? Is the Christian identity mentioned in the marketing to students? Does the Principal or Vice-Chancellor acknowledge the Christian identity in his or her web page and in welcoming students? Does the institution see itself as first and foremost as a national or regional institution and not as a Christian institution?

Those leaders who are open to ways of pursuing Christian agendas and perspectives in higher education, but want to see some models of how to proceed have an excellent range of authors to consult. As well as the references made in this text to various authors every Principal of a Christian affiliated college or university should also have the following texts on their shelves and in their libraries: George M Marsden's *The Soul of the American University* and *The Outrageous Idea of Christian Scholarship*, Jaroslav Pelikan's *The Idea of the University*, Douglas Sloan's *Faith and Knowledge*, Theodore Hesburgh's *The Challenge and Promise of the University*, James Burchaell's *The Decline and Fall of the Christian College*, James W Sire's *Habits of the Mind*, Mark A Noll's *The Scandal of the Evangelical Mind* and Alasdair MacIntyre's *God, Philosophy and Universities*. (in the book edition, a select bibliography on Christian higher education follows here).

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Visiting Researcher Program Japan

Rikkyo University (Tokyo) has opportunities

for Masters degree level students and professionals to conduct supervised research in their academic field for 18 months in Japan.

Fields such as nursing and agriculture are preferred. Successful applicants will have a good research plan in mind and the potential to apply what they learn at their home institution upon return from Japan.

Recent successful applicants have included a researcher in rice production from Liberia, A Nurse/Midwife from Tanzania, a doctor of internal medicine from Brazil, and a researcher in animal nutrition from Kenya.

Recommendations from college or university and an Anglican Bishop are required. Applications will be sent out beginning May 15 and are due by September 30.

For information, send a letter of request with your name and address to:

**Bishop Williams Memorial Fund
c/o Center for International Studies
Rikkyo University
3-34-1 Nishi-Ikebukuro, Toshima-ku
Tokyo 171-8501 JAPAN**

7th International CUAC Conference

*Sustainability:
A New Context for Education*

Sunday, May 22 to Thursday, May 26

2011

University of the South, USA

CUAC Triennial 2011

Plans are progressing for the 2011 Triennial Meeting of CUAC, to be held at University of the South from Sunday May 22 to Thursday, May 26.

The Board of Trustees is meeting late May 2110 to lay out the final plans, including invited Plenary Speakers.

The Conference:

To share and sustain the gifts of creation – past, present and future – has always been a corollary of the Christian Doctrine of Creation. But the abuses of global expansion, exploitation and pollution in recent decades have given an almost universal credibility to basic principles for good practice in what is now called “sustainability”. The simplest and most quoted version comes from UNESCO:

Sustainable development is seeking to meet the needs of the present without compromising those of future generations. We have to learn our way out of current social and environmental problems and learn to live sustainably. Sustainable development is a vision of development that encompasses populations, animal and plant species, ecosystems, natural resources and that integrates concerns such as the fight against poverty, gender equality, human rights, education for all, health, human security, intercultural dialogue, etc. Education for sustainable development aims to help people to develop the attitudes, skills, and knowledge to make informed decisions for the benefit of themselves and others, now and in the future, and to act upon these decisions.

How can a university or a college lift up this global concern in everything that it does, in everything that it teaches? How can the graduates of our institutions take leadership in their various fields in approaching all issues that they will face with this fundamental awareness in mind?

The 7th CUAC International Conference will be held at the University of the South in Sewanee, Tennessee. This Episcopal University, owned and governed by 28 dioceses of the southeastern United States, has itself made many environmental and sustainability initiatives. Located atop the Cumberland Plateau between Nashville and Chattanooga, its 13,000-acre domain provides an academic and recreational resource, and an unparalleled place in which to study and reflect. The university has an interdisciplinary Environmental Program with 12 academic disciplines involved – including the School of Theology and the Chapel. Even the Dining Services have adopted green practices, including a local-food purchasing program.

The programming for the conference will utilize the resources of this exquisite location. There will be daily walks in the schedule, giving delegates a real opportunity to appreciate the campus. The programme assumes that delegates from Member Institutions will have much to contribute, and there will be a series of “Participant Presentations” where reports can be made on some of the sustainability projects of one’s own college or within one’s own discipline. Presentation proposals will be solicited at the time of Registration and a listing of all proposals will be posted on the CUAC web site before the Conference. Due to numbers, some presentations may have to run concurrently.

Most international flights will come through Atlanta, and it has been arranged that Saturday May 21 and Sunday May 22nd in Atlanta will be a time when most arrive. Before buses assemble to take delegates to Sewanee, there will be a chance to worship in an African-American Episcopal Parish, and also visit the Martin Luther King Jr. Museum, all in Atlanta.

The Conference brochure will be sent to all member institutions by mid July, 2010.



Last minute News!

<The CUAC INDIA CHAPTER met at St.Christopher College of Education, Chennai, on 23/24 April 2010 . The Chapter meets every six months, both of for common interests in India and also for international CUAC colleges.

The new CUAC website to be located on the Anglican Communion web page is almost ready, and will replace the current aging website. The address will remain the same: www.cuac.org >

