UNHOLY ALLIANCE?
THE CHURCH AND HIGHER EDUCATION IN CANADA

by

PETER S. RAE

A Thesis
Submitted to the Faculty of Graduate Studies
in Partial Fulfilment of the Requirements for the Degree of

DOCTOR OF PHILOSOPHY

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University of Manitoba
Winnipeg, Manitoba

THE UNIVERSITY OF MANITOBA

FACULTY OF GRADUATE STUDIES

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Abstract

The purpose of this research is twofold. First, it attempts to map the landscape of Canadian church-related higher education. Second, in establishing and analysing the patterns revealed by such an exercise, it examines the ways in which different approaches to accreditation affect the Canadian church-related college's distinct character, mission, and identity.

The first phase of the research, using survey data, maps the landscape of church-related higher education in Canada and examines the range of approaches to academic accreditation. The second phase, using case study techniques, considers how different approaches to accreditation affect the character and mission of three church-related institutions.

The survey instrument covers seven areas of institutional life. The survey reveals that Canadian Church-related colleges have created multiple avenues to accreditation, and suggests some stark economic realities: institutions without accreditation, or with limited articulation, are small and appear to be struggling, whilst those with established accreditation arrangements report healthy growth.

Three church-related institutions are the objects of the case-study research: a federated college, an independent degree-granting university college, and a transfer-credit college. The studies consider the particular accreditation arrangements established by the institution, and then scrutinise the ways in which these choices have affected the character and mission of each institution. The studies reveal that each approach is generated by and reflects a different institutional identity and a distinct relationship with a sponsoring church or faith community. Each alliance protects key elements of the institution's autonomy; each has elements within it which could be allowed to erode or undermine the essential characteristics of the church-related institution.

The study recommends that legislators take account of Church-related higher education and its particular needs and strengths; that researchers include Church-related institutions in their studies; and that educational leaders at church-related institutions carefully examine the benefits and the pitfalls of different approaches to accreditation.

Acknowledgements

I wish to acknowledge the debt I owe to all of those individuals who lent their support to this enterprise: to Dr John Stapleton, Supervisor and Committee Chair, who has patiently directed my work and continually offered encouragement; to the other members of my committee, Dr Benjamin Levin and Dr Rod Kueneman, for their sage advice at various stages of the work; to the University of Manitoba, for financial support; to those who participated in the survey stage of the work, and those who agreed to be involved in the case studies, particularly the Presidents of the three case-study institutions, Dr John Thompson, Dr Larry McKinney, and Dr Richard Kraemer, without whose whole-hearted engagement this work would have been much the poorer; to my colleagues and employers, whose tolerance allowed me the freedom to write and research and whose interest spurred me onwards.

Finally, I acknowledge my debt to family: to Patti, my wife, who has endured with patience and encouragement my various preoccupations, and to my two children, Robert and Jennifer, who have always been tolerant of the interminable process of thesis-writing.

Dedication

This dissertation is dedicated to my father, Dr Hugh Rae, who, as academic, administrator, and churchman, first showed me how faith and reason could walk together.

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Preamble

It was a Thursday morning in early February. I found myself staring out of my dorm room window, watching the blowing snow depositing finger drifts across the gravel road which bordered a campus set in the no-man's land between the southern fringe of the city and the last reaches of the Canadian prairie. Coming to Union College back in September had seemed like a great idea. It was a small, church-related College, only 300 students and twenty faculty, but it was on the doorstep of the University. It boasted of its close-knit community, its intimate class setting, and, maybe most of all, its university affiliation. "The best of both worlds," I had thought: "I'll get my degree in Human Ecology from the University, have a good time in rez, and get to live with a bunch of guys who have the same values as me. Brilliant!"

As I nursed my coffee, I brooded over the past six months, and wondered about the wisdom of my choice. Taking Human Ecology had meant that I'd only been able to take two courses at college. The rest were over at the U...and so I'd ended up in big classes after all, most of the time. Travelling back and forth meant that I didn't get to chapel, either: both of the College chapel times coincided with my Biology lab. And those two college classes I was in... English Lit and Psychology. I'd somehow expected classes in a Christian college to be more...more...explicitly religious, I suppose. Though the Profs were excellent teachers and very approachable, I was still vaguely disappointed. But the Union hockey team was a blast, and I had a big date tonight with Lisa, the woman of my dreams, who was in Union's journalism program.

The letter from Doug was by my computer, and I reached over to pick it up again. He and I had been close friends back in high school. We'd been church friends, too, and he'd chosen to spend a year at Bible college..."to get his faith established," he'd said, before heading to university. His folks were footing the bill.

"I'm heading to UBC next year," he wrote; "I can live at home, and they're going to accept about six of my credits for transfer. This year has been pretty cool. Had a big Christian concert here last weekend...couple of bands from the States. And hey, I've toured with the drama and worship team round every small town in Southern Saskatchewan this term, doing stuff in all the

churches. But have I ever had to work! Getting papers done with all the other stuff going on is tough sledding. These Profs think they've got to prove they can be just as brutal as any at university. Hey, gotta go. I'm playing bass for chapel...the daily ritual!"

Chapel every day...concerts and drama: that's what I'd expected when I came to Union. Maybe that came from looking through my Dad's old yearbooks. He'd been at Union back in the 60's, in the days before the university alliance, back when the church connections were a bit more obvious. He thought affiliation was a great leap forward: his time at Union was inspiring, he says, but his degree wasn't worth the paper it was written on (unquote), so he's proud that the place has clawed its way to academic respectability.

My gran isn't so sure...she's a tough old bird, and doesn't hide her feelings. "What's the point in having a college if it's no different from the University," she came out with one day. "The place has lost its fire, its mission. It's just drifting! I'm telling you, God is not going to honour any unholy alliance with that heathen place."

She meant the University, of course. I'd tried to calm her down, told her that she should be proud of Union, that it was a beacon of faith in an arid academic wasteland. She gave an unconvinced sniff, and I dropped the subject.

That fragment of conversation reverberated in my head as I looked at an announcement, thumb-tacked to my bulletin board, which sported the embossed Union College logo: "We are pleased to announce," it ran, "the successful conclusion of a new financial and academic agreement with the University and the Provincial government. Under this revised arrangement Union College will be fully funded for all arts and science programs. In addition, Union Faculty will become full members of the respective University department in which they teach, and so become eligible to supervise graduate students. This landmark accord will guarantee the long-term financial stability of Union, and affirm its high standing in Canadian Higher Education circles. The Board of Regents has also announced its intent to implement a name change: from July 1st we will be Union University College."

I could read between the lines as well as the next guy, so I knew that there were some major trade-offs somewhere here. My guess was that Union had given ground on the issue of faculty selection...and that probably meant even fewer clergy on staff, since university departments were not about to make religious conviction a high priority when making appointments. I knew that attaining grad. school status had been a goal of the Dean's for a while...he wanted Union to be playing with the big boys. Maybe this would mean AUCC membership, too...like Augustana and King's, out in Alberta.

Just speculation, I tell myself. Maybe there are no strings attached; maybe this isn't a compromise, or a little betrayal; maybe this is the great leap forward. But a leap of faith, or of expedience? Where was Union going? Had it refined its religious mission out of existence? And did it have to be like this?

Outside, the wind explores the snow fence, gusting and eddying as it sculpts the drifts, making and remaking, never still, yielding only to the uncompromising line of the horizon.

Chapter One: Introduction.

1 The Nature of the Study.

Purpose:

Contemporary depictions of Canadian Higher Education spare little space for the church-related educational institution. Such institutions are anomalies: difficult to locate in otherwise coherent narratives of public and secular colleges and universities, they merit an occasional reference as appendages which have grown vestigial. Historical studies tend to present them as the primitive ancestors of more highly-developed descendants, some of which have, through an evolutionary quirk, avoided extinction. That many of the products of today's higher education institutions are not aware of the formative role of the church in their alma mater indicates how thoroughly higher education has been secularised, and how completely the academic heirs have disposed of their religious inheritance.

This study will examine contemporary church-related higher education in Canada, and will argue that it deserves to be understood as a viable constituent part of the Canadian Higher Education scene. It is, certainly, anomalous, and has no single organisational form. Indeed, in provincial systems which are low in what Birnbaum (1983) calls "external diversity" it provides a rich variety of institutional forms: free standing universities; affiliated and federated colleges; liberal arts colleges; theological seminaries; Bible colleges and institutes. The paucity of documentation about these diverse church-related educational institutions presents an obstacle to serious analysis. The study will offer a profile of church-related higher

education in Canada by locating and compiling basic statistical data, and so provide a foundation for discussion.

Having mapped the landscape of church-related higher education, the study will pay particular attention to one theme: affiliation and accreditation. Canadian higher education has never established American-style regional boards of accreditation to assess institutional performance and accord or withhold degree-granting privileges[1]. Rather, the "Canadian solution" has historically been to encourage church-related colleges to establish alliances with public Universities. Universities have thus become "parent institutions," and, though the nature of the relationship between universities and colleges varies, the "parent" or "accepting" institutions determine the balance of power.

It might be anticipated that secular and religious institutions would espouse diverse educational agendas, and propose conflicting truth-claims. Historically, however, those priorities were not seen to be incompatible. Higher education and organised religion had an almost symbiotic relationship. Religious interests were an integral part of society, so were enshrined in its universities and other social institutions: affiliation thus seemed a natural collaboration, not a yoking together of heterogeneous interests. It is only in the last century that the concerns of religious colleges have diverged from those of the social mainstream, but it is this context which the present research reflects. The key question which this study will address will be as follows: how do academic alliances (federation, affiliation, or various forms

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[1] Alberta is an exception. The creation of the Private Colleges Accreditation Board (PCAB) in 1983 (Universities Amendment Act) established such a quasi-autonomous body.

of accreditation) encroach upon the church-related college's freedom of action in expressing and protecting its distinct religious identity? The Old Testament expresses it as follows: How can two walk together, unless they be agreed?

2 A Brief History of Canadian Church-Related Higher Education

The history of Canadian church-related higher education, whilst not the primary field of engagement for this study, nevertheless provides an essential framework. It offers an account of how contemporary structures came into being, and begins to identify the forces which have formed these church-related institutions, and which still determine their identities. One cannot begin to understand their present networks of relationships without acquiring a sense of their history.

Yet what is required is not only a series of institutional histories and anecdotal accounts of particular phenomena, but a broader analysis of the social patterns underlying these histories: both a record of how church-related higher education has developed, and an analysis of the forces which have fomented such change.

It is evident that such a Herculean task is beyond the scope of this study. This attempt will offer breadth rather than depth: a sense of the trends, patterns, and divisions affecting church-related higher education. Closer scrutiny of particular facets of this history has been undertaken by others: L.C. Shook's examination of **Catholic Post-Secondary Education in English Speaking Canada** (1971) is one notable example; D.C. Master's **Protestant**

Church Colleges in Canada (1966) is another; even Robin Harris' massive **History of Higher Education in Canada** (1976) falls into this category, since its wide sweep includes some (though not all) church-related Higher Education. Less comprehensive is the coverage of the Bible School/College movement, though studies by Burkinshaw (1997), Harder (1980), O'Neil (1949), Sawatsky (1986), Guenther (1993), and McKinney (1997) all address the subject in varying detail. As Guenther comments, the absence of such a "comprehensive analysis... is still a significant lacuna within Canadian religious historiography" (136).

2.1 The Early Years.

The birth of higher education in Canada is usually pinpointed as 1663: the founding of the Jesuit *Séminaire de Québec*, which offered the classical college course and instruction in Theology (Gregor, 1993, p. 340). It is almost a tautology to speak of Christian post-secondary education before the middle of the 19th Century, since education was almost exclusively church-controlled. Most institutions were controlled by a single denomination or congregation. Even those institutions established as non-denominational foundations could hardly be described as non-religious in their early years: Dalhousie was dominantly Presbyterian (Masters, 1966, p. 22); McGill, Anglican and Presbyterian (Harris, 1976, p. 6); and the early University of New Brunswick (called the college of New Brunswick, then King's College) also fell under Anglican control. Since Canadian society was infiltrated by Christian values and traditions, it is unsurprising to find such an orientation at work in higher education. Nor was this situation in any way uniquely Canadian: education in Western civilisation was a function of the church, and the vocation of professor was seen in clerical terms, well into the 19th Century.

Robin Harris (1976, pp. 10 ff.) identifies the Canadian higher education institutions which existed in 1860. It is instructive to note them, along with the denominational orientation they held at that time. Their present status, in 1998, has been appended:

Institution	**Denominational Control**	**Present Status (1995)**
King's College, Windsor	Anglican	Non-Denominational
University of New Brunswick	Non-Denominational	Non-Denominational
Acadia College	Baptist	Non-Denominational
Mount Allison	Wesleyan	United Church Connection
Dalhousie	Non-Denominational	Non-Denominational
St F. Xavier	Roman Catholic	Roman Catholic
St Dunstan's	Roman Catholic	Non-Denominational (UPEI)
Pine Hill Theological Coll.	Presbyterian	Affil. with Atlantic School of Theology
Queen's (NF)	Anglican	Anglican/ Affil with Memorial
Bishop's	Anglican	Non-Denominational
McGill	Non-Denominational	Non-Denominational
Laval	Roman Catholic	Non-Denominational
Queen's (ON)	Presbyterian	Non-Denominational
U of Toronto	Non-Denominational	Non-Denominational
Trinity	Anglican	Affil. of U of Toronto
Victoria	Methodist	Non-denom/Affil. Of U of Toronto
Albert College	Methodist	Closed
Cdn. Lit. Inst/McMaster	Baptist	Non-Denominational
Ottawa	Roman Catholic	Non-Denominational
Regiopolis	Roman Catholic	Closed
St Michael's	Roman Catholic	Federated with U of Toronto
Assumption	Roman Catholic	Federated with U of Windsor
Knox College	Presbyterian	Affil. with U of Toronto
Congregational College	Congregational	Affil. with McGill
St Boniface College	Roman Catholic	Non-denom/Affil. With U of Manitoba

The establishment of these institutions (whether English or French) reflected several broad social purposes: to educate the clergy; to instruct the next generation of social and political leaders; to preserve a tradition, whether British or French. These are not discrete purposes:

clergy were also political and social leaders; competent leaders required an understanding and appreciation of their culture; and that culture was permeated by the church.

It would be foolish to deny that denominational aggrandisement figured significantly in this fragmentation of higher education, this multiplication of small institutions, reflected in the high number of degree-granting institutions at the time of confederation[2]. Many of the early struggles of higher education were skirmishes between denominations, and the establishment of public, non-denominational universities (the University of Toronto; the University of New Brunswick; the Universities of Manitoba, Saskatchewan, Alberta, and British Columbia) was, in some measure, an escape from sectarianism rather than from religion. The Anglican Church, for instance, through the founding of several King's Colleges, stimulated other churches into establishing institutions, since they feared "the sectarian exclusiveness which would have confined the benefits of higher education to one church" (from Burwash, *History of Victoria*, quoted in Harris, 1976, p. 5). That this was no empty foreboding is attested to by the controversy surrounding John Strachan's attempts to promote Anglican dominance at his projected University of King's College in York... a dispute which delayed the incorporation of the institution for almost twenty years (Masters, 1966, p. 25).

Although these were church-controlled institutions they were not simply theological seminaries. Most offered broad instruction in the liberal arts, and in the gentlemanly

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[2] Michael Skolnik (p. 1069) notes that in 1867 there were 18 degree-granting institutions in Canada for 3.5 million persons, and compares this with the 4 universities in England and Wales (for 22 million), the four in Scotland (3.3 million), and two in Australia (1.7 million).

professions: law and medicine, in addition to theology. The preparation of the Clergy was generally understood to involve a grounding in the liberal arts, so even institutions adopting the nomenclature of the seminary (Pine Hill; Knox; Congregational College) included such offerings (Harris, 1976, p. 27). There was little dispute about the place of "true religion" in the curriculum, but denominational exclusiveness remained an issue. Egerton Ryerson wrote in 1846, "To be zealous for a sect and to be conscientious in morals are widely different. To inculcate the peculiarities of a sect, and to teach the fundamental principles of religion and morality, are equally different" (Masters, 1966, p. 32).

In 1860, then, Canada might still be called a Christian society, and such an orientation was readily identifiable in social institutions, amongst which were universities and colleges. Most provinces supported their universities and colleges from the public purse, since higher education was still thought of as both a religious enterprise and a public service.

Yet already the secularisation process was evident. In 1849 the University Act ended decades of acrimonious debate over the Anglican King's College, renaming it the "University of Toronto" and establishing it as non-sectarian (Masters, 1966, p. 51). In 1852 McGill's revised charter saw the disenfranchisement of the Anglican clergy, creating a non-sectarian institution (Masters, 1966, p. 68). By 1860 the University of New Brunswick was brought into being, a non-sectarian, provincial University, replacing Fredericton's King's College (Masters, 1966, p. 72). In 1868 the government of Ontario ceased provision of government grants to denominational colleges...an act which caused at least one institution (Regiopolis) to close its doors (Shook, 1971, p. 26).

2.2 Affiliation and Secularisation

In the decades following Confederation (1867), western provinces moved to establish single, non-denominational provincial universities. This reflected a wish to avoid the eastern experience of denominational conflict over higher education, and a wish to avoid squandering limited resources by duplicating institutions (Gregor, 1993, p. 340). It also reflected a new locus of control for higher education: Universities had long been seen to serve the public interest, and had been partially supported from public coffers, but now were seen to be part of the public domain. Essential to the development of these stripling provinces, universities, it would seem, could no longer be entrusted to the vagaries of sectarian control. And as Glen Jones observes, "the transition of the university from a matter of private interests to public interests was paralleled by a movement towards institutional secularization" (1994, p. 14).

This did not mean that the interests of the church were excluded from higher education. Indeed, the first of these western universities, Manitoba (1877), was initially established as a non- teaching entity, granting degrees by examination, with constituent church colleges performing the teaching function (St. Boniface; St John's; Manitoba; and, by 1888, Wesley). Even when the University of Manitoba assumed the primary burden of teaching, these colleges remained an integral part of the institution under affiliation agreements, and other colleges established such agreements (St Andrew's; St Paul's).

This pattern of affiliation was established in each of the western universities, and became a national approach to the "denominational issue" in higher education. Provinces became increasingly disinclined to ascribe degree-granting privileges (in non-theological disciplines)

or funding to private, denominational institutions, so encouraged them to operate under the aegis of public universities. This "distinctive Canadian solution of affiliation" (Gregor, 1993, p. 341) provided an avenue for legitimate denominational interests to be addressed, whilst ensuring that "the central core of the university [was] built on a secular base" (Jones, 1994, p. 15). Whilst not unique to Canada, the broad adoption of this approach is the watermark of Canadian church-related higher education (Gregor, 1993, p. 340): Harris observes that two thirds of Canadian universities have affiliates, and most of these are church related (1976, p. 815).

But although this suggests why few church-related universities were established after confederation[3], it does not satisfactorily explain why existing degree-granting institutions chose to become secularised, or to hold their degree-granting powers in abeyance through federation with secular universities. Several factors help account for these developments.

2.2.1 Secularisation and Affiliation: Financial Pragmatism

The most obvious explanations are financial: while provincial governments did not withdraw existing degree-granting rights from denominational institutions, most did withdraw or curtail direct financial support. Though provincial funding was admittedly modest in the early decades of this century, the inadequacy of denominational support was arguably a decisive force behind the secularisation of Queen's in 1912 and Western in 1908, and behind the

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[3] One should note as exceptions McMaster (1887); Mount St Vincent (1925); St Thomas (1934); Waterloo Lutheran (1959: originally intended to be federated with the University of Waterloo): and Trinity Western (1977).

decisions to affiliate or federate by such institutions as Victoria (1887), Trinity (1904), and Brandon (1938). Harris suggests that "the growing conviction that a college which relied entirely on denominational support could not command the funds required for a university course worthy of the name led Victoria into federation with the University of Toronto in 1889, and by 1890 the same conviction was beginning to lead the denominational colleges... of the University of Manitoba to a similar conclusion" (1976, p. 101).

The financial incentives of secularisation loomed ever larger as the public stake in higher education mushroomed during the post-war decades. Exponential growth in the scope and capacity of higher education saw an increasing demand for and reliance on public finance, and private, denominational universities were unable to generate the funds required to facilitate such development. Peter Leslie (1980) observed succinctly that, in Canada, "the private-public distinction does not apply" (p. 64). The lure of public funding was a factor in the secularisation of many institutions: McMaster reorganised as a non-denominational institution in 1957; Waterloo Lutheran (now Wilfred Laurier) in 1973; Bishop's in 1947. Ottawa became non-sectarian in 1965; St Mary's in 1970; Acadia in 1966; Mt St Vincent in 1988[4]. St Dunstan's was amalgamated into the University of PEI in 1969; Assumption federated with Windsor in 1963. Public funding, though not always explicitly coupled to secularisation, nevertheless swiftly eroded the denominational or sectarian character of many church-related universities. At the time of writing, there are only three free-standing Universities[5] which still

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[4] McMaster, Acadia, Waterloo Lutheran, and Ottawa all established separate divinity colleges, seminaries, or religious affiliates, through which to discharge their distinctly religious duties.

[5] Federated universities, which are church related but which hold their degree-granting privileges in abeyance, and the several Alberta free-standing "university colleges" are not included in the above list.

refer to themselves as church-related: Mount Allison, which maintains a loose relationship with the United Church; St Francis Xavier, still a Roman Catholic University; and Trinity Western, a privately-funded institution, granted university status in 1977, sponsored by the Evangelical Free Church.

2.2.2 Secularisation and Affiliation: The Canadian "Idea of the University."

It is curious in this context to note the contrast between American and Canadian higher education. Why do private institutions flourish in the U.S.? Why is it that denominational universities and liberal arts colleges have withered in one country and thrived in the other? While Church attendance rates are somewhat higher in the United States than in Canada this would not suggest such a wide discrepancy in institutional orientation. Almost 50% of U.S. institutions are private, and a quarter of these are church-related (Geiger, 1988, p. 32): yet there are no large private universities in Canada.

Skolnik and Jones draw on the work of American Sociologist Seymour Lipset in suggesting that the public/private anomaly reflects "differing ideologies regarding the respective roles of public and private enterprise" (1992, p. 87); further, they suggest that Canadians "place a higher value on order relative to freedom than do Americans," which has led Canada to reject the hierarchical structures created by private systems, and to opt for the broader egalitarianism of a more homogeneous public system. This argument would certainly seem to be borne out in the "One University" policy of Western Canada, which clearly rejected diversity in the name of order and (dare one say it?) uniformity.

But this explanation for different approaches to the private sector only partially addresses the divergent roles of church-related institutions in Canada and the U.S. Lipset suggests that the separation of church and state has been a far more contentious issue south of the border. Greater tolerance of church-state interplay in Canada has thus allowed for the development of the affiliate college: private religious interests working in collaboration with public, secular universities (see Skolnik, 1990, p. 89), an almost unthinkable arrangement in the United States, has proven to be an acceptable liaison in Canada.

Nor has this approach been mere expedience on the part of all church-related institutions, a settling for what they could get as a poor second to independence. Fr. Henry Carr (founding Principal of St Thomas More, the Catholic affiliate of the University of Saskatchewan), enunciates this in declaring that:

> if millions were placed at the command of this college and a movement started to make it an independent university, I should use all my weight and influence against it. My view is that the tendency to self-sufficiency and isolation with a gradual relaxation in standards of scholarship would almost inevitably follow. (Poelzer, 1968, p. 41)6

What Margaret Sanche suggests about the Basilian (the Catholic Congregation of St Basil, or CSB) approach to higher education in Canada might well be said more broadly about many church-related affiliates:

> The Basilian approach...was adopted initially for practical reasons, in that Catholics could not afford to duplicate what secular, tax-supported universities had to offer in the sciences and professional schools, though many educators came to regard the federated college model as superior to the alternative of a separate Catholic University. It was felt that Catholics should be educated for leadership roles in the

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6 My thanks to Dr John Thompson, President of St Thomas More, for directing my attention to Poelzer and other helpful sources in the extensive and thoughtful response he offered to the "Canadian Church-Related Higher Education Survey."

> community in order to approach the problems of the world from a Christian perspective. It was therefore deemed important that they obtain a broad understanding of the secular world, with a setting which a Catholic college could provide, where a variety of ideas and issues could be explored against a background of Catholic thought and Christian values (1986, 58).

Of course, not all stakeholders have seen affiliation and federation as ideal solutions to the dilemma of Church-related colleges. N. Keith Clifford (1990), writing of *Universities, churches and theological colleges in English-speaking Canada*, observes that seminaries "are perceived to be responding more to the demands of the university and less to the needs of the churches" (p. 4). Further, the encouragement to collaborate in "ecumenical clustering" with other theological colleges has meant that Churches can no longer "act unilaterally on the questions of theological education" (p. 5). In short,

> Thirty years ago the theological colleges were seen as servants of the church. But today they appear as if they are much more concerned with their relationships with the university (because this relationship controls their government funding which is more important for their survival than church funding), to the ATS [Association of Theological Schools] (because this relationship controls their accreditation) and to their partners in the ecumenical clusters, than they are with their own denominations. (Clifford, p. 5)

These observations concern theological education, but the same concerns are harboured about all church-related affiliated institutions: that they are not responsive to the needs of the church; that they are preoccupied with university relationships; that they are absorbed in the academic world at the expense of the community of faith. As Clifford observes of theological colleges, structural changes have moved the institutions "more in the direction of the university and away from the churches and this has produced a good deal of frustration, misunderstanding and tension" (1990, 6).

While private, religious *universities*, then, have become antithetical to the Canadian "idea of the university", Canadian willingness to allow association between church and state has allowed denominational *colleges* "an active role within the broader context of the secular university" (Jones, 1994, p. 15). These public perceptions are another factor in the secularisation of religious universities and the establishment of affiliated and federated colleges and universities.

2.2.3 Secularisation and Affiliation: A Sea-Change.

Church-related institutions, then, were influenced by offers of public financial support and by a changing conception of the nature of university education. But these factors do not adequately identify the broader changes at work, both inside and outside education, which led to "the secularization of the academy," as George Marsden (1992) calls it.

In part, church-related colleges have been swept along (or away) by the tide of pluralism, marginalised by the increasing secularisation of the broader Canadian society of which they form a part. However, these broader social movements had their counterparts within the walls of the academy. Most telling, perhaps, was the ascendancy of the ideal of scientific objectivity, or "detached impartiality" (Marsden & Longfield, 1992, p. 12). This assumed that a neutral, objective, scientific approach to knowledge was a possibility... indeed, a requirement: that the ideal of academic freedom included a kind of secular nirvana, an absence of all presuppositions. In our post-modern age, which seems reconciled to the inevitable infiltration of knowledge by values, such a model seems untenable, yet it provided

the rationale (under the rubric of scientific method) for excluding the influence of religion from academic pursuits.

Further, many church-related colleges found their distinctiveness and exclusiveness something of a quandary. Marsden suggests that, in the United States, "liberal protestants during the first half of the twentieth century dealt with this problem not by sharpening their identity over against the culture, as did fundamentalist and Catholic intellectuals, but rather by blurring their identity so that there was little to distinguish them from other respectable Americans" (Marsden & Longfield, 1992, p. 31).

That such a response was not isolated to the United States is made evident by D.C. Masters, whose study supplies a rationale for the secularisation of mainline Protestant colleges: "Until about the end of the nineteenth century they stood for certain precise religious doctrines which gave them a vigour and a distinctive view-point. ... The partial abandonment of older doctrinal ideas meant that the character of church colleges changed... to a great extent they became, in effect, secularised institutions retaining only a nominal relationship with one or other of the religious denominations" (1966, p. 209). So, church colleges which were themselves becoming more liberal felt little threat from affiliation or federation with "liberal" universities, or even from gradual secularisation.

The dissolution of the church's hegemony in the field of higher education...the process of secularisation...should surely not be lamented as the loss of a golden age. Sectarian struggles and rivalries should not long be mourned: yet neither should one hasten to assume that the

church-related institution has no place in higher education, where a faith perspective offers a legitimate approach to the educative process in a post-modern, pluralist society.

2.3 The Divided Church: Fragmented Colleges

The idea of a single institutional form, the "church-related college," is clearly a fiction. Such a concept must be disaggregated into institutions which are ranged at all points along the axes of academic integration and denominational assimilation, from free-standing universities to church-regulated Bible colleges. The task of identifying these different orientations and relationships is the one addressed in this survey: mapping the terrain of the Canadian Church related college.

One must similarly acknowledge the fiction of a single Canadian "Church," at least in organisational, if not credal, terms. The multiple models of church-related colleges reflect deep divisions within Canadian religious life. Drawing ecumenical lines in the sand is a hazardous sport, but certain central distinctions, while not watertight, have some utility. The distinction between Protestant and Catholic Churches is time-honoured, and can be broadly traced to institutional alliances. While there is differentiation within Canadian Catholic higher education at the level of control (by the local diocese or the sponsoring order), and by function (liberal arts institution or seminary), all Canadian Catholic institutions are degree-granting, either independently or through affiliation or federation. Roman Catholicism, then, offers a fairly coherent picture of church-related higher education.

Within Protestant denominations, however, one cannot discern a single, regular pattern: rather there are multiple divisions, and fragmented approaches to higher education. Weber's classic church-sect typology offers one perspective from which to view these divisions. Though based on European patterns of established and dissenting churches (the former "churches" and the latter "sects"), it has also been applied in the North American context (and, indeed, to the study of Protestant colleges[7]). John Stackhouse observes that while a church "enjoys status in the culture, participates in the culture, and indeed manifests something of a proprietal interest in the culture," a sect "enjoys no status in the culture but consciously separates itself from it" (1993, p.13). Following this typology, main-line denominations (Anglican; United Church; Presbyterian; perhaps some Baptists) would be "Churches"; most evangelical denominations (Pentecostal; Baptists; Wesleyan; Mennonite; Free Methodist; Salvation Army; Free Church) would be "sects."[8]

The typology offers some useful insights: sects can be viewed as distinct, even estranged, from the wider society and culture, and even from other denominations; Churches are more whole-hearted participants in (though sometimes critics of) the dominant culture. One is tempted, then, to identify evangelical churches as "sects." Yet Stackhouse suggests that this

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[7] Guenther points out Harder's use of this formula as an explanation for the rise of the Bible school.

[8] The application of the term "evangelical" to particular denominations is perilous, since it threatens to obfuscate two points: that there are evangelical elements within most main-line churches (and non-evangelical elements within "evangelical sects"); and that several main-line churches would have deserved the appellation "evangelical" at some point in their history. I follow Stackhouse in applying the term to a "group of movements in church history...[which] looks back to the Protestant reformation for its emphasis upon the unique authority of Scripture and salvation through faith alone in Christ. It adds to these convictions concern for warm piety in the context of a disciplined life and for the evangelism of all people" (p. 7). David Bebbington describes four central characteristics of evangelical groups, observing that "All those displaying conversionism, activism, biblicism, and crucicentrism are evangelicals" (1994, p. 367). These are "the cluster of attributes that, together, mark off evangelicalism from broader versions of Protestantism" (p. 367).

tidy typology is too rigid to comprehend the nuances of Canadian evangelicalism, and he identifies different orientations (*mentalités*) within the movement: an historical division between "sectish," separatist groups, and "churchish," co-operatist groups...but a division which has, in the past three decades, eroded, as "these two streams drew closer together into a definable evangelical mainstream" (1993, p. 17). Thus the accepted view of evangelical churches as marginalised and disengaged has become increasingly inadequate; while retaining their distinction from main-line churches they have sought, increasingly, to re-enter the cultural arena, have co-operated on broad-based evangelical initiatives which draw both from "church" and "sect," and have come in from the wilderness.

This qualified taxonomy of the Canadian Church offers some illuminating parallels for church-related colleges. As noted above, those associated with and sponsored by main-line "churches" almost all became (and remain) affiliated or federated with public universities:[9] this is not surprising, given that these institutions had historical associations with public universities, and indeed have had an almost proprietorial interest in them. Familiarity has bred security, as these church colleges share a common cultural heritage with Canada's higher education establishment. Nevertheless, the consonance which once existed between church college and public university, both of which reflected mainstream society, has become more dissonant, as the mainstream has come to be at variance with the religious mission (however expressed) of many church-related institutions.

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[9] Those, that is, that did not become public universities themselves through the process of secularisation.

2.3.1 The Evangelical Response: The Growth of the Bible College/Institute[10] Movement

As, in the early decades of this century, main-line Protestant colleges and seminaries were becoming more closely articulated with public values, culture, and institutions, and becoming increasingly liberal in their theology, some evangelical churches moved to establish new institutions. As George Rawlyk notes, "the secularization of Protestant higher education in Canada was accompanied...by the extraordinary growth of the Bible school movement. ... In a sense, Bible schools in Canada became the new institutions of higher learning for the besieged fundamentalists and conservative evangelicals" (1990, p. 298). This reflected the broader disenchantment of evangelicalism with established churches. As Andrew Walls writes,

> Historic evangelicalism is a religion of protest against a Christian society that is not Christian enough. It is eloquently expressed in Wesley's hymn about blind churchmen:
>
> 'Oh wouldst thou Lord, reveal the sins and turn their joy to grief:
> The world, the Christian world convince, of damning unbelief.' (1996, p. 311)

Guenther suggests that seeing the Bible institute movement as purely a fundamentalist reaction to liberal Protestantism is reductive: in his examination of Mennonite schools, he affirms that they were also founded to pass on "their religious and ethnic distinctives to successive generations" (1993, p. 156), nurturing a linguistic and cultural tradition as well as a theological one, resisting the very consonance with main-line culture that main-line churches (and their colleges) represented.

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[10] Guenther suggests that the semantic distinction here is that "a Bible school or institute is an educational institution operating at roughly a high school level. They are different from Bible colleges, which are 'degree conferring' (p. 158). While this distinction has historical utility, its contemporary application is uneven;
Footnote Continues on Next Page

The earliest Canadian "Bible college" was established in 1894[11]. Harder suggests that some 39 colleges or institutes were founded by 1950, but Guenther notes that this does not identify the many which failed to survive. He notes 90 schools established in Western Canada alone, most of which came into being in the 1930's.[12] None of these, by their very nature, had formal links with the wider academic community. After all, the Bible college's mandate was to nurture spiritual disciplines, supply instruction focused on scripture, offer practical training for Christian service, and foster the dominant values and culture (and, in the Mennonite and Lutheran case, language) of the sponsoring constituency...whilst avoiding the arid scholasticism and liberalism of theological seminaries, and often excluding the distraction of the liberal arts.[13]

The orientation of the Bible college was not simply professional (to train clergy); they also sought, as a primary end, to address the needs of the laity.[14] They provided a grounding in faith for young Christians; offered rudimentary training for missionary service oversees; and

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although it does offer a broad distinction, there are many "Bible colleges" which do not confer degrees, and a few institutes which do.

[11] Though Guenther notes the first Bible school was the Mission Training School in Niagara Falls, preceding the establishment of what was to become Toronto Bible college.

[12] The last of these were established in the early 1950's, after which, Guenther notes, "post-secondary schools established by evangelicals - and there were none for more than a decade - are mostly liberal arts colleges, graduate schools, and Bible colleges for native peoples" (p. 137)

[13] Harder notes the inclusion of a liberal arts components at some Bible colleges, and cites Western Pentecostal Bible college, Hillcrest Christian College (now part of Rocky Mountain College), Canadian Nazarene College, and Winnipeg Bible College (now Providence College) as examples. Stackhouse (1993, p.191) notes the same element at Toronto Bible college, as he aligns it with "churchish" rather than "sectish" evangelicalism.

[14] Indeed, in his discussion of Toronto Bible college, Stackhouse notes that not until the 1950's did it begin to offer a degree designed for pastors (TBC was also something of an exception in its constituency, which, particularly in its early days, spanned both evangelical and main line denominations). Other institutions (like Briercrest and PBI) did not show the same reluctance, but supplied pastors for many prairie churches.

protected the "ethnic distinctives" (Guenther, 1993, p. 156) of embattled European immigrant groups. Harder suggests that Bible colleges and their supporters leaned toward a more extreme view of church-state division, so saw secular higher education as "at best...inadequate or a misemphasis on what was important" and "at worst...as insidious attempts to inculcate false philosophies." "Such a withdrawal from the secular community resulted unhappily in abandoning the academic as well as the secular" (1980, p. 30). While this ambivalence towards higher education is not true of all institutions (see note 13), Harder's observation certainly highlights the worst characteristics of the exclusivist stance.

Since the 1950's, however, evangelicals have sought to re-establish modes of discourse with society, and have attempted to engage with rather than withdraw from the culture: Evangelical colleges, in a parallel movement, have sought to channel their institutions into the academic mainstream. This has reflected both a renewed interest in dialogue with the academy and the pragmatic reality of a corpus of students who sought to transfer their academic credits to provincial universities. Several liberal arts colleges have been established, and reflect this change of perspective: Conrad Grebel College (Waterloo, ON); Trinity Western University (B.C.); Redeemer College (Ancaster, ON); The King's University College (Edmonton, AB); St Stephen's College (St Stephen's, NB); Menno Simons College (MB). Of these, Conrad Grebel, Menno Simons, and King's established affiliation arrangements with provincial universities (though King's is now independent, under the Private Colleges Accreditation Board), while the others have sought to be independent, provincially-accredited degree-granting bodies, following the American model of institutional separation rather than the more typical Canadian one of collaboration (it is noteable, too, that certain provincial governments

have tolerated or even encouraged such independence). Similarly, dozens of evangelical seminaries (and a few graduate schools) have been founded (often as appendages to Bible colleges), which reflect a new appreciation of higher education. This was driven, in part, by the example of American institutions, but also by rising expectations within the evangelical community, as "Bible schools clearly were attempting to adjust to the social realities in their constituencies" (Stackhouse, 1993, p. 192).

The once-unilateral stance of Bible colleges has also softened. Many of them augmented course offerings in the arts and humanities; some sought to offer programmes in a wider range of disciplines. As William Eichhorst, President of Winnipeg Bible College, wrote in the late 1970's, evangelical colleges "no longer wish to remain on the periphery. They want their programmes to be recognized and their degrees accredited" (n.d., 1). Twenty years later, Eichhorst's successor, in a recent study of the Bible college movement in North America, can write "increasing numbers of Bible colleges have qualified for various forms of accreditation or have university recognized education ... In short, Bible colleges have become more recognized within the larger academic community" (McKinney, 1997, p. 198). While some Bible colleges have eschewed accreditation[15], many have sought affiliation or accreditation arrangements, brought new rigour into their academic programmes and policies, and entered into dialogue and association with other academic institutions, both religious and secular.

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[15] Some, like Prairie Bible Institute, resisted accreditation even from a conservative evangelical body as the Accrediting Association of Bible Colleges, seeing such an alignment as directing their focus to academic rather than spiritual priorities, since it would require them to offer "more than a minimal amount of liberal-arts courses" (Stackhouse, 1993, p. 191). Prairie's eventual application for AABC accreditation in 1992 indicates the strength of the impetus towards academic respectability, and the "coalescence of the evangelical mainstream" (p. 191) which Stackhouse posits - though numerous colleges/institutes still eschew accreditation.

McKinney draws a distinction between 'traditional' Bible colleges, which continue to offer only church-related majors, and 'progressive' Bible colleges, who "have modified their programs to accommodate students with nonreligious vocational goals" (1997, p.195). Many have deliberately moved to embrace the liberal arts, so offer more broadly based degrees, evidence of what Stackhouse calls a "universitizing" trend throughout evangelical higher education (1993, p.192). This might be interpreted as a rediscovery of the values of a liberal education; as a broadening of the understanding of 'ministry'; as a search for academic respectability; or as a means of increasing enrolment to allow institutional survival. Guenther observes that "The creation of these university-affiliated colleges created an identity crisis among the remaining Bible Schools" (1993, p.155). As George Rawlyk writes, "the transformation of many of the Bible colleges into accredited academic institutions is a fascinating development and one that certainly demands serious study" (1990, p.298).

As the subsequent survey will reveal, evangelical colleges have established multiple modes of connection with the academic mainstream: some evangelical colleges (particularly those with a liberal arts orientation) have become affiliated with public universities; some have striven to establish themselves as independent, university level institutions; some have sought accreditation with minimal administrative or doctrinal restrictions, so have become teaching centres or hammered out transfer of credit arrangements, often on a course-by-course basis; some have chosen to gain accreditation within the Bible college movement, and with American universities, usually through AABC accreditation (while seminaries are accredited through ATS). The AABC, however, unlike the ATS, is not generally recognised in Canada. Not all institutions, of course, have chosen these routes: there are a number of small but

growing unaccredited institutions which deliberately cultivate a profile that is non-academic, and who, in effect, reject the Bible college movement as too accommodating to the academic agenda.

The process of "universitizing" invites comparison with the process of secularization. Rather than "sharpening their identity over against the culture," colleges might again be guilty of "blurring their identity so that there was little to distinguish them..." (Marsden, 1992, p. 31). Is there a sense of *deja vu* about this process? When George Rawlyk, in *Canadian Baptists and Higher Education* (1988), describes the "desperate search" of McMaster for "denominational respectability," he identifies that institutional history as a move towards social respectability, acceptance, and integration, and as a rejection of zealous enthusiasm and evangelical fervour. In *The Canadian Protestant Experience* (1990) Stackhouse makes the comparison explicit:

> even those loyal to the evangelical movement could see that bigger churches, better schools, higher-tech mass media, and increased access to the corridors of power had all been enjoyed before by others - precisely by those mainline denominations suffering a decline and with whom evangelicals sometimes favourably compared themselves... Did this indicate that [evangelicals] were influencing that society more than they had before, or that instead that society had in fact co-opted them? (234)

One might ask whether a new generation of conservative, unaccredited institutions is springing up to replace those Bible colleges which are increasingly aligning themselves with mainstream academia. The first stage of the study will make evident the fact that many once-isolated evangelical institutions have assumed a new garb of academic respectability. It will also ask how such a redefinition has affected their traditional priorities.

3 Defining Terms.

Several key concepts require precise definition at the start of this study, since they are critical to the entire discussion. Some of these lend themselves to succinct explication; others require rather more interpretation.

3.1 Accreditation

Accreditation is generally defined as "a process of quality control and assurance in higher education, whereby, as a result of inspection or assessment, or both, an institution or its programs are recognized as meeting minimum acceptable standards" (Adelman, 1992, p. 1313). It is "the process through which a legally responsible association or agency grants periodic public recognition to a school, institute, college, university or specialised programmes of study that meets certain established qualifications and educational standards. Accreditation is determined through initial and periodic evaluations" (Knowles, 1977, p. 39).

The root of the concept can be traced back to Islamic education, where it referred to the "keeper of the standards" (Knowles, 1977, p.33). Three broad patterns of accreditation are discernible in western higher education. In the first, national or regional governments establish a framework by which individual institutions are awarded the legal right to establish academic standards autonomously: such a pattern dates back to the granting of royal charters to early British universities. In the second, external examinations assess the level of student performance when the student has completed his or her course of study: law students, taking

Bar exams, offer an example of this approach, as do the external examinations of the University of London[16]. In the third, accreditation of institution or programme is granted by an external non-governmental agency: Britain's *Council for National Academic Awards* was an example of this approach[17], which has its origins in the United States (Knowles, 1977, pp. 33-35).

However, these concepts break down when applied to Canadian higher education. Since education is, constitutionally, a provincial responsibility, there is no federal pattern for degree accreditation. Although provincial governments grant institutional charters, these are not "determined through initial and periodic evaluations" (Knowles, 1977, p. 39). As Michael Skolnik notes, "there is no institutional accreditation in Canadian higher education, and no periodic reviews of institutions or programs are conducted by Provincial governments" (1990, p. 91). Degree granting is regulated by provincial governments, but Universities, though "their legal status derives from an act of a provincial legislature" (Skolnik, 1991, p. 1067), are essentially autonomous. Yet these charters are not academic accreditation[18]: institutions may possess a charter, yet discover that their degrees are not recognised by Canadian universities (cf. Providence College, below). *De facto* accreditation comes from membership in the Association of Universities and Colleges of Canada (AUCC), though the AUCC is quick to deny that it is an accrediting agency of any kind. Nevertheless, perhaps

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[16] Halsey and Trow, in *The British Academics*, note that, in British Universities, "the comparable standard of their degrees ... has been maintained hitherto by a voluntary system of external examining involving the interchange of staff between universities for examining purposes" (1971, p. 38). Burn (1992) observes that the 'key feature of British university education is the commitment to achieving common standards through a system of external examiners, who are normally staff members at another institution" (p. 1583)

[17] The CNAA operated in parallel to the autonomous University Validation procedures.

[18] As such charters are, for instance, in the United Kingdom.

because for a time it did accredit foreign degrees (Savage, 1992, p. 30), the AUCC is often seen as the 'keeper of the standards.' As Gregor notes, "institutions of higher education are recognized by the scholarly community by virtue of membership in the Association of Universities and Colleges of Canada" (1993, p. 341).

Other than AUCC membership, there is no recognised avenue to accreditation - which, for the private educational institution, presents a dilemma. The Province of Alberta has established such a body - the Private Colleges Accreditation Board - but this merely highlights the absence of such structures elsewhere. Although religious colleges are generally chartered by provinces to grant degrees in religion, in the absence of accrediting agencies these degrees are not recognised. Such institutions are encouraged to turn to provincial Universities, to establish federation, affiliation, or transfer-credit arrangements. These universities then become, *ipso facto*, the bodies that 'grants recognition' to these colleges and their programmes of study.

Given the absence of consensus within Canada about the nature or definition of 'accreditation,' this study will adopt the definition provided by Adelman, noted above : "a process of quality control and assurance in higher education , whereby, as a result of inspection or assessment, or both, an institution or its programs are recognized as meeting minimum acceptable standards" (1992, p. 1313). However, the absence of formal "quality control" bodies in most provinces means that, in the Canadian context, this assessing agency could be the AUCC, operating in its unofficial capacity as 'keeper of standards'; could be an accrediting agency (the PCAB); or could be a university, which, decides unilaterally to

recognise a college's course offerings or programmes. The context will identify the particular usage - as, in the Canadian framework, it is forced to do.

3.2 Federation and Affiliation

Federation and affiliation are formal agreements by which educational institutions that are "legally, and often financially, autonomous...operate in concert in certain, but not necessarily all, respects" (Skolnik, 1991, p. 1067). "By this convention," writes Gregor, " private colleges would enter a relationship with a public university that would allow their students to work towards the degrees offered by that university, with the colleges placing themselves, in varying degrees, under the academic authority of the university. By this arrangement, the special purposes of the private colleges were met, and the academic integrity of the provincially empowered degrees protected. In some cases, institutions actually possessing degree-granting authority would enter such relationships in order to husband limited resources and expand the range of opportunities open to their students" (1993, p. 341). The collegial structures at the Universities of Oxford, Cambridge, and London offer the primary model for federation: these were adopted and adapted in Canada, and were widely seen to offer the solution to the problem of denomination colleges, providing such institutions "an active role within the broader context of the secular university" (Jones, 1994, p.15).

The terms 'federation' and 'affiliation' are sometimes used interchangeably (cf. De Gruchy, *Models of Federated Universities*, 1993), but do have distinguishing characteristics. *Federated* colleges generally possess a greater degree of autonomy than do affiliated colleges, and usually have the facility to grant their own degrees, a right that is held in

abeyance under federation agreements. Some federated institutions continue to award degrees in some fields: St Michael's, for instance, continues to award degrees in Theology, whilst in federation with the University of Toronto. The affiliated college "offers programs of study but has no power to award degrees. Degrees are conferred by an affiliation university" (Knowles, 1977, p. 285a).

Conceptually, federation is based on the idea of willing collaboration between partners: the root of the term, *foederatus*, means 'a compact.' The root of the term 'affiliation' has within it the Latin root 'filius,' or son, and implies a subordinated relationship. As one administrator commented, it bears the implication of "a child petitioning his father for a favour" (Sanche, 1986, p. 107). Affiliated colleges do not have the right to grant degrees (Gregor, 1993, p. 339). Whilst they retain a measure of administrative autonomy, the colleges' academic structures are often merged with those of the university.

Gregor quotes the AUCC's observation that "the parent university is generally responsible for the teaching of all subjects covered by the federation or affiliation agreements" (1993, p. 339). This masks the fact that each affiliation and federation agreements are diverse in their application. The 1993 de Gruchy study of ten federated models reveals great disparity in these relationships: in some, 'the College is treated much as a shell, with little real control over its affairs"; in others, "the ability of the College to establish, develop and preserve is own identity is protected" (p. 61). There is no common template, for each agreement is unique, negotiated by the two parties involved. Indeed, in some cases the term 'affiliated' is used to refer to a more tenuous relationship: Regent College is affiliated with UBC, but the

agreement is primarily facility-sharing, and does not affect academic programming[19]. NABC is affiliated with the University of Alberta, but this is an arm's-length relationship, which simply facilitates transfer-credit.[20] When the term 'affiliated' or 'federated' is used in this study it will refer, unless otherwise specified, to the convention referred to above by Gregor: a relationship with a public university that would allow students to work towards the degrees offered by that university.

3.3 Articulation and Transfer of Credit

Articulation is taken to refer to "the process by which the interlocking and inter-relation of successive levels of the educational system facilitate the continuous, economical and efficient progress of the student" (Good, 1973, p. 42). Transfer of credit is the process by which a receiving institution recognises and awards standing to the academic credits completed by a student at another institution. A higher education system that is highly articulated will maximise portability of credits between institutions. Transfer of credit systems may be centralised provincially,[21] may be formalised by a university[22], or may be allocated haphazardly by a department. In the Canadian context, articulation between the different sectors of postsecondary education within each province is complicated by the need for

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[19] "In effect, this means that the College meets the criteria for affiliation established by the Senate of the University of British Columbia, but does not imply any scrutiny or approval of the course offerings of the affiliate by the University Senate. Nor does affiliation imply automatic transfer of course credit between the two institutions." (Regent College *Calendar*, 1997-98, p. 1)

[20] "NABC is affiliated with the University of Alberta, one of Canada's top-ranked research universities. As a result, numerous general arts, education, and music courses, as well as a number of courses in religious and biblical studies, are accepted by the University of Alberta for transfer credit" (NABC *Calendar*, 1997-98)

[21] cf. The Alberta Council on Admissions and Transfer, the first of its kind in Canada (Andrews, M., Holdaway, E.A., & Mowat, G.L., 1997, p. 78)

[22] See Chapter 6, below.

articulation between different provincial systems. Skolnik observes that "seven provinces have no systematic linkages between universities and nondegree institutions, although there are several joint programs and bilateral agreements under which a university recognizes certain courses in a college for entry qualification or credit towards a degree" (1991, p.1067),

3.4 Church-Related Institutions

It may seem that determining whether or not an institution is church-related would be an elementary task...that this would be a dichotomous variable: either it is or it isn't, and to find out one would simply ask. Yet there are degrees of influence, and one might be reluctant to accord the term to an institution where links are vestigial. To offer an example: *Collége Universitaire de Saint Boniface* in Winnipeg, which started life as a French language, Catholic institution, is now publicly funded and administered. Yet it cherishes its historical heritage, has two board members appointed by the Archdiocese, retains its membership (albeit inactive) in the *Association of Catholic Colleges and Universities of Canada*, and even competes in the Manitoba Christian Colleges Athletic Association. What factors would one examine in order to determine whether St Boniface (and institutions like it) should be considered church related, or merely church founded? In short, what does it mean to call an institution "church-related"?

Although this study has chosen to use the term "church related" to describe institutions of higher education which hold a religious orientation, other adjectives might well have been employed. Such broadly synonymous portmanteau terms as "Church-sponsored," "Church-controlled," "Church-supported," or "Church-connected" are regularly applied, and more

particular references to "Christian colleges," "Church colleges," "Bible colleges," "Denominational colleges," or "Religious colleges" are also common (Cuninggim, 1978, 17). "Church-related" is adopted here because of its wide currency in the literature, but its meaning is not self-evident. Similarly, while many institutions are called "Colleges," others adopt the title "University," some "University College," some "Seminaries," and some few still use the term "Institute." The implications of an institution's descriptor of choice would no doubt prove an interesting study in its own right. This study's use of the inclusive term "higher education" is intended to embrace all of these diverse orientations (though sometimes the term "college" will be used to avoid the cumbersome locution, "higher education institution").

There is little Canadian literature on the parameters of church-relatedness, but four American studies offer several perspectives:

A benchmark study is the 1966 report of the Danforth Commission on Church Sponsored Higher Education (Pattillo and Mackenzie). In it, Pattillo and Mackenzie offer six elements which they see as central to the identification of an institution as "church-related": Board composition; ownership; financial support; denominational name & standards; educational aims (orientation of Mission); and selection of personnel. Their study identifies four institutional types: "Defender of the Faith Colleges," which are explicitly theistic, and prize sectarian distinctiveness; "Non-affirming colleges," which impose few formal religious requirements upon students or faculty; "Free Christian Colleges," with a definite faith commitment but predicated on example and rational persuasion rather than conformity or

dogmatic proclamation; and the "Church related Universities,' typically large, heterogeneous and urban, with few religious trappings and a tenuous link with the church. To return to our example, St Boniface would likely fall just outside the net provided even by this final category, since it fulfils none of the six requirements...apart, perhaps, from "board composition," and that only if a broad interpretation is allowed.

A 1978 study, sponsored by the National Council of Churches, offers a more general view of the essence of church-relatedness, and suggests the inadequacy of traditional touchstones.[23] Any one of these, or a "religiosity index" comprising them all, can be misleading, suggests Cuninggim, since their presence does not assure orthodoxy, nor their absence secularity.

Rejecting the "check list" approach to definition, Cuninggim offers his own selection of essentials: first, to be church related a college "must want to be and aim to be so related" (1978, p.74), a desire that would be expressed both publicly and internally, by all the constituent groups of the institution; second, a college must "make proper provision for religion in all its dimensions" (p. 75), allowing faith to be expressed in the life of the campus, through the study of religion, through corporate worship, and through fostering other expressions of religious activity;[24] third, to be church related the values of church and college must be expressed in all aspects of the daily life of the institution, "including the

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[23] These "myths" of church relatedness include ownership; historic origin; board composition; Clergy representation; administrative fealty; religious programming; financial support; behavioural expectations; and the desire to be seen as church-related (Cuninggim, 1978, pp.50 - 75).

[24] This obviously involves some kind of agreement about what qualifies as "religious," and here Cuninggim offers, as a lowest common denominator, the affirmations that "there is an ultimate source of all life" and that "all humankind are kin" (p. 76).

functions of scholarship, teaching, and learning, as well as in personnel practices and the campus ethos" (p. 79); fourth, the college must be able to count on the church's understanding of its educational role, on its tangible and intangible support, and on the mutual influence of church and college.

The taxonomy which Cuninggim offers is, he says, less pejorative than that proposed by Pattillo and Mackenzie, since it does not assume one stance is better than another. His three classifications are as follows: the Consonant college (the ally of the church); the Proclaiming college (the witness for the church); the Embodying college (the reflection of the church).

Cuninggim notes that no college will embody all the essentials: he is not creating a line of demarcation, but a continuum, along which institutions will be ranged. Some will meet most of the criteria; others will meet few. St Boniface would be hard pressed to meet any of the criteria: with a link that is primarily historical, not contemporary, it would fall at the very edge of the continuum.

St Boniface would certainly find a place in R.T. Sandin's taxonomy (1991) of church-related colleges: he has a category which he terms "historically religious," which includes institutions which have no current religious affiliations or faith orientations, but which were at one time closely identified with a denomination or a religious perspective. This is similar to a category in Pace's taxonomy of Protestant colleges, which includes those whose roots are in the church but which are no longer in any legal sense connected.

The inclusion of a "historically religious" criteria for the Canadian church-related college would be significant. Whereas only 5% of the institutions in Sandin's U.S. study fall into this category one might well imagine that, given the number of Canadian institutions with a denominational or religious heritage which have been transformed into public enterprises, such a category would include most large Canadian universities, and so distort any attempt to gather data from the sector as a whole.

It is not the primary aim of this research to develop a Canadian definition of church-relatedness. It is, however, necessary to have a working definition of central terms, if only to ensure congruence between author and audience. What, then, might the parameters be of an examination of church-related colleges in Canada? First, its aim will be inclusive, rather than exclusive, and so the dichotomous approach proposed by Pattillo and Mackenzie ("do institutions measure up on each of the six categories?") will not be adopted. Nor, however, will the categories advocated by Pace and Sandin, which allow colleges with little or no contemporary claim to church-relatedness to be included in an examination, since this would muddy the waters by including institutions which are generally conceived, in the Canadian context, to be outside the purview of church-relatedness.

Instead, the continuum suggested by Cuninggim will provide the framework for our working definition. Some institutions will show more evidence of structural ties with a denomination, or may be more vocal about dogma and creed: this need not mean, however, that they are "more" church related, but that the relationship is more overt. Some institutions with fewer obvious connections may nevertheless be consistent with the profile of the church with which

they are allied. It would be anticipated, however, that institutions would participate in at least some of the essentials noted by Cuninggim: St Boniface, then, would not be included as "church-related", since it does not own to any contemporary church relatedness; does not make provision for religion in study, worship, or student activity[25]; is no longer explicitly oriented to religious values; and finds little support or influence from the church. This is the crucial distinction for the final part of this study: Church-relatedness implies an explicit contemporary orientation, and not solely an historical one.

The term 'church-related college' is intended to encompass a broad spectrum of institutional type. It includes *Seminaries and Theological colleges*, predominantly post-baccalaureate institutions (Clifford, n.d., p.6), "which enable a candidate for religious life or ecclesiastical office to become an academic, pastoral, and/or spiritual professional" (Goodchild, 1992, p. 1201). It includes *Bible colleges*, institutions which, according to the Accrediting Association of Bible Colleges (AABC), have three main distinctives: "a core of biblical/theological subjects. ... hands-on experience in student ministry or Christian service. ... [and] training that specializes in human service, both in the church and society" (McKinney, 1997, p. 17). These institutions are sometimes aggregated as 'theological education" (Clifford, n.d., p.1). The term "church-related" does not include university departments of religious studies, which, notes Clifford, "usually have no overt commitments to any specific religious traditions," but are attracting "a larger and larger proportion of the academic study of religion" (1990, p. 3). Also included in the category of 'church-related college' is the *Bible*

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[25] Other than allowing for (though not promoting) the existence of religious student groups which one might find in any Canadian university.

institute or *Lay Training institute*. Not designed to deliver professional education, they offer a form of theological education which emphasises personal spiritual disciplines and spiritual formation. They straddle the margin of higher education: some (such as Prairie Bible Institute and Briercrest Bible Institute, both now 'Bible colleges') offer degree-level studies; others, as Guenther observes, operate at little better than a high school level (1993, p. 158). However, the church-related college also includes the *Christian liberal-arts college*, which, as its name implies, delivers "a program of liberal or general undergraduate education leading to a bachelor's degree" (Knowles, 1977, p. b) within a framework that is faith affirming. The *church-related university* offers a broader range of disciplines than does the liberal arts college, and, typically, includes postgraduate and research functions.

3.5 Higher Education

Debates over church-relatedness are mirrored by skirmishes over the boundaries of "higher education." Some Canadian studies dismiss church-related institutions because they offer "degrees which are not academic" (Sheffield, 1982, p.155); in others they are overlooked because they stress the teaching, rather than the research, function (cf. Harris, 1976); some might discriminate on philosophical grounds, arguing that church-related institutions cannot "produce a genuine independence of mind" (Barnett, 1899; see also Pike, 1991, p.16) which is the essence of higher education. Such approaches discriminate, respectively, on the grounds of form, function, and philosophy.

Those who seek a unifying philosophy of higher education often turn to the "intellectual virtues" espoused by Newman. Pelikan, in a recent re-examination of Newman's work,

identifies three of these: free enquiry; intellectual honesty; and "a sustained, if now significantly chastened, trust in rationality and its processes" (1992, pp. 48-50). Newman (suggests Barnett) looks to higher education to "enable the student to form an independent view of his or her learning" (Barnett, 1992, p.1899).

Some might conclude that such a definition excludes church-related institutions, since they promulgate a particular world-view. As William DeWitt Hyde wrote in 1885, "The narrowness of sectarianism and the breadth of the college outlook are utterly incompatible. ... A church university is a contradiction in terms" (Burtchaell, 1991a, p. 17). Such a perception sees the aims of the church and the academy as inevitably opposed: the one seeking to inculcate dogma; the other to encourage and foster independent learning, "following the argument where it leads." One seems value-laden; the other value-neutral.

Yet a pluralist, post-modern culture has learnt to view with scepticism any claim to neutrality: world-views may be explicit or implicit, but are surely never absent. As Pelikan notes: "with a naiveté matching that of many believers, the secularist critics of religious belief have sometimes proceeded as though assumptions *a priori* were exclusively the property of believers, and therefore as if their scholarship and their university were free of presuppositions" (p. 47). Whilst this cavil does not eliminate the utility of developing a philosophical approach to higher education, it does suggest that such a definition might be a poor tool to separate the sheep from the goats.

Harris, writing two decades ago, suggests that "higher education is the proper term to use to refer to the essential functions which all universities are expected to perform." Higher education is thus equated with university education, and its functions are "the provision of instruction and the undertaking of research" (1976, p. xvi). Since most church-related institutions are only marginally engaged in research they would be excluded from such a definition: however, so would most community colleges, and not a few universities.

In contemporary Canadian usage, the term seems to be used interchangeably with "postsecondary" or "tertiary" education, so includes both the degree-granting and non-degree-granting sectors. Watson uses it "in the broad sense to cover all formal education beyond schooling" (1992, p. 109). Gregor and Jasmin (1992) suggest that the term is difficult to define, since its application varies from province to province, but offer the definition utilised by Statistics Canada for data collection:

> [It] encompasses all education programs and research activities of universities, as well as certain programs in non-university (college level) institutions, such as community or regional colleges, CEGEPs, technical institutes, and hospital and regional schools of nursing. To be included as post-secondary, programs in college-level institutions must meet certain criteria, essentially that they require high school graduation for admission, last at least one school year, lead to a certificate or diploma, and are not classified as trade/vocational. (p. 7)

Gregor and Jasmin further observe that "there is an emerging tendency ... to draw the definition of "postsecondary" rather more broadly, reflecting the age of the learner rather than the character of the program per se" (7).

On what grounds, then, are the boundaries of higher education to be established? It would seem that whilst establishing boundaries is not an arbitrary act it is an inherently political one.

Some would argue that it is the right of the "mainstream" to determine the core qualities: if so, then some variant of Jones' "Idea of a Canadian University"...secular, public, and autonomous... will hold sway.[26] Others would identify this as the exercise of hegemony, the retention, by power brokers, of the levers of societal control (cf., Apple; Giroux), and would seek a less restrictive definition, to enfranchise those who are excluded by elitist, Western assumptions.

This study will employ the broadly-accepted interpretation of higher education as signifying the whole post-secondary sector. For the purpose of the survey, which composes the first stage of the study, the Statistics Canada definition will be employed: programs which "require high school graduation for admission, last at least one school year, lead to a certificate or diploma, and are not classified as trade/vocational."[27] The second stage of the study will direct its attention to institutions which have established academic links with the public university sector: this, however, is not intended to imply that institutions which have not established such links fall outside the ambit of the definition.

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[26] An appeal to tradition might more properly point to the *church-related* institution as guardian of the etymological deposit.

[27] Some might observe that Church-related 'training institutions' might be classified as 'vocational,' but they do not fit the particular Statistics Canada understanding of 'vocational' institutions.

Chapter Two: A Review of the Literature

It is something of an understatement to say that the literature on church-related higher education in Canada is not extensive. Since, however, research "focused upon the Canadian higher education system enterprise itself...has received very limited and spasmodic attention" (Dennison & Gallagher, 1986, p. 83) it should come as no surprise that the small church-related sector has been similarly overlooked. Passing references can be found in general surveys of higher education in Canada, and in studies which systematically examine organised religion in Canada, but seldom do Canadian studies take church-related higher education as their focus.

1 Historical Literature

The literature on Canadian church-related higher education that does exist is predominantly historical: little is published in the scholarly journals concerning current trends or future developments in this field. This may be because most research stems from and reflects the interests of larger institutions (church-related only historically), while contemporary church-related colleges have a teaching rather than a research focus.

1.1 Institutional Histories

The historical literature can be subdivided according to scope. Much of it is dedicated to individual institutions, and often functions as an authorised history of the events and characters instrumental in the formation of those institutions. A comprehensive listing of

these works, from slim pamphlets to multi-volume tomes, would be exhaustive indeed, and many noteworthy volumes would be included in such a list: W.L. Morton's *One University: a History of the University of Manitoba, 1877-1952* (1957); C.B. Sisson's *History of Victoria University* (1952); McLay, New, and Gilmour's *McMaster University* (1940); D.C. Master's *Bishop's University* (1950). In fact, there seems nary an institution that does not boast a published version of its corporate history. It is perhaps instructive to note that numbers of these works are apologetic in nature, being both commissioned and published by the institutions themselves. It is not my intention to focus upon these documents, except to observe that it is difficult to avoid interpreting the past through the lens of the present; and since the present is dominated by public institutions which have shed their church-related status, that pattern takes on the cloak of inevitability and of progress, as the present appears as a goal rather than as a state.

1.2 Denominational Histories

Parallel to these accounts of institutions run numerous denominational histories which give some consideration to the nature and function of higher education within the bounds of particular confessions, often offering the divergent reactions of the church to the changing nature of educational institutions. McLay's history of McMaster, for instance, gives a much more laudatory account of the University's movement to secularisation than does Clark Pinnock in *Baptists in Canada*: the former identifies a progressive liberalisation; the latter sees an abdication of a sacred trust, the more reprehensible because of its covertness. If there is a single theme to be drawn from these denominational histories (particularly those of evangelical denominations) it is that higher education was not seen as an end in itself, but was

seen to be in the service of the church: to prepare ministers; to conserve and propagate orthodoxy; to stop the drift of young people from the faith.

These denominational histories are particularly helpful in their brief discussions of the Bible college or Bible institute movement of the 20's and 30's, a movement that is largely ignored in the wider educational literature, which attends only to those colleges founded and supported by main line Protestant denominations. The distinction between "Bible college" and "church college" was both theological and cultural. Whilst church colleges embraced the liberal arts as a natural foundation for the study of theology, most Bible colleges saw no such essential link: they understood their fundamental purpose to be spiritual. Epp describes them as "bastions of faith not only in opposition to secular education but also over against those church colleges which combined biblical and theological education with the liberal arts, perhaps even with the natural sciences, and which were viewed as 'hotbeds' of religious liberalism and modernism" (Epp, 1982, p. 469). McKinney observes that, since the 1960's, "Bible colleges have continued to increase their academic standards and pursue outside recognition. ... Bible college leaders have attempted to identify their institutions with the larger higher educational community" (1997, p.184). Indeed, even in those early days some Bible colleges (Toronto, for example) included generous offerings of liberal arts courses (Stackhouse, 1993, p. 235), confuting the notion that all such establishments were opposed to higher learning.

If Bible colleges had a distinct theological mission, they also had a cultural purpose. Whilst church colleges reflected and reinforced mainstream culture and society, the Bible college,

particularly in Western Canada, was often an instrument to resist cultural assimilation. Guenther's documentation (1993) of Mennonite colleges and institutes underlines this desire to maintain ethnic as well as theological distinctives. The documentation of the Bible institute/college movement, however, is far from complete, and, as these colleges grow and establish links with public systems of higher education, is a chapter in the history of Canadian higher education which needs further attention.

1.3 Histories of Higher Education in Canada

A smaller number of historical studies attempt a wider scope of discussion, and examine systems of higher education. Some attend exclusively to the study of church-related institutions, while others include these as part of a wider appraisal of the educational or ecclesiastical scene. The most comprehensive examination of the field of higher education is undoubtedly Robin Harris' *History of Higher Education in Canada, 1663 - 1960*, published in 1976. Harris approaches this task through scrutiny of the development of the teaching and research functions ("the dissemination and the advancement of knowledge") of higher education; these, Harris affirms, are the two central pillars of the university, the heart of its educational enterprise.

Harris' hermeneutic of higher education ... his interpretation of its significance ... does not serve church-related higher education well, for the distinct history of church-related higher education is focused around precisely those issues which Harris, in his concentration on teaching and research, chooses to disallow: politics, finance, governance, power, philosophy. While Harris describes the withering of church-related institutions and their absorption into

the public sector he spends little time detailing the issues of power involved in their decline, nor the implications of a public monopoly in the field of higher education.

While Harris' study examines teaching and research, David Cameron's 1991 study, *More than an Academic Question: Universities, Government, and Public Policy in Canada*, is, as its title suggests, an examination of Government policy as it has related to the University. The chronological scope of this study is broad, encompassing the entire history of universities and public policies towards them from 1600 to 1990. The central focus of the work, however, is the post-war period, as Cameron considers federal and provincial government policies through this period of rapid expansion, and their effect upon the internal functioning of the university. His interest in church-related institutions is limited to their transition to public ownership, and this is well (though briefly) documented. Since church-related institutions are, on the whole, neither universities nor publicly funded, there is little discussion of them in the work, and this is understandable. What is less understandable is Cameron's failure to discuss the policy implications of government funding for private church-related institutions such as Trinity Western University, Concordia College, Augustana University College, and The King's College. These recent developments have some serious ideological implications for a system long perceived as secular and public.

1.4 Studies in Canadian Church History

While Harris' and Cameron's texts examine the history of Canadian higher education, numerous works consider Canadian ecclesiastical history. Four deserve recognition: *The Church in the Canadian Era*, by J.W. Grant (1988); *The Canadian Protestant Experience*

1760-1990, edited by George Rawlyk (1990); *The Evangelical Century*, by Michael Gauvreau (1991); and *Canadian Evangelicalism in the Twentieth Century*, by John Stackhouse (1993).

Grant gives scant consideration to education, choosing to treat its development as an adjunct to the more significant movements in parent denominations. It is treated haphazardly rather than systematically, of pertinence only when its concerns impinge directly on the wider stage of church history. On the history of the Bible college movement Grant is virtually silent. Gauvreau, on the other hand, in *The Evangelical Century*, sees the history of the Christian college and church pulpit as intimately connected and, indeed, links the crisis of confidence within Protestantism to the growing rift between college and pulpit, and to the loss (through scholarly preoccupation) of the clergyman-professor figure in the Canadian Church. Despite the subtitle "College and Creed in English Canada from the Great Revival to the Great Depression," Gauvreau deals only with Canadian Methodist and Presbyterian colleges. The period Gauvreau identifies as marking the breach between college and church is, of course, the period in which the Bible college movement gathers strength (Harder (1980) suggests that over 80% of Canadian Bible colleges were founded between 1921 and 1950). This parallel movement is surely related to the disenchantment with traditional church colleges, but, unfortunately, is beyond the scope of Gauvreau's study, despite being a significant factor in "the evangelical century.

The Canadian Protestant Experience, 1760-1990, is a wide-ranging collection of essays which examine the various traditions which form Canadian Protestantism. Robert Wright,

who considers the period from 1914-1945, examines the modernist-conservative debate in church and college, the sudden flourishing of conservative evangelical denominations (particularly in the Prairies), and notes the subsequent establishment of Bible institutes and colleges which, suggests Wright, were "the most enduring testimony to conservative evangelical and fundamentalist ecumenism in the 1920s and 1930s" (1990, p. 164). A closing essay by John Stackhouse covers the period from 1945-1990, and includes a brief but perceptive assessment of contemporary developments in evangelical colleges; he notes the establishment of three new Canadian liberal arts colleges, and the restructuring of traditional Bible colleges to accommodate a liberal arts framework, as, "responding to the desires of their supporters for more thorough and more respectable education for their leaders, [they] increasingly adopted this Bible college model" (1990, p. 230). This, of course, creates a new rapport between these colleges and secular higher education, but perhaps threatens the distinctives once loudly affirmed by the Bible college movement... their diversity, their very purpose and identity. This rapprochement might suggest that evangelicalism "had gained a measure of prominence, wealth, and respectability in modern Canadian society," but, asks Stackhouse, "what price might evangelicals have to pay to maintain, let alone increase, their new status?" (p. 234).

Stackhouse's 1993 publication, *Canadian Evangelicalism in the Twentieth Century*, is a scholarly examination of the character, heritage, and expression of evangelicalism in Canada, and identifies two strands of the tradition: "churchish" evangelicalism, which embraces the wider Christian community and is involved in the culture at large, and "sectish" evangelicalism, which is divisive, disengaged, and separatist. In offering an analysis of how

these two streams merge "into a definable evangelical mainstream" (p. 17) Stackhouse includes an examination of several evangelical educational institutions, which he depicts as representing the character of transdenominational Canadian evangelicalism. Stackhouse offers a close analysis and reasoned critique of the educational mission of four evangelical institutions (Ontario Bible College and Seminary; Prairie Bible Institute; Trinity Western University; Regent College), and illustrates both an educational agenda that is distinct from main-line Protestantism, and a demand for formal higher education that includes but goes beyond the traditional Christian vocations of pastor and missionary.

Canadian Evangelicalism is concerned with showing the changing patterns within evangelicalism, and does so by portraying institutions at different points in their development. Thus Ontario Bible College and Prairie Bible College are examined in their early incarnations and revisited in the 1990's. This allows Stackhouse to illustrate their evolution, as they become more representative of a broad range of evangelicalism, and move to greater academic credibility through the offering of degree programmes and (eventually) seminary education. The consideration of Trinity Western and Regent College underlines the thesis that fragmented and sectish orientations (even within consciously transdenominational institutions) are giving way to a broader and more inclusive evangelical agenda, since both institutions, founded by small, conservative denominations, have become centres for faculty and students from across the evangelical spectrum. Whether these four institutions are, in fact, representative of evangelicalism generally is doubtful. The myriad denominational colleges identified in the final section of this paper suggests that there is still a desire to fight for denominational distinctives. However, they do represent the important

transdenominational currents that are influencing the contemporary evangelical church, and Stackhouse's study, despite its orientation to Church history, offers a rare examination of the orientation of evangelical colleges upon which future studies might build.

1.5 Histories of Church-Related Higher Education in Canada

Five works which attempt an historical overview of different facets of church-related higher education in Canada are L.K. Shook's *Catholic Post-secondary Education in English-speaking Canada* (1971); D.C. Master's *Protestant Church Colleges of Canada* (1966); Claude Galarneau's *Les Colleges Classiques au Canada Français* (1978); G.A. Rawlyk's *Canadian Baptists and Higher Education* (1988); and L.J. McKinney's *Equipping for Service: A Historical Account of the Bible College Movement in North America* (1997). Other articles, manuscripts, and dissertations exist, but are lesser in scope or remain unpublished. It is instructive to note that Shook's, Masters' and Galarneaus's volumes form part of *the Studies in the History of Canadian Higher Education in Canada* series, as does Harris' *History*. This valuable series is sponsored by *the Association of Universities and Colleges of Canada*, a group which has promoted or co-ordinated much of the research in the field of higher education. McKinney's work is commissioned by the Accrediting Association of Bible Colleges.

L.K. Shook's *Catholic post-secondary education in English-speaking Canada*, published in 1971, is primarily a chronicle of individual Catholic colleges and universities, and is "intended as a factual and objective statement of a situation that is less than ideal" (p. 432). It is, on the one hand, comprehensive in its coverage, but is weak in its analysis at the level of the system.

A brief introduction suggests that there is a "clear distinction between maritime, central Canadian, and western foundations"; "the maritime system of universities and colleges is still basically sectarian"; the central Canadian institutions have been "gradually and incompletely . . . integrated into a public system of post-secondary education"; and the western foundations are "in many ways more progressive than the east" (p. 7). Although the book does consider institutions region by region it is somewhat flawed by an absence of bridging material between or within sections, which might provide a framework into which individual chronicles might fit. There are, of course, common threads or themes which bind the accounts together: the democratisation of government; the move to lay leadership and the waning influence of religious orders; the acceptance of provincially-controlled accreditation; the move to affiliation or federation. Shook suggests that formal, sectarian authority over such institutions will continue to decrease, but sees a corresponding infiltration of "public" institutions by Catholic students and professors. "Catholic theology," he writes, "is struggling to leave the sectarian enclave where it has been doubly imprisoned ... Can federation and affiliation on the denominational principle ... be replaced by an integration which respects the religious principle?(p. 419)" His vision of the future for Catholic higher education is of a sharply reduced undergraduate sector coupled with a heightened Catholic profile in public universities and a seminary system whose intake is from public universities. Indeed, the subsequent movement away from church control of once-Catholic universities seems to confirm these predictions, though whether there is, in fact, a corresponding heightened Catholic profile in public universities is dubious.

D.C. Masters' *Protestant Church Colleges in Canada*, published in 1966, is structured chronologically, rather than geographically. Masters outlines the ideological and sectarian foundations of church colleges in Canada, and traces the theological developments of the colleges and their sponsoring denominations. The over-arching premise in the work is that as institutions become more liberal the distinct character which informed their founding becomes less discernible: "Until about the end of the nineteenth century they stood for certain precise religious doctrines which gave them a vigour and a distinctive view-point. ... The partial abandonment of older doctrinal ideas meant that the character of church colleges changed ... To a great extent they became, in effect, secularised institutions retaining only a nominal relationship with one or other of the religious denominations" (p. 209). Institutions which had drawn their identity from particular theological foundations discovered that the movement from conservative Protestantism to liberalism or neo-orthodoxy left theological faculties fragmented, and accelerated the movement of the non-theological wings of these colleges towards secularism. In short, says Masters, church colleges "have become more like the great secular universities" (p. 211).

Masters thus supplies a rationale for the wholesale transformation of mainline Protestant colleges into secular institutions: it is that as theological convictions and distinctives atrophy (both in Church and College) or accommodate themselves to a pluralistic society, the *raison d'être* for such colleges is removed, and the foundations of belief that justified their existence crumble.

Masters' volume "is concerned with those church colleges which included a liberal arts college" (p. 3). This means that those colleges which began as Bible colleges or seminaries are excluded from the work, perhaps because he dismisses them (as does Sheffield's volume) as "non-academic." This disenfranchises many of the conservative evangelical colleges in Canada, which have often avoided the liberal arts appellation, seeing it as an indicator of a particular doctrinal (not just an educational) tradition; those are precisely the institutions which remain unsecularised, and challenge the comprehensiveness of the pattern so carefully drawn by Masters.

Galarneau's history of French Canadian Classical Colleges, *Les Colleges Classiques au Canada Français* (1978), comprehensively examines the origins, ideologies, structures, influences, and ultimate demise of that Church-dominated system. Galarneau's interests are obviously historical: he treats only briefly the transformation, during the quiet revolution, of the system of classical colleges, and barely mentions the CEGEPs which replaced them. He does, however, faithfully document the structure and outlook of the classical colleges (both within and without Quebec), their curricular offerings, and identifies their monopoly of the portals to higher education in Quebec.

Canadian Baptists and Christian Higher Education (1988), edited by G. A. Rawlyk, includes accounts of three Baptist institutions: Acadia, McMaster, and Brandon. Acadia's history is only traced to 1888, and so omits the later struggles between convention and University over secularisation. Rawlyk's own discussion of McMaster University, however, and Walter Ellis' examination of Brandon, both discuss in some detail the financial,

theological, and educational contention involved in the gradual shift of these institutions from the church-related to the secular domain. Ellis' analysis is particularly helpful in its recognition of Brandon's failure to unite aspirations of church and college, of people and professors. The rarefied academic air of a college seeking to emulate its more illustrious eastern counterparts was not, Ellis suggests, what the rural Baptists of the prairies were seeking in an institution: it was seen as elitist, expensive, and theologically suspect, and its take-over by the provincial government in 1938 sealed a failure that was predicated by the nature of the institution itself.

What both Ellis and Rawlyk succeed in communicating is the deep ambivalence within the evangelical church towards higher education. That ambivalence, between a desire for high standards of scholarship and a fear of the demise of orthodoxy, is embodied in the confrontation between T.T. Shields and H.P. Whidden over the educational ideals of McMaster University. Shield's attempts to strengthen the evangelistic thrust of the university and tie its faculty to clear "confessions of faith" reflected the distrust of many evangelicals in the liberal "modernism" of the university, which seemed to undermine, rather than reinforce, faith. Shield evidently saw education as a servant of the church, whereas Whidden, Rawlyk suggests, sought "emancipation of the mind" and "true freedom" through "scientific knowledge." Whidden's victory led not only to the splitting of the Baptist convention, but also, eventually, to the day in 1957 when the convention cut its ties with the university, which then took on the mantle of secularism. Rawlyk's depiction of this confrontation suggests that the seemingly inexorable linear progression from orthodoxy to secularism was not

uncontested, and that the outcome, at McMaster as elsewhere, might well have been different.

Rawlyk is also keenly aware of the issues of power at work in McMaster's history, and the "desperate search, " both of University and Church, for "denominational respectability" (p31). Rawlyk interprets the pattern of McMaster's history as a move towards social respectability, acceptance, and integration, as a rejection of zealous enthusiasm and evangelical fervour, and he sees the very establishment of McMaster as an attempt to impose a cultural hegemony on the national church...a hegemony based on the social and cultural consumer values espoused by Senator McMaster and his influential church colleagues. This accommodation to the values of secular higher education is, of course, precisely the rationale that has caused conservative evangelical denominations to distrust secular universities: to be encompassed by a secular system invites the erosion of spiritual and perhaps ethical values, runs the argument.

It is evident that these works confine their attentions to the realm of "church colleges" and not "Bible colleges". Though the title of Rawlyk's work suggests a wider scope (there are half a dozen Baptist colleges with which he does not deal) he confines his attentions to the three colleges which are now part of the so-called public sector.

Larry McKinney's recent study of the Bible college movement in North America does devote considerable attention to the development of the movement in Canada. In placing this within the broader history of the movement in North America he is able to note some distinctive

Canadian characteristics: the relatively late development of the evangelical seminary and liberal arts college models[1] in Canada; the regional patterns of growth in Canada, with 75% of Bible colleges located west of the Ontario boundary (1997, p. 154); and, drawing on Guenther's work, the cultural and ethnic origins of many Canadian institutions. McKinney also notes the particular rural orientation of the Bible college in Canada, though in this it was not particularly different from its US counterpart. He documents the process of regional accreditation in the United States, and carefully notes the historical Canadian pattern of affiliation between college and university. What deserves more attention, particularly in a work sponsored by the Accrediting Association of Bible Colleges, is the fact that the AABC itself is not recognised in Canada, and the ways in which that has affected growth of the movement north of the 49th parallel. McKinney does mention that "the AUCC did not include Bible colleges in its purview" (p. 192), but the almost complete absence of accrediting associations in Canada, and the frustrations this has caused Canadian schools and students who have struggled for recognition in Canada whilst being accorded it in America, merits further consideration.

McKinney's work offers a most valuable analysis, and helps to fill a gap in the literature which many have noted. In particular, it documents the origins of the movement, the growing diversity within it, and the re-definition of the Bible college mission to include a broader, more flexible vision of its role. McKinney sees three distinct paradigms of Bible college education developing: the *Traditional Bible College*, which does not offer any non-

[1] Perhaps one should say the 're-emergence,' since early Canadian church-related institutions were primarily seminaries and liberal arts colleges, and many were evangelical (cf Rawlyk, 1996)

church related educational majors; the *Progressive Bible College*, which has broadened its mission and programmes to provide non-church related majors, and which defines ministry in a more inclusive way; and the *Evolving Bible College*, which is, or intends to become, a Christian liberal arts college or university. He also observes that many colleges in the latter category, and some in the second, have left the confines of the AABC, and have chosen regional accreditation (US) as an alternative vision. The Seminary and the Liberal Arts college have encroached on traditional Bible college strongholds, and so the movement is under threat. His conclusion calls on the Bible college movement (and the AABC) to affirm its historical purposes to provide solid biblical instruction and equip students for service in church and society, but also to develop a more inclusive definition of the Bible college, to include those whose curriculum and identity is becoming more diverse. In the face of some differences of opinion within the movement, he calls for unity and tolerance as new approaches are articulated.

W. E. Mann's 1948 study *Sect, Cult and Church in Alberta*, though now outdated, included a useful examination of Bible colleges in that province, and suggested a sociological framework to explain the growth of such institutions: essentially, Mann ascribes the success of Bible schools (particularly when compared to Church seminaries) to "their close integration into the prairie rural social structure"; to their financial and academic accessibility; to their training of lay leaders as well as clergy; and to the social and geographical mobility they provided (pp. 70-90).

Ben Harder's 1980 article, *The Bible Institute - College Movement in Canada*, examines the origins and purposes of this movement, and its contribution to the Canadian Christian tradition. Harder draws several distinctions between the Bible college and the church college; where church colleges integrated secular education with theological study, Bible colleges placed greater emphasis on personal spiritual growth; where church colleges were tolerant of state involvement in higher education, Bible colleges saw an imbalance in secular education (even an anti-religious bias), so withdrew from the secular academic community...a removal which "resulted unhappily in abandoning the academic as well as the secular" (p. 30); where church colleges "were clerically oriented, the institutes/colleges were lay-oriented" (p. 31). The Bible college movement, then, Harder understands to be fundamentalist in origin, reacting against the liberalism of established church colleges; as such, it operates outside existing educational systems. Harder deals only briefly with contemporary developments, but suggests, contrary to the views of Eichhorst and Stackhouse, that while some Bible colleges "have undergone considerable changes...and have opted for regular degree-granting college programmes...these recent academic developments are characteristic...of only a *minority* of these institutes/colleges'' (italics added). In the face of Stackhouse's concerns regarding assimilation, Harder affirms that "the founding objectives have not been abandoned even though some of the original biases seem to be disappearing" (pp. 32 - 33). What Harder undoubtedly reveals in his article is that the Bible institute/college movement "has been largely ignored or else played down" (p. 29) both by educators and historians, despite the fact that it is "outstripping any other kind of religious education in Canada" (Rawlyk, 1990, p. 231).

Bruce Guenther, in a 1993 article entitled *The Origin of the Bible School Movement in Western Canada: Towards an Ethnic Interpretation* takes issue with "the commonly held assumption that the Bible school movement in Canada was simply a fundamentalist response to theological liberalism" (p. 156). In suggesting that Harder and others have uncritically applied analyses of American Bible Schools to the Canadian context, Guenther undertakes a careful study of Mennonite Bible Schools in Western Canada, and concludes that these schools "represented a major effort on the part of various Mennonite denominations to protect their homogeneity as Mennonites by passing on their religious and ethnic distinctives to successive generations" (p. 156). Although generally limited to an analysis of Mennonite Bible Schools in Western Canada established during the first half of the Twentieth Century, this detailed, focused study is a useful corrective to the over-simplified approach offered by other studies.

Robert Burkinshaw's 1997 article entitled *Evangelical Bible Colleges in Twentieth Century Canada* examines the contribution made to Canadian evangelicalism by the Bible School/College movement. Burkinshaw observes two particular effects generated by these colleges: he underlines "the Bible School movement's impact in forging an identity that was more North American Evangelical than immigrant ethnic", noting as examples the effect of Prairie Bible College on the Evangelical Free Church, and the effect of a range of nondenominational Bible colleges on the Mennonite Brethren Church. He then reflects on the way such colleges influenced Protestant churches "in more conservative theological directions" (1997, p 372).

These schools were influential, he suggests, because of their populist appeal, based on a twin mission: "to teach the Bible as truth, rather than as an academic subject, and to train for practical Christian living and ministry" (p. 373). They were able to reach a large market because of their flexible structures: open entrance policies; training of the laity; low fee scales; flexible faculty; adjustable time-tabling based on the agricultural calendar; strong links between colleges and local churches; entrepreneurial founders who were not restricted by denominational shackles.

The changes within the movement, however, which started as early as the 1950's, required Bible colleges to reassess their mission. A general increase in education levels and expectations within North American society influenced many institutions to press towards awarding degrees, rather than diplomas, and to seek accreditation, often through the AABC. The changing demands of evangelical churches, for an educated clergy, accelerated this movement. Simultaneously, new Christian institutions began to emerge:

> The Bible colleges faced a squeeze from two directions as the seminaries picked up much of their role in training pastors and missionaries and as high school graduates increasingly sought out evangelical schools that could grant them liberal arts degrees. (p. 381)

Burkinshaw notes that many colleges broadened their programme offerings, become "progressive Bible colleges," "marked by a broader definition of ministry which included far more than the professional ministry, and emphasis on preparatory rather than terminal training and a willingness to pursue relationships with public education" (p. 381) Burkinshaw

analyses this movement, and asks if it is a return to the Bible school's lay-oriented origins or a compromise with an "upwardly-mobile evangelical market." He also delineates a rise in the number of students choosing to attend unaccredited lay-training institutes, and concludes that today's colleges, "like their predecessors, must wisely adapt their schools to some of the changing social realities while at the same time keep in mind the historic emphases [that] have enabled the Bible schools to make a unique contribution in Canada" (p. 384).

The theological Seminary provides the focus for the first section of *Studies in Canadian Evangelical Renewal* (1996). Of the five essays within the section, two take the form of personal reflection (*Reflections of a Canadian Theological Educator; Seminary Education: Beyond Method)*; one adopts a prophetic and prescriptive stance (*Canadian Theological Education in the 21st Century*); and one addresses the issues of *Contextualization in Canadian Theological Education.*

The fifth, by the late George Rawlyk, entitled *Canadian Protestant Theological Education*, considers the "rise, fall, and rise of the Evangelical tradition" (p. 14) by examining the state of Protestant theological education between 1867 and 1990. Until the turn of the century "the evangelical bias of most of the Protestant élite was faithfully reflected not only in theological education but also in rank-and-file or popular religious beliefs and practice" (p. 13). By the 1930's, however, "virtually every academically recognized Canadian Protestant seminary or theological college was in liberal hands, as were the administrative bureaucracies of the mainline Protestant denominations" (p. 13). Rawlyk then observes that the "collapse of liberal Protestant hegemony is to be seen not only in the precipitous decline in the pews ... but also

in its remarkable declension in the realm of Canadian Theological education" (p. 14). Rawlyk notes the proliferation of evangelical seminaries (many of them attached to Bible colleges), and charts enrolment patterns in 25 theological seminaries (1988 - 1991), observing that, although only 10 of these institutions might be termed 'evangelical', those ten enrol over half the total number of students, with a further estimated 25% of students in main-line institutions also being 'self-proclaimed' evangelicals. Rawlyk supports this statistical analysis with historical vignettes of three institutions, two of which (Acadia and McMaster) describe the circle from evangelical to liberal and back, whilst the third (Queen's), though originally evangelical, has, since 1925, "been, more or less, a liberal institution, with sometimes a little neo-orthodox and evangelical leaven" (p. 29)

Rawlyk builds on the earlier work of Masters and Gavreau, but suggests that the gradual erosion of evangelical influence which they chart has been reversed in recent decades, revealing the growing strength of evangelicalism (albeit by default, as liberal Canadian Protestantism has languished) both in the pew and the seminary. He also frames his piece with the somewhat controversial utterances of Roger Finke and Rodney Stark, who suggest that the liberal, secularising process is inevitable "whenever religion is placed within a formal academic setting," yet this is itself "a self-limiting process that leads not to irreligion but revival" (in Rawlyk, p. 11). Rawlyk concludes by offering some observations about "new religious market forces shaping market shares," a development which may "have at its core a fundamental weakness - the powerful tendency to adjust the sacred to meet the demands of modernity - especially in the realm of theological education" (p. 30).

These, then, are works which adopt an historical approach to the study of church-related higher education in Canada. Whilst some are content to document the development of institutions and their gradual evolution from church-related to secular, others, such as Stackhouse, Rawlyk, and Masters, offer some analysis of the rationale behind change, and the transformation in church, state, and college which fosters such wholesale transformation.

2 Canadian Systems of Higher Education

An analytic approach to the study of Canadian *systems* of higher education is the goal of three works, *Canadian Universities 1980 and Beyond*, by Peter M. Leslie (1980); *Systems of Higher Education: Canada*, by Sheffield, Campbell, Holmes, Kylicka, and Whitelaw (1982); and *Higher Education in Canada: Different Systems, Different Perspectives*, edited by Glen A. Jones (1997).

Since Leslie's focus is almost exclusively the public university it might seem a foregone conclusion that there would be little to interest the student of church-related higher education. That is far from true. Leslie recognises the indistinct lines of demarcation between public and private: "while many universities retain *de jure* private status, the provincial governments effectively control and direct the development of university systems" (p. 58). This control of the marketplace means that even those institutions which do not receive public funding are constrained by public policy. The establishment of provincial systems means that degree granting privileges and fee structures are largely or completely controlled by government, and so private, church-related institutions are, like public bodies, dependent

upon the vagaries of those governments. Leslie is unambiguous about the comprehensiveness of government control of all higher education, and foresees "the imposition of administrative controls over the universities in matters that extend far beyond the introduction of new academic programs or even the redesign or expansion of existing ones" (p. 129), a process which he clearly sees as undesirable, bringing, as it must, more and more previously sacrosanct academic and educational matters into the political arena.

Systems of Higher Education, Canada, is an International Council for Educational Development (ICED) publication co-ordinated by Edward Sheffield in which five scholars attempt to describe the development of systems or networks of higher education across Canada. Since education is, constitutionally, a provincial domain, there is no single federal system of higher education. The federal government has, of course, played a key role as financial provider, while provincial governments have been the significant players in establishing what networks exist. The picture painted is one of partial and fragmented systems, which, historically, have developed idiosyncratically, even haphazardly, but persistently. The rationale for such development is seldom clear, and is rarely investigated by the writers, who tend rather to describe structure rather than to probe motive. Naturally, co-ordination at the level of system has been more pronounced in regions where there are the most institutions involved: Ontario is the obvious example, where the government "plays a dominant, and increasingly bureaucratic, role in the policy making and administration of post secondary education" (p. 102). On the other hand, Nova Scotia and the Atlantic provinces, with the highest number of institutions per capita in the world, have resisted the imposition of

centralisation, and so "institutional autonomy...is the hallmark of the system" (p. 38), probably because of regional and religious rivalries between institutions and communities.

The existence of systems or networks implies some central co-ordination of education, and "modern Canadian systems of higher education are government centred." The term "system," says Sheffield, implies "structure, articulation, relations between the parts or subsystems, planning, and co-ordination. Also implied, therefore, is "authority, and the process by which it is exercised" (Preface). Given that these systems are government centred, goals (however indistinct) become matters of public policy, expressive of what is seen as the "public good." Sheffield, drawing on various government documents, suggests that key federal objectives are as follows: "to enhance our national life (cultural development, Canadianism); to achieve greater national unity...; to develop the economy...; to improve accessibility to post secondary education...; to encourage the discovery of new knowledge and ways of applying it; to assume appropriate international responsibilities" (p. 16). It seems fairly evident that Canadian systems have not promoted diversity, but have rather aimed for an egalitarianism through homogeneity, offering equal rather than diverse opportunities. This difference-blindness, as Charles Taylor (1992) calls it, has led to assimilation, and has discouraged the distinct agendas and identities of church related colleges by affirming the identity of the majority, and looking with suspicion on "deviant" approaches.

The discussion of church-related education in *Systems* is both brief and unhelpful. Sheffield, in his introduction, suggests that "public and church-related institutions receive the same treatment"; that "church colleges in [Manitoba, New Brunswick, and PEI] are associated

with public universities and now receive public support"; that "church-related colleges in Ontario get provincial grants indirectly through the public universities with which they are (if they are) affiliated.".. .summations that are misleading at best. Campbell, likewise, dismisses church-related religious colleges in Manitoba as "offering degrees which are not academic" (p. 155). One might conclude that the desire to think in terms of systems has encouraged the writers to overlook institutions which seem to stand outside the public domain, which are affected by the dominating norms of the systems yet remain stubbornly Church-related.

Where Sheffield examines Canadian systems regionally, Jones (1997) considers "the provincial/territorial jurisdiction as the central unit of analysis,"... "based on the assumption that there is no such thing as a national system of higher education in Canada" (p. ix). *Higher Education in Canada*, a 1997 publication in the Garland Studies in Higher Education series, draws together the work of seventeen contributors in a fifteen-chapter volume. One chapter offers a brief overview of the Canadian scene, one considers the federal perspective in Canadian higher education, one chapter examines each of twelve provinces and territories, and a concluding chapter attempts a measure of synthesis.

Each chapter offers an historical preface as a platform for analysis of the provincial or territorial system, and these historical vignettes are essential in explaining the unique development of each jurisdiction. Given the diminishing federal presence in Canadian higher education, the structure of the work reflects the current realities of Canadian higher education systems. However, the proportions of each chapter are, inevitably, somewhat unbalanced: a chapter each on Ontario and PEI might make political sense, but editorially

does mean that one-institution jurisdictions receive disproportionate space, as Michael Skolnik observes in his concluding chapter. Although common themes do emerge (fiscal pressures; access issues and participation rates; binary structures; secularisation of denominational education), the authors make no attempt at uniformity. Although this makes comparison between jurisdictions more difficult, it does allow the unique features of provincial and territorial systems to find expression.

The analysis of church-related higher education in *Higher Education in Canada* is, like the curate's egg, good in parts. Predictably, historical roots are given more attention than contemporary fruits, but some chapters do acknowledge the existence of church-related institutions. The treatment given the Private Colleges Accreditation Board of Alberta is disappointing: despite being the first accrediting agency in Canada, it is summarised in two brief paragraphs. The Saskatchewan chapter notes the role of the Bible college in the province, but is rather patronising in its approach: choosing to highlight courses in 'cooking for evangelical camps' rather than Business Administration or Computer Studies consigns these institutions to the fringe, whilst suggesting they appeal to the 'lower-income, rural population' reinforces mistaken and antiquated stereotypes. The most recent literature included on the Bible college is Mann's 1955 text (apart from David Anderson's *Directory of Theological Education*, a handbook for Career Guidance Officers mistakenly used here as a statistical compendium). The recognition that Bible colleges "provide a distinctive and significant contribution to the provincial system" (p. 104) is welcome, but the analysis is dated and limited. The Ontario chapter helpfully articulates the provincial policy of "regulating and controlling the authority to grant degrees" (p. 148), but does not consider the

implication of that policy for several church-related institutions that wish to offer non-religious degrees. Gregor's section on Manitoba notes the unique 'teaching centre' arrangement with "Bible colleges which wanted to maintain a discrete distance from the secular provincial universities" (p. 117) yet still offer university-accredited courses, and also comments fleetingly on affiliated colleges, which "frequently felt their interests submerge under the monolith of the larger institution" (p. 116).

Michael Skolnik's observation in his summarising chapter that "there are only a handful of independent, denominational institutions in Canada which grant degrees" (p. 328) begs a critical question: what, in Canadian terms, is a degree? After all, numerous independent, denominational institutions are chartered to grant degrees, but only in Religion. Others are chartered to grant a wider range of degrees, but these charters are not recognised by Canadian universities. It is an issue Skolnik addresses elsewhere, but his concluding chapter skirts the question, alluding only to the absence of research on private post-secondary education. Despite this, *Higher Education in Canada* does a far better job than either Sheffield or Leslie in acknowledging the continued existence of church-related higher education in Canada, and in noting its growing contribution to the Canadian Higher Education landscape.

Some recent articles offer closer scrutiny of the issues pertaining to church-related higher education. The first of these, again by John Stackhouse, entitled *Canadian Options in Christian Higher Education* (1992), does not attempt to map the entire range of Canadian Christian higher education, but offers a brief overview (for American consumption) of

distinctively Canadian models. His five institutional examples find common ground in their formal connections with secular universities, but are distinct in institutional mission and clientele, and in the diverse nature of their university connections. The willingness to be allied with secular universities is, Stackhouse suggests, a characteristic which distinguishes them from American Christian higher education (though one might note that similar relationships exist in other countries, such as the United Kingdom), and is, he suggests, a pattern that American observers might do well to consider.

Michael Skolnik and Glen Jones give further attention to the private-public question within the Canadian higher education system. Two articles by Skolnik and Jones (Skolnik and Jones, (1992) *A Comparative Analysis of Arrangements for State Co-ordination Of Higher Education in Canada and the United States*; Skolnik (1990) *Lipset's "Continental Divide" and the Ideological Basis for differences in Higher Education between Canada and United States)* compare Canadian and American systems of higher education, and consider the forces which have propelled these systems in such different directions. An unpublished paper by Jones, *The Idea of a Canadian University* (1994), seeks to tease out the developing Canadian sense of what a university ought to be, and probes the implications of this 'idea.'

Both of the articles in which Skolnik and Jones compare Canadian and American higher education draw on the work of the American sociologist, Seymour Lipset, to provide a rationale for the wide differences in the two systems. Since "the most striking differences in higher education between the two countries are along the private-public axis" (1990, p. 87) Skolnik devotes much of his analysis to considering those disparities, and suggests four

factors that are at work; first, a public structure caters to the fact that Canadians place a higher value on order than on freedom, and a proliferation of private institutions would presuppose a loosening of central controls; second, "Canadians are less willing to compromise the principle of equal treatment for the sake of freedom than are Americans" (1990, p. 88), and a public system, whilst reducing diversity, implies common standards; third, private benefaction is much more robust in America; fourth, the greater separation of church and state in America has led to a proliferation of church-related institutions, whereas in Canada, where such separation is less entrenched, church related colleges have been absorbed into the public system. Skolnik ties this to the observation that there is weaker sect-orientation in Canada, so "church-affiliated colleges have felt less need to maintain complete independence and have been more willing to come together under the umbrella of a public university"; whilst this has not been satisfactory to smaller evangelical sects, Skolnik notes, these are relatively weaker in Canada so have not proven to be a significant factor. The Canadian distinctives, then, "result from attitudes that emphasize the role of university education as a public utility, suspicion of private enterprise in education, secularization of education, and equality of results as opposed to equality of opportunity" (1992, p. 7).

Jones' *Idea of a Canadian University* (1994) suggests that higher education in Canada has developed to the point where Canadians have "our own 'idea' of what a university is and should be" (p.2). Jones' paper attempts to articulate this idea, so that it can be discussed, critiqued and redefined. His argument, insofar as it approximates to a commonly-held concept of what a University should be, has important implications for the church-related institution. First, he argues that a University is *public and autonomous*, "too important to be

left in the hands of private interests" (p. 11). This 'idea', he suggests, allows institutions like Trinity Western to be seen as "institutional anomalies," and leads educators "to either ignore the existence of private institutions or to regard those that do exist as abnormal" (p. 11). Second, he argues that a Canadian University is understood to be *a secular institution.* This allows for the existence of federation or affiliation arrangements, but not "free-standing sectarian colleges" (p. 15). This perception of the fundamental secularity of the Canadian University "essentially allows us to ignore the existence and work of denominational or Bible colleges in our discussions of Canadian higher education. Such institutions do of course exist, but our idea of what a university is or should be allows us to place these categories in the category of the 'other' without having to concern ourselves with the question of whether these institutions fulfill a valid role in terms of the dissemination and advancement of knowledge" (p. 14-15). Third, Jones argues that Universities grant degrees, and institutions without this independent ability cannot be considered to be universities.

Jones is not explicitly arguing for this 'idea,' but is laying it on the table for discussion and analysis. However, the argument does offer an explanation for the generally dismissive attitude to church-related higher education revealed in the literature on Canadian systems of higher education: if such institutions are *by definition* excluded from the canon, then little time or space need be devoted to them. This does raise some intriguing questions: at what stage might private or religious institutions press their way back from the margin into the mainstream; how many Trinity Westerns (and Concordias, Augustanas, Kings, Redeemers, and so on) need spring up before a re-examination of fundamental principles takes place? Similarly, as forces for 'privatisation' gather at the gate, how might the University react to

such a fundamental redefinition of its functions, structures, and arrangements? Jones certainly does higher education a service by raising these 'first principles,' for there is, as he observes, "value in discussing and defining the Canadian university" (p. 18).

There is, finally, some unpublished work in the field which deserves note. Peter Gazard's 1980 PhD Thesis, '*A Needs Assessment of Transfer Credit Procedures in Canadian Bible Colleges*' argues that Canadian Bible colleges find existing transfer-credit arrangements unsatisfactory. In the face of a Canadian post-secondary community that offers affiliation as a solution, Gazard observes that the colleges themselves would prefer an American-style accreditation option. His survey, of 29 Bible colleges who held membership in the Association of Canadian Bible colleges, indicated that "Bible college administrators perceive affiliation as a potential threat to their autonomy" and "perceive the process of accreditation as most acceptable" (p. 234-5) because of the nature of their institution. Of the 29 institutions surveyed, 8 were accredited through the AABC or through teaching centre relationship with a University; 9 were seeking accreditation with the AABC; and 12 were not seeking accreditation. The study recommended, amongst other things, that "Canadian Bible colleges might investigate the possibility of establishing a Canadian accrediting agency" (p. 237) on the lines of the US-based AABC. It noted, overall, a general dissatisfaction with transfer-credit arrangements and with a system that did not offer avenues to degree recognition for the Bible college unless it agreed to the "loss of autonomy" demanded by affiliation (p. 82).

It is those affiliated and federated colleges which form the focus for a 1993 report prepared by Susan de Gruchy for the Laurentian University Sub-Committee of the Presidents' Commission on Federated Universities. Entitled *Models of Federated Universities*, the study examines one federated or affiliated college from each of ten Canadian universities. De Gruchy considers governance, academic policies, and funding at each institution, then offers two pages of observations about the different structures the study reveals. She notes that each affiliation relationship is unique, and that variations stem from the different levels of autonomy and independence on the part of the colleges. These differences, she suggests, stem from the "philosophical approach with which the federation was created or structured" (p. 60). Whilst some colleges are seen as unique and diverse additions to the life of the university, others are merely understood as extensions to a particular faculty. If colleges are seen as valuable in themselves, then "the ability of the College to establish, develop and preserve its own identity is protected in the federal arrangements" (p. 61); if colleges are only addenda, then "the college is treated much as a shell, with little real control over its affairs and limited independent contribution to the University" (p. 61).

David Lawless offers an inside view of the role of denominational colleges and universities in Canada in two unpublished conference papers. These short papers offer a helpful introduction to "what has happened and is happening to religious colleges in Canada" (1988a, p.3), and suggest some broad patterns for the future. Lawless notes the multiple models of Church colleges and universities in Canada, the variant means of funding these, and the common problems they face. He affirms that there is a role for religious institutions in Canadian higher education, "to ensure a connection between academic and spiritual

development of our youth and our intellectual leaders" (1988a, p.14), since such connections are constrained in the public university. He observes an increasing number of students choosing to attend denominational colleges, parents agreeing to pay higher tuition fees, and 'Christian communities dipping into their pockets to ensure these institutions remain in existence" (1988a, p.17).

This brief review of the literature on church-related higher education in Canada reveals that, whilst some valuable work has been produced, there is little awareness of it in the main-stream literature on Canadian higher education. Most is published under the rubric of Church History, or appears in more narrowly-focused Christian journals. The literature on higher education systems in Canada remains relatively ill-informed about the size, scope, and character of church-related Post Secondary Education.

Chapter Three: Methodology and Research Design

This research study is designed to *offer a profile of Canadian church-related higher education, and to determine how different academic alliances affect the church-related college's distinct character, mission, and identity. It considers whether closer links with secular academic bodies make links between College and church more tenuous.* The study utilises a mode of analysis known as "grounded theory" (Glaser, 1978; Glaser & Strauss, 1967; Strauss & Corbin, 1990), which understands theory to be generated by observation of the data, rather than established prior to data collection and merely verified or refuted by that data. Theory is drawn from and modified by the data, and so the research study itself is mutable and adaptable, able to be modified *in situ*.

Grounded theory is a *qualitative research procedure*: findings are not produced solely through quantifiable statistical analysis, but through careful collection and analysis of a range of data sources. This means that evidence such as the researcher's observations, the subject's perceptions, stories, actions and interactions, and an organisation's history, documents, and culture, are all legitimate data sources. So, too, are quantitative studies, but they have no special place of privilege because of their quantifiable nature: they may be used for the 'triangulation' of research (Yin, 1994, p. 92), as they are in the present study, to "partially validate one's qualitative analysis" (Strauss & Corbin, 1990, p.19).

The research has two stages:

- the first phase, using survey data, *maps the landscape of church-related higher education in Canada and examines the range of approaches to academic accreditation;*

- the second phase, using case study techniques, *considers how different approaches to the problems of accreditation affect the character and mission of three church-related institution.*

These are not two separate projects, for they are inextricably linked. This combination of qualitative and quantitative methods provides different approaches to the same data, different perspectives on the same phenomena. It offers multiple but converging sources of evidence. This *triangulation of data* is important, according to Yin (1994), because "any finding or conclusion in a case study is likely to be much more convincing and accurate if it is based on several different sources of information, following a corroborative mode" (p. 92).

The introductory chapter has already addressed some matters of terminology, by offering working definitions of two key terms: "higher education" and "church-related." Support for these definitions has been drawn from the literature (though much of the literature on church-related institutions is American, not Canadian), and applied to fit the needs of this particular study.

The survey phase illustrates in broad outline how institutions of different size, type, and religious orientation have chosen to deal with accreditation issues, and correlates those

approaches with different measures of institutional health and character. The case study phase offers detailed observation about how those approaches have affected and formed the essential character and identity of three representative institutions.

1. Phase One: The Survey of Canadian Church-Related Higher Education

The first phase is comprised of a broad-based survey of Canadian church-related colleges, the analysis of which provides a profile of these institutions, detailing their patterns of affiliation or accreditation.

1.1 Population of the Survey:

The intention of the survey is to cover the *entire population* of Canadian church-related Institutions of Higher Education (as defined in the introductory chapter). Since the number of institutions is relatively small, a census of the available population is feasible. Including all institutions also minimises the possibility of errors due to sampling irregularities.

Since no comprehensive list of the population existed at the start of the study it was necessary to compile one from the fragmentary data that were available. The publications of several organisations offered essential information: The AUCC *Directory* provided data on member institutions who were church-related, or who had church-related affiliates. The *Directory* of the *Association of Theological Schools* included information on Canadian member institutions, as did the *Directory* of the *Accrediting Association of Bible Colleges*. The *Association of Canadian Bible Colleges* provided links with a further group of

institutions not included in the previous directories. The journal *Faith Today*, in 1985 and 1992, compiled statistics on Protestant institutions (primarily evangelical), and identified a number of smaller Bible colleges not aligned with any of the organisations listed. A *Directory of Theological Education* (1992) produced by David Anderson of Canadian Bible College in Regina (designed for school guidance counsellors) provided further information.

Next, educators from all church traditions in Canada were contacted and interviewed, and were able to suggest several institutions not identified in the above publications. Other researchers, working in cognate areas, shared their address lists. Provincial departments of education were also contacted: whilst they provided useful information they did not reveal any further institutions.

One cannot assume that the resulting list of the population is exhaustive. There may well be recently-formed institutions which were not identified through this process. The type of institutions with the shortest life-cycle (judging from the nature of those institutions which had recently closed down) were Bible institutes and small Bible colleges, so some of these might have been overlooked. Other institutions have been established since the data were collected, but these have not been included in the findings.

1.2 Design of the Survey Instrument:

The intent of the survey was to map the scope and character of church-related higher education in Canada, noting particularly the nature and effect of accreditation or affiliation arrangements. This offered two lines of enquiry: first, the survey needed to aggregate the

primary statistical indicators for the sector; second, the survey needed to explore the effect of the institutions' approaches to accreditation.

Question design began with an examination of other surveys of higher education, both in Canada and in the USA. The systematic analyses of church-related higher education are, as noted above, predominantly American: Pattillo and Mackenzie's benchmark study is the Report of the Danforth Commission on Church Sponsored Higher Education (1966); Merrimon Cuninggim (1978) and Robert Sandin (1990) reconsider the theme. The studies, however, do not reflect the different Canadian context. Canadian studies of higher education are plentiful: from the regular and systematic survey analysis provided by *Statistics Canada*, to the various overviews of Canadian systems of Higher Education (Cameron, 1991; Gregor, 1993; Jones *et al*, 1997; Sheffield *et al.*, 1982; Watson, 1992), they offer a perspective that leaves church-related institutions on the margin, if they appear at all. More helpful are the few Canadian pieces, several unpublished, which consider different aspects of church-related higher education. Gazard (1980), Hanrahan (1988), Lawless (1988a and b), Stackhouse (1992), Guenther (1993), de Gruchy (1993), and Burkinshaw (1997), help to articulate distinctive Canadian concerns, and to frame the questions.

Since one of the aims of the survey is to aggregate primary statistical information, one must determine which particular indicators should be given attention. Robert Birnbaum, in *Maintaining Diversity in Higher Education*, suggests that an institution's key indicators are those identified as such by "*scholars in the field*" and by "*potential constituents who decided whether the institution would be provided with resources*" (1983, p. 82). The 'scholars in the

field' are reflected in the paragraph above. Their general preoccupations include the following indicators:

- Institutional size (enrolment and faculty);
- Student/faculty composition;
- Programme offerings and structure;
- Funding arrangements;
- Research facilities;
- Governance;
- Tuition;
- Admissions/accessibility.

Not all of these variables have been included in the survey. Some proved difficult to quantify (Admissions and accessibility, for example). Some were not given priority because of limitations of scope: the survey needed to be of a manageable size, and some variables were not pertinent to the research question.

The indicators of importance to 'potential constituents' of church-related colleges (students, Churches, and donors) might include those factors used to attract support from these constituents, whether through advertising, publicity materials, or institutional profiles. The following elements were repeatedly addressed:

- Institutional size;
- Church alignment and control;
- Programme diversity;
- Community climate (often seen as 'spirituality');
- academic accreditation;
- theological orthodoxy;
- quality and reputation of educational experience.

Some of these factors, particular those which are essentially qualitative, prove difficult to measure by means of a survey instrument. As a result, the survey does not attempt to devise questions to measure or identify institutional orthodoxy, community climate, or institutional reputation. This is not because these are unimportant: indeed, one could well argue that they provide a primary *raison d'être* for the church-related college. However, they require a very different instrument of measurement, and are more suited to the case study phase of the research than to the survey.

The final design of the instrument contains seven sections, drawn from the variables noted above:

A. Student Enrolments;

B. Church Connections;

C. Academic Connections;

D. Funding;

E. Faculty;

F. Student Life;

G. The Future.

Since the second aim of the survey is to explore the effect of institutional approaches to accreditation, the survey design uses this theme of accreditation as the link between the seven sections. This is most apparent in the lengthy 'Academic Connections' section, but the thread of accreditation is discernible throughout the instrument, and offers the opportunity for cross-sectional statistical analysis using "accreditation approach" as the constant.

Each section in the survey collects quantitative data and allows one open-ended qualitative observation. A brief description of and rationale for these particular sections is offered below:

A Student enrolment: The survey collects student enrolment data, as determined by the institution's FTE (Full-time equivalency) for 1994-95. The survey noted that most institutions "arrive at an FTE by dividing the total number of credit hours taken by the number of hours considered 'full time.'" The FTE for 84-84 and 89-90 is also requested, to provide a measure of change. The section also gathers information on undergraduate and postgraduate numbers, and on full and part-time students. The open-ended question asks respondents to comment on factors which attract students to their institution.

Institutional size has several implications: small colleges have an orientation to community and personal relationships, so smallness may be an advantage; however, financial viability and academic credibility may be at risk if an institution is too small, since it may fail to have the "critical mass" required of an educational institution. Enrolment is also a concern of external accreditation bodies. Organisations such as the AUCC require a minimum FTE before an institution can be admitted to membership, to ensure that the necessary structures will be in place for the institution to function at an acceptable level: size is seen as an indicator of institutional health (the AUCC requires 200). Where the student body falls below 100, academic staff are often forced to take on some administrative functions, and such multiple responsibilities mean less time for the academic focus (and, ironically, sometimes less time for the student). Enrolment figures (and all statistical data) used are for 1994-95.

B *Church Relationship:* In this section, respondents are asked if the institution is identified with a specific denomination or religious order, and are asked to identify the confessional group(s) with which they are allied. If they are non-denominational, they are asked to identify their doctrinal orientation. This allows institutions to be categorised according to their ecumenical geography: if they are ranged alongside denominations that are primarily classified as Evangelical (Baptist; Mennonite; Evangelical Lutheran; Wesleyan; Pentecostal; Churches of Christ; Reformed; Missionary), then the institutions themselves are classified as Evangelical in orientation. If they their alignment is with Main-Line Protestant Churches (Anglican; United Church; Presbyterian; Lutheran) that is how they are classified. If they stand in the Roman Catholic tradition, they are so identified; and if they are evidently

in the Christian tradition, but fall into none of these classifications, they are listed as "Other." This classification is, of course, hardly water-tight, as noted earlier. There are, for instance, evangelical orientations within many main-line Protestant and Roman Catholic churches, as there are those who are close to the Catholic tradition in, say, the Anglican movement. There are denominations which span the boundaries (Baptists and Lutherans, for instance). However, though such a classification may be imperfect, it offers a demarcation that is generally accepted and widely used. Denominational allegiance is a prime concern for many institutions. For some consumers, denominational influence is of central significant, indicating an orthodoxy that is desirable in a pluralist society; other consumers may be concerned to see that while the means of control suggests a values orientation, it reflects a broad rather than narrow doctrinal stance. Public higher education often sees such alignment as linked with control, often presuming that close denomination allegiance will curtail academic freedom, or, at least, fail to foster an atmosphere of free enquiry.

Those institutions which are non-denominational are also classified according to doctrinal tradition, for they generally represent a particular sector of the religious community, and rely on that sector for support, even though specific denominational links may be absent. Thus Providence College, with its Mennonite and Baptistic roots, is in the Evangelical tradition, as is Ontario Bible College.

Respondents are also asked a series of specific questions about the formal influence of the Church on their operations, and of their perception of the value Church leaders and the church community place on their institution. The open-ended question explores the

respondent's perceptions of the ways in which the relationship between Church and College might be changing.

C *Academic Connections:* This third section of the survey considers more closely the question of institutional accreditation. Respondents are asked to indicate their avenues of accreditation, the nomenclature which best designates their institutional type, and their membership in various higher education associations. They are then asked to indicate the awards conferred by (or through) their institution, and the transferability of these awards to other Canadian educational institutions.

The section first examines the approaches to accreditation adopted by participating institutions. There are seven different approaches listed, as well as an eight residual category ('other'). This complex taxonomy illustrates the absence of a single, systematic approach to accreditation in the Canadian context, and reflects the maze of approaches which face the administrator of the church-related college. Institutions chose one (or more) of the following categories to describe their approach to accreditation:

- federated with a university: offer courses and degrees which are fully transferable because of the federation relationship;
- affiliated with a university: offer courses and degrees which are fully transferable because of the affiliation relationship;
- a teaching centre of a university: offers individual university courses, each course (rather than the programme or institution) ratified by the parent university

- a free-standing institution with courses and degrees which are fully transferable to Canadian Universities (i.e. 'fully accredited', so might be said to hold university status themselves);
- a free-standing institution with selected courses transferable to selected universities (i.e. where "transfer credit" arrangements have been established with particular universities)
- an institution accredited through a non-university agency (i.e. AABC, ATS), with courses primarily transferable to other Christian Colleges/Seminaries
- an institution that is not academically accredited, affiliated, or federated: no formal arrangements, though some have limited transfer arrangements with sister institutions
- other.

Respondents are then asked to select the nomenclature which describes their institution. The section disaggregates 'Church-related Institution of Higher Education,' a term which includes a broad range of institutional types and fails to reflect the sector's diversity. Respondents were offered five categories (plus a sixth, residual category) from which to select:

- Seminary *(usually post-graduate professional ministerial preparation, to which have been added the few non-ministerial graduate institutions);*
- Bible College (*undergraduate, usually degree-granting, with a Biblical studies core and field experience focus);*
- Liberal Arts College *(offering a range of undergraduate humanities degrees);*
- University *(free standing or federated institutions offering a range of degrees);*

- Affiliated College *(which may combine several of the other roles...part seminary, part liberal arts college, part university);*
- Other *(including Bible institutes and lay training institutes)*

The historical data above suggest that different religious traditions have gravitated towards particular institutional types (i.e. Evangelical institutions have tended to avoid affiliated college models; Roman Catholic and Main Line Protestant institutions have rarely adopted the Bible college model), and that these types link closely with particular accreditation approaches. However, as noted earlier, over past decades the lines of demarcation have become blurred: Bible colleges subsume the liberal arts or add seminary divisions; Liberal arts colleges become "university colleges"; affiliated colleges or seminaries establish diploma or certificate programs for the laity. It thus becomes a useful exercise to see how institutions classify themselves. Participants were not offered definitions for these five terms, because the scope of the survey document did not allow this. Questions of definition and interpretation have, however, been picked up in the case study section, as they are crucial to issues of identity.

The survey then gathers data about the awards which institutions confer, asks whether these awards are conferred through a parent institution or independently, and whether they are offered only in religion or in a range of disciplines. This supplies information about institutional focus, and allows an examination of the breadth of offerings provided by different institutional types.

Finally, the section pursues the matter of 'transferability,' by enquiring whether courses at the responding institution are accepted for transfer at all or some Canadian Universities. Since there is no national system (and few provincial systems) of institutional accreditation (no 'gold standard') in Canada, "transferability of credits" becomes a key factor for institutions, and public universities become *de facto* accrediting bodies: if they accept a degree, it is, in effect, accredited. This (more than a provincial charter to award degrees) is the watermark of Canadian accreditation.

The open-ended question in this section asks respondents to indicate their level of satisfaction with the accreditation arrangements of their institution, and to comment on those things which they perceive to be particularly inadequate to their needs or particularly beneficial.

D *Funding:* The survey assesses the three main sources of revenue for church-related institutions: Government, the Church, and the student. Funding and accreditation are closely linked, since government funds are rarely available to institutions without academic accreditation; and church funds may dwindle once institutions are seen to be benefiting from the supposed largesse of government. Some observers of church-related institutions correlate public funding with secular control, and see the lessons of history being forgotten as government takes an increasing stake in church-related institutions; on the other hand, some fear that public funds are being siphoned towards private, religious purposes, thus drawing much-needed capital away from public universities.

The percentage of institutional income (operating income and total income) from these three primary sources is recorded. Respondents are then asked how they perceive affiliation to have affected their ability to fund-raise within the church, to determine whether affiliation or accreditation negatively affects an institution's support base within the church community.

E *Faculty:* Information on staffing is intended to illuminate three issues: faculty size; faculty qualifications; and control of faculty selection.

The number of full-time faculty is not necessarily correlated to the number of students. An affiliate college (St Joseph's, Edmonton, for instance) may have several hundred students yet have a relatively small complement of full-time faculty, either because the university performs the primary teaching function, or because the college employs mainly sessional lecturers. When the number of full-time faculty falls below 25, and the number of students below 500, it is difficult for an institution to have viable departmental structures, so either specialisation becomes difficult or else the entire staff is subordinated to a single department or division (i.e. the Division of Religion). Some studies suggest[1] that at a certain size it becomes difficult for an institution to function as a community, as it reaches a bureaucratic threshold and tends to be oriented as a corporation rather than as a community.

Faculty qualifications reflect certain academic priorities: one eastern college will not employ faculty who hold a doctoral degree because of what Waller (1971) called "occupational

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[1] cf. Thompson (1978).

socialization": their loyalties are seen to be to the academy rather than to the church. Certainly, many Bible colleges have placed a high priority on spiritual formations, and so graduate degrees have taken a lower priority. Colleges connected with public universities, however, tend to reflect the academic assumption that a Doctoral degree is a necessary accessory for post-secondary instruction. Qualifications, then, might be seen to be a reflection of an institution's priorities.

The locus of control over personnel decisions reflects the power structure of an institution. For some affiliates, control over appointments (search, appointment, promotion, dismissal) is vested in the university; for many denominational Bible colleges, such control is vested in the church-appointed board. Perceptions about the "locus of control" for faculty appointments might reveal information about the identity and central orientations of the institution itself.

This section of the survey also explores some of the issues linked with academic freedom by asking whether religious convictions play a part in institutional hiring processes, and might be considered just cause for dismissal. Academic freedom, in its various interpretations, is often a matter of contention when church-related colleges attempt to establish affiliation or accreditation arrangements. The open-ended question probes the influence of religious considerations on personnel decisions, seeking to find whether respondents consider the influence of the Church to be restrictive in any way.

F *Student Life:* One often forgets students in the discussion of educational institutions; yet for a church-related institution the effect of the educative process on the student is of

particular interest. This section of the survey attempts to assess the effect of the institution's orientation on the non-academic life of the student (although how much administrators actually know about the lives of their students is an open question!). One question examines institutional boundaries, to ask whether students hold membership in a larger, umbrella organisation. This applies particularly to affiliated colleges, where students may simultaneously be part of a college and part of the larger university. Succeeding questions attempt to determine whether student life reflects the values and practices of the sponsoring faith community, and to assess student engagement with the various religious activities associated with the institution. The section as a whole thinks about whether students perceive the religious nature of the institution as central or peripheral to their experience, with the open-ended question asking how or whether respondents perceive their students are being distinct from typical students in a public university.

G *The Future:* Whilst far from a quantitative assessment of long-term plans, this final section asks respondents to look ahead, and predict the direction they see their institution taking on four fronts: whether links with external academic agencies will grow closer; whether the faith connections of faculty members will increase or decrease; whether students will continue to be drawn from a particular faith community; and whether operating income from Church sources will increase or decline. This section is intended to feel the institutional pulse...to gauge administrator's intuitions about the directions their institutions are going. The open-ended question invites respondents to speculate about changes in their institution's academic relationships and profile, and about possible changes in relationship with a

sponsoring faith community. This may, of course, prove mere wishful thinking, but even that illustrates what those particular wishes might be.

1.3 Field Pre-test

Following discussions with a number of practitioners, and the subsequent development of a tentative set of questions, the first draft of the survey instrument was produced in October, 1994. It was to be a self-administered survey, about 45 minutes in length. The draft was circulated to institutional administrators who had agreed to complete the pilot document. One of these institutions was a Bible college, one a Teaching centre, and one an affiliated college of a university. The administrators were asked to comment on the design of the instrument, note any instructions or questions which appeared to be ambiguous or unclear, and highlight points where the nature of the expected response was not evident. Three responses were submitted, and revisions made to the survey in the light of those responses. These administrators were then excluded from the survey proper, though their institutions were still included by approaching a different administrator to complete the revised instrument (if the Dean completed the pilot, then the President completed the final survey, and *vice versa*).

1.4 Method of Data Collection and Response Rate

On March 1st, 1995, the survey was distributed by mail to 155 institutions (see Appendix "D"): the entire population identified as Canadian church-related institutions of higher education. A covering letter (Appendix B) explained the purpose of the survey, and the wider research of which it formed a part. A stamped-addressed envelope was enclosed with the survey. In the first month, 45 of the surveys were completed and were returned. A further 9 surveys were

returned as undeliverable, either because of institutional closure or relocation. These were re-addressed where possible, or else institutional closure was confirmed. On March 28th, 1995, a first reminder letter (this time, personalised) was sent to the remaining institutions. By April 14th, a further 34 surveys had been completed. Between April 14th and 24th, institutions were contacted by telephone, to ensure that the surveys had been received, and to encourage completion. By the end of May, 107 institutions had returned completed survey forms.

A number of respondents had indicated on the telephone that they would like to complete the survey, but simply had not time to do so. As a result, an abbreviated two-page telephone survey was devised (see Appendix C), and a time arranged for a telephone survey to take place. A further 32 institutions agreed to complete this survey, which was administered between May 3rd and 9th, 1995. Since these telephone surveys assess a more limited range of data than the full survey (only basic institutional characteristics), at certain points the sample size is affected.

The full survey was eventually completed and returned by 109 institutions (70%). 14 institutions (9%) had either closed, declined to participate in the survey, or did not consider themselves to be church-related institutions. 32 institutions (21%) completed the shorter telephone survey.[2]

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[2] Of this Telephone Survey group, 35% were Bible colleges, 21% Lay Training Institutes, 19% seminaries, 11% Liberal Arts Colleges, 8% Universities and 5% Federated or Affiliated Colleges. To state this a different way, half of Lay Training institutions and a quarter of Bible colleges responded by telephone, compared with only 10% of federated and affiliated colleges, and about 15% of Seminaries, Universities, and Liberal Arts Colleges.

This relatively high response rate can be accounted for by the nature of the population and the close connections within it. The study had been introduced at the ACBC annual conference and at the spring meeting of the ACCUC; the survey was to be the basis for a paper at an interdenominational conference on faith and learning in Canadian higher education (*With Heart and Mind*, May, 1995), and was the subject of a discussion session at the Heads of Anglican Colleges meeting in Ottawa during May, 1995. The high profile given through these meetings meant that many institutions were aware of the survey through their own networks. The institutions themselves were also aware that the wider Canadian academic community knows little about church-related higher education, and tends to view it as a marginal activity. The study offered to disseminate information to this wider community, a possibility welcomed by the church-related establishments, eager to show the scope and calibre of their institutions.

1.5 Data Analysis

The data from the completed surveys were analysed using SPSS 6.1 for Windows. Data were inputted from the surveys by the researcher, and statistics and tables were generated using SPSS only. Data cleaning was also completed, making sure that all missing data were accounted for: in some cases, certain sections of the survey were not completed, either because questions were not relevant to an institution or because data were not available (ie FTE for the past decade, when an institution was only three years old). Data were scrutinised, and any apparent inconsistencies checked against the hard copies of the survey. Data from the open-ended questions were transcribed and coded, using the coding techniques described below.

1.6 Reliability

The survey instrument is reproduced in Appendix A to allow for the study to be examined and replicated. Comparison with existing data (i.e. from AUCC studies and ACBC annual reports) suggested that certain responses were reliable and replicable. For other data, no previous parallel studies were available. The study had to wrestle with the fact that different sub-groups operate with different vocabularies. Even in such a seemingly homogeneous sector as 'church-related Higher Education' seemingly innocuous terms take on very different interpretations. In particular, the university-related sector speaks a different language than the non-accredited sector, and considerable time was spent in distilling and clarifying questions through the pre-testing period, so that all participants could respond meaningfully. Where this seemed to be a particular problem, explicit definitions were offered (for instance, it was imperative that respondents understood the meaning of the term 'Full-time equivalent' when referring to student enrolment patterns, and so a typical formula was appended). Obviously, it was not possible to eschew technical language in all survey sections, nor to offer satisfactory definitions, so a certain familiarity with the core vocabulary of higher education systems was assumed, and respondents did not indicate an inability to understand the questions asked of them.

1.7 Validity

The construct validity of the survey was underpinned by several procedures. The pilot process, noted above, attempted to ensure that respondents in different institutions clearly understood the questions being asked of them. The grammatical structure of a number of questions was altered to make the intent clearer. Where terms were complex, the survey

appended synonyms which were more commonly used: for example, "A free-standing institution with selected courses transferable to selected universities (i.e. "transfer arrangements")." The surveys were directed to the Presidents or Deans of the institutions, who were deemed to be the persons best informed and best able to supply the required information. The questions were all designed to be answerable by Dean and President, though some sections ('Student Life,' for example), deal more with their perceptions than with the reality. Although it is possible that respondents might 'inflate' answers to increase their institutional status, the fact that answers were to be treated confidentially and anonymously made such inflation less likely. Also, some of the statistical information was already a matter of public record (ie: reported to the AUCC or the ACBC), and so verifiable. There is some evidence in the literature that a self-administered survey is less prone to social desirability bias than are personal interviews (Aquilino & Lociuto, 1990; Mangione, 1982), so the mail-survey design helps to minimise embellishments.

The questions themselves were designed to be as reliable and unambiguous as possible. Most of the survey questions were closed, except for the one open question at the end of each section. Some of the questions seek nominal data (for instance, where respondents are asked to select a particular nomenclature which is appropriate to their institution), some ordinal data (the questions which utilise the seven-point scale), and some ratio data (the enrolment figures at the start of the survey). A seven-point scale was used for ordinal responses, with 'one' indicating strong disagreement and 'seven' indicating strong agreement to the statement in question. The questions were devised to be unidimensional and monotonic, so that each

question would directly address only one variable. This attention to question design and to pre-testing attempted to increase the validity of the survey instrument.

1.8 Limitations of the Survey

Several limitations to this survey need to be identified. First, the survey is a static measurement of the sector, and so it is unable to show how institutions have changed over time. The only exception to this is the survey's attempt to map enrolment patterns over a ten year period, which does allow for a limited analysis of institutional change. This means that the survey cannot pretend to predict patterns of institutional change.

A second limitation is the patchy response from parts of the sector. In particular, smaller, non-accredited institutions were less likely to return the mail-in survey, and were more likely to give incomplete responses if they did return it. Some 50% of lay training institutions failed to return their mail-in survey, and some 26% of Bible colleges. These institutions did respond to the follow-up telephone survey, but this was not as comprehensive as the self-administered questionnaire. Their low participation may indicate their distance from the mainstream of Canadian higher education, and relative lack of involvement in issues of accreditation and credit transfer. It may also reflect the pressures under which smaller institutions labour, and the low priority accorded to academic questionnaires.

As noted above, not all institutions completed all sections of the survey. Of those who returned the self-administered questionnaire, some omitted sections which they did not feel were relevant to their institution or for which they did not have data. Some did not take time

to complete the open-ended questions within the survey, for example, and so these may not reflect the full range of participating institutions. Where possible, the level of response is indicated in the survey findings, but (for reasons of space) there is not always a detailed breakdown of which institutional types responded to particular questions.

There are some statistical irregularities in the way in which institutions deal with the concept of 'Full-time equivalency,' or FTE. Not only do some use different formulae (according to their various credit ratings), but some have difficulty determining how to assess their student numbers, particularly if they are affiliated or federated with another institution. In the first case, the decision was made to explain, within the survey itself, the notion of FTE, and the common means of assessing it. As a result, the number supplied by institutions as their FTE was taken to be correct, even though their means of calculation might have varied. Some affiliates noted the problem of 'college membership': that students were deemed to be 'members' of the college even though they might not take all or any classes at the institution; and students might take classes at the institution who were not members of the college. In these instances, where FTE figures were simply not calculable because of 'open boundaries', 'college of membership' numbers were utilised in their place.

A further limitation to the study is the ambiguity surrounding a central term: 'Affiliation.' The multiple applications of this term are noted above. When used by Regent College (BC) the term refers only to a very loose connection with the University of British Columbia, that might best be described as facility-sharing; when used by NABC (AB) affiliation refers to an arrangement that encompasses only first and second year courses (similar to the teaching-

centre approach in Manitoba); when used by St John's College (MB), the term refers to an integral relationship whereby fiscal, academic, and governance decisions are all harmonised with university policy. As de Gruchy observes, "There are as many models of federation [a term she uses to include affiliation] as there are universities making use of federal systems" (1993, p. 1).

The anomalous nature of accreditation in Canada presents another problem of classification. The academic connections of a number of institutions, and the means by which they seek accreditation, are plural rather than singular. They may well be accredited through a non-university agency *and* rely on transfer credits to universities (true of a number of Bible colleges); they may be affiliated or federated *and* also be accredited through a non-University agency (true of many seminaries). Because accreditation arrangements in Canada are not centralised, and, even within provincial systems of higher education, prove anomalous, the survey reflects this haphazard structure with statistics that cannot be neatly pigeon-holed or segregated, but which overlap.

A further limitation, noted above, is the way the survey addresses religious orientation. In the survey, institutions note the denomination or religious order with which they are affiliated, or, if they are non- or trans-denominational, the wing of the Church with which they are allied. The survey then determines their orientation according to this affiliation. However, this does not take into consideration the fact that some denominations and institutions span the categories. The Anglican church, for instance, whilst primarily 'main-

line Protestant,' is a 'broad church', spanning Anglo-Catholic and Evangelical. The Colleges associated with it may be in one of several traditions.

Indeed, colleges may, over the years, shift their orientation. George Rawlyk, in a recent essay, notes this very fact when he considers the "rise, fall, and rise of the evangelical tradition" (1996, p. 15), and traces a movement at two Baptist divinity schools, Acadia and McMaster, from evangelical to liberal and back again. To summarise this limitation: institutions may not reflect the primary orientation of their sponsoring denomination; students or faculty may not reflect the dominant orientation of their institutions; and denominations may themselves move or drift along the ecclesiological continuum. All of this means that when institutions are aligned in the survey with the religious orientation of parent denominations this may not accurately reflect the internal orientation of the institution. However, to try to consider (as Rawlyk does) the orientation of institutions by means of assessing the predisposition of individual faculty members or the student body is a slippery task, fraught with the danger of subjectivism, particularly in the context of a survey, and so the present system, despite its limitations, was adopted.

Missing from the survey are several institutions who chose not to participate. Several large institutions from Eastern Canada noted that they no longer considered themselves to be church-related. Several others declined to participate in the study without supplying explanations. These were all Main Line Protestant or Roman Catholic institutions, and their absence has somewhat affected the statistical analysis.

A final limitation reflects the survey's dependence on the accuracy of the respondents' perceptions. Respondents (the Dean or the President) are asked to assess the views and opinions of those with whom they interact: students; faculty; Church leaders and constituents. These groups are not surveyed in their own right, but only through the lens of institutional administrators. The survey has no means of knowing whether these perceptions are accurate, and must assume that they are limited by the barriers to understanding which exist in all institutions. This means that the many subjective questions within the survey reflect, at best, the perceptions of administrators, not necessarily the actual state of affairs. The survey would be more robust had it been able to draw data from multiple sources within the institutions, but scope and cost made this untenable.

Many of these limitations reflect the idiosyncratic nature of the institutions studied, which was often difficult to capture. It was challenging to fashion survey questions which would be pertinent to the whole range of institutions within the sector, and which would capture what is often intangible, and is reflected differently in different institutions.

2 Phase Two: The Case Studies

Phase One of the study maps the landscape of Canadian church-related higher education, and indicates the number, the scope, and (in broad outline) the character of institutions according to the different means of accreditation they adopt. Phase Two uses case study method to scrutinise selected institutions, and examines how their particular affiliation or accreditation arrangement affects their character, mission, and identity.

2.1 Population: Rationale for Selection

The survey revealed four institutional approaches to accreditation:

- some institutions have an independent degree-granting capacity, implemented by government charter and affirmed by AUCC membership[3];
- some institutions (federated and affiliated institutions) offer awards validated by a parent institution;
- some institutions seek accreditation through agencies which have no clearly recognised status in Canada (i.e. AABC) or establish transfer credit relationships with particular Canadian Universities (these two approaches are combined because, typically, institutions who attempt the first are forced to fall back on the second if they wish to transfer credits to institutions beyond the bounds of the accrediting association)
- some institutions have no accreditation.

There are some anomalies in this classification: Teaching centres would seem to fall into category two, but although their *courses* are university accredited, they cannot offer university degrees, and so, in some ways, they are close kin to transfer-credit institutions. PCAB-accredited bodies fall into the first category, but their degree-awarding powers are determined by a government-established accrediting body (another anomaly, in Canadian terms). Pontifical institutions see the Vatican as their primary accrediting body, even though they often hold a civil charter.

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[3] As noted above, other institutions do possess a government charter, but without AUCC membership this alone is not considered to carry accreditation status.

This second stage of the study adopts a multiple-case study design, and considers the effects upon institutions of different forms of affiliation. One institution from each of the first three categories was selected for study: a free-standing, degree granting institution; a federated college; and an AABC-accredited, transfer-credit institution. Each institution has undergraduate instruction as its primary focus; offers degrees in multiple disciplines; is seen to be an "exemplary institution" by other institutions; and has exhibited a pattern of enrolment growth over the past five years. However, the institutions come from different Christian communions (one is Roman Catholic; one Lutheran and Main-line Protestant; one interdenominational, but Evangelical Protestant) and are located in three different provincial jurisdictions. The similar characteristics were selected in order to make the institutions broadly comparable by size and function; the distinct characteristics were selected so as to make them reflect the diverse pattern of Christian higher education in Canada, and not merely be pertinent to one small part of an already small sector.

The three selected institutions all participated in the first phase of the research, and indicated a willingness to participate in the second phase. Each institutions was identified as exemplary by their peers, and in the literature. St Thomas More was identified in de Gruchy's study as a place where "the ability of the college to establish, develop and preserve its own identity is protected in the federal arrangements" (1993, p. 61). Concordia is the largest of the three PCAB institutions, and successive PCAB reports have underlined its qualities. Birkenshaw noted that Providence (and two of its sister colleges) "enjoyed stable, and even growing

enrollments during the early 1990's, a very difficult period for many other Bible colleges" (11).

A non-accredited institution was not selected, for two reasons: first, there was no non-accredited institution that would have formed a suitable parallel to the three institutions selected: no non-accredited institution had an FTE of 200 or more, whilst all the institutions considered in this study had an FTE of at least 300. Comparisons of structure, already difficult, would have been multiplied. Second, the transfer-credit institutions reflect many of the same characteristics as the non-accredited institutions: the boundary between the two categories is indistinct, with slight differentiation between institutions who transfer a handful of courses to one or two universities and those who transfer none. An additional case study would have replicated many of the issues and concerns addressed in the third category: it would have been a second Bible college (or Lay Training institute), evangelical in orientation, but smaller in size. This did not seem to warrant a separate study.

The three case reports are compiled in separate chapters, and then a cross-case report prepared and policy implications considered which include both phases of the study.

2.2 Data Collection: Field Procedures

Contacting and visiting the Institutions: The President of each of the three institutions was contacted by letter (see Appendix E) in June, 1995. The letter explained the scope, intent, and demands of the case study, and sought their participation and their approval for the researcher to visit their institution, approach other persons in the institution, and gain access

to documentary and archival evidence. Each of the three agreed to participate in the second stage of the research.

A one-day preliminary visit was made to each institution to meet with the President, discuss the project in more detail, confirm the arrangements for the full case study visit, and establish a provisional schedule of interviews. In each case someone in the President's office provided administrative assistance in setting up the framework of the visit, and scheduling individual interviews. This preliminary site visit also allowed for the collection of some documentary data, which provided historical material to help establish the context of the study.

Following these one-day visits, the researcher wrote letters to each of the individuals selected for interview, outlining the nature of the study and requesting their participation (see Appendix F). The letter explained that, although institutions would be identified in the study, individuals would be treated anonymously (unless they agreed in writing to be identified). From these responses, a schedule of interviews was established.

Each site visit was one week in duration, and took place during term time. The first was to St Thomas More College in Saskatoon, from 27th November - 1st December, 1995. The second visit was to Providence College, in Otterburne, south of Winnipeg, from January 22nd to 26th, 1996. The third visit, to Concordia University College of Alberta, located in Edmonton, took place from March 11th - 15th, 1996.

2.3 Data Collection: Sources of Evidence

The data gathered are of three main types: Institutional documents, including archival records, were collated; a series of interviews were conducted; and the physical and social environment of the institutions was observed. This allows methodological triangulation (using interviewing, observation, and document analysis) and triangulation of data source (the survey and the three case studies), though only a single investigator and thus a single viewpoint.

Collection and Analysis of Documentary Data: Each institution was asked for and supplied a range of documents. Each furnished a copy of the institutional *Calendar, Catalogue,* or *Prospectus.*

Each also provided a copy of *formal accreditation or affiliation documentation*: St Thomas More supplied a copy of the federation agreement with the University of Saskatchewan; Providence a copy of the transfer-credit policy approved by the Senate of the University of Manitoba; and Concordia a copy of the PCAB Accreditation *Handbook* and the Province of Alberta Order in Council 479/87 from which it derives its authority to grant degrees. In addition, St Thomas More provided a copy of the 1995 External Review and supporting documentation, and Concordia provided a full copy of the 1993 *Self Study,* produced for the PCAB. Each institution provided internal reports about key accreditation issues, along with selected memos and letters, where appropriate.

Formal and informal *institutional histories* provide an historical context: *Heartwood*, by Margaret Sanche (1986), examines the history of St Thomas More College up to 1986. At Providence College, a Fiftieth Anniversary magazine assists the historical survey, as does an unpublished 1965 MTh Thesis by Edward Hildebrandt. Concordia produced, on its 60th anniversary in 1981, a slim volume of 'Recollections' by Albert H. Schwermann, founding President of the College; in 1961 and 1967 a later president, Roland Frantz, included an historical retrospective in two reports presented to the Board of Regents, and the current President, Richard Kraemer, contributes an article entitled "Concordia's Historical Roots" to a 1996 anthology in celebration of Concordia's 75th anniversary.

Miscellaneous documentation was also supplied: Faculty handbooks and collective agreements; institutional magazines and student newspapers; organisational charts indicating departmental structures, governance, and administration; and other institutional literature.

The documentary data are examined using content analysis, and the findings used to supplement and confirm evidence gathered through other means. The documents offer precise and extensive details of institutional operations present and past, and offer insights into the motivation and rationale behind particular actions and decisions. Documentary evidence does, of course, have its drawbacks. In particular, it reflects policy rather than practise, and although this can be augmented through such methods as the interview, this is more difficult where historical data are concerned. Documentary data can also reflect institutional or personal biases, and may be incomplete, so selectiveness can be a problem: documents which offer a dissenting or contrasting view may not be available, or may not

have survived. For this reason, it is essential that documentary evidence be augmented by complementary data sources.

Collection and Analysis of Archival Data: Each of the three institutions allowed certain access to archival information, both during and following the site visit. St Thomas More and Concordia provided letters and documents from their archive holdings at the request of the researcher; at Providence, most of the useful archival matter came directly from the files of those involved, or (in the case of early College *Catalogues*) from the office of the registrar. Institutional enrolment statistics were provided by the registrar's offices, or gleaned from archival documents. In short, the archives offered both qualitative and quantitative information for the study. Access to faculty or committee minutes was not generally available, though selected material was made available at all three institutions. The archival material was also examined using content analysis, and was subject to the same shortcomings as other documentary data.

Direct Observation: Augmenting the documentary data and interview transcripts were the direct observations of the researcher, who, over the course of the week's visits, took the opportunity to explore the physical space and observe the life of the institution. He attended Chapel services at each institution; ate in the cafeteria; observed work patterns; visited the sporting arenas; worked in the libraries; drank coffee and talked with students in the student coffee bars; and simply walked the rooms and corridors, noting the state of the facilities, reading notice boards and observing social behaviour. This data collection was limited to the uneven coverage that a single person was able to provide. Nevertheless, these observations

do help to contextualise the other data. Although collected haphazardly, they were recorded as a journal during the research visit.

Interviews: A series of focused, open-ended interviews were central to each institutional visit (Yin, 1994, p. 80). The list of interviewees was assembled from a selection requested by the researcher, supplemented, in discussion, by the President. These interviews included faculty, staff, students, and board members. Because of the need to place a limit on the scope of the study no interviews were recorded with members of the outside academic community, university, or accrediting agency, though this would be a useful supplementary study. The researcher performed all interviews himself. The general nature of the study was explained to participants in the introductory letter, and was clarified at the start of each interview. A set of seven protocol questions (Appendix G) provided a general outline to the interviewer in all three case studies, but the interviews were free-ranging and did not follow a strict schedule of questions, with the aim of encouraging those interviewed to develop their responses at some length. In every case, the outline of the questions became more focused as key issues were identified over the course of the visit.

Each institution made a conference room or office available for the duration of the visit, and interviews were conducted there or in the offices of those interviewed, except for interviews with Board members, which, in several cases, were conducted off-site, in participant's homes or offices. One interview, with an individual who had been key in negotiating accreditation arrangements but who now lived out of the country, was conducted by telephone, and tape recorded. The interviews were typically 45 minutes to an hour in length, were recorded on

audio tape (two tape recorders and microphones were used in the sessions), and subsequently transcribed by the researcher himself. Participants included a cross section of age and gender.

These scripts were returned directly to the participants, who read them, deleted or revised any passages they felt to be particularly sensitive or imprecise, then returned them to the researcher, who adjusted the text accordingly. The interviews ranged in length from just over 1,000 words to 17,500 words. In some cases, supplementary interviews were arranged when clarification was required (for instance, if a later interview raised an issue which had not been addressed with an earlier participant, or if two views of an issue seemed to require amplification). The President of each institution provided both an initial interview and an exit interview. All three Presidents also made themselves available to the researcher for general questions and clarification throughout the course of the visit.

Interviews within an institution can often be less than candid, since either loyalty to the institution or fear for one's position might cause the interviewee to be economical with the truth. It is difficult to know how successfully one overcomes such reservations, and minimises the possibility of bias. Three tactics were adopted to address this issue: the first was to reinforce, at the start of each interview, the guarantee of anonymity, and the right of the participant to view and revise the interview transcript without the mediation of college authorities; the second was to use the researcher's own experience of a variety of church-related institutions to probe the traditional institutional pressure-points, and establish the researcher's own credentials; the third was to establish the possibility of supplementary interviews, so that if subsequent interviews revealed pressure points, those points might be

revisited. It is the opinion of the researcher that all three institutions were remarkably candid in their approach. The researcher was not denied access to any materials he requested, and no line of questioning was deemed too contentious to address. Indeed, the Presidents of all three institutions were most forthcoming about their perceptions of institutional frailties, often suggesting lines of enquiry which had not been initiated by the researcher.

The researcher attempted to create rapport with interviewees through establishing a common platform of experience: having taught in a range of church-related institutions of higher education he was familiar with many of their strengths and weaknesses. His role as a researcher from a respected University also provided a measure of academic credibility. Most of the interviews were conducted on a one-to-one basis, though in a few cases there was a group interview (particularly with student groups). Only in one case did an individual request that an interview transcript not be used, a request which was honoured. In total, the transcripts of the 66 interviews amounted to over 270 pages, and over 100,000 words. The tapes on which the interviews are recorded will be wiped clean at the close of the study.

The table below provides an overview of the interviews performed at each institution. Since each institution had a different academic and administrative structure, and used different nomenclature for different roles, the three lists are not precisely parallel. In some instances, an individual was unavailable for interview: in one case an administrator was abroad, and so a subordinate undertook the interview; in another, an administrative post was vacant at the time of the study.

St Thomas More College	Providence College	Concordia University College
President (Entry & Exit)	President (Entry & Exit)	President (Entry & Exit)
Dean (Ass't)	Dean	Dean & VP Academic
	Registrar	Dean of Admissions
Faculty Members (4)	Faculty Members (6)	Faculty Members (3)
Chaplain	Chaplain/Field Ed. Co-ordinator	Chaplain
Dir. of Development	(Development post vacant)	Dir. Of Development
Student Services Director	Student Services (Dean)	VP Student Services
Board Members (3)	Board Members (2)	Board Members (3)
Board Chair	Board Chair	
Student Groups (2)	Student Council	Student Groups (2)
Archivist	Chancellor (President Emeritus)	Dir. Of Public Affairs
Sessional Lecturer	Past Administrator	VP Finance
18 Interviews performed:[4] 24 Persons Interviewed	18 Interviews performed: 19 Persons Interviewed	17 Interviews performed: 23 Persons Interviewed

A limited amount of coding was done on site during the week of the institutional visit, and the interview process was revised accordingly. Time restrictions meant that some coding was completed after the event, so certain patterns became evident only after the visit when all the transcripts were analysed, and so were not explicitly addressed in the interviews themselves. It also meant that some interviews performed at the start of each week did not discuss issues which were raised later in the week. In some cases, where the matter seemed central, supplementary interviews were performed, if the interviewee was available.

[4] These numbers do not include supplementary interviews.

2.4 Data Analysis

When the interview transcripts were revised and returned, the process of analysis began. Each transcript was examined using open coding, working through the text line by line, keeping in mind the central focus of the research. These annotations helped to generate a number of categories for analysis. The interview data in each case study were then aggregated under these newly-generated categories, so that the text was reorganised topically. This process of axial coding, then, followed for each institution, created a series of conceptual categories, so the interview transcripts themselves were disassembled, then rearranged within these categories.

This process was also followed for the documentary and archival data. The categories generated by open coding of the data in the three studies were compared, and from that comparison seven categories emerged which were common to all three institutions. These seven categories proved key to understanding the effect of different forms of accreditation adopted by the institutions, which was confirmed as the core category. On the one hand, the nature of the institution explained the particular approach to accreditation: on the other, the means of accreditation was pivotal in determining the character of the institution. The seven categories, used as lenses through which to observe issues of accreditation, were as follows:

1. **Institutional history:** how the institution's history and traditions prepare the ground for particular approaches to accreditation.
2. **Details of formal accreditation agreement (s):** how the detailed application of accreditation arrangements affect institutional practice.

3. **Institutional location and physical description**: how physical location and design contribute to and are influenced by accreditation approaches.
4. **Institutional identity:** how the multiple identities, inherent within the church-related college, are affected by accreditation approaches.
5. **Student characteristics**: how and why students are attracted to the institution, reflecting on the nature of the student community, student recruitment, and student perceptions.
6. **Faculty characteristics:** how the demands of affiliation have affected patterns of faculty recruitment, and changed the nature of faculty orientation and responsibility.
7. **Church relations**: how the sponsoring church or supporting constituency has responded to accreditation arrangements. How the College has led the Church, moved in concert with it, or taken an alternate direction to it.

The axial coding process was then followed to generate sub-categories, the dominant sub-themes within the broader categories. A hierarchy was developed: the sub-categories were tributaries to the seven main categories, which themselves illuminated different aspects of the central phenomenon, namely accreditation. The study report, in each case, consists of an institutional narrative, with the seven categories noted above operating as common subsections in distinct accounts: to use Strauss and Corbin's terminology, each chapter is "a descriptive narrative about the central phenomenon of the study" (1990, p. 116).

Each completed case study chapter was returned to the institution, where it was circulated and annotated, and responses returned to the researcher. The case studies were then revised to reflect any revisions requested by the institutions, all of which were minor.

The threads of these distinct narratives are then drawn together in the final chapter through summary and comparison, and the implications of the whole research project, both survey and case studies, examined and presented.

2.5 Limitations to the Case Studies

Several limitations of these case studies need to be noted here:

There are certain limitations introduced by the researcher himself: as a white male, with a Protestant evangelical background and a university education, he brings certain presuppositions to the interviewing process, and may prove less familiar with some educational contexts than with others. This may serve to establish common ground with some participants and not with others. It would, no doubt, have been useful to employ other research assistants with different backgrounds, but the limitations of cost and travel precluded such an approach.

The time available to the researcher was strictly limited: with only two institutional visits, most time was dedicated to interviewing, leaving less time for archival searches and observation of institutional life. Where supplementary materials were required, the researcher was forced to rely on the good offices of the Presidents' assistants, or the co-operation of archivists and registrars. Time and distance also meant that draft copies of the research (both interviews and chapters) were not able to be extensively discussed, but only revised and edited by mail.

The archival resources available at the different institutions were of varying quality; some were excellently organised, and readily accessible, whilst others were less systematically catalogued. This was also true of institutional histories; some were very well documented, whilst others had yet to be formally drawn together. This meant that the historical framework for some of the case studies was built on less substantial resources than others.

Since the researcher had only a rudimentary knowledge of the three institutions before the main site visits, he had to rely heavily on the President and the President's assistant to set up appropriate interviews. There was no sense of other personnel being 'off limits,' but the limited time scale of visits meant that it was often well into the week before central issues began to emerge, and occasionally it was difficult to arrange last-minute interviews with people whose views came to be seen as pivotal. It would have been possible for a President to channel the researcher away from dissident views, but no evidence of this was seen. Had there been deep misgivings about the case study process then permission to visit the institution would, presumably, not have been given.

Inevitably, participants may feel that institutional loyalty forbids them from indicating the weaknesses of their institution, and may wish to put the 'best face' on their comments. The interviewer sought to minimise this limitation by assuring those interviewed of anonymity; his own awareness of the problems of Christian institutions suggested some likely pressure points, so was able to probe beyond the merely superficial responses. Nevertheless, institutional loyalty is a strong factor, and cannot be entirely discounted.

Interviews with representatives of the accrediting agencies or universities were not included in the study. This was due in part to limitations of scope, since interviewing covering a second organisation would have overextended the resources of the present investigation, and identifying the bounded community of each college as the unit of analysis created a natural line of demarcation for the study. Such interviews might have revealed the levels of satisfaction in the accrediting body with academic and administrative operations, but were less likely to offer critical reflection on the church-related character of the institutions.

Since the three case studies were selected to offer different perspectives on the central theme of accreditation it was inevitable that problems of comparability would emerge. Set in different provincial jurisdictions, operating under very different provincial educational systems, sponsored by different religious communities, with variant institutional identities, seeking different goals: it is evident that any overall assessment will need to recognise the operation of different agendas, and determine the appropriateness of institutional structures in the light of that. There are more variables than constants in these studies, and one must be careful not to apply a simplistic measure of success. This in-built limitation means that whilst the three studies offer the possibility of comparison, they cannot be ranked in any hierarchy. They are situation-specific: each a product of its own geography, its own history, its own personality; each with its own successes and failures; each with its own hopes and its own fears.

Chapter Four: Survey of Canadian Church-Related Higher Education

In the absence of systematic data about church-related higher education in Canada, this survey compiles some basic statistical information from the sector, and provides a rudimentary profile of church-related institutions across Canada.

The survey instrument was distributed to 155 institutions across Canada. It was completed and returned by 109 institutions (70%). A further 32 institutions (21%) who failed to return the full survey subsequently completed a shorter telephone survey. The remaining 14 institutions (9%) either had closed, declined to participate in the survey, or did not consider themselves to be church-related institutions.

This report of the findings will follow the structure of the survey itself (Appendix A), and so will be divided into seven sections: Student enrolment; Church connections; Academic Connections; Funding; Faculty; Student Life; and the Future. Each section will furnish a table or series of tables, drawn from the statistical elements of the survey, will offer a short analysis, then will briefly summarise some of the common themes sounded in the supplementary 'comment boxes' of the survey. The report will conclude with a discussion of the data's implications.

1. Student Enrolment

Canadian church-related institutions of higher education had a total enrolment of 42,491 for the year 1994-95 (calculated as Full Time Equivalency, or FTE). Table 1.1 indicates that over 50% of institutions had an FTE of 100 or less, and only 17% had an FTE above 500.

Table 1.1
Institutional Enrolment (Full Time Equivalence)

Number of Institutions	Total FTE for 1994-95	Mean FTE	Institutions below 50 FTE	Institutions between 50-100 FTE	Institutions between 100-500 FTE	Institutions above 500 FTE
141	42491	301.36	36.2 %	19.1%	27.7%	17%

Church-related higher education, though involving a significant number of students, is predominantly conducted in small institutions. The financial and academic viability of institutions with under 50 students must surely be in doubt. Many organisations, such as Alberta's Private Colleges Accreditation Board, or the AUCC, require a minimum FTE before an institution can be admitted to membership, to ensure that the necessary structures will be in place for the institution to function at an acceptable level: size is seen as an indicator of institutional health (the AUCC requires 200; the PCAB requires 250).

The reporting institutions are predominantly undergraduate in student composition. Two thirds (67%) of all students reported are pursuing full-time undergraduate programmes; a further 25% are part-time undergraduates, and 5% and 4% are, respectively, full time and part time graduate students (Table 1.2).

Table 1.2:
Full Time /Part Time Enrolment; Post Graduate/Undergraduate Enrolment (Head Count)

Number of Responses[1]	Full Time Undergraduate	Full Time Graduate	Part Time Undergraduate	Part Time Graduate	Total Reported (Not FTE)
96	27752	1831	10195	1572	41351

Table 1.3 indicates the correlation between student FTE and region. The table indicates that Ontario has almost 35% of total institutions, and 42% of total FTE. The Western Provinces have over half the total number of institutions, with 71, and have 43% of the enrolment, suggesting a proliferation of smaller colleges which reflects the historical pattern of Bible college growth in the prairie provinces. Quebec figures reveal only ten institutions (the study does not include CEGEPS). The "Quiet Revolution," which saw wholesale transfer of institutions from the church to the state, effectively transferred the whole higher education sector out of the hands of the church. Atlantic provinces report just under 10% of total institutions, with 19% of total enrolment.

Table 1.3
Enrolment by Region

Region	Total FTE	Mean FTE	Number of Institutions
West	15714	210	75
Ontario	18099	431	42
Quebec	282	28	10
Atlantic Canada	8359	646	13

Institutions were asked to indicate their enrolment for the 1984-85 academic year, in order to establish growth patterns. Some 70 of the participants completed this section of the survey, and the results are noted below, in Table 1.4. They indicate a growth in enrolments of one third over this ten year period. This is precisely in line with the national rise in University-

[1] Not all institutions completed this section: this was not included in the telephone questionnaire, and some who completed the survey did not complete this section. In particular, several seminaries failed to complete this section, giving lower figures for postgraduate student enrolment.

level enrolments during this period, which, from 1981-1993 increased "at an annual rate of about three per cent" (Gregor, 349). Further analysis of these figures is included below (see Tables 2.2.1 and 3.2.1)

Table 1.4:
Institutional Growth: 1994-95 with 1984-85 (Full Time Equivalence)

Number of Institutions: 70	Total FTE [2]	Mean FTE
1994-95	28656	409
1984-85	21531	308
% Growth (Decline)	33%	33%

The statistical information in this section was supplemented by participants' reflections on key factors which attracted students to their institution. A brief review of these observations reveals some common themes: almost half of those who commented listed Church affiliation or denominational (or theological) distinctiveness as a factor which attracted students; this compares with about a quarter who mentioned university affiliation or accreditation. Almost half mentioned some particular aspect of programming: either a unique or particularly respected programme offering (i.e. aviation; social work; feminist studies) or a particular delivery method (extension study; evening courses; twelve-month programming). Also frequently mentioned was the concept of community, addressed under several related themes: smallness of the institution; student life programmes; faculty relationships; and the warmth of spiritual fellowship. Geographical location was another recurrent motif, indicating that many institutions see themselves serving a particular locale. Faculty excellence and accessibility and general academic excellence were factors addressed by many, from affiliates to Bible colleges.

[2] FTE of the 70 institutions which completed this section of the questionnaire.

In summary, the comments suggest that students are seen to be attracted by institutions which have the following attributes: a distinct community or communion; their own religious and social identity; a sense of place (geographical and theological); academic programs marked by quality, distinctiveness, and transferability; and low faculty-student ratios.

2. Church Connection

Institutions responded next to a series of questions about their church connections, and the influence of the denomination, religious order, or supporting community upon their operations. A selection of the responses are tabulated below. Table 2.1 indicates the kind of church organisation with which institutions are associated, if, indeed, they have any formal connection. Two thirds of institutions have a formal denominational link, a further 24% are non-denominational, and the remainder are associated with a religious order.

Table 2.1:
Institutions by Type of Religious Sponsoring Body

Church Affiliation	Number of Institutions	Total FTE
Denomination	94	26527
Religious Order	13	8206
Non-denominational	34	7759

Table 2.2 indicates the religious orientation of the institution, as determined either by the general position of the denomination with which it is affiliated or, if a non-denominational institution, with the wing of the church with which it is commonly allied.

Table 2.2.
Institution/FTE by Religious Orientation

Religious Orientation	Number of Institutions	Total FTE	% of FTE	Mean FTE
Evangelical Protestant	89	13356	32	150
Main Line Protestant	26	10852	26	417
Roman Catholic	20	17474	41	874
Other/None	6	809	2	135

The table reveals that Roman Catholic institutions, though under 15% of the total number, represent 40% of the FTE, with an average FTE of almost 900. Evangelical colleges, with 62% of institutions, enrol only 33% of the total FTE, with an average FTE of just 150. This perhaps indicates the sectarian origins of some of these schools. Main-line Protestant institutions represent 25% of the FTE, and 22% of the total number of institutions.

Tables 2.1 and 2.2 have some clear connections: all but three of the institutions which identify themselves as 'non-denominational' also note that they reflect a broadly evangelical Protestant constituency; unsurprisingly, those with links to a religious order are all Roman Catholic in orientation.

Table 2.2.1
Institutional Growth (Decline) by Religious Orientation

Religious Orientation	Number of Reporting Institutions	Total FTE 94-95	Mean FTE 94-95	Total FTE 84-85	Mean FTE 84-85	% Growth (Decline)
Evangelical Protestant	44	9459	215	7326	167	29%
Main Line Protestant	9	4443	494	2432	270	54%
Roman Catholic	15	14392	959	11533	769	25%
Other/None	2	362	181	240	120	51%
Total	70	28656	409	21531	308	33%

The growth figures by orientation (Table 2.2.1) once again are broadly in line with growth in the University sector. The large rise in 'Main Line Protestant' figures is due almost entirely to reported growth in two liberal arts institutions, which almost tripled in size over the period.

Table 2.3 reflects the influence of the church in key areas of institutional life. It indicates the mean percentage of the governing board appointed by the sponsoring church; the percentage of students drawn from the sponsoring church; the percentage of faculty members who are members of the sponsoring church; and if the President is required to be a member of the sponsoring Church. These data are broken down according to the religious orientation of the institution. The figures are fairly consistent across denominational boundaries, except in three areas: Roman Catholic institutions indicate a lower percentage of Board members appointed by the church; Evangelical Protestants indicate a lower percentage of students drawn from the sponsoring churches; and Evangelical Protestant institutions tend to require the President to be a member of the sponsoring church.

Table 2.3:
Church Influence by Religious Orientation

Number of Responses: 83	Evangelical Protestant	Main Line Protestant	Roman Catholic
What % of the Governing Board is elected/appointed by the Church?	72%	74%	55%
What % of students are drawn from the sponsoring Church?	59%	75%	72%
What % of faculty members are members or adherents of the sponsoring church?	87%	72%	69%
Is the President required to be a member of the sponsoring church?	5% 'no'	27% 'no'	25% 'no'

In table 2.3.1 the data are broken down according to institutional type. Here, the data suggest that seminaries, Bible colleges and lay training institutes are more directly influenced by their sponsoring church than are liberal arts colleges, universities, or federated colleges.

Table 2.3.1:
Church Influence by Institutional Type

Number of Responses: 83	Seminary	Bible College	Liberal Arts College	University	Federated/ Affiliated College	Lay Training Inst.[3]
What % of the Governing Board is elected/appointed by the Church?	77	71	54	59	66	85
What % of students are drawn from the sponsoring Church?	79	60	50	52	55	78
What % of faculty members are members or adherents of the sponsoring church?	92	87	62	63	65	97
Is the President required to be a member of the sponsoring church?	15% 'no'	19 % 'no'	21% 'no'	32% 'no'	33% 'no'	25% 'no'

Institutions were then asked to indicate, on a scale of one to seven (7 indicating 'Yes', or strong agreement), whether they thought that their academic affiliations (with Universities accrediting agencies) had created strained relationships with their sponsoring Church, Religious Order, or supporting constituency. They were then asked whether the Church community and Church leaders identified the institution as a valuable resource. The responses (Tables 2.4 and 2.5) indicate perceptions which are broadly similar: that educators understand sponsoring churches to be comfortable with the academic alliances established by the institutions; that Church leaders and Church communities are perceived to value the contributions made by the educational institutions which they sponsor. Whether the figures

[3] This category was identified on the questionnaire as 'Other', but 15 of the 16 respondents were Lay Training Institutes: the exception was a Christian School of the Arts. As a result, the category is labelled 'Lay Training Institute' throughout this section.

are broken down by academic affiliation (see Table 3.1) or by denominational orientation they are broadly uniform, suggesting that most institutions feel they are in step with their sponsoring denomination, religious order, or supporting community.

Table 2.4.
Church Relations by Orientation: Graded on a scale of 1 to 7 (7 indicating 'Yes', or strong agreement)

Number of Responses: 99	Evangelical Protestant	Main Line Protestant	Roman Catholic
Have the demands of academic affiliations strained relationships between institutions & Church Community	2.2	2.2	2.3
Does the Church Community see the institution as a valuable resource?	5.7	5.5	5.6
Do Church leaders see the institution as a valuable resource?	6.0	6.0	5.6

Table 2.5
Church Relations by Institutional Type: Graded on a scale of 1 to 7 (7 indicating 'Yes', or strong agreement)

Number of Responses: 99	Seminary	Bible College	Liberal Arts College	Univer -sity	Federated/ Affiliated College	Lay Training Institute
Have the demands of academic affiliations strained relationships between institutions & Church Community	2.2	2.1	2.8	2.3	2.4	2.2
Does the Church Community see the institution as a valuable resource?	5.8	5.7	5.7	5.0	5.3	5.4
Do Church leaders see the institution as a valuable resource?	6.2	5.9	6.1	5.7	5.6	5.6

The open ended question at the close of this section examined the changing relationship between church and educational institution. The most commonly sounded theme was the increased role of the laity in teaching and administrative positions. This was a particular theme of Catholic colleges, as members of once-dominant orders give way (sometimes reluctantly) to lay Catholic control. Dwindling financial resources were the topic of other

commentaries, linked to a sense that churches are less committed than they once were to supporting their educational institution, as denominational loyalties become more diffuse. The positive side of this seems to be that Colleges are now drawing students from a range of church backgrounds. Some comments did suggest different agendas between church and college: the latter seen as liberal or heterodox, or simply as able to determine their own priorities. A further theme was the attempts on the part of colleges to respond to the needs of the laity; numbers commented on the creation of programs for lay training, and this was tied to a demand (from the churches) for more practical ministry skills for lay and professional. A number of respondents affirmed that there was no significant change in the relationship with their church base, or that there was an increasing appreciation of the institution.

3. Academic Connection

The next series of tables, 3.1 to 3.14, reflect the academic characteristics of these 141 institutions. Table 3.1 indicates the academic accreditation of each institution: the means by which its offerings are validated. One should note that some institutions fall into two categories: for example, those accredited by AABC often also have transfer credit arrangements with Universities; those accredited by ATS may be federated or affiliated institutions, or Universities in their own right. The rather haphazard Canadian arrangements for institutional accreditation means that many institutions have two or even three different

lines of accreditation,[4] and means that statistical analysis cannot be neatly compartmentalised.

Table 3.1.1
Academic Accreditation of All Institutions

Number of Responses: 141	Number of Institutions	Mean FTE	Total FTE
Free standing, fully accredited	14	1014	14191
Federated with a University	15	871	13075
Affiliated with a University	36	289	10439
Teaching Centre of a University	15	320	4804
Accredited through a non-university agency (i.e. AABC, ATS)	36	262	9441
Transfer Arrangements with Selected Universities	39	222	8639
No Accreditation	40	55	2188

The largest institutions are free-standing or federated; the smallest institutions hold no accreditation. 40 institutions have no means of accreditation; 39 institutions responded that they had established transfer-credit arrangements with universities, and 36 said they were accredited through a non-University agency. This latter figure is rather anomalous when table 3.9 is considered, which reveals 17 AABC members, and 33 ATS members. Since only three institutions report being members of both organisations, it would seem that at least 47 institutions (not 36) are accredited through non-university agencies: however, a number of institutions only noted their *primary* means of accreditation, and did not note supplementary lines of accreditation. Once again, the difficulty experienced by those who completed this section of the questionnaire reflects the lack of a systematic approach to accreditation in Canadian systems of higher education.

[4] See the case study on Providence College (below) for an example of this.

Table 3.1.2 breaks down these figures by Province. The table suggests that Ontario favours models of federation and affiliation (four of those indicating themselves to be 'fully accredited' also noted that they have a federation or affiliation relationship), since 26 institutions fell into these categories, with only 17 having transfer arrangements or no accreditation whatsoever. A much lower proportion of Western institutions indicated that they had a federate or affiliate relationship: 19 indicated such a relationship, whilst 45 had transfer arrangements or no accreditation whatsoever.

Table 3.1.2
Academic Accreditation by Province

Number of Responses: 141	BC	AB	SK	MB	ON	PQ	NB	NS	PEI	NF	NWT	Tot
Total Institutions (by Province)	14	25	19	14	44	10	6	5	1	2	1	141
Free standing, fully accredited	2	3			7		1	1				14
Federated with a University			3		12							15
Affiliated with a University	3	3	5	5	14	3	1	1		1		36
Teaching Centre of a University		2		3	8	1		1				15
Accredited through a non-university agency (i.e. AABC, ATS)	7	3	6	3	11	2	1	2		1		36
Transfer Arrangements with Selected Universities	5	9	5	4	9	3	3			1		39
No Accreditation	4	8	7	3	8	4	1	2	1	1	1	40

Table 3.2 indicates the designations institutions used to describe themselves. Once again, several institutions straddled two categories. A number of Bible colleges, for instance, also identified themselves as Seminaries, since they offered postgraduate qualifications; some Liberal Arts Colleges also noted themselves as affiliates or (in two cases) universities; several Seminaries are also affiliated colleges.

Table 3.2
Institutional Designations

Number of Responses: 141	Seminary[5] (or Theological College)	Bible College	Liberal Arts College	University	Federated/ Affiliated with a University	Lay Training Institutes
Number of Institutions	50	50	24	19	18	16
Mean FTE	205	132	697	1143	435	48

Table 3.2.1
Institutional Designations by Orientation

Number of Responses: 141	Seminary:	Bible College	Liberal Arts College	University	Federated/ Affiliated College	Lay Training Institute
Evangelical Protestant	24	49	8	5	4	13
Main Line Protestant	17	1	5	5	5	2
Roman Catholic	6	0	9	9	7	0
Other/None	3	0	2	0	2	1
Total:	50	50	24	19	18	16

Table 3.2.1 indicates that Bible colleges and Lay Training institutes are almost exclusively Evangelical Protestant in orientation; Seminaries are divided, with almost half being Evangelical Protestant, a further third being Main Line Protestant, and the remainder being Roman Catholic or of no stated orientation. Universities and Federated/Affiliated colleges have a lower proportion of Evangelical institutions, with the predominant orientation being Roman Catholic, whilst Liberal Arts Colleges are one third Roman Catholic, one third Evangelical Protestant, and one third Main Line Protestant or of no stated orientation.

[5] Included in this category are two 'Graduate Schools,' parallel to but distinct from Seminaries in their function

Table 3.2.2, Institutional Growth (Decline) by Institutional Type, offers revealing reading, and supports the analysis of Robert Burkinshaw (1997), detailed above.

Table 3.2.2:
Institutional Growth (Decline) by Institutional Type: 1994-95 with 1984-85 (Full Time Equivalence)

Number of Responses: 70	Seminary (or Theological College)	Bible College	Liberal Arts College	University	Federated/ Affiliated with a University	Lay Training Institute
Number of Institutions	24	27	17	14	8	4
Mean FTE 1995	263	181	856	1079	659	39
Mean FTE 1985	240	173	606	769	564	42
% Growth (Decline)	10%	5%	41%	40%	17%	(7%)

In the face of a 30% growth in the University student population, and a 33% growth in the overall student populations of church-related colleges, Bible college populations have grown by only 5%, and Lay Training institutes report a decline in enrolment of 7%. Burkinshaw observes that Bible colleges "faced a squeeze from two directions," as seminaries attracted those intent on professional ministry preparation whilst Christian liberal arts colleges drew those who sought accredited liberal arts degrees (1997, 381). Seminaries show a growth of 10%: when this is broken down by orientation it shows a growth in Evangelical Protestant seminary enrolments of 36%, a growth in Main Line Protestant seminary enrolments of 4%, and a decline in Roman Catholic seminary enrolments of 3%. This confirms the diagnosis of George Rawlyk (1996), that "as the twenty-first century approaches, at least at the accredited seminary level, Canadian Evangelicalism, in its various guises and manifestations, is gradually returning to its former position of dominance" (21).

The tables below indicate academic accreditation according to institutional designation. Several findings stand out: Bible colleges and Lay Training institutes are most likely to have no accreditation (almost 50% of Bible colleges had no accreditation, and 75% of Lay Training institutes had no accreditation). Gazard's 1980 study, however, of 29 Bible colleges, indicated that only 8 had accreditation, all of those through the AABC. All but 6 seminaries indicate some form of accreditation. Seminaries are most likely to be accredited through affiliation with a university or through the Association of Theological Schools (two thirds are members of ATS); Liberal Arts colleges indicated a predominance of federation and affiliation arrangements with universities; Bible colleges favoured transfer of credit arrangements, or accreditation through a non-university agency (typically the AABC); those adopting the title of 'university' were predominantly free-standing, or else in federation with another university; and affiliated colleges naturally drew accreditation from their affiliate relationship. There is, in short, an evident correlation between institutional type and approach to accreditation. Table 3.9 links this to denominational orientation: most Protestant Evangelical institutions have, at best, transfer credit arrangements or agency accreditation, with only a few affiliated, federated, or free-standing institutions. On the other hand, Roman Catholic and Main-Line Protestant institutions favour formal validation[6]: they elect the traditionally Canadian approaches of affiliation and federation, illustrating the relative ease they feel in close relationships with public higher education bodies.

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[6] Court defines validation as "approval of courses by a validating body for the award of its degrees and other qualifications" (1996, p. 66).

Table 3.3
Academic Accreditation of Seminaries/Theological Colleges

Academic Accreditation of Seminaries or Theological Colleges	Number of Institutions	Mean FTE	Total FTE
Free standing, fully accredited	7	605	4237
Federated with a University	5	891	4456
Affiliated with a University	23	136	3131
Teaching Centre of a University	7	473	3312
Accredited through a non-university agency (i.e. ATS)	23	256	5888
Transfer Arrangements with Selected Universities.	15	317	4760
No Accreditation	6	81	488

Table 3.4
Academic Accreditation of Bible Colleges

Academic Accreditation of Bible Colleges	Number of Institutions	Mean FTE	Total FTE
Free standing, fully accredited	0	0	0
Federated with a University	0	0	0
Affiliated with a University	2	195	389
Teaching Centre of a University	3	89	268
Accredited through a non-university agency (i.e. AABC)	15	265	3970
Transfer Arrangements with Selected Universities	20	206	4136
No Accreditation	24	58	1403

Table 3.5
Academic Accreditation of Liberal Arts Colleges

Academic Accreditation of Liberal Arts Colleges	Number of Institutions	Mean FTE	Total FTE
Free standing, fully accredited	7	969	6783
Federated with a University	6	1274	7646
Affiliated with a University	9	584	5255
Teaching Centre of a University	4	959	3836
Accredited through a non-university agency (i.e. AABC, ATS)	2	1785	3570
Transfer Arrangements with Selected Universities	6	599	3594
No Accreditation	0	0	0

Table 3.6
Academic Accreditation of Universities

Academic Accreditation of Universities	Number of Institutions	Mean FTE	Total FTE
Free standing, fully accredited	10	1272	12716
Federated with a University	8	1215	9722
Affiliated with a University	2	1403	2806
Teaching Centre of a University	3	1154	3461
Accredited through a non-university agency (i.e. AABC, ATS)	2	1785	3570
Transfer Arrangements with Selected Universities	2	1415	2830
No Accreditation	0	0	0

Table 3.7
Academic Accreditation of Affiliated Colleges

Academic Accreditation of Affiliated Colleges	Number of Institutions	Mean FTE	Total FTE
Free standing, fully accredited	1	775	775
Federated with a University	3	560	1680
Affiliated with a University	15	410	6144
Teaching Centre of a University	5	239	1197
Accredited through a non-university agency (i.e. AABC, ATS)	4	297	1189
Transfer Arrangements with Selected Universities	2	126	252
No Accreditation	0	0	0

Table 3.8
Academic Accreditation of Lay Training Institutes

Academic Accreditation of Lay Training Institutes[2]	Number of Institutions	Mean FTE	Total FTE
Free standing, fully accredited	0	0	0
Federated with a University	0	0	0
Affiliated with a University	0	0	0
Teaching Centre of a University	0	0	0
Accredited through a non-university agency (i.e. AABC, ATS)	0	0	0
Transfer Arrangements with Selected Universities	4	28	110
No Accreditation	12	54	653

Table 3.9
Academic Accreditation by Orientation

Academic Accreditation by Religious Orientation	Evangelical Protestant	Main Line Protestant	Roman Catholic
Free standing, fully accredited	6	3	5
Federated with a University	1	7	7
Affiliated with a University	11	14	8
Teaching Centre of a University	8	2	4
Accredited through a non-university agency (i.e. ATS)	24	7	3
Transfer Arrangements with Selected Universities	27	5	4
No Accreditation	39	1	0

Table 3.10
Patterns of Growth (Decline) by Academic Accreditation

Academic Accreditation	Number of Institutions	1994-95 FTE	1994-95 Mean FTE	1984-85 FTE	1984-85 Mean FTE	% Growth (Decline)
Free standing, fully accredited	11	11841	1076	8605	782	38%
Federated with a University	9	7715	857	6079	675	27%
Affiliated with a University	13	6684	514	4856	374	38%
Teaching Centre of a University	7	3848	550	3908	558	(2%)
Accredited through a non-university agency (i.e. AABC, ATS)	21	7757	369	7715	367	1%
Transfer Arrangements with Selected Universities	23	7237	315	6828	297	6%
No Accreditation	13	606	47	629	48	(4%)

The growth patterns indicated in Table 3.10 (above) suggest some stark conclusions: institutions that are federated, affiliated, or have an independent degree-granting facility have experienced growth in line with University enrolments. Institutions accredited through non-university agencies, who have transfer credit arrangements, or who have no accreditation,

have not experienced growth.[7] In addition, teaching centres of universities have not experienced growth, perhaps because, unlike affiliates, they are unable to see students through to degree completion, so students are taking alternative routes. Given these figures, it is little wonder that institutions in low-growth sectors are seeking to improve their accreditation arrangements.

Participants indicated those associations in which they held membership, and with which they aligned themselves:

Table 3.11
Organisational Membership

	AUCC	AABC	ACBC	ACCUC	ATS
Number of Members	27	16	39	13	32
Mean FTE	1067	278	151	1316	259
Total FTE	28799	4446	5882	17107	8298

AABC (the Accrediting Association of Bible Colleges) and ATS (the Association of Theological Schools) are both accrediting agencies. The AUCC (Assoc. of Universities and Colleges of Canada) is not, formally, an accrediting agency, but membership in it is often treated as a mark of accreditation. Neither the ACBC (Assoc. of Canadian Bible Colleges) nor the ACCUC (Assoc. of Catholic Colleges and Universities of Canada) is an accrediting agency.

Table 3.12 identifies the highest award conferred by the 141 institutions surveyed (either awarded independently or through affiliation/federation agreements), and the mean FTE of

[7] In the 'non-accredited' sector several of the institutions may not have supplied growth figures because they did not exist in 1985. Burkinshaw suggests that these recently established institutes are experiencing growth.

these institutions. A total of 65 institutions offer degrees beyond the bachelor's level, including eight Bible colleges, indicating the drift of the Bible colleges into the 'seminary' market. Of the 40 institutions who noted that they had no formal accreditation arrangements, eight stated that they award Baccalaureate degrees, seven award Master's degrees, and one claims to award a Doctoral Degree: the remaining 24 confer a certificate, diploma, or no award.

Table 3.12
Highest Degree Awarded

Highest Degree Awarded	Number of Institutions	Mean FTE
Own Doctoral Degree	9	839
Doctoral Degree of Parent Institution	14	399
Own Master's Degree	30	212
Master's Degree of Parent Institution	12	331
Own Baccalaureate Degree	37	331
Baccalaureate Degree of Parent Institution	10	585
Own Diploma or Certificate	25	54
Diploma or Certificate of Parent Institution	1	16
No award conferred	3	37

Ninety-two institutions reported that they confer awards only in the area of religion; forty-seven indicated that they conferred awards in other areas of study.

Institutions were then asked to indicate, on a scale of one to seven (7 indicating 'Yes', or strong agreement) whether they perceived 'transferability' of credits to be an important factor for their students.

Table 3.13
Perceived Importance of 'Transferability' to Students: On a scale of 1 - 7 (7 indicating 'Yes', or strong agreement)

Number of Responses: 104	Seminary	Bible College	Liberal Arts College	University	Federated /Affiliated College	Lay Training Institute
Is 'transferability' of credits an important factor for your students?	4.5	4.9	6.1	5.1	5.4	4.7

Of the 104 institutions who responded to the question, the 'mean' response was '5', and all institutional types were close to this mean, suggesting that transfer of credit is identified as consistently significant across institutional types. These responses are collated in table 3.13.

Table 3.14 reveals the actual patterns of transferability reported by institutions. Some 35% reported that their courses were accepted for transfer by all Canadian universities; a further 36% reported that 'some' Canadian universities accepted their courses; and the remaining 29% reported that courses were accepted by 'other institutions' but not by universities: typically, these 'other institutions' were identified as sister institutions in the same doctrinal tradition or of the same academic structures.

Table 3.14
'Transferability' of Courses (by Institutional Orientation)

Courses are accepted for transfer:	Evangelical Orientation	Main-Line Orientation	Roman Catholic Orientation	Other Orientation /None	Totals	Mean FTE
By All Canadian Universities	15 (17%)	16 (67%)	15 (75%)	1 (20%)	47 (35%)	*694*
By Some Canadian Universities	33 (38%)	7 (29%)	5 (25%)	4 (80%)	49 (36%)	*148*
By Other Institutions	39 (45%)	1 (4%)	0	0	40 (29%)	*62*
Totals	87	24	20	5	136	*301*

The table is further broken down by religious orientation, and this shows a correlation between orientation and transferability. Some 45% of Evangelical institutions in Canada do not or cannot transfer course credits to Canadian universities; this compares with only 4% of Main-Line Protestant institutions, and 0% of Roman Catholic institutions and institutions without a declared orientation. The high percentage of evangelical institutions not able to

transfer course credits to universities is a legacy of their historical distrust of secular higher education considered above (a distrust reciprocated by Universities, who doubted the colleges' commitment to the pursuit of higher education). Whilst some colleges choose to maintain this isolation, or find that the small scale of their operations makes attaining transferable status difficult, others have deliberately restructured their operations to allow them to establish avenues of accreditation.

Table 3.15 breaks down the data for transferability according to institutional type:

Table 3.15
'Transferability' of Courses (by Institutional Type)

Courses are accepted for transfer:	Seminary	Bible College	Liberal Arts College	University	Federated/ Affiliated College	Lay Training Institute
By All Canadian Universities	17 (35%)	3 (6%)	18 (75%)	16 (84%)	14 (78%)	0
By Some Canadian Universities	21 (44%)	24 (50%)	5 (21%)	3 (16%)	4 (22%)	3 (21%)
By Other Institutions	10 (21%)	21 (44%)	1 (4%)	0	0	11 (79%)

Institutions were asked to comment about the elements of their accreditation or validation arrangements which they perceived to be satisfactory or unsatisfactory. Almost every affiliated college commented on the benefit of the relationship, though ten institutions mentioned the degree of bureaucracy which affiliation brings, and the difficulty of innovation; three discussed the absence of autonomy they felt, and four noted the imbalance in the power relationship (though one observation was that this reflected the role of the Christian in society, so was a fruitful collaboration). Among non-affiliates, there were some differences of opinion: a strong cadre of Bible colleges commented critically on the limited transfer arrangements to Canadian universities, and obviously desired more (though some were

pleased with the range of transfer they had developed). In particular, the lack of acceptance of AABC accreditation was noted. A number of institutions in this class (and amongst those who had no accreditation) voiced their desire to develop accreditation or affiliation arrangements. On the other hand, a smaller number of institutions were content with being unaccredited, reflecting on the "feeling of freedom when there is no accrediting association above our decisions," and affirming instead that the practical test of ministry was their watermark. Perhaps, as noted earlier, this reflects the division of opinion within the Bible college movement, a division which gives rise to the understandable reluctance of universities to recognise those institutions which are, by design, hostile to open intellectual enquiry. All of the PCAB colleges spoke without reservation of their satisfaction with that accrediting process. A number of non-Alberta colleges spoke with some feeling of their frustrations over the absence of an accrediting association in Canada, and of the exclusiveness of the AUCC.

To summarise, most affiliates seemed satisfied with their relationships, other than those from two particular universities, where the parent institution had virtually absorbed the affiliates. Independent institutions with accredited, degree-granting powers had few complaints. However, those who had to jostle for credit transfer were generally dissatisfied with the *ad hoc* arrangements that made universities *de facto* accrediting bodies...and hardly impartial ones.

4. Funding

Institutions were then asked about their sources of funding. Table 4.1 offers a broad overview of the responses, and shows the percentage of annual operating budget (1995 figures) generated by tuition fees, by church-related income (including donations), and by government grants or allocations.

The data indicate that (in 1994-95) some 31% of institutions received over 40% of their income from *tuition*; 28% received more than 40% from *the church*; and 17% received more than 40% from *government sources*. Some 65% of institutions received less than 10% of their funding from government (many noted, with some irascibility, that they received nothing from government!). Almost 40% of institutions received less than 10% of their income from the church (this fact was commented on by several Roman Catholic institutions, who received no income from official church sources). Tuition constitutes a higher proportion of income for church-related institutions than for other post-secondary institutions. Almost 50% of institutions received 25% or more of their income from tuition, and over 30% received over 40% of total income from that source. This compares with an average of less than 20% for public Canadian Universities in that same period (Stager, 1989). One might compare tuition levels, to see if they are correspondingly higher; and if not, to examine expenditure, to consider whether these church-related institutions are more efficient; pay lower salaries; offer less cost-intensive programs (i.e. do not offer science or technical programs); or some combination of the above.

Table 4.1
Sources of Operating Budget

Number of Responses: 109	Less than 10%	10-25%	25-40%	More than 40%	Blank
From Tuition Fees	20 (18%)	33 (30%)	19 (17%)	34 (31%)	3 (3%)
From Church-related sources	41 (38%)	15 (14%)	18 (17%)	31 (28%)	4 (4%)
From Government sources	71 (65%)	8 (7%)	9 (8%)	18 (17%)	3 (3%)

It should be observed that these figures do not include the indirect subsidies from Government which come through Canada Student loans and other provincial financing. If, as suggested in recent documents, students come to pay a larger proportion of the 'real costs' of their education, and loans (income contingent or otherwise) are made more widely available, this would offer a significant financial advantage to church-related institutions.

Tables 4.2.1 - 4.2.3 break down the data on funding according to religious orientation. Considered in tandem with the data on accreditation and institutional type, they underline certain dominant patterns. Evangelical Protestant colleges, a high portion of whom offer courses which are not transferable to Canadian Universities, and which have low student enrolments, attract little Government funding. They are more thoroughly 'private' in their funding sources than are Roman Catholic or Main Line Protestant institutions. Almost 90% of Evangelical institutions said they received less than 10% of their operating income from Government, and only one institution received more than 40% of its income from Government. Roman Catholic institutions, on the other hand, with courses which are, on the whole, larger, with courses fully transferable to all Canadian Universities, attract much more government funding. Some 56% receive more than 40% of their operating funding from

government. Only 22% receive less than 10% from Government. The reverse is true in regards to church-related funding: fully two-thirds of Catholic institutions receive less than 10% of their operating funding from the church, compared with less than one third (30%) of Evangelical Protestant colleges. Some 30% of Main-Line Protestant institutions draw more than 40% of income from Government: this is only half the proportion of Roman Catholic institutions, probably because of the high proportion of Seminaries within Main-line Protestant higher education. Evangelical Protestant colleges also depend on tuition income for a high proportion of their operating budget: 42% said they receive more than 40% of their income from tuition, compared with 28% of Roman Catholic institutions, and only 5% of Main Line Protestant colleges.

Table 4.2.1
Sources of Operating Budget by Religious Orientation: Income from Government

Income from Government Sources	Less than 10%	10-25%	25-40%	More than 40%	Blank
Evangelical Protestant	58 (87%)	2 (3%)	4 (6%)	1 (2%)	1 (2%)
Main Line Protestant	7 (33%)	4 (19%)	2 (10%)	6 (29%)	2 (10%)
Roman Catholic	4 (22%)	1 (6%)	3(17%)	10 (56%)	0
Other/None	2 (50%)	1 (25%)	0	1(25%)	0

Table 4.2.2
Sources of Operating Budget by Religious Orientation: Income from Church

Income from Church Sources	Less than 10%	10-25%	25-40%	More than 40%	Blank
Evangelical Protestant	20 (30%)	12 (18%)	11 (17%)	21 (32%)	2 (3%)
Main Line Protestant	8 (38%)	2 (10%)	2 (10%)	7 (33%)	2 (10%)
Roman Catholic	12 (67%)	0	3(17%)	3 (17%)	0
Other/None	1 (25%)	1(25%)	2 (50%)	0	0

Table 4.2.3
Sources of Operating Budget by Religious Orientation: Income from Tuition

Income from Tuition	Less than 10%	10-25%	25-40%	More than 40%	Blank
Evangelical Protestant	7 (11%)	15 (23%)	14 (21%)	28 (42%)	2 (3%)
Main Line Protestant	7 (33%)	11 (52%)	1 (5%)	1 (5%)	1 (5%)
Roman Catholic	5 (28%)	5 (28%)	3 (17%)	5 (28%)	0
Other/None	1 (25%)	2 (50%)	1 (25%)	0	0

The same trends are revealed when income is considered through the lens of institutional type: no Bible college receives more than 10% of its income from the Government. Table 4.3.1 shows that seminaries, Bible colleges, and Lay Training institutes attract less government funding than do institutions which focus on the liberal arts, probably since governments are reluctant to fund institutions which propagate particular doctrinal positions. Universities, Liberal Arts colleges, and Federated or Affiliated colleges received substantial funding from government.

Table 4.3.1
Funding Sources by Institutional Type (% of Income from Government Sources)

% of Operating Income from Government Sources	Seminary	Bible College	Liberal Arts College	University	Federated/ Affiliated College	Lay Training Institute
Less than 10%	61%	100%	30%	31%	19%	100
10-25%	14%	0%	5%	0%	6%	0%
25-40%	7%	0%	15%	25%	19%	0%
More than 40%	12%	0%	50%	44%	50%	0%
Not Completed	7%				6%	

Table 4.3.2
Funding Sources by Institutional Type (% of Income from Church Sources)

% of Operating Income from Church Sources	Seminary	Bible College	Liberal Arts College	University	Federated/ Affiliated College	Lay Training Institute
Less than 10%	30%	19%	75%	69%	75%	37%
10-25%	16%	22%	10%	6%	6%	0%
25-40%	19%	22%	5%	13%	6%	0%
More than 40%	28%	35%	10%	13%	6%	63%
Not Completed	7%	3%			6%	

Table 4.3.3
Funding Sources by Institutional Type (% of Income from Tuition Sources)

% of Operating Income from Tuition	Seminary	Bible College	Liberal Arts College	University	Federated/ Affiliated Colleges	Lay Training Institute
Less than 10%	30%	11%	10%	6%	25%	37%
10-25%	37	22	20	31	25	12
25-40%	12	19	35	25	25	25
More than 40%	16	46	35	37	19	25
Not Completed	5	3			6	

The open-ended question in this section invited respondents to consider the financial effects of affiliation[8] on their institutions. Academic accreditation was seen, overwhelmingly, to have brought financial stability to institutions; further, most institutions reported that it had not adversely affected their ability to raise funds from church sources. Some noted that it made raising funds easier (it made the institution credible, and offered the sense of a "mission" within public education rather than separateness from it). Only a minority suggested that it had reduced their ability to raise funds, though several observed that the church did not contribute financially to the operation of their institution. It would seem from these responses that improved validation has strengthened fiscal health, and has increased fiscal independence. Some would suggest that this is why many colleges seek accreditation, seeing it as a route to financial security. The word of caution came from three institutions which observed that fiscal restraint in public sector now affected them more than it had previously done, as they were squeezed by their host university.

[8] The question generated some ambiguity: the intent was to consider the financial effects of academic affiliation, but some took the question to refer to the financial effects of Church affiliation.

5. Faculty

Tables 5.1 - 5.4 offer information about faculty and personnel practices. Most institutions have a small number of full-time faculty members, with an overall mean of 12. Some 50% of faculty members at reporting institutions held the PhD degree. Whilst these figures do not replicate the almost universal presence of the PhD in public universities, they nevertheless reflect a concern for what is often seen as 'academic credibility' in a wide range of institutions, and might offer some cause for reflection for those who would write off church-related institutions as non-academic. Of course, as an increasing number of institutions offer the PhD, the 'gold standard' becomes more difficult to maintain, and the quality of some PhD's might be called into question. Comments suggest that the increasing proportion of faculty with doctoral degrees is fuelled by two factors: the first is the simple desire of institutions to strive for excellence; the second is the requirement of validating institutions and organisations that instructors at validated institutions hold doctoral degrees.

Table 5.1
Full Time and Part Time Faculty (by Religious Orientation)

Number of Responses: 130	Full Time Faculty (Sum)	Full Time Faculty (Mean)	Part Time Faculty (Sum)	Part Time Faculty (Mean)
Evangelical Protestant	703	9	489	10
Main Line Protestant	499	20	163	9
Roman Catholic	675	34	370	23
Other	96	16	50	12
Totals:	1973	15	1072	12

There is, however, an imbalance when one considers institutional type and religious orientation. Only 36% of the faculty at Evangelical Protestant institutions hold the PhD; and only 17% of faculty members at Bible colleges hold the PhD (none are reported at Lay

Training institutes). This compares unfavourably with faculty members from other institutional types and religious orientations, and reflects both the size of institutions in those sectors and their historical antipathy to secular higher education. Nevertheless, this is an increase from the 12% of Bible college faculty with the PhD which Gazard noted in his 1979 study (p. 146).

Table 5.2
Full Time Faculty with the PhD (by Religious Orientation)

Number of Responses: 100	% of Full Time Faculty with the PhD (Mean)
Evangelical Protestant	36 %
Main Line Protestant	70
Roman Catholic	80
Other	40
Totals:	50

Table 5.3
Number of Full Time Faculty; % with the PhD (by Institutional Type)

	Seminary	Bible College	Liberal Arts College	University	Federated/ Affiliated Colleges	Lay Training Institute
Full Time Faculty (Mean)	12	6	25	51	19	7
% of Full Time Faculty with the PhD	67	17	71	72	89	0

Table 5.4
Number of Full Time Faculty; % with the PhD (by Accreditation)

Number of Responses: 100	Full Time Faculty (Mean)	% of Full Time Faculty with the PhD
Free standing, fully accredited	54	81%
Federated with a University	26	75
Affiliated with a University	14	86
Teaching Centre of a University	15	71
Accredited through a non-university agency (i.e. AABC, ATS)	13	49
Transfer Arrangements with Selected Universities	11	39
No Accreditation	4	7

Those institutions which rely on transfer-credit arrangements or which do not have any academic accreditation have a much lower percentage of faculty members with doctoral

qualifications. Since these institutions also have lower enrolment, it is likely that faculty members will have to fill various administrative functions, so be less able to focus solely on academic pursuits.

Table 5.5 indicates administrator's perceptions of the influence external academic bodies exert on key personnel issues within their institution. It suggests that the Federated or Affiliated college understands its university partnership to play a fairly significant role in internal personnel decisions. At the other end of the accreditation spectrum, the lay-training institutes, without formal academic liaisons, are aware of no such influences. Other institutions reflect little influence on personnel matters from external academic bodies.

Table 5.5
Influence of an External Academic Body (by Institutional Type): Graded on a scale of 1 to 7 (7 indicating 'Yes', or strong agreement)

Does an external academic body influence:	Seminary	Bible College	Liberal Arts College	University	Federated/ Affiliated Colleges	Lay Training Institute	Totals (Mean)
Faculty search processes?	3.3	2	2.3	2	3.1	1	2.5
Faculty appointments?	3.2	2.3	2.4	2	3.9	1	2.5
Disciplinary actions?	2.6	2	2.2	2.1	3.9	1	2.3
Promotion/ Tenure?	2.7	1.7	2.4	2.1	3.7	1	2.2
Collective Bargaining?	2.3	1.8	2.1	2	3.9	1	2
Mean	2.8	2.0	2.3	2.0	3.7	1	2.3

Table 5.6 indicates respondents' perceptions of the influence external religious bodies exert on key personnel issues within their institution. As might be expected, the figures are rather different from the previous table.

Table 5.6
Influence of the Church/Religious Order (by Institutional Type): On a scale of 1 - 7 (7 indicating 'Yes', or strong agreement)

Does an external Religious body influence:	Seminary	Bible College	Liberal Arts College	University	Federated/ Affiliated College	Lay Training Institute	Totals (Mean)
Faculty search processes?	3.9	4.2	2.5	1.8	2.4	5.0	3.5
Faculty appointments?	4.0	4.4	2.8	2.1	2.6	5.0	3.8
Disciplinary actions?	3.7	4.3	2.3	1.7	2.6	4.6	3.4
Promotion/ Tenure?	3.3	3.7	2.2	1.7	2.4	4.6	3.1
Collective Bargaining?	2.8	3.5	2.1	1.7	2.0	4.1	2.8
Mean:	3.5	4.0	2.4	1.8	2.4	4.7	3.32

When asked to assess the importance of the religious conviction of faculty members, institutions all noted it as central to the hiring process (Bible colleges and Lay Training institutions according it greatest influence). There was, however, a significant variation in responses regarding dismissal of faculty. Lay Training institutes, Bible colleges, and seminaries all suggested that the institution retained the right to dismiss faculty if teachings contravened those of the sponsoring religious body. Federated/ Affiliated colleges, Universities, and Liberal arts colleges indicated they were much less likely to dismiss faculty on the basis of their beliefs and/or teachings.

Table 5.7
Personnel Selection and Dismissal: Graded on a scale of 1 to 7 (7 indicating 'Yes', or strong agreement)

	Seminary	Bible College	Liberal Arts College	University	Federated/ Affiliated College	Lay Training Institute	Totals (Mean)
Is religious conviction an important factor in hiring?	5.6	6.8	5.5	4.8	4.8	6.9	6.0
Do you retain a right to dismiss faculty whose beliefs /teachings conflict with those of the sponsoring religious body?	5.1	6.4	3.4	3.2	2.1	6.9	5.1

The open-ended question at the conclusion of this section sought information as to how academic or religious concerns might influence staffing decisions. Most respondents saw no inherent conflict at their institution. Several Bible colleges observed that they did not see themselves as being bound by traditional secular definitions of 'academic freedom,' and that this was central to their institutional character and identity. About a dozen responses, primarily from non-accredited institutions, suggested that spiritual maturity was a value which outweighed academic qualifications in the hiring process. One noted that they never hire faculty with the PhD, seeing that as inimical to their purpose of practical training. On the other hand, several institutions commented that religious concerns seldom influenced hiring decisions (except, perhaps, as tipping the balances in hiring matters). Others noted their general desire to see strong denominational representation, while some noted the need to navigate the difficult waters of university approval for all appointments. Several institutions commented at length on the challenge of attracting faculty who held a genuine commitment to both their academic and their faith commitments; some observed that posts remained unfilled because of these twin requirements, particularly since dedication to one's discipline can create "Ph.D.'s who are specialists, narrowed within the overall discipline and virtually ignorant of other fields, including ethical concerns." There was also extended commentary from two sources on the need for faculty to "own strongly the overall mission" of the college, since faculty are the "heart of the enterprise."

6. Student Life

Table 6.0 reinforces some general trends seen above: Bible colleges and Lay Training institutes are particularly concerned about spiritual formation. As a result, they tend to require students to attend formal chapel services, a factor reflected in the figures below. The residential community remains more central to these smaller institutions, reflecting their origins as rural institutions, which, historically, set themselves in secluded locations so as to 'be separate' from society. Residence regulations, which reinforce the ethical imperatives of conservative Christianity, remain a cornerstone of many of these institutions.

Table 6.0
Student Patterns (by Institutional Type): Graded on a scale of 1 to 7 (7 indicating 'Yes', or strong agreement)

	Seminary	Bible College	Liberal Arts College	University	Federated/ Affiliated College	Lay Training Institute	Totals (Mean)
Do students make use of opportunities for worship?	5.2	6.1	4	4.7	4.1	6.8	5.4
What % of Students live in Residence?	25%	58%	26%	32%	27%	65%	37%
Are Spiritual values of sponsoring church evident in residence regulations?	5.3	6.3	5.8	5.4	5.1	6.6	5.9

Respondents were asked how they identified their students as distinct from those in a public university. Fourteen institutions suggested that their students were fundamentally indistinguishable from those in secular, public institutions. Indeed, some students were administratively subsumed into larger institutions, so became difficult to identify. However, as one might expect, almost half the respondents identified faith convictions as characteristic of their students, and a further group point to such issues as world-view, values, or moral

attitudes as distinguishing. Twenty respondents refer to the "vocational call" felt by students, which may offer special motivation, while some refer to church traditions and to the sense of institutional community as essential. If administrator's perceptions are to be relied upon at this point, there is an inverse correlation between affiliation and distinctiveness. That is, those students at institutions which are most distinct ("sectish," to use Stackhouse's term once again) are perceived as being most identifiable in terms of values, orientation, and faith experiences. This might also suggest that institutions which choose the route of independent accreditation (the PCAB colleges, for instance) will be able to nurture a distinctly Christian culture more effectively, since they can remain distinct from public institutions. On the other hand, some observe in their comments that students (and institutions) who are embedded in a secular university find a context that engages them with society, rather than protecting them from it, and allows them to develop their faith in a more robust social context.

7. The Future

This final section considers the directions in which administrators perceive their institutions to be moving. Table 7.0 suggests that all administrators (even those in small institutions) anticipate some increase in the links between their institution and external academic bodies; few anticipate a marked decrease in faculty with Church connections, or in students with church connections; and most are non-committal when asked whether income from sponsoring churches will fall over the next decade.

Table 7.0
Perceptions of the Future (by Institutional Type): Graded on a scale of 1 to 7 (7 indicating strong agreement)

In the next decade...	Seminary	Bible College	Liberal Arts College	Univer-sity	Federated/ Affiliated College	Lay Training Institute	Totals (Mean)
Will connections between your institution & external academic agencies grow closer?	4.7	4.6	4.6	4.7	4.3	4.6	**4.7**
Will the % of faculty with Church connections decrease ?	2.2	1.9	2.5	2.2	2.7	1.4	**2.0**
Will the % of Students drawn from the sponsoring Church decrease ?	2.8	2.8	3.4	2.8	3.2	2.9	**2.9**
Will the % of budgets contributed by Church decrease ?	4.2	3.4	2.7	3.2	3.4	4.1	**3.6**

Table 7.1 arranges this same data according to accreditation; those with no accreditation anticipate the least increase in connections with academic agencies, whilst those who have transfer of credit arrangements seem the most eager to see stronger links develop. This might again reflect the differences of opinion about the value of accreditation within the Bible college/institute movement.

Table 7.1
Perceptions of the Future (by Type of Accreditation): Graded on a scale of 1 to 7 (7 indicating 'Yes', or strong agreement)

In the next decade…	Federated with a University	Affiliated with a University	Teaching Centre of University	Free Standing, Accredited	Transfer Arrange-ments with Universities	Accred. Through Non-Uni Agency	No Accredit-ation
Will connections between your institution & external academic agencies grow closer ?	5.2	4.4	5.1	4.2	5.3	5.1	3.6
Will the % of faculty with Church connections decrease?	2.4	2.4	2.3	2.8	1.9	2.1	1.7
Will the % of Students drawn from the sponsoring Church decrease?	2.6	3.1	3.1	2.6	3.0	3.0	2.6
Will the % of budgets contributed by the Church decrease?	3.7	3.7	4.3	4.1	3.6	4.4	3.1

In their final comments on "the future," respondents considered developments in academic profile and church relationships over the next decade. Three central themes emerged: institutions expected to increase their programme offerings: they anticipated offering a wider range of degree programmes (the liberal arts; the sciences) in a wider range of delivery styles (extension courses; satellite campuses; co-operative education) to a wider range of students types (part-time students; adults; academically challenged). Secondly, they anticipated maintaining or strengthening ties with the church: Only three institutions anticipated church ties dwindling, while over fifty anticipated them remaining the same or getting stronger

(though several institutions expected to have to work harder to maintain the same relationship). Thirdly, a number of institutions anticipated improving transfer options or moving towards affiliation or accreditation. Only three institutions anticipated that the next decade may see them shrink, close, or amalgamate (at least, three mentioned this in their comments). Seven institutions thought their institutions would remain much the same.

8. Summary

The data provided above help to outline the scope of Canadian Church-Related Higher Education, and begin to indicate some developing patterns.

Canadian church-related higher education is characterised by its diversity. Whereas the public higher education sector is sometimes identified as homogeneous (Birnbaum, 1983)[9], church-related higher education is diverse in size, control, religious orientation, funding source, type, and character. It ranges from the 3500-strong free-standing St Francis Xavier University in Nova Scotia to the tiny Arthur Turner Training School, with just a handful of part-time ministerial students, in the Eastern Arctic.

The 42,500 students in over 140 institutions represent 7.5% of Canadian university enrolment (FTE) for 1994-95, and the sector is growing at the same rate as is general

[9] It can, of course, be subdivided according to classification: *Maclean's* annual Universities Guide (November, 1997) divides the University sector into three categories, following the broad distinctions of the Carnegie studies: Doctoral/Medical; Comprehensive; Liberal Arts.

Canadian university enrolment. However, these students are spread throughout institutions which seem to have little in common: some are closely linked to a denomination or Religious Order, and some are not; some are postgraduate, some undergraduate, and some both; some offer courses only in religion, some offer no courses in religion, and some offer both; some specialise in ministerial preparation, whilst some do not; some are publicly funded, and many are not; some are able to offer their own accredited degrees, some award degrees from a parent institution, and some offer no formal qualifications; some have a high percentage of their faculty with the PhD, whilst at least one will not employ as faculty those who hold the PhD; some attract almost all their students from a single faith tradition, whilst some draw students from all traditions and from none.

This might suggest that all attempts at classification will be difficult, but the tables above provide some axes along which institutions can be ranged, and which together generate a profile of the sector.

The institutions have been classified by *size*. Whilst by the standards of public higher education all of the institutions are small, they can nevertheless be grouped according to their FTE. Table 1.1 reveals that most institutions are below 100, with only 17% over 500. Tables 3.1 and 3.2 amplify this data to show that Lay Training institutes fall at the bottom of the scale, with Bible colleges next; these same small institutions are the 'unaccredited institutions' of table 3.1. Whilst low enrolment does not inevitably mean absence of accreditation, there is a correlation. The survey did not explore the reason for this, but one might conclude that the necessary infrastructure demanded for accreditation would be

difficult to maintain or develop without a greater resource base. As noted above, there are also historical reasons for this situation, as small evangelical institutions deliberately eschewed academic priorities in their formative years.

The sector has also been aggregated according to *institutional designation*: that is, by the nomenclature adopted by the institutions themselves. Fifty institutions identify themselves as Seminaries. The FTE data suggest that less than 20% of all students are postgraduate students, so although seminaries make up a third of institutions, less than one in five students are postgraduates. It is the Universities, Liberal Arts Colleges, and affiliated and federated colleges that enrol the bulk of the students; though almost half the institutions are Bible colleges or Lay Training institutes, those institutions enrol less than a quarter of all students. Table 3.2.2 reveals that these smaller institutions are not growing at the same rate as other institutional types in that ten year period. Bible college enrolments grew only by 5%, and Lay Training Institution enrolments fell.

The *Religious Orientation* of these institutions offers another framework for analysis. Roman Catholic institutions, some 20 in number, have a mean FTE of 874, well above the average of 301. They are predominantly undergraduate institutions, with only six seminaries numbered amongst them. There are no Roman Catholic Bible colleges or Lay Training institutes: there are Universities, affiliated colleges, and liberal arts colleges. The overwhelming majority of them offer fully-accredited programs; 60% of them are AUCC members, and none are unaccredited. Over half of them draw the bulk of their funding (over 40%) from government;

two-thirds of them receive less than 10% of their operating funding from their Church or their Order.

Main Line Protestant institutions, some 26, enrol almost 11,000 students, with a mean FTE of 417. These are predominantly post-graduate Seminaries: in fact, 17 of the 26 institutions use this term to describe themselves. This was not always the balance, but many of the main-line Protestant Universities have become secularised. There is one Main-line Bible college (in the North West Territories), and two lay training institutes. Two thirds of these institutions offer courses accepted for transfer by all Canadian Universities. 35% are AUCC members; 50% (13) are ATS members. Only 30% draw the bulk of their funding (over 40%) from government, with another third drawing over 40% from the Church: overall, funding is much more church-dependent, in keeping with the fact that most institutions are seminaries, so directly related to ministerial preparation.

Protestant evangelical institutions are small but numerous: 89 institutions enrol 13,300 students, about 1/3 of the total FTE. Almost all the Bible colleges and Lay Training institutes fall into the Evangelical Protestant category, and almost half of the seminaries. However, almost two-thirds of these institutions are not accredited, or only have transfer credit arrangements, and less than 20% are able to transfer courses to all Canadian Universities. Only 8% hold AUCC membership, whilst 15% are ATS members and 20% are AABC members. Only one institution (2%) draws more than 40% of funding from Government sources, with 42% drawing over 40% of income from tuition, and 32% drawing over 40% from Church sources.

Academic Accreditation offers a useful cross reference. This category reveals great diversity: at one extreme are institutions which have full degree-granting power, and the authority to award their own doctoral degrees; at the other extreme are institutions which are accredited by no-one, and do not wish to alter the situation. There are several associations which can be observed: institutions which have no accreditation or which rely on transfer credit arrangements have the lowest student numbers (Table 3.1); Bible colleges and Lay Training Institutions are most likely to have no accreditation or to rely on credit transfer (Tables 3.4 and 3.8); Evangelical Protestant institutions are least likely to have established accreditation arrangements (Table 3.9); institutions without formal accreditation are least likely to attract Government funding, and most likely to depend on Church funding (Tables 4.3.2 and 4.3.2); institutions without formal accreditation have the lowest proportion of faculty members with the PhD (Tables 5.3 and 5.4), and are most likely to make personnel decisions based on religious criteria (Table 5.7), since they are responsive to denominational needs rather than academic allegiances. Their students are more likely to live in on-campus residences, and to participate most regularly in institutional services of worship (Table 6.0).

Accreditation patterns are linked to patterns of enrolment size and growth. Those institutions without formal accreditation have a mean FTE of only 55. Institutions whose courses are not accepted for transfer credit by Canadian Universities have a mean FTE of only 62. Table 3.10 indicates that institutions without accreditation experienced an enrolment drop between 1985 and 1995, and that only those sectors where institutions had the ability to grant accredited and recognised degrees (either their own or those of a parent institution) experienced significant growth.

The survey has a temporal limitation: it would be useful to see how the institutions have changed *over time* in the areas noted above. This would allow an extrapolation of data, and perhaps a broad prediction of future direction. However, the limitations of this study are such that the primary orientation is to mapping the sector *as it presently appears*, except for FTE enrolments, which have been compared over the decade from 1985-1995. The final section, *The Future*, asked respondents to offer their assessment of the changes the next decade would bring. Most anticipated maintaining their ties with their sponsoring Church, and the majority anticipated increased links with external accrediting bodies, suggesting a closer relationship with public PSE. Table 7.1 indicates that those most eager to increase links with external accrediting bodies were those institutions presently involved in transfer of credit arrangements. This reflects the comments in section three, where transfer credit institutions were least satisfied with accreditation arrangements. Those least interested in developing further ties with accrediting bodies or institutions were those institutions with no present accreditation arrangements.

There is some room for comparison here with Gazard's study (1986) of the 1979-80 academic year (see above). His study, of 29 of the 34 Bible colleges which were then members of the ACBC, indicated that eight were accredited (five through the AABC, and three through affiliation or teaching centre relationships), nine were seeking AABC accreditation, and twelve were not seeking accreditation. Four of the colleges in his study have since closed or amalgamated[10]. Of those which remain, none are free standing

[10] One more has closed since this 1995 study: Okanagan Bible college, in Kelowna.

accredited institutions: fifteen are accredited (four as affiliates or teaching centres; eleven through the AABC); seventeen note that they have transfer arrangements with selected universities; nine have no accreditation. This would suggest that in the Bible college sector the movement towards accreditation is taking place, albeit not at a uniform pace.

9. Avenues for Further Research

Numerous avenues for further study suggest themselves.

The question of institutional identity would repay further study: How do those institutions most closely aligned with public PSE maintain a distinct identity; how do those aligned with sponsoring denominations live with the tension of "double identities."

The question of how church-relatedness is expressed or inculcated within an institution needs to be further pursued. Harro van Brummelen's studies have examined the way in which faith might be expressed in the curriculum, and his work needs to be developed further.

One might examine how satisfactory the constituent parts of the education received by the student: the academic programme; the socialising process; the spiritual development; the professional preparation?

This study does not examine in any detail the programme offerings of institutions, or their delivery methods: this might determine whether small institutions establish their own niche, or

merely replicate each other: in short, if all small institutions look alike, or exhibit external diversity.

The study does not closely examine matters of control and the levels of "privateness" that exist in the sector. It considers such matters as funding and accreditation, but is not able to determine how influential public funding and accreditation might be on institutional ethos and mission.

This study examines a static and now historic cross-section of church-related PSE: it would be instructive to revisit the topic, to consider the dynamic of the sector, to chart the direction it is moving: how institutions are developing or changing, and where new institutions are being founded or old ones failing.

10. The Second Phase of the Study of Church-Related Higher Education

One particular issue lends itself to further examination: if institutional growth and even survival is predicated on establishing satisfactory avenues of accreditation, as the data above would seem to suggest, then institutions *without* such accreditation arrangements will be placed under increasing pressure to establish them.

But what is the effect of establishing such alliances on the character, identity, and mission of the church-related college? If growth can only be achieved by accreditation, and if accreditation must needs suppress the distinctive character of the Christian college, then

perhaps the cost of growth is too steep. Clifford's observation that colleges "are perceived to be responding more to the demands of the university and less to the demands of the churches" (1990, p. 4) must be attended to, for church-related colleges must ensure that they do not surrender their *raison d'être* in the pursuit of success.

It is possible to see the scramble for accreditation as merely a marriage of convenience: the church holding in abeyance its hostility to the academy in order to obtain a measure of academic respectability for its educational institutions; the academy grudgingly according church-related institutions a measure of accreditation whilst working assiduously to assimilate them into the secular fabric of the university. There are certainly long-standing tensions and suspicions between the church and the academy, each suspicious of the other, often with good cause: how might these misgivings be resolved or allayed - or are these differences too intractable for mutually satisfactory solutions to be generated?

Such subtle and complex questions cannot be adequately addressed by means of a survey instrument. They require a closer scrutiny of institutional life and character. For this reason, the second stage of this research has been designed as a series of three case studies. Each study will examine an institution which has adopted a different approach to the problem of degree and course accreditation. The first is a federated institution, St Thomas More College in Saskatoon, Saskatchewan. A Roman Catholic college, it has a long-standing agreement of federation with the University of Saskatchewan, and its students are all students of the University. The second institution, Providence College, has for many years been an interdenominational Protestant evangelical Bible college, located in Southern Manitoba. In

recent years it has expanded its curriculum and established extensive transfer-credit arrangements, both with the University of Manitoba and farther afield. The third institution is a free-standing University College, wholly owned by the Lutheran Church of Canada. Concordia University College of Alberta has been accredited, since 1987, by the Alberta Private Colleges Accreditation Board. The case studies examine these institutions, attempting to identify ways in which the essential character of the institutions find expression, or is hampered, by different approaches to solving a long-standing problem of Canadian church-related colleges: the problem of accreditation.

Chapter 5: St Thomas More College

1 Historical Introduction

St. Thomas More College was founded in 1936, a Catholic college, federated with the University of Saskatchewan, under the direction of the Congregation of St. Basil. Modelled on St. Michael's College at the University of Toronto (also a Basilian institution), Saint Thomas More was the fruit of a vision that took more than twenty years to be realised. *Heartwood*, Margaret Sanche's history of the College (1986), documents those origins, and follows the college through its first fifty years.

1.1 Competing Visions

The establishment of the federated college was not without opposition. Indeed, the different educational visions articulated prior to the college's founding have been recurrent themes throughout the subsequent sixty years, and form a useful backdrop to more contemporary issues. Sanche examines the competing perspectives by linking each with an individual who advocated it, and who was a critical figure in the struggle to bring STM to birth. The first of these, Bishop Olivier-Elzéar Mathieu, reflected the position of French Catholics, who, whilst becoming a minority within the Catholic Church on the prairies, still dominated the Church hierarchy. Mathieu's vision was for an independent Catholic University located somewhere in Western Canada, with feeder institutions on the Classical College model spread across the west. Mathieu had already established two such colleges in Saskatchewan: Campion College,

in Regina, and Collège Mathieu, in Gravelbourg. Mathieu's concern was to preserve and safeguard the faith by placing a hedge around Catholic education, thus creating an enclave of culture and faith that would parallel but not be integrated with the public University. For Mathieu and the French Bishops, the link between language, culture, and faith was self-evident: the strategy was to reinforce all three by founding an independent Catholic University. He wished to discourage Catholic students from attending the secular institution, so was unwilling to establishment any *rapprochement* that would be seen as tacit support of the university.

The second figure Sanche examines is Walter Murray, president of the University of Saskatchewan in its early years. Keenly aware of the denominational divisiveness that had fragmented and bedevilled higher education in the Maritimes, Murray (following the Manitoba example) was seeking to establish a single provincial university. Founded in 1907, the University of Saskatchewan was still a fledgling institution in the decades preceding STM's establishment.. Murray wished to integrate the 20 -25% of the Saskatchewan population that was Catholic into this new university, not see them establish an alternative university that would leach away critical support and resources from a provincial population base that was admittedly small (Sanche, 1986, p 22). Murray's own background in the Maritimes had convinced him that the "One University" model was socially, economically, and educationally advantageous: it would be "an agency for bringing the different races and religions together" (Sanche, 1986, p. 22); would eliminate the threat of multiple, competing demands on the provincial treasury; and would allow a single, strong academic institution to flourish, rather than spawning several feeble and struggling institutions of inferior status.

The third figure Sanche examines, J.J. Leddy, had roots were in Ontario, but he and his wife travelled west in 1912 to settle in Saskatoon during the land boom, where Leddy became involved in the insurance business and soon became active in the Catholic community. Leddy was of Irish Catholic stock, and Sanche (1986) observes that he was "frustrated to find that the Catholic Church was entirely in the hands of the French in the Prairie West at that time" (p. 7). Leddy had been a school principal in Ontario and his wife a teacher. They retained a great interest in education, and so Leddy was in the vanguard of those Saskatoon Catholics who were keen to establish credible options for their children: Catholic young people who wished to pursue higher education. Although they were mindful of the secularising effects of a public university on malleable young people, their vision did not reflect the more exclusive separatist impulse of Bishop Mathieu and the French-speaking Catholics. As Sanche observes,

> The Saskatoon people felt that it would be foolish to wait until a separate Catholic university could be established in the West, when there was a tax-supported university being developed right in their own back yard. ... If some courses could be taught from a Catholic perspective, and a centre provided where Catholic students could gather and meet other Catholic young people under the guidance of a chaplain, then attendance at the provincial University would be acceptable. (1986, p. 8)

1.2 The Road to Federation

The eventual founding of St. Thomas More College, in 1936, was the culmination of a series of incremental advances. After a decade or more of vacillation by the Saskatchewan Bishops, a "Catholic College Committee" was struck in the spring of 1926, with J.J. Leddy as its chair. After subsequent negotiations with the University, the Scholastic Philosophy Foundation was

established at the University for the start of the 1926-27 year, a move which meant simply that one professor was appointed (by the University upon Diocesan recommendation) who would teach the philosophy of St. Thomas Aquinas. This move, which was largely an attempt on the part of President Murray to entice the Catholic community, saw the appointment of Fr. W. Basil Markle to this new post.

By the Autumn of 1927 the College Committee (now reconstituted as the "Newman Society") had sponsored the building of Newman Hall, a white-framed house which served both as residence for Fr. Markle and as a Catholic students' centre. Even at this stage, the support of the Bishops waxed and waned: at times they seemed eager to support Markle, and to promote the establishment of the new college; at times they seemed obstructive, concerned by the cultural, philosophical or fiscal implications of such a move. The creation of the new Diocese of Saskatoon in 1933 saw the appointment of the English-speaking Bishop Gerald Murray, who was more favourably disposed to the College project. With his support, the Newman Society prepared a brief for the Pope's representative in Canada, the Apostolic Delegate. This brief led, in turn, to the Apostolic Delegate requesting a meeting of the five Saskatchewan Bishops to deal with the college question. They approved the establishment of a new college in principle, but concluded that, with the province in the grip of the depression, financial demands would make such a project unfeasible for the foreseeable future. They did, however, agree to appoint a lay committee to negotiate with President Murray "regarding Catholic influence at the State University" (Sanche, 1986, p. 52), and to seek to have Fr. Markle promoted to the rank of professor.

This committee, in consultation with Bishop Murray, appeared to feel that the President was unlikely to look favourably on the request to promote Markle. Nor was this, in reality, what they wanted to see. Sanche (1986) suggests that "Bishop Murray and the members of the Newman society must have decided to see whether the Diocese of Saskatchewan could possibly establish a college on its own without asking the other dioceses for financial support" (p. 58). They sought the advice of Fr. Henry Carr, Superior-General of the Congregation of St Basil, who had wide experience with federation at St. Michael's (University of Toronto). Carr subsequently agreed to Bishop Murray's request that he travel to Saskatoon to bring his expertise to bear directly on the discussions with the University. President Murray had met Carr previously, and viewed the University of Toronto model of federation with some favour, so negotiations began with both parties disposed to find a satisfactory solution. Indeed, after brief discussions they arrived at an agreement in principle to establish a federated Catholic college on the Campus of the University of Saskatchewan.

President Murray seemed to assume that Carr's presence indicated a Basilian intention to undertake the operation of this new college (Sanche, 1986, p. 60). Although the Basilians had been approached about this possibility as early as 1926, it was only on July 7th, 1936, that the Congregation formally agreed to assume the task. Nevertheless, President Murray and Fr. Carr had been negotiating the details of federation, so as soon as the Basilians approved the college project, the Bishop formally petitioned the University to establish a federation agreement with this new college. The Council and Senate of the University promptly gave approval, and barely a month later, on August 21st, two Basilians arrived in Saskatoon and moved into the white house. On September 24th, 1936, the house, now

sporting a new sign identifying it as St. Thomas More College, first opened its doors to students (Sanche, 1986, p. 68), and the hope of a Catholic College had been realised.

1.3 Why Federation?

This abbreviated and truncated account of the genesis of St. Thomas More College does not immediately reveal why the federation model was ultimately adopted, given the competing educational visions noted above. There is no single answer, and one offers conclusions at the risk of over-simplifying a complex mix of factors: historical, political, pragmatic, educational, ecclesiastical, and personal. The written history of St. Thomas More College does, however, suggest what some of the contributory factors might have been.

Certain political considerations were at work, both within and beyond the church. The model of the separate Catholic University was not one that was approved by western provinces, which had adopted the "one university" model favoured by Murray. Saskatchewan's *University Act* of 1907 accorded a degree-granting monopoly to the University of Saskatchewan, a monopoly with which Mathieu had struggled as he sought degree-granting status for Campion College in Regina. Although Mathieu appears to have petitioned the premier to remove this obstacle, Murray spoke strongly against such a move. W.P. Thompson (1970) suggests that "early in the 1920s President Murray became convinced that the government, on the advice of a leading member, was about to grant a Roman Catholic institution the right to confer degrees in subjects other than theology," and so was "anxious to have a Catholic College of high standing become federated with the university and located

on the campus" (pp. 56-7). By the mid-1920s, however, it was evident to all that the monopoly would be retained, and that the vision of a Catholic University for Western Canada had foundered (Sanche, 1986, p. 23). Although Campion eventually managed to achieve a form of degree granting through affiliation with St. Boniface College, and Notre Dame (Wilcox) had an agreement with the University of Ottawa, this was not to prove satisfactory to Saskatchewan Catholics. A different approach was required.

Within the Church, the balance of power in the West was gradually shifting. Bishops were no longer exclusively French Canadian; French-speaking members and adherents were in a minority. English-speaking Churchmen felt less need to safeguard language and culture as essential carriers of the faith, and thus were less committed to independent institutions which would guard such traditions. R.A. Huel (1975) observes that whilst the French hierarchy sought to preserve the French linguistic and cultural context of education, English-speaking Catholics were often promoters of a vision of education that saw English language and culture as the broad foundation of a common educational experience. As the French dominance slowly ebbed, so the opposition to the idea of federation or affiliation lost its force. It was no accident that the "College project" only came to fruition after the formation (in 1933) of the new Diocese of Saskatoon, and the appointment to it of an English-speaking Bishop. This is not to suggest that those who proposed the idea of federation sought to undermine any distinctive Catholic identity: they simply saw the mission of the Church being fulfilled by collaboration and vigorous interaction rather than by educational insularity.

This collaborative vision of education found support from the Congregation of St. Basil, a Catholic congregation founded in France in the nineteenth century, engaged originally in educating young men for the priesthood. St. Basil the Great, Archbishop of Caesarea, the 4th Century saint after whom the congregation was named, recognised the need for both religious and secular knowledge, an understanding reflected in the approach to higher education favoured by the Basilians. It was the Basilians who founded St. Michael's College, which, in 1910, came into federation with the University of Toronto. Sanche (1986) observes that

> The Basilian approach to Catholic higher education in Canada was adopted initially for practical reasons, in that Catholics could not afford to duplicate what secular, tax-supported universities had to offer in the sciences and professional schools, though many educators gradually came to regard the federated college model as superior to the alternative of a separate Catholic university. It was felt that Catholics should be educated for leadership roles in the community in order to approach the problems of the world from a Christian perspective. It was therefore deemed important that they obtain a broad understanding of the secular world, within a setting which a Catholic college could provide, where a variety of ideas and issues could be explored against a background of Catholic thought and Christian values. (p. 58)

This approach to Catholic education gradually became more broadly accepted. St. Michael's was a potent example of federation, albeit in central Canada, and provided a powerful alternative model against which the "Catholic University" pattern of such places as Laval might be compared.

Nevertheless, though local opinion and the Basilian Congregation might favour federation, it was by no means clear that Papal approval would be forthcoming for such a connection with a public and secular institution. In 1926, the Holy See gave its sanction to the affiliation of St. Joseph's College (Edmonton) with the University of Alberta (de Valk, 1979). This opened the door for other western Canadian institutions that wished to establish such a

connection, and set a precedent that would be followed by institutions across the west, from Manitoba to British Columbia.

If the political tide was running against the idea of a Western Canadian Catholic University, so too were economic currents. For the idea to have any chance of success it needed to attract support from the Catholic community across the prairies, and the establishment of St. Joseph's as an affiliated college immediately siphoned away some of that base. Further, although the establishment of a Classical College (with its focus on the humanities) was not capital intensive, the founding of a full University, complete with professional schools, science programs, and research opportunities, would require a massive investment. Since the prairie provinces had adopted the "one university" approach to higher education, public funds for such an institution were not likely to be forthcoming, and even the Catholic population might be reluctant to duplicate facilities already present in their public university.

If the establishment of a Catholic University ran counter to Walter Murray's understanding of the essentially public nature of higher education, the creation of affiliation arrangements did not. A Maritime Presbyterian, Murray valued the role of religion in society, and, whilst he wished to avoid sectarianism and "the long shadow of Bishop Strachan" (Morton, 1957), this did not mean a rigid separation of church and state, but allowed a significant role to denominational colleges, which he urged be affiliated with the University and present on the campus. Indeed, land had been reserved on the University of Saskatchewan campus for such colleges, and, as Murray reported to Senate, he "hoped that one of these would be established by the Roman Catholic Church" (Sanche, 1986, p. 17). In this, Murray was

reflecting the broadly held position that the Canadian solution to the "denominational problem" was through affiliation and federation: that "while denominational institutions by themselves cannot, by definition, be universities, we are quite prepared to assign them an active role within the broader context of the secular university" (Jones, 1994, p. 15). So, although the door to independent degree-granting status was being barred, the door to federated or affiliated status had been opened.

As well as these broad socio-political factors, one must identify human actors in the drama. Most noteworthy here must be the astonishing tenacity of J.J. Leddy and the group of Catholic laymen who worked for some two decades to realise their vision of a federated college. They were not deterred by opposition from the Catholic hierarchy, nor by the apparent capriciousness or rapid volte-faces on matters of policy by the Bishop[1]. They suffered a series of financial reversals which might well have terminated their project in its infancy: an attempt on the part of the Diocese to sell "the White House," the home of the Newman centre, in 1931; unexpected municipal tax demands in 1934; the refusal of the Saskatchewan Bishops in 1936 to undertake any college project which would involve them in financial commitments; the uncertain finances of the depression years. However, the persistence of these Saskatoon laymen ultimately resulted in their finding a receptive ear.

Vital to the final bringing to birth of STM was the sense of good faith that quickly sprang up between President Murray and Fr. Carr. The men knew and respected one another, and

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[1] Particularly Bishop Prud'homme (cf, Sanche,1986, p. 28), then Bishop of Prince Albert , a diocese which, at that time, included Saskatoon.

appreciated the experience each brought to the table. Carr's description of the relationship between St. Michael's and the University of Toronto reflected his approach to President Murray and the University of Saskatchewan: "It [St Michael's] was a case of men living and working together with mutual confidence in each other rather than parties to a legal bargain who stood upon their rights" (Sanche, 1986, p. 59). This is not to suggest that Carr was unaware of the importance of the "legal bargain" or of the care with which such an agreement needed to be forged, since it would provide the platform for the institution for generations to come. Rather, he was sensible of the fact that its implementation would rely on a spirit of collaboration, not confrontation.

Even as Carr recognised the need to create a sense of good will with President Murray, he was also keenly cognisant of the apprehensions of the Church, and saw the need to maintain the trust and good faith of the constituency and hierarchy. He recognised the philosophical qualms which collaboration engendered: the fear that St. Thomas More College would not be a distinctly Catholic institution, but would be secularised and absorbed; the apprehension that Catholic students would be assimilated by the secular university and would find their faith and values undermined. A letter from Fr. Carr, written for the Sacred Congregation in Rome, addressed these concerns, and offered a considered response to them:

> In a province like Saskatchewan there is no Catholic institution with a degree-granting charter from the Provincial legislature. As far as we can see into the future, there will never be such a charter granted to a Catholic college or university...
>
> It is not, therefore, a question of drawing Catholic students into the University. It is true that some Catholics will go to the University when they know there is a Catholic college there, who might not otherwise have gone. On the whole, however, Catholic students are going to go to the Provincial University whether there is a Catholic college there or not. The function of the Catholic College is to save the Catholic

> students from the unfavourable influences of secular education by drawing them into the Catholic College and enabling them to acquire the best instruction obtainable in university subjects and courses, and at the same time sending them out with a thorough grasp, in theory and practice, of Catholic doctrine and Catholic life.
>
> There remains one possible further objection. Can the College itself, the authorities and the staff, remain unaffected by the contact with the secular university? We know from experience that we can give an affirmative answer to that. Anyone who knows anything about conditions at St. Michael's will say, without hesitation, that in this respect the College is almost ideal. There is a Catholic consciousness and a pride in the Church. We can truly say with confidence that a Catholic student can come to the Catholic College and be sure of thorough instruction, not only in the doctrines of the Church as expounded in the classroom, but also of a Catholic outlook, a Catholic mentality. (Sanche, 1986, p. 68)

In summary, the Federated model was adopted because the political dynamics within the Church had changed enough to make such an approach acceptable; because the University authorities were supportive of it; because it addressed certain economic needs; because it was seen as a progressive educational approach; because it was seen to safeguard Catholic institutional identity and character whilst offering students the educational advantages of the University; and because of the determination and integrity of key proponents.

The competing visions of Catholic higher education had been considered and assessed. Bishop Mathieu's concept of a single, bounded, Catholic University had been assessed as practically unattainable and philosophically undesirable. The collaborative federation exemplified by the Basilians had come to be seen both as pragmatically and theologically desirable, reflecting a developing Catholic understanding of the role of the Christian in society.

2 The Nature of Federated Affiliation

The term "federated affiliation" needs to be interpreted both in the Canadian and the Saskatchewan context. "Federation" is a political banding together of independent bodies which retain control over many of their internal affairs. As noted earlier, in the Canadian context of higher education, "federation" is a term generally applied to colleges or universities which possess degree-granting powers (through a charter) but which freely choose to hold all or some of them in abeyance (AUCC, quoted in Gregor, 1993, p. 339). Federated institutions, then, are generally conceived as having a significant level of independence, as bearing responsibility for their own administrative structures, and as possessing varying degrees of academic and financial autonomy. The etymology of the term "affiliation" speaks of a parent-child relationship, introduces the concept of adoption, and so assumes a certain paternalistic authority relationship. Affiliated institutions, whilst they still may be administratively separate entities, do not have degree-granting powers, and may have less academic autonomy than federated colleges. Such distinctions, however, use broad brush-strokes at best. In some cases the terms are used synonymously ("Affiliated colleges, federated with the University of Western Ontario"). No two Universities have the same affiliation or federation patterns: there are significant differences in such basic matters as governance, finance, and academic organisation (De Gruchy, 1993), not only between universities but also between colleges within a single university.

St. Thomas More College was described in its early years as an "affiliated college." It was only in 1953 that the University Senate designated the college as a federated institution, to help distinguish it from other auxiliary institutions of the university (Sanche, 1986, p. 107).

"In simplest terms," writes John Thompson, "STM is academically integrated within the College of Arts and Science, and is, at the same time, financially and administratively independent" (President's Report, 1993-94, 1A.1). St. Thomas More College is described, according to University of Saskatchewan Senate Statutes XVII and XXIII, as a "Federated College," even though it does not hold a degree-granting charter (STM Faculty Information Handbook, pp. 13-14). This distinguishes it from the several colleges which are simply classified as "affiliates" of the University of Saskatchewan (Senate Statute XVII), and from the college (St. Peter's, Muenster) which is classified as a "Junior College." The relationship of St. Thomas More College is formally identified as "Federated Affiliation," and this reflects the fact that the College is *both* affiliated *and* federated: that is, it fulfils the requirements both of affiliation and federation (Statute XVII.5 notes that "Colleges which have been or shall be recognized by the Senate as federated colleges of the University shall be considered to be in affiliation with the University.") Fr. Carr felt that the term "federation" was appropriate because it reflected the fact that college and university mutually and freely entered into agreement, whereas the term 'affiliation' implies "a child petitioning his father for a favour" (Sanche, 1986, p. 107).

John Thompson suggests that there are three forms of affiliation at the University of Saskatchewan: "Junior college affiliation, ...solely represented by St. Peter's College. ... The second form is theological affiliation, represented by St. Andrew's College, Emmanuel and St. Chad, Lutheran Seminary, and Central Pentecostal College. The third form is federated affiliation of which STM is the single case at the University of Saskatchewan" (President's Report, 1994, 1A.1).

The senate statutes amplify these classifications. A federated college "must be authorized by the University to give classes recognized for credit towards a Bachelor of Arts degree in the subjects of at least four departments of the College of Arts and Science (Statute XXII.1)," requiring the federated college to offer a broader range of disciplines than the (theological) affiliate. This identifies STM's liberal arts character. In addition, the faculty of federated colleges "must possess qualifications sufficiently high to be recognized as members of the Faculty of Arts and Sciences and shall be so recognized." This, too, distinguishes STM from the theological affiliates: Faculty are members not only of STM, but also of the College of Arts and Sciences, fully participating in the life of the University. W.P. Thompson (Dean of Arts and Science from 1939-49, and President from 1949-59) observes that, although STM is often called an affiliated college,

> it should really be called a federated college because it teaches arts work which carries credit towards a university degree and which meets all university regulations, because its faculty are regular members of the faculty of arts, and because it does not teach theology. (1970, p. 95)

The federation relationship is something of a paradox. On the one hand, it is predicated upon a carefully crafted, legally binding agreement, first established by Fr. Carr and President Murray, and adjusted with care by succeeding administrators and Boards. It is this agreement which defines the ambit of authority for both college and university. On the other hand, the essence of federation is collaborative, predicated on a sense of good will between the participants: the "mutual confidence" to which Fr. Carr referred in an early letter to Bishop Murray (Sanche, 1986, p. 59). These are the two threads which must be carefully woven to form the fabric of federation. Curiously, the Latin root of the term "federation" reflects these

two threads: it comes from the word *foederatus*, meaning "a compact," - that legal, binding agreement; yet is also has within it the Latin root *fidere*, meaning "to trust."

That Fr. Carr was fully aware of the consequences of that initial agreement is evident from his early observations to Bishop Murray:

> In all probability the conditions and privileges accorded a Catholic College now by the University of Saskatchewan will endure indefinitely into the future. Once the contract is completed it is very doubtful if any further advantages will ever be conceded to the Catholic college. ...Whatever agreement is entered into now will settle for the future what kind of education the Catholics of Saskatchewan are going to receive. There is no need for me to call attention to the great preparation and care that should be put upon these conditions. (Sanche, 1986, p. 59)

Sanche observes that "much of St. Thomas More College's ability to endure as a Catholic college undoubtedly came from its original agreement of federation" (1995, p. 195). As a Board member comments, "the people who established the college had the foresight to negotiate those terms. While at times they seem to be threatened, they are historically rooted, and I think it would be difficult to take away the basic safeguards that we have" (Personal Interview, Nov. 1995). Since many federated and affiliated colleges have seen their autonomy wither and their identity eroded, it is worth taking note of the particular provisions in that original agreement, along with the amendments that have been introduced over the years, most of which are reflected in the Senate Statutes.

"Students enrolled in the College who have satisfied the University requirements for admission shall be admitted to such University classes as they are qualified to enter and continue therein on the same terms as other University students" (XVII, 2). Students meeting university admissions requirements, then, can be admitted to and registered at STM, and are

able to take classes from the university and from the college for university credit (when the requisite fees are paid). They are students both of STM and the University. The university will confer a University of Saskatchewan degree "on such students of the College as have satisfied the requirements prescribed..." (XVIII, 7).

"The University will recognize the instruction given by the College in Classics, French, German, English, Economics, History and Philosophy and such other subjects as may from time to time be agreed upon" (XVII, 6). The university recognises the parity of STM courses, which can be taken for credit either by STM students or University students. It was a surprise to early STM Principal Fr. Edmund McCorkell that there was a good number of non-Catholics attending classes at the college, since the two-way flow had not been anticipated (Sanche, 1986, p. 73). The original agreement allowed for the development of course offering in other disciplines, as long as those disciplines paralleled existing university programs. Where disputes arose between College and University, the University President would be the final arbiter.

Not only are courses recognised, but Faculty members are accorded full voting membership in the faculty of the College of Arts and Science (XVIII,1). They are, however, not to be simply absorbed by the pertinent University department: "Fr. Carr insisted that professors of the College should not come under the authority of the University department heads, but should have equivalent status in their College departments, thus forming a parallel structure with the University organization" (Sanche, 1986, p. 65). This has been a keystone of the institution's autonomy, since it houses primary academic policy-making authority within the

College. This means that St. Thomas More has its own departments, and although some of these maintain a tenuous existence as one-person departments, the principle of self-determination has been vigorously asserted.

The College likewise holds the authority to appoint and promote faculty, and pays their salaries. Whilst such procedures always involve consultation with the appropriate University Department, the right of appointment is held by the College's Board of Governors. These rights of appointment and promotion (and the self-determination of STM departments) were placed under threat several times in the college's history, most notably during the tenure of Fr. Peter Swan. Matters came to a head during the 1974-75 year, following a dispute over three new Philosophy course proposals from STM. The Department of Philosophy (U of S) objected to the courses on the grounds that they would promulgate a Catholic perspective, and although the courses were eventually approved, the fracas led directly to a proposal from D.R. Cherry, then Dean of the College of Arts and Science, which recommended a "closer association" between the departments. In fact, the *Proposed Agreement between the College of Arts and Science and STM College regarding the teaching of Philosophy* threatened to undermine the academic autonomy of the college, by requiring

> consultation... about proposed new classes in Philosophy. ... and about recommendations for new appointments, renewal of probationary appointments, the award of tenure, and promotion in either department. Such consultation may obviate the necessity for any exercise of veto power by the Senior Committee on Studies, the faculty of the College of Arts and Science, or the Dean of the College of Arts and Science. (STM. C1977b.35)

Swan's response was a model of diplomacy, recognising the need for co-operation, yet affirming the College's rights within federation:

> St. Thomas More College is ready at all times to co-operate with the College of Arts and Sciences. ... In doing so, however, we wish to preserve both the principles of federation under which we have operated so happily since our foundation and the academic freedom of our staff. (STM. C1977b.35)

Dean Cherry was forced to recognise the validity of Swan's arguments, and to withdraw his proposal. Two years later, in 1976, STM and the University concluded an agreement that formalised STM's procedures for hiring, tenure, and promotion, allowing for University evaluation but confirming STM autonomy, an achievement which Fr. Swan said "represented the happiest day of his sixteen years at STM" (President's Report, 1994). This not only affirms the College's right to hire, albeit "within the context of University approval of academic credentials" (President's Report, 1994), but, as the Faculty Information Handbook (1992) notes, "the right to prefer in its hiring practices members of the Catholic faith (p. 3)," underscoring the institution's right to maintain its Catholic identity.

Fiscal arrangements have been adjusted through the years. The original agreement allowed for STM students to pay their tuition to the College and their student fees to the university (Sanche, 1986, p. 65). Students were then allowed to take University courses without further cost, and University students were able, reciprocally, to take STM courses. This arrangement was adjusted in 1956. The Federal government had begun funding Canadian universities in 1951, allocating grants according to provincial population and student enrolment ratios. The grant for STM had, for the first four years, been given over to the University of Saskatchewan, since STM was deemed to be an arts college under the umbrella of the University. In 1956 STM ran into particular financial difficulties: the erection of the new stone building had drained the coffers, and the college requested from the University

both a loan and a review of the grant distribution. Both were approved, and the college was allowed to keep 40% of the Federal grant, with the remaining 60% being forwarded to the university (Sanche, 1995, p. 199).

When the grants for higher education became transfer payments to the provinces in 1967, STM feared that it would suffer the fate of fellow institutions in other provinces, which, because of provincial prohibitions on funding denominational institutions, found themselves either impoverished or forced to relinquish considerable institutional autonomy to parent universities which now held the purse strings. However, the Government of Saskatchewan decided to fund its affiliated colleges directly, and so STM was spared the threat of such emasculation. Funding, however, remained a problem, since STM was recompensed according to a formula based on the number of STM-registered students taking STM courses (which did not reflect the total number of students taught through the college). It was only in 1973 that the Provincial Government addressed the specific needs of the affiliated colleges, instituting a formula devised by Fr. Swan which "supported our contribution to higher education in this Province" (Sanche, 1995, p. 203). It is important to note that, throughout its history, STM has maintained significant financial autonomy. The current president observes that "this financial autonomy has ensured for the college much of its *de facto* autonomy in hiring, tenure, and promotion, a right critical to preserving the Catholic and liberal arts thrust of the college" (President's Report, 1994). Of course, the College's dependence on federal/provincial funding also creates a vulnerability in lean times, but this is the knife's edge on which STM has always balanced, poised between the presumption generated by stable funding and the despair of financial retrenchment.

A final term of the original agreement addressed St. Thomas More's need for classroom space, observing that "Until St. Thomas More College is in a position to provide sufficient accommodation for its lecture courses, the University will grant such classroom accommodation as is available" (Sanche, 1986, p. 66). While the University may have anticipated that this would be a provision of short duration, it has come to be a permanent arrangement, and the College has quite limited instructional space within its own facility.[2]

This brief capitulation of the legislative framework of federated affiliation indicates that St. Thomas More College enjoys a range of autonomy that is rare in such relationships. Both the original agreement and subsequent adjustments to it have safeguarded the College's rights to hire and promote faculty who will support the mission of the College; to establish courses of study through its own departments; to maintain a certain fiscal independence from the university; and to register and admit students through the college. All of these factors have contributed to the institutional identity of St. Thomas More College.

But though part of the College's identity as a federated institution comes from safeguarding its autonomy through the vehicle of the formal agreement, focusing solely on Senate statutes leads to something of a garrison mentality: to a preoccupation with boundary issues, to suspicion and defensiveness. The essential heart of federation is seen by many to be collaborative, predicated on a sense of good will. President John Thompson, in his 1989

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[2] In 1996-97, as a result of the External Review, an additional classroom space was added.

President's Report, writes,

> A federated college ... cannot rely on the formal wording of agreements. Our federation agreement must be supported by the many informal ties and friendships between faculty of the college and faculty within the university. ... As faculty we have an obligation to reach out in cooperation to the University, both for our own self-interest and in serving with the University of Saskatchewan in its mission of education. (pp. 4-5)

As subsequent discussion will reveal, there are differences of opinion within the college about how closely it ought to embrace the university - differences which revisit those conflicting visions articulated by Mathieu and Leddy in the days prior to the College's founding.

The collaborative nature of the college's relationship with the university finds expression at three levels: educational, theological, and personal.

The *educative* vision of federation identifies strength in cooperation. The College can reinforce the academic programme of the University and is not required to replicate the breadth or depth of the University's offerings. Rather, it can identify, through discussion with the corresponding University department (CUD), niche areas, particular domains within disciplines where its resources can be concentrated. In Philosophy, the College's strength is in historical philosophy, with special attention to the medieval period; the CUD allows STM's Philosophy department to own that part of the programme, since its own attentions are oriented more to linguistic analysis. In Sociology, the college's offerings are weighted towards Family and Religion. The presence of the college offers diversity, often seen as a crucial educational quality, and one that is all too rare in a Canadian higher education system

noted for its homogeneity (Skolnik, 1986). Fr. Swan notes the value of diversity in a 1975 memo to Dean Cherry:

> ...within each academic discipline there are usually various schools of thought. It is desirable that as many as possible of these schools or points of view be represented in the University. The University of Saskatchewan is fortunate that through federation the representation on this campus of various philosophical schools is wider than it might otherwise be. Hence the existence of two departments of philosophy - each permitted and encouraged to pursue its objectives - should be seen as a source of strength rather than of weakness. (Sanche, 1995, p. 213)

Faculty members find that their academic allegiances are multiple: to the discipline; the College; the department(s); and the University. They also find an opportunity to interact and discuss with Catholic and non-Catholic students and faculty from across the university: such conversations span the disciplines, and allow an interchange of ideas and belief. Students benefit from this collaborative model. Their education takes place in a context which replicates the diversity of the society in which they will live and work; they are able to draw upon multiple intellectual traditions, yet they are also located in a faith community that itself engages dialogically with society.

Irene Poelzer describes federation as "an arrangement for mutual benefit" (1995, p. 59). The federated college benefits from access to the educational facilities and offerings of the university; the college student benefits from degree recognition afforded by the university; the Church community benefits from being given a space to nurture faith and to explore the additional perspectives of higher education. The university, in return, has within it a smaller and more personal educational community, to which its own students can gain access and which is difficult to generate in the broader context; it realises economic savings by avoiding

the duplication of services (though some would disagree); it avoids the fragmentation of the educative effort; and it too benefits from the diversity generated by an additional perspective. For both college and university, it assures a consistent quality of faculty through careful scrutiny of the hiring process. Thompson writes that "in Federation, Carr found a check against mediocrity and a prod to excellence in the standards of scholarship demanded by the larger university" (President's Report, 1994, 1A.3). Poelzer (1995) suggests that the single most important aspect of the educational vision of federation as articulated by Fr. Carr was that it helped students to think, and avoided the easy conclusion, the dogmatic response, the rush to closure. It encouraged students "to be aware that the answers are too big to be finalized; that the answers are really in one's living" (p. 70). And if the answers are in one's living, then, as Poelzer (1995) observes, "the good teacher goes beyond knowledge *about* and always strives for knowledge *of*" (p. 71). What has more recently been called the "incarnational curriculum" (Willower, 1997) is thus at the heart of the federated college.

This collaborative model of federation also reflects a particular *theological* vision of the role of the Catholic college, one that sees the role of the college within the broader university as reflecting the role of the Church in society: it withdraws at its peril, but rather lives within a culture and a context. The tensions which arise from STM's situation "represent, in microcosm, the tensions of being 'the Church in the World,' an idea that infused Fr. Carr's theological vision of federation" (President's Report, 1994). This theological vision is part of the Basilian understanding of the nature of Catholic higher education, and is embodied in the pattern of federation pioneered by them. It is articulated in (and perhaps anticipated) *Gaudium et Spes* of *Vatican II*, as Bryan Hehir reflects:

> what the theological vision of Gaudium et Spes says in terms of the church's roles in society is, I submit, a classically Catholic understanding, classically Catholic in the sense that we are to be basically at home in the world, in the world of ideas and in the world of social institutions. The classical Catholic notion is never sectarian.
>
> The classical Catholic notion is governed by ... the Catholic "and." It is always faith and reason, not faith or reason. It is always nature and grace, not nature or grace. And it is always church and world, not church or world. (Hehir, 1994, p.38)

The College's relationship with the university is not, then, to be merely pragmatic, a relationship of convenience, subject to change according to circumstance. It is a permanent, for-better-or-worse commitment, with the college participating in the full reality of the university, committed utterly to joint engagement, linked inextricably to the destiny and fortunes of the university in the educational endeavour.

Furthermore, the function of the College within the University must be to serve, not to seek power. It must be to accept the role of the servant, and this not as a ploy to gain power and influence, but as a deliberate and selfless act. John Thompson speaks eloquently on this point:

> ... a view of federated affiliation from the Gospels and Vatican II must emphasize our relationship to the University as one of service, <u>not</u> of power. ... It is easy to become obsessed about our 'rights' in federation, to view actions and words of University faculty and administrations as encroaching on STM's rights. Such an obsession without a corresponding attention to our obligations, however, parallels the growing cultural and societal emphasis on 'rights' as 'freedom <u>from</u>,' without a correlative emphasis on responsibilities, on a common good, on 'freedom <u>for</u>.' ... I cannot help but think that Jesus' words in John's Gospel apply not only to individuals but to groups.
>
> *Very truly, I tell you, unless a grain of wheat falls into the earth and dies, it remains just a single grain; but if it dies, it bears much fruit.* (John 12:24)
>
> The rights established in our federation agreement and in subsequent agreements in hiring, tenure and promotion are to enable us to carry out our responsibilities on

> behalf of our constituencies. ... These rights are about "freedom for", about being able to serve. We are able to serve effectively through collaboration - not trying to dominate and avoiding subservience. (President's Report, 1994, 1A.5)

While such a position of service might be true to the pattern of scripture, might mirror the proper function of the church in the world, and might reflect the tone of *Vatican II*, such abnegation of power has not always been the pattern historically adopted by the Catholic church. Indeed, the buttressing of institutional power and the reluctance to relinquish it might be more readily identified as characteristic of Catholic hierarchy. This means that the theological vision of federation as a balancing of rights and obligations, as a refusal to adopt power techniques to address problems, must often overcome a predisposition to tread more familiar paths. It also finds opposition in those who see in such an approach a loss of identity, and an abrogation of the faith distinctives so carefully nurtured through the church's history.

If federation is generated by a particular educational and theological vision, it finds its most perfect expression in the forging of personal relationships built on trust and a shared assumption of good will. It was evident that Fr. Carr recognised that factor from the earliest days. Sanche (1986) comments that "[i]n Carr's view, it was important to have the legal underpinnings as a guarantee, but success would depend largely upon a cooperative spirit" (p. 59). Squabbles concerning the legal infrastructure of the relationship have often been correlated to personal alienation. For example, the dispute between the two philosophy departments in the 60's and 70's might be seen to have its origin in that early appointment of Fr. Markle, who, though much loved by students and by Catholic laity, had "tended to neglect his relationship with the University faculty" (Sanche, 1986, p. 45). Subsequently, the

two philosophy departments had "developed as independent entities" (Sanche, 1986, p. 143), and so there was not a reservoir of good will upon which to draw when difficulties arose.

As one Board member observed,

> federation works best when you have a group where the underlying communication is very good, when everyone feels they're going for the same goal. ... It's uncomfortable if you want to say 'we have hiring authority and we can never lose it'; that's nice to do, but that's not the way it works. (Personal Interview, Nov. 1995)

John Thompson, current STM President, comments,

> We Catholics are not used to operating collaboratively, and this whole thing is predicated on the assumption of collaboration in good will. People may not be Catholic, may not agree with your instincts, but they are people of good will, and you have predicated that. Now, when that goes it is very difficult to work this thing. ... At a practical level it's made up of friendships, and cooperation, and if you don't have that in your bones then the thing is about to go off the edge. (Personal Interview, Nov. 1995)

If this trust relationship is indeed the keystone of the college, then that introduces a certain vulnerability. This causes acute discomfort in those who fear for the identity of the institution, who read the threat of secularization in the writing on the wall, and who see the College becoming far too complacent with its secular host. Where such apprehension exists it is difficult for those friendships to form, or else they are established as strategic friendships, deliberately cultivated as buffers against change. This is not the kind of relationship to which Carr referred. Thompson expands on this:

> If you look back at Carr's writing, you'll see that he was keenly aware of the centrality of friendship in making federation work. When I have said it's not power, I really mean that. It's friendship. Friendship in the sense that one really cares about the good of the other. Not friendship in the sense of 'win friends and influence people.' This is about genuine care; and I think Carr had that. There are petty jealousies, there are all sorts of things that go on in a system, but I think at the end of

> the day it's whether you can establish good will, and the belief that there is common good will, that makes it work. If the good will goes, then everything is an irritant, and everything escalates it. (Personal Interview, Nov. 1995)

Federation, then, is both a robust legal concordat and a fragile relationship of trust and good will. It is also a defining characteristic of St. Thomas More College, and so influences all other aspects of the life of that community. The subsequent sections reflect the way in which the federation relationship defines and affects the Catholic college that is St. Thomas More.

3. Federation and Physical Location

St. Thomas More College is located at the edge of the University of Saskatchewan Campus, in a prominent position on College Drive, with the Place Riel University Student Centre to the north. Its grey stone buildings (opened in 1957) blend with the stone of the University, underscoring the integral relationship that exists between the two. The Chapel is the focal point of the facility: outside, its huge copper-clad doors draw the eye of the passers-by; within, its clarity of architectural design and warm cedar-clad ceiling and walls generate an atmosphere of simplicity and reverence. The Kurelek mural on the north wall is an astonishing presence. The stark simplicity of Kurelek's neo-primitive style with its depiction of Christ's feeding of the 5,000 in a prairie landscape generates a sense of place and of a faith tradition that infuses the building. As a consequence of Vatican II's liturgical reforms the physical focus of the chapel was altered; the traditional raised altar at the north end of the chapel, divided from the congregation by the rail, was rearranged. Now, with platforms against the west wall, the congregation is gathered around the celebrant, who now faces the congregation, rather than away from them.

The building also houses administrative and faculty offices (mainly single-occupancy). The STM auditorium is home for the Newman Players, the college's drama company. The Shannon Library offers pleasant working conditions which are well-used by students, and its holdings form a useful complement to those of the main University Library. It is perhaps surprising that cataloguing is not fully integrated into the University on-line system; instead, the library shares cataloguing software with a consortium of theological colleges. A recent External Review (1995) observed that "STM is perceived as wanting to modernize its library operations, and as being willing to work with the university libraries in doing so" (p. 15). This is in line with the college's wish to improve electronic communications access through linkage with the university's computer networks.

A visit to the STM cafeteria reveals well-utilised facilities; any lunch hour sees an influx of students and faculty, many coming from other parts of the university, drawn by good food and easy access. Faculty mingle freely with students, though the open boundaries for non-STM persons mean that the sense of a single community space is somewhat diffused. The College buildings also house the University Credit Union, often the first contact which non-STM students have with the college.

One should also note some elements which are absent from STM buildings. Until recently, the facility served as a residence for the Basilian Fathers, some of whom occupied the top floors of the main building. This change has been difficult for the members of the congregation. It has come to symbolise what some see as a gradual loosening of the links

between the College and the congregation that founded it, and what others interpret as the transference of the Basilian tradition to Catholic laity, who, for the past two decades, have formed the overwhelming majority of the teaching faculty (there are presently only three Basilians serving as full-time faculty members). The college has never had its own student residences, but last year it took over the operation of the St. Pius X residence (formerly a diocesan seminary), on the north edge of the campus, so now has space for some thirty residential students, and one of the Basilians is in residence there.

A visitor to the College is gradually struck by the fact that there is almost no teaching space. STM has but one classroom and one seminar room, so uses university classroom space for most of its course offerings.[3] Fr. Carr observed the importance of this arrangement in 1950:

> The greatest and best feature of the college, and the one in which it is unique was my secret worry. I mean the fact that the priests teach in the classrooms of the university. The longer the time went on the more I valued that privilege. When I told people about the set-up, that was the point which pleased me most. But there was a weakness; it was a skeleton in the closet. No one seemed to know about it, or at least think about it. The arrangement was a temporary one. It was only to last until the college had its own building! (Sanche, 1986, p. 89)

However, the university was as keen to keep the arrangement as was the college, and so, with the erection of the new building, the temporary accommodation became permanent. There is certainly a symbolic importance to STM classes being physically part of the university, though one of the negative consequences of this arrangement has been that some

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[3] In 1996-97, the additional classroom space allowed 40% of STM classes to be taught within the college.

STM students rarely enter the college. With this in mind, the external review recommended the conversion of the auditorium to classroom space.

It is curious that the college does not have a main entrance, unless one includes the main chapel portal on College drive. All others seem to be back entrances, opening into stairwells or corridors, rather than into a reception space. The external review recognised this, and called for the erection of such an entrance. This lack of a demarcation addresses the issue of identity - but perhaps it is fitting that the college merge imperceptibly into the university, rather than emphasising borders.

This physical location and design of the college reflect its character as a federated institution. It is unsurprising, then, that the predicaments of physical space reflects deeper conflicts about the nature of the institution's identity.

The college's geographical location in Saskatchewan has also formed its identity: unwilling to concede the independence Mathieu wanted in those early days, the province has nonetheless acted to protect its church-related colleges. When, in the late 60's, affiliated colleges in other provinces were forced by new fiscal realities into abandoning much of their autonomy to parent universities who now held the purse strings, Saskatchewan proved more well-disposed, eventually agreeing to fund the colleges directly, rather than through the university, preserving the fragile balance of the college.

4. Federation and Institutional Identity.

STM is a liberal arts college. It is a federated college of the University of Saskatchewan, academically integrated with the College of Arts and Science. It is a Catholic College. It is a Basilian institution.

St. Thomas More College has multiple identities. One might think that these different descriptors would be like concentric circles, leading one ever closer to the core identity and character of the College. In fact, they might be better described as intersecting circles, sometimes overlapping, sometimes diverging, for each of these identities is enigmatic and contested. What does it mean for the college to be federated? In what ways is it or should it be Catholic? How is its Basilian character expressed? Given its governance and structures, in what ways might it be said to be a liberal arts college?

One might begin by observing that STM has much more control over the elements which carry identity than many other Catholic affiliated or federated colleges in Canada. In some such relationships the affiliated college is "treated much as a shell, with little real control over its affairs and limited independent contribution to the university" (de Gruchy, 1993, p. 61). Hiring is controlled by the parent institution; funding is distributed according to the purposes of the university; academic programs are not in the control of the college; physical space is allocated by the parent institution; auxiliary services (cafeteria; library) reflect centralised priorities; sometimes students are not even registered by or at the college. Given such a state of affairs, STM might well consider its identity dilemma and reflect with gratitude on its self-determination, and its ability to address these concerns. Yet identity matters reflect some

central divisions within the college, fundamental philosophical differences about the nature of a Catholic and Basilian College within the structure of federation.

4.1 The Catholic College

What does it mean for STM to describe itself as a Catholic institution? Perhaps a useful place to begin is with *The Apostolic Constitution on Catholic Universities*, released by the Vatican in 1990 following extensive world-wide consultation with educators and church leaders. The document discusses the identity and mission of Catholic higher education, and presents a series of general norms for "all Catholic universities and other Catholic institutes of higher studies throughout the world" (John Paul II, 1990, p. 266). Under the general heading "Identity and Mission," the Constitution identifies four essential characteristics of Catholic higher education:

> 1. A Christian inspiration not only of individuals but of the university community as such.
> 2. A continuing reflection in the light of the Catholic faith upon the growing treasury of human knowledge, to which it seeks to contribute by its own research,
> 3. Fidelity to the Christian message as it comes to us through the church.
> 4. An institutional commitment to the service of the people of God and of the human family in their pilgrimage to the transcendent goal which gives meaning to life.
>
> (John Paul II, 1990, p.269)

The Constitution subsequently articulates five "General Norms" which define "The Nature of a Catholic University:"

> 1. A Catholic university, like every university, is a community of scholars representing various branches of human knowledge. It is dedicated to research, to teaching and to various kinds of service in accordance with its cultural mission.

2. A Catholic university, as Catholic, informs and carries out its research, teaching and all other activities with Catholic ideals, principles and attitudes. It is linked with the church either by a formal, constitutive and statutory bond or by reason of an institutional commitment made by those responsible for it.

3. Every Catholic university is to make known its Catholic identity either in a mission statement or in some other appropriate public document, unless authorized otherwise by the competent ecclesiastical authority. The university, particularly through its structure and its regulations, is to provide means which will guarantee the expression and the preservation of this identity in a manner consistent with section 2.

4. Catholic teaching and discipline are to influence all university activities, while the freedom of conscience of each person is to be fully respected. Any official action or commitment of the university is to be in accord with its Catholic identity.

5. A Catholic university possesses the autonomy necessary to develop its distinctive identity and pursue its proper mission. Freedom in research and teaching is recognized and respected according to the principles and methods of each individual discipline, so long as the rights of the individual and of the community are preserved within the confines of the truth and the common good. (John Paul II, 1990, p. 274)

This constitution, though presumably designed with the free-standing Catholic University in mind, is flexible enough to be applied to institutions such as STM. Naturally, it also offers ample scope for diverse and conflicting interpretation, and since it operates at the level of principle rather than application such variant readings are to be expected.

STM is identified as a Catholic institution both by canon law and provincial statute. The incorporation of the College by act of the legislature in 1943 identifies the link with the Basilians and with the Roman Catholic church: although the act of incorporation was amended in 1972 to allow non-Catholics to be members of the corporation, they are not allowed to compose more than 20% of the membership. The President and treasurer are to be chosen by the Superior-General of the Basilians, confirming the administrative control held by Church and congregation (Sanche, 1986, p.131). That the college is formally Catholic is

also reflected in the official approval granted by the Sacred Congregation in Rome (Sept 8th, 1936) for the establishment of the college.

The College's Catholic identity finds expression in its statement of "Aims and Objectives," drawn from the Second Vatican Council's "Declaration on Christian Education." The statement reflects a desire to establish and maintain a living community of faith; to nurture the whole person; to foster dialogue with those of other faith traditions. The means to these ends include "establishing programs of study, encouraging suitable methods of education and employing faculty who can give a Christian education" (Faculty Information Handbook, 1992, p. 2). Since STM "depends primarily on the Faculty for the accomplishment of its goals and programs (p. 3)," the right to select faculty who are in harmony with these goals is essential, and the college exercises that right. The President comments that

> the place where I put my foot down is who we hire in terms of faith - very firmly. I can't possibly make the other judgements: I can listen to them, I can say my opinion, but I don't really interfere. I accept the judgement of those closer to the field. But when it comes to issues of faith ... I would give priority to hiring Catholics. That lands on my shoulders, and I have proceeded to do that very firmly and unambiguously. (Personal Interview, Nov. 1995)

Further, the College proclaims this Catholic identity. College literature and publications draw attention to this; Public lectures address issues of spirituality; the Newman Centre, based in STM, extends the Catholic influence into other colleges and professional schools within the university; the Chaplaincy programme co-ordinates the celebration of Mass and other worship opportunities which, while not required of students, are central to the integration of faith and learning which the college seeks to inculcate.

If there is agreement on the formal identification of STM as Catholic, there is disagreement over how that identity is to be expressed. The external review (1995) observed "a 'deep division' in the faculty, reflecting two basic views of STM's mission and philosophy: those who support a greater association with the University, and those who support a more autonomous stance for STM. (p. 7)" This has meant that consensus on a formal mission statement has been difficult to achieve.

Two faculty voices crystallise this debate. The first articulates a concern about absorption by the university, and affirms the need to assert a distinct Catholic identity, an identity that is different from, sometimes even opposed to, that of the University:

> I think it's a question of continuing existence. Are we to move into the University and become simply an institution in the Catholic tradition, ultimately perhaps even absorbed by the University, keeping a chapel or cafeteria, or is there something clearly and identifiably Catholic in courses and staffing, in content and community and so on, that can be identified and strengthened and made vital? I think it really is that radical. If there's nothing specifically, identifiably Catholic, attractively or even unattractively so, then how can it possibly continue? (Personal Interview, Nov. 1995)

The second voice seeks a Catholic identity that is primarily personal rather than institutional:

> [T]o be a Catholic college is about me being a Catholic and an academic; there's no saying this is first or second...they're all part of my identity. That's why I'm out in the community. That, to me, is what makes this college Catholic. I'm arguing for a much more decentralized, integrated process, where there are not the nodes. It's not me, here, isolated in cafeteria and chapel; it's me, out there, first in the university as community, and also at the parish level as another community... [STM] gives us an identity; while we're out there it gives us a central home base to operate from that keeps reminding others of our identity. When I show up on a committee, my STM connection is shown; there's an identity which comes just with the label. The trouble with a completely decentralized system is that you then have to self-define that identity. I don't have to make it known. (Personal Interview, Nov. 1995)

These views reflect the paradox and the tensions of federation: being part of the University and totally committed to that relationship, yet maintaining the integrity of the College's Catholic character.

Those who espouse the first view, broadly conservative in character, hold that Catholic identity must be vigorously guarded and distinctly proclaimed. They see the strengthening of ties with the University, the opening up of the corporation, the dwindling number of priests in teaching roles, the establishment of the union, the appointment of a lay president, and the absence of academic programming that is distinctly Catholic, as encouraging secularisation, eroding the college's Catholic distinctives. They see such moves as reflecting a spiritual and social complaisance, a compromise with society, a presumption that the hard-won gains of the past are eternally secure. Though couched in the language of tolerance and ecumenism, such moves are seen as a leaching away of identity, as a failure to keep the faith. As one long-time faculty member observes, "My own feeling would be that some of the faculty would be happy to see a looser connection with the church.... My feeling is that we're moving more into the mainstream of University life" (Personal Interview, Nov. 1995). This conceptualisation of the college's identity accentuates its distinctness from the context in which it finds itself; this is essentially a counter identity, affirmed by contrast, emphasising Catholic identity by naming the other.

Those opposed to this portrayal are reluctant to establish a "Catholic enclave, safe and secure," since this would require a withdrawal, something

> neither possible nor desirable. [Federation] calls for a different way of expressing one's Catholicity. A less institutional way. You can't depend on the structures to do

> it for you. It requires being recognized as that, and living that. I think it's more difficult to do, but I think it's being done. (Personal Interview, Nov. 1995)

This view sees the attempt to guard the borders of the college as ghettoization, as a fear of cultural assimilation, and a basic fear of change. Rather than seeking to establish lines of demarcation which identify difference, faculty on this side of the great divide look for those within federation who share their values, so seek to establish multiple networks. One College member observed

> I find myself looking for any alliance I can find within the university between people who share a vision of liberal arts that's integrative, that respects the person. Any person that I can make those alliances with I will, for I feel this is the same kind of work. That doesn't mean I give up my faith. I may not talk about it with this person, but we do share some very deep values. (Personal Interview, Nov. 1995)

This portrays the nature of the college as inclusive, as seeking to build on common ground wherever it is found.

Those who hunger for a less diffuse Catholic identity within the college tend also to be those who seek the Catholic watermark in other areas of College life. There is disagreement, for instance, about how far the Catholic nature of the college finds expression in the classroom. Some students suggested that "most professors speak about the fact that it is a Catholic class ... that the morality and the views of Catholics will be upheld and even presumed when you're talking about certain subjects" (Personal Interview, Nov. 1995). A different group of students, however, suggested that there really was no difference in terms of world-view between STM courses and University courses. Several faculty expressed the opinion that faith convictions rarely obtruded into explicit classroom content, but since students were

aware of the faith positions of STM faculty they would sometimes talk of spiritual matters outside the confines of the class.

The reduction in the number of Religious at the college also means the Catholic identity is less visible, since persons in clerical garb are only rarely seen. The removal of the Basilians from the college buildings reinforces this, and the appointment of a lay president brings the matter of residence to a head, for Basilian presidents had always lived in the College buildings. There were seven Basilians and one lay faculty in 1960; eleven Basilians and thirteen lay faculty (plus one Redemptorist priest) in 1967; nine Basilians and twenty-two lay faculty (and four other Religious) in 1977 (Sanche, 1986, p.116); in 1996 there are only three full-time (one part-time) Basilians remaining in an academic staff of approximately 45.

This struggle over the Catholic identity of the College reflects struggles within the Catholic church. In this, the identity of the college closely resembles that of the church of which it is a part: its identity is changing and broadening. The transformation is deeply controversial and painful: it affects core values, and changes utterly the face of institutions to which people are unconditionally committed. Within the Church, the second Vatican Council was the watershed. The College swiftly felt the influence, and was moved by the current. Amongst other sweeping changes, Vatican II altered the relationship between the laity and the clergy, calling lay people to participate more fully in the missionary vocation of the church, since the church was the people of God. It introduced a new ecumenism to the church, a greater openness to other denominations, other faith positions. The "Constitution on the Sacred Liturgy" authorised significant changes in the language and observations of the mass and the

administration of the sacraments, including increased liturgical participation by lay persons. It focused more clearly the temporal mission of the church, its relevance to the needs and values of contemporary society, and its participation in and engagement with community. One Basilian observed,

> There was a strong sense of immutability, so the fact of the change was as startling as any change itself, and it led people to a climate where change became acceptable; and even desirable; and even necessary. How do you draw the limits of change? (Personal Interview, Nov. 1995)

Many of the changes to the Catholic character of STM were predicated by Vatican II's radical reconceptualisation of Catholicism. The opening of the STM corporation to non-Catholics in 1972 was a direct reflection of the new ecumenical spirit promulgated by the council, and underscored Fr. Swan's determination to integrate those changes into the governance of the college. The change in the balance of faculty, which saw the number and proportion of Basilians shrink, while partly driven by the shortage of Basilians and partly by the rapid growth of higher education in general and of STM in particular, also indicated a determination to involve the laity in the educative mission. This reflected the new understanding of the nature of the Priesthood. Vatican II encouraged the view that the priesthood is not only the ordained hierarchy of the Church, but is the Church at large; that all Christian people are called to be priests, as proclaimed in 1 Peter 2:9. This move to lay control within the College was made complete by the appointment of a lay President, first contemplated in 1977, when Fr. Kennedy was finally selected (STM H.13), and then implemented when the current President, John Thompson, was appointed in 1990, the first non-Basilian to hold the office.

One community member spoke as follows:

> I think we are a microcosm of the church. Within the Catholic tradition, like other traditions, there's always the liberal-conservative division. That's lived here, also. How that will evolve here, I do not know. Nor how it will evolve in our churches. I don't know if it's more intense these days than in past years. Maybe people were more complacent in past years, before Vatican II. Now maybe lay people will start to become alive; question; challenge. But I think that's a sign of hope. If they weren't struggling, there wouldn't be much life. We're searching. This is a community of people who obviously don't agree on many issues; but for some reason they're not giving up or pulling out. Even in the church, where there are so many struggles and questions, we stay, and work for change, not for the sake of change itself, but to continue to pursue the truth and goodness of God. (Personal Interview, Nov. 1995)

One must conclude that while some would see federation as responsible for changes to the Catholic character of the institution, and would portray the college as drifting away from the Church and towards the university, the major changes in the College have been anticipated and even prompted by changes within the Church herself. Rather than moving away from the church, the college is moving with the church. One board member observed, "I don't think it's that the college [is less Catholic]. I think the Catholic church is less of a Catholic body than it once was" (Personal Interview, Nov. 1995). Those who protest the radical changes within the college are also those who are deeply uncomfortable with the new directions mandated by Vatican II. It would seem that the structures established and the aims and objectives espoused by the college conform to orthodox Catholic practice. Further, the structure of federation is an ideal medium for implementing the temporal mission of the Church expressed in Vatican II, which encourages the Catholic to be "at home in the world," to serve society, to foster dialogue with those of other persuasions, yet to infiltrate the world with faith.

This also suggests that the divisions over Catholic identity which have emerged recently within the college are of long standing. They had been evident in those conflicting visions in the early days of the institution; they surfaced in 1972, with opposition to Fr. Swan in the "Corporation Crisis"; they were surely palpable during the tenure of Fr. Kennedy, when numbers of faculty disagreed with Kennedy's attempt to "reaffirm the College's role of providing Catholic higher education for Catholic students. ... There was concern that the College was becoming more isolated and sectarian (Sanche, 1986, pp. 174-5)"; the division was at the root of a recent inability to forge a Mission statement, since "some of the tenured faculty basically obstruct any kind of mission statement or philosophy that isn't a Roman Catholic one" (Personal Interview, Nov. 1995). That the split seems more pronounced in recent years might be due in part to the appointment of a lay president, a transformation which, for many, symbolises the sea-change that has overtaken the college, with the Basilians no longer filling even the titular headship of the institution. The argument is not about whether or not STM will be a Catholic College (though there may be some who would seek to interpret it in this light); it is rather about how that Catholic character will be expressed.

4.2 The Basilian College

> I think our identity here at STM is very much linked with the Basilians... historically, and even at the present, that's how we're seen. Our alumni see STM as personified by the Basilians. Every alumni member would name a Basilian when discussing recollections. That's a wonderful thing. The Basilians who have been here have been extremely strong. It's good to have a personality like that. I think the connection is important for a number of reasons: parents in rural Saskatchewan sending kids to University or a Catholic institution...how do they know it's Catholic? Not because of canon law, but because when they were here in '48 Fr. Sullivan taught English. They remember the people they met, that whole feeling. So the connection is important:

> this is a Catholic institution in the tradition of the Basilian fathers. We're going to have to be really creative as to how we continue that tradition. From a practical point of view, we're not going to have 8 or 10 Basilians teaching here for the foreseeable future.. and unless something dramatically changes, I don't think we'll ever see it again. We have to come up with a method by which that can be done. (Personal Interview, Nov. 1995)

St. Thomas More is not only a Catholic College; it is also a Basilian college. For someone unfamiliar with Catholicism, that distinction is likely to prove confusing. Indeed, even for those who are associated with the college, who are students or faculty, the precise implications of STM "being Basilian" are uncertain. As one student sheepishly admitted, "I thought they were from Brazil" (Personal Interview, Nov. 1995).

In fact, the Congregation of St. Basil is an international community of religious priests, founded in Annonay, France in 1822. The congregation, from its inception, has seen the focus of its work as being the education of the young. Their work is thus centred in schools, colleges, and universities, though in recent years more Basilians have been engaged in a broader range of apostolic functions, from parish ministry to hospital Chaplaincy. However, the number of individuals entering religious life is falling, and so the congregation is shrinking. There are presently under 400 Basilian Fathers working in Canada, the USA, Mexico, France, and Colombia. This is creating a crisis within the congregation, as more limited human resources are spread over a broader area.

The Basilians came to Canada in 1850, and in 1852 founded what became St. Michael's College and high school. St. Michael's College was federated with the University of Toronto in 1910, and this relationship formed a model of federation replicated at STM - and,

indeed, across Canada. The Basilians presently work in five universities and eight high schools in Canada.

The particular character of the Congregation of St. Basil has been examined in a series of lectures presented at STM in 1991-93, entitled *The Basilian Way of Life and Higher Education*. The twelve contributors considered different aspects of Basilian identity in a continuing conversation that has since been published, and which offers a useful reflection on and synthesis of the heart of the Basilian tradition. In an opening talk, Fr. Jack Gallagher CSB explored the Basilian *charisms*, a word which has its roots in the Greek *charisma*, a spiritual gift, intended for the good of the Church. The term *charism*, writes Gallagher, "is used sometimes to refer to the particular gifts of a religious congregation" (1995, p. 13) He divides these into the "occupational charisms" and the "qualitative charisms." The "occupational charism" of the Basilians he identifies as having been "principally education," a characteristic which is inextricably linked with the universal Catholic mandate of "evangelization."

The "qualitative charism" is, he suggests, "a sort of collective character of a religious congregation. It includes attitudes, interests, priorities and ways of doing things" (p. 15). He discusses seven qualitative charisms of the Basilians. The first of these is the absence of a central founding personality, a dominant individual who established the congregation and formed it in his image, imposing specific characteristics on it. This leads to the second and third qualitative charisms, the Basilian predisposition to borrow the best from other traditions within the universal church and their "eclectic spirituality," which allows each individual to

discover an appropriate model of spirituality. Since the Basilians embraced Thomism (as one of the 'best' traditions of the church) it was natural that they should exhibit "respect for the intellect, ... a profound appreciation that the truth is important" (p. 18). The fifth charism identified by Gallagher is the Basilian mandate to teach the whole person, and not merely the intellect. Observing Basilian contributions in athletics and the arts, he suggests that these arise from a perspective of the person that "does not split the intellect from the will and the emotions" (p. 19) This also allows for drawing together "secular" and "sacred" learning. Sixth is the Basilian pattern of building relationships with students, and not only in the classroom; "there was also an emphasis on informal contact outside of class, where one did not play the role of teacher, where one was more likely just to be oneself" (p. 21), a characteristic which was foundational in helping to establish strong faith communities, as students saw the faith of the Basilians lived out in practice. As Fr. Carr noted in 1943, "The most important work we have to do is to talk to students" (Sanche, 1996, p. 104). The final charism identified by Gallagher is collaboration; as a small and relatively unassuming congregation, the Basilians have "learned from others, and also have helped to get their message across" (p. 22). This might be collaboration with other orders; with lay teachers; or, of course, with secular universities. This has also meant the congregation has adapted its teachings to local conditions, instead of imposing a pattern from outside: in Saskatchewan, adopting the pattern of federation with the provincial university.

At St. Thomas More, the idea of federation was established, endorsed, and protected by the Basilians. The contemporary issues of Basilian identity are generated by two factors: first, the problem of maintaining a Basilian identity when the numbers of Basilian Fathers is

dwindling; second, the threat to the character of federation that arises from divisions within the Basilian community as it is presently constituted at STM, divisions that spill into the whole of the college, and of which even students are aware.

> We went from this being a Basilian college; to this being administered by Basilians; to this being administered and run by laity. That's been a difficult process. It will continue to be a difficult process, and I think we're just about mid-point. (Personal Interview, Nov. 1995)

This board member's opinion reflects the stages in the college's history; in the early decades almost all faculty members were Basilian, and ownership was effectively held by the congregation (though vested in the Corporation, which, originally, was wholly Basilian). Even with the influx of lay faculty, administrative matters (and key administrative posts) were still held by Basilians. With changes to the Corporation Act, however, the Basilians saw ownership issues subtly changing: members no longer had to be either Basilian or Catholic, and, effectively, the Basilians had lost ownership of their own college. As George Smith observed, whereas once colleges were identified as "Basilian directed" or "Basilian operated," they are now more accurately described as "Basilian sponsored" (1995, p. 151).

The Basilian identity has been further affected by two recent events. The appointment of a lay president in 1990 meant that none of the administrators was Basilian, and was a powerful symbol of the transformation. A board member observed that after a recent presidential review

> the head of the [Basilian] order came to us and said 'Why are you asking me to approve the president?' We said, 'it's in the by-laws,' and he said, 'but why should I do it?' And he's quite right on one level, if it's not a Basilian appointed. Why should he have the right to say no or yes? Why would he want to be saddled with that? So

> you have to figure out how, in a practical sense, to make the institution Basilian ... and that's what his observation was about! (Personal Interview, Nov. 1995)

The authority of the lay President within a Basilian institution is ambiguous; a Basilian observed "the lay President has, in a sense, much more independence and much more authority that a priest would, because... if a priest gets out of line he can be yanked. ... But with a layman you can't do that" (Personal Interview, Nov. 1995). On the other hand, the President no longer has the mantle of priestly authority, so his leadership is more open to question than that of a cleric, and he has greater accountability to the Board, who are predominantly lay people.

When, in 1995, the remaining Basilians vacated the residences on the third and fourth floors of the college building, the unbroken tradition of a permanent Basilian presence in the college stretching back to 1936 drew to a close. A Basilian observed, "the priests are moving more out of the administration and the day-to-day life of the college, becoming much more just people who teach here" (Personal Interview, Nov. 1995). Thus the Basilians are reduced to leadership roles that are mainly symbolic: it is the corporation and the administration that exercise authority, and the appointment of a lay President removed, at a stroke, the last significant Basilian voice from those functions.

The loss of control has been difficult for some Basilians, "who have difficulty in not running the institution." One Basilian observed, of the laicization of the college, that

> the order has as much trouble with this as anything, and maybe more.... from what I hear about our other institutions [across Canada], it hasn't worked out very well, because we haven't been good at seeing it through to this stage, the final stage. (Personal Interview, Nov. 1995)

Another voice suggests,

> there seems to be a principle that you have to take power away; it isn't given away. That's what it's about, I think.... I think they've no alternative to either being in control or not being in control at all. This is a problem of priesthood. We've fused ministry and leadership: if you want to be a leader, you have to be a priest. (Personal Interview, Nov. 1995)

The changes strike at the root of the Basilian charisms and identity: their contemporary role is much more confined to the academic, so they are not in a position to "teach the whole person" as they were some 30 years ago, when they formed a significant teaching presence. Their ability to interact with students is reduced ... they no longer offer boxing lessons in the basement ... and so relationships tend to be generated in the classroom. Their involvement with Newman drama is one of the few places where this is still seen. With some Basilians questioning the efficacy of federation, the collaborative vision of the College might itself be jeopardised.

This presents a serious challenge to St. Thomas More College: the old has gone, but the new has not yet come. The old patterns of power, authority, and ownership have been broken, the old functions of the Basilians and the role of the Congregation have gradually altered, but a new conceptualisation of their role has not yet taken root. Some observe that this has not been allowed to take root because of the resistance of some of the present representatives of the order. As the External Review observed, "the Basilian community does not have a voice in many matters critical to the College" (1995, p. 20). One scenario is that the Basilian presence will simply fade into nothingness; that the Congregation would cease its formal connection with the College, and, subsequently, individual Basilians would gradually

disappear through a process of attrition. As one faculty member comments, the Superior General is

> seeking a resolution, perhaps even in the short term ... and I think this resolution means that the Basilians will no longer be involved as they once were. The new involvement, for him, would simply be one of participation of individuals; the corporate representation would no longer be there. ... Whether that will play itself out as he has outlined it is another matter. My sense of it (though maybe I'm just being optimistic) is that that won't be the way we go. I can't name a single person who would desire that. Quite the contrary. Most would be opposed to that, not even accepting, and whenever it is raised people are quite upset. It's not something desired at this end. That's why I'm optimistic. I have difficulty thinking that the Basilian community as a whole will find this acceptable, given the fact that people are asking that it not happen. (Personal Interview, Nov. 1995)

Although the congregation seems to have gained the impression that they were not wanted, there is remarkable unity within the college on the desire to retain the presence and involvement of the Basilians, and a determination to maintain the Basilian character of the institution, despite deep divisions over such issues as identity, authority, ecumenism, and secularism. The President has been vigorous in his attempts to recruit Basilians, both for teaching and Chaplaincy roles. There are some who yearn for the days of Basilian control, and who would like to see those hierarchical relationships re-established, but most feel that is "harking back to the past, and we need to let go of that and move forward. It's in the moving forward that we're having trouble ... in the practicalities of doing that" (Personal Interview, Nov. 1995). As a sessional lecturer notes, "I wouldn't like to say it's a diminished role for the Basilians, but it's a changed role... The Basilian charism is very important to us" (Personal Interview, Nov. 1995).

The religious orders represented the core of Catholic higher education, and their decline represents a serious challenge to its continuity. At STM, the Basilians were federation incarnate: they brought together faith and learning, the church and the academy. As Priest-educators, they typically spanned several academic disciplines; they were the core of the worshipping community, and all shared the Chaplaincy duties; they lived in the building, and so held together the social fabric of the college; they co-ordinated the administrative structures; they even took care of maintenance concerns. Yet "they seldom talked about the Basilian character of the College because they were Basilian priests ... but no-one knew what it was" (Personal Interview, Nov. 1995). The presence of the Basilians, then, infused the educational experience of students, but the Basilian character was personal, rather than conceptual, and so the dwindling numbers of Fathers, and their changing roles, has produced a crisis of identity at this point. As the President observed, "You see, we have relied so much on Religious, priests and sisters, not just for identity, but also to integrate faith and learning. These are the people who have done it; we didn't ask the lay faculty to do it as much" (Personal Interview, Nov. 1995).

What, then, is the role for the Basilians in today's college? They no longer control the administrative structures, and the appointment of the lay president was the painful affirmation of that reality. They are no longer the hub of the students' social reality, and their vacating of the STM building is a belated recognition of that change. Their dwindling numbers mean that their academic role has declined. Most crucially, they do not control the Chaplaincy programme; this task, originally an integral part of the Basilians' function, perhaps assumed with ordination, became largely professionalised, as particular Basilians took on the

Chaplaincy role, and as non-Basilians were gradually integrated into a Chaplaincy team. Recently, there has not even been a Basilian priest as part of that team, though the Basilian fathers continue to preside over the liturgy. These have been difficult adjustments for both the college and the Basilians, some of whom feel keenly that the college is drifting from its moorings.

The current president has sought to reaffirm the Basilian identity of the college in several ways, including his organisation of the series of talks (mentioned above) entitled *The Basilian Way of Life and Higher Education*. This was to make explicit the characteristics noted above, which were embedded in community but rarely made explicit. The purpose of this series was not simply historical, but paradigmatic, to provide lay faculty with the Basilian model as a means of reproducing that ethos and sense of vocation within the academic community, and discursive, to join the conversation about how identity was to be maintained. It suggested that the Basilian tradition was broader than the presence of a handful of Religious who maintain certain academic and ecclesiastical functions at the College, and it affirmed that the characteristic qualities of Basilian education could be sustained and cultivated through the Catholic laity. The inculcating of new faculty has also been one of the President's initiatives: since many faculty are educated exclusively at secular institutions, and within the narrow confines of their particular disciplines, they may come to teach at STM with little ability to span the gulf between private faith and public role. Some new faculty have been sponsored to attend programs (*Collegium*) that would serve to enhance their faith and their vocation. There are also those at STM who would wish to see the Basilians introduce a lay associate programme, that would allow some lay faculty to participate more

fully in the Basilian mission and ethos. To this point, however, such a programme has not been instituted in the West.

The college has sought to attract more Basilians, but, unless the number of Religious increases, it is unlikely that the proportions will change significantly. It is, however, in the area of Chaplaincy that the lack of a Basilian is most keenly felt, and the college has actively sought a Basilian to complement the Sisters who are currently co-ordinating the Chaplaincy team. This is a particular priority of the President, who feels that a Basilian Chaplain could bring a strong influence to bear on the college as a whole, both in terms of symbolic presence and direct engagement. Such a person would serve to re-affirm the values of federation, by strengthening the faith community, raising the profile of the Chaplaincy, and re-affirming the Basilian vision of a collaborative education that has faith at its core. Many faculty members spoke with feeling about the need to nurture the Chaplaincy, which they see as an essential element of the federated college: one long-time faculty member observed "if there were a Chaplaincy programme that facilitated other things which could hook up with it... it would be the engine of the train, which everybody else could hook on to. That's a big task, but I think it's possible. It's a key place, and I think the opening is here for it" (Personal Interview, Nov. 1995). The reintegration of the Basilian presence into the Chaplaincy is critical for maintaining the Basilian identity of the College, and for reinforcing the faith traditions which allow STM to be both Catholic and federated. Norman Tanck writes,

> A highly effective and visible campus ministry can facilitate and nurture [a community of faith] in a Catholic institution of higher education. It can and must keep it in touch with its mission and tradition. It links the world of research and learning to the worlds of lived spirituality, worship, service, and evangelization to help create an integrated Catholic experience. (1995, p. 130)

The 1995 External Review observed that "The Basilian community ... is split, 'with almost irreconcilable differences between individuals dominating the relationship...[yet] there is a difference between the voice of individual Basilian Fathers and the Basilian community'" (1995, p. 20). This critical distinction is not always recognised, as the critique from individual Basilian fathers is naturally assumed to reflect the critique from the congregation. This is not necessarily so. There is, however, a palpable antagonism in the manner some of the Basilians adopt towards the President, towards the diffuse identity of the college, towards the laicization of St Thomas More. These are not changes they have embraced gladly.

These divisions reflect those evident in the wider college. There is disagreement over the priestly function of the clergy, some welcoming the greater openness to lay participation, some maintaining that it is the Basilian fathers "who carry on the spiritual traditions of the College" (1995, p. 21). There is contention about the college's sectarian or collaborative nature, some favouring a greater formal assertion of the College's Catholic nature, whilst others are satisfied with the profile presently adopted. There has been disagreement about the focus of instruction: some feel, with Fr. Kennedy, that "STM was founded to provide for Catholics. ... We should design our class offerings to care for this clientele" (CSB Old B:18 F6); others feel more comfortable with the fact that STM is teaching many students who are not and will never be part of the Catholic enclave. There is dispute about the Chaplaincy, with some feeling that such a pastoral role is the responsibility of all priests, and the "professionalisation" of the function is a curtailment of their apostolic function. Since the Basilian community is very small, these differences loom large. Several students spoke of the

hostility expressed by the Basilians towards the administration and the university. They perceive the Basilian community at STM to be irretrievably divided and to be uncertain about the utility of federation.

4.3 The Liberal Arts College

St. Thomas More College is a liberal arts college. As such, its goals are integrative: it seeks to avoid the narrow constrictions sometimes imposed by the disciplines, and offer an inter-disciplinary approach that combines the arts and the social sciences; it wants to expand the ambit of education to include wisdom as well as knowledge, soul and spirit as well as mind; it wants to deal with persons in community as well as individuals in isolation.

The ideals of federation seem well-suited to the Christian Liberal Arts college. Both strive for an integrative model; both seek a context where a variety of ideas and issues can be explored; both reject the closure and insularity of other academic approaches, and instead seek to forward conversations across lines of faith and disciplines.

Yet if federation seems to suggest an openness born out of collaboration, the traditional disciplinary structures of the University tend towards specialisation and fragmentation. The academic process funnels the student ever onward to graduate study, to an ever-narrowing stretch of terrain. The inter-connectedness sought by the liberal arts institution is rarely exhibited in the University department. The breadth of thought and of understanding which

the liberal arts college identifies as crucial to character formation is undervalued, even scorned, since it is deemed to be merely peripheral to the concerns of one's discipline.

If the disciplinary structure encourage specialists, the economic climate encourages pragmatists. The economic agenda encourages an instrumentalist approach, where knowledge becomes a commodity, and programs of study or research are 'operationalised,' measured against their economic return. With the forces of privatisation increasingly present within the University, departments and faculty members are pressed to adopt strategies which will maximise their market orientation and competitiveness. These generate technical competence rather than understanding, the applied rather than the theoretic: they produce the technician, rather than the reflective thinker. Market orientation also tends to encourages the research function at the expense of teaching, yet strong undergraduate teaching must be the hallmark of the liberal arts college.

The church-related Liberal Arts college can also fall prey to those within the Church who would elevate the theological, and who would marginalise those liberal arts not seen to be 'carriers of the faith.' Such an orientation might stem from a distrust of the academy and a fear of apostasy, or from a sincere desire to inculcate faith in the minds of students. It, too, manifests itself in a narrowing of the academic focus, and sees its goals as faith formation rather than the broader mandate of developing the whole person.

These tensions are present within St. Thomas More College. Since its departmental structures mirror those of the university, the college tends to divide along those lines.

Faculty establish liaisons with corresponding University departments rather than with colleagues in different disciplines within STM. Ironically, this can mean that strong departmental relationships, one of the goals of a robust federation, can undermine the inter-disciplinary connectedness sought by the College. John Thompson writes:

> The way in which individual STM departments, even though very small, have claimed autonomy and independence from the other disciplines and the College as a whole cannot be allowed to continue. Scholarship of integration and application for STM means interdisciplinary courses and projects both in teaching undergraduates and in carrying out research. (President's Report, 1994, 1A.4)

Faculty need to be "locals" as well as "cosmopolitans": that is, they need to have a strong loyalty to and engagement with the college, as well as their disciplines. For STM to flourish as a liberal arts institution within federation it must maintain both its internal, cross-disciplinary cohesion and its broader participation with the University. Whilst not neglecting research, the college must continually reaffirm its commitment to the teaching of undergraduates.

The College has sought to reinforce this in a number of ways. Most notable is the Chelsea Program; it offers a mentor group experience for first year students, and has also attempted to provide an interdisciplinary conceptual base for undergraduates. However, since this has been voluntary, and has largely been extra-curricular, student participants, already coping with the multiple demands of study, work, and family, have not been numerous. A similar attempt has been the "Humanities 100" course, a team-taught approach to first year subjects which are often taught in isolation. This is an approach which the President and several faculty members enthusiastically endorse:

> We could be doing a distinctive interdisciplinary type of program in addition to our working in the majors; I don't think they're antithetical....I think every student of this college should take a 100 class of some kind that's interdisciplinary. (Personal Interview, Nov. 1995)

Although the traditional disciplinary structures discourage such cross-fertilisation, there are movements within the university which suggest that there is a renewed openness to the liberal arts vision, springing out of a dissatisfaction with the compartmentalisation of much undergraduate work. STM sees itself as being in a unique position to take advantage of this openness, since it has both the tradition and the administrative flexibility to respond to such a vision.

St. Thomas More College is a Federated College; a Catholic College; a Basilian College; a Liberal Arts College. It has multiple identities, each of which is contested, each of which exists in a tension, yet which are inherently complementary and compatible. Like a complex system of checks and balances, each part of the College's identity influences every other part, and an adjustment to one affects each. What is the optimum balance? The answer has changed over time, according to the philosophical and political perspective in the ascendancy. At different points in the College's history the balance has changed: in the time of Fr. Kennedy, the attempt was made to adjust the balance so that the Catholic nature was stressed, and the faith-bearing disciplines promoted. In the present dispensation the Basilian character of the college has been affirmed and articulated, and the original nature of

federation reinforced.[4] In the time of Fr. Swan, the relationship with the University was given greater emphasis (Sanche, 1986, pp. 173-4).

These tensions of identity will continue to exist in STM, for they are an integral part of a dynamic institution. There will never be unanimity about the character of the college, nor should there be. There are, however, times when the ferocity of the debate threatens to submerge the whole vessel, and where healthy differences of opinion and perspective become embittered splits. That this has been the case in recent years is perhaps due to the installation of a lay president, since his very appointment reduced, at a stroke, the formal Basilian and clerical influence within the college. It is perhaps more accurate to say that long-standing divisions have simply been brought into the open by a President who is seeking to address them. That he is committed to both Church and tradition does not erase the fact that he does not carry the mantle of ordination, and so his commitment to federation is viewed with outright hostility by some who fear the loss of the sacred. This polarisation of the College undermines it at every turn, for it cannot sustain any of its identities without a sense of united vision and purpose.

5. Federation and the Student Perspective

What attracts students to St. Thomas More College, and what are the links which give them a sense of belonging, a sense of place? How does the relationship with the University of Saskatchewan affect the character of the STM student body?

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[4] Not all would agree: some, as noted above, are hostile to the changes introduced by the current president, and understand them to undermine the Catholic and Basilian character of the College.

One should begin by noting that there are (at least) two categories of STM student. First, there are students who register at STM, who "check the box" on their registration forms which indicate their desire to be associated with and registered through St. Thomas More College. This option is open to all student who pursue a course of study in the College of Arts and Science. It does not mean, however, that they take all of their courses through STM. Indeed, they may take none of their courses through STM. This group, then, might be subdivided into those whose registration is merely a convenience or a religious duty, and those who participate more fully in the college experience by choosing STM classes, being involved in STM social or spiritual events, participating in student government, or exploring and using the STM facilities. The number of students registered through STM ranges between 1000 and 1200 (FTE). In 1994-95 that number stood at 1230.

Secondly, there are students who enrol in STM courses. They may do this simply from scheduling convenience or availability, because of the reputation of STM faculty, or because they seek smaller classes. Some 62% of the students who took STM courses in 1994-95 (an overall total of 5,419 3-credit unit students) were non-STM registered students.

To this, one might add a third category: those who are neither STM-registered nor STM-enrolled, but who, registered in other colleges than Arts and Science, find a sense of place at STM. Many of these may be attracted through the Newman Club, which is based at STM but caters to Roman Catholics on the campus who are unable to register as STM students.

Students come to STM for a range of reasons. College administrators suggested several. Some students (particularly those from rural areas) come because they seek a smaller academic community, and so hope for a more personal approach than can be found at the University; some come because they or their parents seek the Catholic character and the faith community; some come because their parents or friends came; some, who are not Catholic, come looking for an education that is broadly faith-oriented, and STM is the only religious federated college at the University of Saskatchewan; some come because of the strong emphasis on quality undergraduate teaching; some come out of mere convenience; and some few are drawn by the dedicated scholarship money available to STM students.

In the absence of formal intake assessment of students' reasons for choosing STM, one is left with anecdotal accounts. Discussion with students suggested that many were drawn to STM because of the size of the college. They wanted a smaller community; they wanted smaller class size; they wanted a personal, more intimate educational experience:

> When I looked at University from high school I thought that perhaps in a smaller class setting one could discuss issues considerably more than in a lecture theatre with 250 people. I thought I would get more out of my post secondary education if I could learn in a smaller setting. So it was because of classroom size; it was not a religious issue at all. (Personal Interview, Nov. 1995)

Several stated explicitly that they did not come for religious reasons, although "it's safe to say that if you had no faith at all you wouldn't consider registering" (Personal Interview, Nov. 1995).

Few students suggested that federation arrangements played a part in their coming to STM, but when asked about federation, their responses indicated they saw the relationship simply as a given: they would not have thought of coming had they not been able to gain a University degree. They had already decided upon a University degree, and had not STM offered that, they would not have considered it. One student observed, "I don't know if STM could exist ... if there wasn't the liaison" (Personal Interview, Nov. 1995).

Students did not perceive problems with the federation relationship: "STM has such a good relationship with the University and has never had any problems," commented one; "The system works pretty well," offered another. If there were tensions between College and University, they were not apparent to students, nor to student leaders, though they did see STM being "labelled with the ultra-Catholic stereotype." Student leaders were, however, aware of some of the internal issues noted above. One concisely remarked:

> Here's the war: what is Catholic? One half of the college who will argue fervently that Catholic means this; the other will argue that Catholic means that. And down the middle you have those who came here, not to save their soul, but to learn. You're stuck in the middle of a battle you're not quite equipped to handle, because you just came to go to school... you didn't want a philosophical discussion about Catholicism and what it means... (Personal Interview, Nov. 1995)

One student group observed that the college's preoccupation with issues of Catholic identity within federation were of little interest to many students because only about half of all STM students are Catholic. In fact, the college and university keep no statistics on the denominational composition of the student body. The STM administration estimates (from data on high school attendance) that 70% of the STM student body has Catholic affiliation. However, the President recognises that

> there has been a decided change in the way we are perceived by other Christians. [We] became aware of this when [a large evangelical Bible college] made it clear that they were recommending their students come to this college, those who transferred.... We were aware that non-Catholics were choosing the college, but not to that extent. (Personal Interview, Nov. 1995)

This suggests that the Catholic identity of the college is gradually being affected by a more diffuse student body. Yet the interpretation of this information is uncertain. One might suggest that the college is becoming more ecumenical in nature, but this conclusion may not be warranted: an administrator observes,

> We've allowed them to participate in as full a manner as possible, with the understanding that this is a Catholic college.... The expression of the Christian faith here is Catholic. ... It's much more a cause for celebration than concern. We've never been asked to change, or be more liberal, or take a different stance than normal in the Catholic church on any issues; I don't perceive it as a problem. (Personal Interview, Nov. 1995)

Another noted,

> As long as there is a strong governing body who will support and uphold the college as Catholic I do not think that inviting non-Catholics into our college will jeopardize its Catholicity.... Education means continually pushing our own boundaries while holding fast to the foundation. Having a mix of Catholic and non-Catholic students is healthy for all of us at the College. (Personal Interview, Nov. 1995)

None of those interviewed expressed a direct concern about the participation of non-Catholic students in the life of the college, and most were enthusiastic about their participation.

The student body is also changing in ways which reflect the dominant University culture; more students have part-time or full-time jobs; some have family obligations; many feel the

pressure to maintain high grades, in order to gain entry to professional colleges or graduate programs that are highly competitive. This means that they have less time for many of the extra-curricular student events which have traditionally attracted strong student support, "so the activities which are essential to creating the spirit of the place, getting people attached to it outside of the classroom, are very difficult to maintain. All of these things whittle away at the spirit and feeling of the place" (Personal Interview, Nov. 1995). Of the over 1200 students who are registered through STM, only a fraction are actively involved: one chaplain suggests "200, at a guess"; another administrator offers "probably under 100." A student group offered a figure of 50. Whatever the number, it suggests that, although the student body has grown, the central nucleus has dwindled, reflecting the experience of the University as a whole.

STM faces a student identity issue that is different from most religious colleges. At other colleges the locus of identity may be found in residence life; in a sporting programme; in the dining hall; in the chapel programme; in the classroom; in the pursuit of an institutional degree. These are all problematic at STM, and it is by no means clear what a student identifies as the core of the college, or what generates a sense of place, of belonging. An STM student union member voiced some of these frustrations:

> There are also many structural constraints; it would be easier to have an identity for the student body if you had more than two classrooms in the building. So, our student body is dispersed all over God's earth, and we can't find them, let alone get hold of them. And you don't make phone calls at night, to get them to come to this or that when you've got 1300 students. (Personal Interview, Nov. 1995)

Although poor participation in student government is common to all colleges, the absence of natural meeting places aggravates the identity issue at STM.

Historically, the Basilians themselves were the common ground. They brought together the academic and the spiritual, since they formed the core of the faculty and co-ordinated the Chaplaincy programme; they forged the relationships with students, and, since the college was their home, they were also involved with students socially, meeting them in the cafeteria or the library. The gradual loss of the Basilian Fathers, together with a growing student body and changing student lifestyle patterns, has made this an acute issue.

The College has never had a residence; Sanche (1986) suggests that this fact "probably facilitated the development of close relationships among students and faculty during the white house years. The College was always able to provide a gathering place" (pp. 90-91). Indeed, several alumni recalled spending most of their waking hours at the college, often being physically ejected by the Fathers and sent home to bed! Increased student numbers do hinder this casual fraternisation. The numerical decline of the Basilians has coincided with a definite shift in student life patterns: more students must work to help pay school bills; students feel a greater pressure to maintain high grades in order to qualify for graduate school. This means they have less time to simply "hang out," and so the informal socialisation can no longer be assumed. Last year the college began joint operation (with the diocese) of the St. Pius X student residence: this may offer a focal point, but only for a fraction of students.

While the use of University class space was seen by Fr. Carr as the hidden jewel of federation, the absence of college class space means that today's students have less opportunity to be in the college environs. If they are not already in the building for class then they are less likely than their predecessors in other generations to trek over for liturgy, to the library, or just to shoot pool and hang out. The need for more classroom space within the College was identified by the External Review, and mentioned by numerous students (including both STMSU and Newman Club), though only by one faculty member (perhaps because faculty have their own office and lounge space in the college).

Whilst the fact that the college grants the University of Saskatchewan degree is its great strength, it also means that the college struggles to assert a distinct academic identity. Neither the degree parchment nor the transcript indicates a student's college of membership. Course offerings are embedded within the departmental structure of the College of Arts and Science. "Except for STM philosophy with its distinctive major, STM courses are offered as part of and in the context of disciplinary majors" (President's Report, 1994, 1A.1). The student, then, can rarely perceive a distinguishing STM component in the degree, but instead is likely to experience a more fragmented, less systematic approach. This throws the burden of integration on to the individual instructor and the individual class. STM is seeking to develop distinctive programs, though not by establishing its own degree offerings. Instead it is seeking to identify niche areas within disciplinary majors which will reflect and address particular concerns of the College in a more systematic way; perhaps the College would take ownership of the historical philosophy stream within the Philosophy department, or, within Sociology, might offers course pertaining to the family or religion. The president also speaks

of establishing a clearer identity for graduands: perhaps having a celebratory Mass, and pursuing the inclusion of an STM identification on parchments and transcripts. This would affirm identity to graduands and their families, and give alumni a greater sense of connectedness.

There are places within the college which do generate a sense of identity and community. The college cafeteria has enjoyed something of a renaissance in the last few years (linked, no doubt, to the advent of a new caterer), and faculty and staff are regular patrons. Some suggest that "that's where the core of the community is located," but others observe that it is "a knot of the same people, every day," and "the fact that the college is open not only to STM students ... points to a fraying of the identity" (Personal Interviews, Nov. 1995) There are those who find the library to offer a sense of place, and some few who find that place in the new St. Pius X residence. The liturgy, too, has its regular adherents, as do the ecumenical Taizé prayer services, but though they provide a significant worship experience for those who attend they do not generate the large scale gatherings occasioned by the more compulsory chapel attendance policies of some other institutions. More attend the Sunday morning mass, but many of these are not STM students.

Similarly, some students become actively involved in extra-curricular organisations. The Students' Union (STMSU) offers political engagement and social interaction for those who seek it, and sees itself as "ecumenical and a little more secular...small 'c' catholic ...than Newman"; The Newman Centre, identified by the External Review (1995) as "the primary vehicle for the expression of community among the student body" (p. 12), with its more

distinctly Catholic orientation, organises events that cater particularly to the social and community needs of Catholic students on campus. There is some overlap between these two student organisations, and also some rivalry. Indeed, they might be seen to reflect the tension within the college at large: one institution emphasising the Catholic identity; one reflecting the broader federated face. Until recently, the presence in the college of CCO (Catholic Christian Outreach) provided a more conservative, and aggressively sectarian, Catholic orientation. Never an official student organisation, CCO often engaged in an acrimonious debate with members of the Students' Union about how the Catholic identity of the institution was best expressed.

The Newman Players deserve mention as a significant and long-standing element in college life: drawn from the College and beyond, the players perform high quality theatre to their peers and the public, and often maintain links with the company long after they have ceased to take college classes. In 1995-96, over 100 students participated in five stage productions. Less polished, but still highly entertaining and often irreverent, are the STM "Coffee Houses:" "The Coffee House brings all those communities closer together than any event," commented an administrator" (Personal Interview, Nov. 1995).

A Student Services officer succinctly remarked,

> There's no one place where students identify themselves as STM students. We struggled to find that, and try, but it has eluded us. We are a community of communities: some identify themselves through chapel; others through classes and professors - they seek out STM classes; some identify themselves through these academic advisors; the cafeteria dwellers, library users. Each group has its own identity, personality, even within the student's mind. There's a lot of confusion about what it means to be an STM student. (Personal Interview, Nov. 1995)

The college administration recognises the need to reinforce this "community of communities," and to provide a hub to which these disparate identity groups can be connected. The President (and other faculty) see Chaplaincy as offering the potential for such a hub; in seeking a Basilian to take on the pastoral function within the Chaplaincy, the college wishes to raise the profile of the Chaplaincy function in order to reconnect the disparate elements of the STM community. The President commented, on the college's several attempts to attract a Basilian chaplain:

> I think this is my highest priority, and having had it backfire I've felt that, maybe if I hadn't gone after it so hard, maybe it would have worked! We can't replace the old community, but we can create a network structure of communities, a kind of community of communities. (Personal Interview, Nov. 1995)

6. Federation and the Faculty Perspective

If the locus of identity is at times ambiguous, so too is the locus of control. The formal lines of authority between college and university have been well established, but some of the internal processes are less clear. Like the college itself, the faculty member at STM has multiple allegiances: to the University; to the College of Arts and Science (and perhaps Graduate Studies); to the College; to the Church and the congregation; to the students. Inevitably, these allegiances and lines of accountability become entangled at times, and the personal cost of servicing the bureaucratic demands of such a network can be high. For some, the temptation to ignore those relationships which prove particularly vexing must be difficult to resist.

The faculty member who is fully engaged with STM and with the corresponding University department (CUD) might well sit on a dozen committees. The External Review notes that the STM Dean sits on twenty-three. This is one of the costs of federation: giving oneself to the institutional nexus. On the other hand, those who feel antipathy towards federation are less likely to engage in committee work. A faculty member suggests that

> those who are committed to the integrated model ... have tended to teach graduate courses, to be involved in external committee work, and tended to be involved in the broader community: tended. Those who seek separateness have tended to be less involved in outside committee or community work, and have taught more undergraduate, lower level courses. (Personal Interview, Nov. 1995)

The departmental structure of the college, paralleling that of the College of Arts and Sciences, offers a measure of autonomy to the College, but at a cost. The departments are small, some with only one or two faculty members. Since departments hold significant responsibility for hiring, tenure, and promotion decisions, personal interests or agendas can sometimes be pursued without the normal collegial counter-balances coming into play. This can isolate the department not only from its CUD, but also from the internal STM scrutiny and reflection, which in turn can undermine both the collegiality needed in a liberal arts institution and the co-operation required in a federated environment. The External Review (1995) quoted the observations of a member of faculty: "STM structures favour individualism pushed to anarchy" (p. 18).

This issue is exacerbated because of the perceived absence of a central academic decision-making body, which could allow for debate and reflection on matters central to the academic

programme of the college. The Faculty-Administration Forum is the body to which these responsibilities are accorded: its duties and powers include reviewing "all aspects of the academic work of the college"; planning " the introduction of new courses, the establishment or development of departments, etc."; setting "general library policy"; and other academic functions (Faculty Information Handbook, 1992, p. 4). In addition, it is the executive of Forum that operates as the Appointments Committee. However, Forum does not generate the kind of focused discussion required for academic decision-making. This may be because its charge is too broad: it deals with both academic and non-academic affairs. It may be because of its composition and size: it includes (as well as all faculty) senior administrators, Chaplains, six student representatives, and sundry other participants. This makes for an unwieldy group, and results in many academic decisions being made within departments, by administrators, or by the Forum executive. The External Review (1995) identified "a need to redefine and restructure Forum, to clarify its role, and to return it - or a replacement body - to a state of health (p. 14)." Subsequent discussions within the college have led to the suggestion that academic matters be addressed by a separate body (a Faculty Council), composed more exclusively of faculty, leaving Forum to deal only with non-academic affairs.

The perceived problems with Forum reflect the complex organisational structure of the college. An administrator noted, "we have strung ourselves with a lot of committees, the inability to make quick decisions. But on big issues, that complex process allows sober reflection" (Personal Interview, Nov. 1995). Not only are there numerous committees, but their particular functions and lines of accountability are not always clear, particularly to the

outsider. Some observe that the committee structure reflects the College's attempt to make radical change difficult: to conserve and protect the framework of federation.

STM has its own unionised Faculty Association, distinct from that of the University. Reflecting the collaborative nature of the college, the union "is dedicated to creating a collegial, cooperative atmosphere at St. Thomas More. To this end it is seeking to develop a cooperative model of faculty/administration relationships instead of the adversary model" (Faculty Information Handbook, 1992, p. 12).

It was noted earlier that the College's *Aims and Objectives* identifies the faith perspective of the prospective faculty member as a critical factor in the hiring process. Interestingly, de Gruchy's report (1993) on ten Canadian federated colleges concludes that "they do not discriminate on the basis of their church affiliation ... and select their faculty on the basis of sound academic qualifications. Exceptions are St. Thomas More College in Saskatoon which does attempt to hire Roman Catholic faculty, and the University of St. Jerome's College in Waterloo where Roman Catholicism would be a consideration in hiring" (p. 60). It is at the point of hiring that the confessional element is considered: following that, there is no formal place for examination of a faculty member's religious beliefs. It is this ability to select faculty on the basis of their faith position that has allowed STM to maintain its distinct Catholic character in a way that is envied by many sister institutions, for the college and the President use this provision to good effect to ensure that hiring practices enhance and do not undermine the historical values of the institution.

7. Federation and the Church

How is St. Thomas More College perceived by the church hierarchy, and by church members? In its struggle for birth STM was stoutly defended by Saskatoon laity, and roundly opposed by many of the clergy. Have matters changed?

St. Thomas More College was incorporated by the province of Saskatchewan to

> provide citizens with the freedom to choose educational opportunities according to their moral and religious principles and heritage. Hence, St. Thomas More College exists that Catholics and others sympathetic to the Catholic faith can work and grow within the long tradition of Catholic higher education. (Faculty Handbook, 1992, p. 2)

Perhaps the most objective means of assessing the Catholic community's response to the College is to observe enrolment and registration trends. The pattern of growth has been consistent through the six decades of the college's existence (see Appendix H). Even though the College may not be as uniformly Catholic in its student population as it was in its earlier decades, the continuing attraction of the college indicates a positive profile, whether that be for educational, cultural, or religious reasons. Internal college statistics indicate that a high percentage of STM students enter the college directly from Catholic high schools (though, of course, those high schools themselves draw a diverse body of students).

Whilst growth patterns reflect an upward trend, interview data suggested overwhelmingly that the College has a very low profile within the parishes, though efforts have been made over the past five years to disseminate more information about STM to the Catholic

community in the province. Faculty, administrators, board members, and students were united in the view that the College was not well known within that community: that while there was some pride in the existence of the college, there was little sense of ownership. Some observations reinforce this conclusion:

> ...we become isolated, and are not known out there. and are not known out there. My own Parish priest has come to me in years past and said "what's going on up there? We've no idea. We never hear; we never know." When we focus only here [at STM], although we may benefit some students, I think we really are missing the larger community.
>
> ...in the main, they're not aware of the college. We could be as distant as the Vatican. That's why we should be participating in the parish's community life. At times it's anti-intellectual; there's a strong sense, at times, that this is an elitist, overly-intellectual place, and it doesn't have much meaning...an opinion that will remain as long as we continue to isolate ourselves here.
>
> Most [Parish] councils know almost nothing; they think it's a seminary, where people come who are intent on the Priesthood, so there's a large market of potential students that we're missing.
>
> We discovered that no-one knew who we were. There were some alumni, but few had any sense of STM.
>
> I don't think there's a sense of ownership [of the college] in the Parishes, but there is a sense of pride. .. We're seen as a real blessing to the diocese by many. The ownership question: well, it's an academic institution, so maybe frightens the blue-collar type...which is unfortunate, but hard to dispel.
>
> I think most parishioners, unless they have a student at the university enrolled at STM, know precious little about the college. That is because it has been (more, perhaps than it should) a closed community over the years.
>
> ...for most, the awareness is not great. They may be vaguely aware that there's such a place as STM. If they have children at University then they tend to be more aware, and those are the people we'd like to raise the consciousness of...that we exist, and it's a good place.
>
> I've a feeling [STM] would be rather remote from the lives of Catholics in the diocese.
>
> (Personal Interviews, Nov. 1995)

Cumulatively, these remarks suggest that there is a general though detached sense of approval of the college: there is ignorance, but not hostility. Opposition to the notion of federation is not evident, but this might well reflect a general apathy towards the college. The fervent lay support evident in the early years of the college has languished. This is probably due in part to the loss of urgency which accompanies the successful establishment of the college. A board member suggests "Catholics have gained the establishment of those institutions and now they're just part of the general cultural, social, political fabric. ...They have become comfortable with [the institution], which may not seem to them as important as [it] once did." An overview of articles in and letters to the *Prairie Messenger*, the Saskatchewan Catholic Weekly, reveals little public debate over college issues. Apart from a fierce exchange during the corporation crisis, the paper has reflected a broad support for the College.

Perhaps the reduced numbers of Basilians contributes to the disconnectedness of parishioners. Several alumni observed that an earlier generation of Basilians used to be "on call" for local parishes, when congregants might be persuaded to fill in for diocesan priests from time to time. Fewer priests and different roles mean that they are seen less often in local parishes, so "that connection has been more or less severed." In practice, there was a certain local rivalry, even in those early days, between Basilian and diocesan priest. Yet one Basilian spoke with regret of the loss of those fraternal connections. "We had a regular gathering. Once a year all the pastors came for a meal, an evening.... The older Basilians have felt that [loss] very keenly" (Personal Interviews, Nov. 1995).

This lack of ownership might also spring from the college's financial independence. Funded primarily by government grant and tuition income (approx. 47% grant and 47% tuition), the college has never received formal operating support from the diocese (though for many years the contributed salaries of the Basilian faculty formed an operating subsidy), and so the umbilical links, both positive and negative, which come from fiscal dependence have never been established. Reduced government funding is forcing the college to revisit its constituency. A recent capital campaign, "A Man for All Seasons," showed that "the college wasn't really well known in the Catholic community;" it "showed us how we had not made connections, and showed how powerful the connections are when you make them" (Personal Interview, Nov. 1995). However, the efforts of the current President and of the Development office were seen to be rebuilding those links, and opening lines of communication.

Moving from the local parish to the Diocese, relations have at times been strained, and at times most cordial. This depends in part on the personalities and dispositions of particular Presidents and local Bishops. The present excellent relations have not always been the norm, since the hostility of a Bishop, or his sympathy for particular factions within the institution, have the capacity to undermine the institution. A faculty member recalls that a previous Bishop "took no part at all in college; never interfered. He trusted, as it were, the priests here, and the college staff, to run the college. Even when people appealed to him, he wouldn't interfere" (Personal Interview, Nov. 1995). Evidence suggests that the Church hierarchy has also found it difficult to adjust to the idea of a lay president. Conditioned to

deal with fellow clerics, parts of the church hierarchy found that the change to lay authority challenged their notion of the priesthood, and were threatened by the symbolism of lay leadership. As in the federation relationship, crucial factors here are not formal or legal connections, but rather personal: links of trust and good faith, particularly at the levels of upper administration, are the oil which allows the machinery of church-college relations to operate smoothly. At times, there has been "a certain amount of resentment in the diocesan hierarchy that STM is a bit elitist" (Personal Interview, Nov. 1995).

Of course, it has not been the dioceses that have played the primary operational role, but the Basilians. John Thompson notes,

> I think it would be fair to say that the Catholic hierarchy in Canada has tended to think of Catholic higher education as the responsibility of religious orders of men and women and priests who founded the Catholic colleges. The relationship between the Bishops and the Catholic colleges has been a supportive one, that could be described as pastoral. (Personal Communication, 20th March, 1995)

At St. Thomas More, the formal role of the Dioceses has been expanded, most particularly in the changes to the Corporation in 1972, which broadened that body from being exclusively Basilian to being constituency-based. It would not be accurate to say that diocesan authority has replaced Basilian, but it has certainly been part of the extended operational base, which has come to include lay faculty, students, and members from beyond the bounds of the Catholic community, a move that was extremely contentious when introduced by Fr. Swan (Sanche, 1986, p. 112) but which has reflected changes within post-Vatican II Catholicism. One might suggest that if Catholics are uncomfortable with STM, it is because they are more fundamentally uncomfortable with issues of Church identity.

8. Conclusion

STM has been a federated institution from its inception, and that relationship has shaped and determined its character. Federation has come to form its philosophical foundation as surely as it has provided its financial stability. Yet it is a relationship which needs to be reconsidered and reaffirmed by succeeding generations. It must be tended, or, like an abandoned wheat field, it will fall prey to weeds. It cannot rely on the cultivation of a previous generation.

This study has suggested that the utility of federation at St. Thomas More is contested. Although the battle ground lies within the College itself, it reflects a conflict at the heart of the Catholic church. The struggle centres on the Catholic identity of the college: is that identity to be seen as distinctive (sectarian) or as collaborative (diffuse)? Within the Church, the struggle has centred on the role of Vatican II: should it be seen as a fundamental shift of orientation towards ecumenism and the priestly function of the laity? The relative strengths and weaknesses of a federated structure will be given different weight according to one's perspective on those fundamental questions, but *Ex Corde Ecclesia* offers a strong mandate for the increased role of the laity and the broadening of Catholic identity.

The problems associated with federation begin with a fear of absorption, the threat of the loss of identity, and the looming spectre of secularisation. This springs from a concern that STM will move progressively closer to the university, and the conclusion that this must, axiomatically, force the college farther from the church; that it will follow the seemingly

inexorable upward drift of academic institutions, and find that the characteristics which identified it as Catholic will be allowed and encouraged to fade. These fears exist despite the college's guarantees of autonomy, for they spring from a sense that there is not the will to maintain a separate and distinct Catholic identity, even if the means exist. Curiously, this reflects the 'sectish' disposition that Stackhouse identified in parts of prairie evangelicalism, which "separated itself from the culture and tended to include a smaller and more clearly delineated spectrum of constituents" (17).

Second, federation has not generated a close link with local parishes: the College has been seen as self-sufficient, and so there has not been a strong sense of ownership on the part of Saskatchewan Catholics. Since the College has not depended on the dioceses for financial support there has been a separation. It is only recently that the college has attempted to be a presence once more in local parishes. These connections are important not merely to provide financial resources and prospective students, but to give the college a sense of rootedness.

Although federation has allowed STM to draw on government resources for operating funding, this means the College is vulnerable to political and economic fluctuation. There are many church-related colleges whose identities have been obliterated as a result of changing regulations by grant-making bodies. Even when provincial governments have not been ideologically opposed to granting funds to denominational institutions, such colleges are often particularly vulnerable to economic swings, "soft targets" for retrenchment. Though Saskatchewan has been generous in its funding arrangements, several administrators foresaw

dark times ahead, and were not sanguine about the College's ability to develop alternative funding sources.

One of the problems generated by the blurred line between college and university is the absence of any clear locus of identity for STM students. Whether that identity is seen to lie in academic and administrative self-determination, physical location, or social and spiritual community, students have difficulty in distinguishing the heart of STM. As a result, many are assimilated into the University. Whilst others are active in one of the communities which exist within STM, those communities have no obvious common ground, and so the student body is fragmented rather than cohesive.

The college's departmental structure means that many faculty find their allegiances channelled towards the corresponding University department, since it is there that they find others in their academic discipline. Whilst this collaboration is a goal of federation, it can also lead to the disintegration of the interdisciplinary links within the college. These small departments also generate territorial disputes, academic no-go areas which create the kind of barriers inimical to liberal arts education.

The original mechanism of federation was designed around the Basilian Fathers. They were the integrating factors; they brought together faith and learning, nurtured community, built collaborative relationships, and officiated at the Mass. They modelled the integration that the college sought to build. The loss of the Basilians creates a gap at the core of the institution,

and unless that core can be restored then harnessing the tensions within the college might prove impossible. In a post-Vatican II church, such reconstruction is a complex task.

The strengths of federation can be summarised as follows: first, federation is economically and politically pragmatic. In a Canadian higher education community that is hostile to the idea of the denominational or sectarian university, federation offers a satisfactory compromise to both parties. It can safeguard the autonomy and self-determination of the faith community, yet "assign them an active role within the broader context of the secular university" (Jones, 1994, p. 15).

Second, federation reflects the theological vision of the post-Vatican II Catholic church. It is a vision of the church in the world, not in a sectarian enclave; it is an image of the church engaged with society, not in a struggle for dominance, but as servant. It is an avenue for evangelization, since the presence of the Christian in the university offers the possibility of faith conversations with those of all religions and none, and allows the college to build alliances where it finds common values.

Federation offers an educational approach that places a premium on co-operation and collaboration, that prepares Catholic leaders for the context in which they will serve. This recognises the diversity of society, and provides a vision of the liberal arts which stimulates students to think critically instead of offering the commonplace.

Federation brings academic credibility to a smaller institution, an important factor for both students and faculty. For the student, the degree awarded by the university offers portability and recognition; for the faculty member, the relationship offers a stimulus to excellence, and the resources for research.

Such an arrangement allows the college to maximise its resources: it is able to deliver programs in those niche areas which it considers to be of particular moment without feeling the obligation to duplicate all the services or course offerings delivered by the university.

The future of federation at St Thomas More College depends upon a continued commitment to the collaborative approach, and a repudiation of the propensity to sectarianism. It requires an understanding of the College's mission that sees no contradiction between the warmth and the rigour of a Christian academic community. It demands a solution to the erosion of Basilian identity, and a healing of the rifts within the community that have been present for several decades but acknowledged relatively recently. Most of all, it depends upon the continued willingness of key administrators to unceasingly strive upwards: to articulate the college's character in hiring practices, in curricular design, in student admissions policy, and in community life.

Chapter 6: Providence College

1. Historical Introduction

1.1 Winnipeg Bible Training School: The Early Days

Providence College, founded on January 4th, 1925, under the name "Winnipeg Bible Training School," had its genesis in the vision of Rev. H.L. Turner, pastor of Glad Tidings Church in Winnipeg. Then, as now, the institution was interdenominational in character, with its roots firmly planted in evangelical Protestantism. The stated purpose of that early institution was to train "Christian workers for service in voluntary or official positions in the Church, the Sunday School or the Mission Field at home or abroad" (*Catalogue*, 1926), a goal similar to that propounded by other such institutes which were springing up across Canada, particularly on the Prairies, during the 1920's and 1930's: Prairie Bible Institute (1922); Winkler Bible Institute (1925); Bethany Bible Institute (1927); Millar Memorial Bible Institute (1928). Bruce Guenther reports that 85 Bible colleges and institutes were established in Western Canada before 1952 (Guenther, 1993, pp.136-7), and Winnipeg Bible Training School was part of that movement.

A WBC Fiftieth Anniversary brochure examines the impulse that led Turner to found the school:

> The great spiritual need of the expanding West, the need for missionaries in missionary programs around the world, the attacks of liberal theology on Protestant orthodoxy - all these laid heavy on his heart. Mr. Turner became increasingly convinced that perhaps God was calling him to begin a training school to train young men and women for the propagation and preservation of evangelical faith. George

> Sinderson, one of the first three graduates in 1927, recalled the vision and burden of the school's founder. "The summer of 1924 saw me in the city of Winnipeg attending a rather modest evening Bible class in the basement of a church. Said the leader, Rev. H.L. Turner to me one night, quite unexpectedly, 'The Lord has laid upon my heart to open a Bible School.' " ("Historical Perspectives," Witness, Feb, 1975, pp. 6-8)

Turner was 38 years of age when he started the training school in Winnipeg, but had experience with such projects, having founded a Bible institute for the Christian and Missionary Alliance in Argentina (Hildebrandt, 1965, p. 22). Classes commenced in January of 1925, with a student body of 26, and a faculty of three: Rev. Percival Cundy (Minister at Emmanuel Baptist Church), Miss Muriel Taylor (Canadian Sunday School Mission), and H.L. Turner himself. The school met in a borrowed building, owned by St. Stephen's Church (which later became Elim Chapel), located west of what was then United College (now the University of Winnipeg), on Portage Avenue ("Historical Perspectives," 1975, p. 8).

The institution had "no requirements for entrance, except approved Christian character," though it was desirable that applicants should have high school standing (a preliminary course was soon established for those who had not completed high school). There was no thought of academic recognition for these courses of study, though as early as 1928 the institution had identified a need to become incorporated ("Prospectus, " 1928). The focus of the institute was upon practical training, and it was intended to be open to all who wished to attend. The institution saw its mission as distinct, as offering an alternative to the liberal theologies propagated by mainline seminaries and the universities, as a means to preserve the deposit of faith: "on every hand are manifested those destructive forces in the forms of cults and isms which are undermining the faith of men and women in God's word" ("Prospectus," 1929, p.

1). *Evangelical; Interdenominational; Fundamental*, declared the 1929 *Prospectus*, reflecting an institution that saw itself, like the people of God, as set apart and called out.

1.2 Winnipeg Bible Institute: Early Growth

Turner (who later became president of the Christian and Missionary Alliance Church) lead the school for only one year, stepping down for personal reasons which also led him to leave Winnipeg. He was succeeded by Percival Cundy, the first full-time principal, who occupied that post until 1929, when H.C. Sweet assumed the role. In 1928 the fledgling school changed its name to Winnipeg Bible College, "in the interests of brevity and clearness, and in view of eventual incorporation" ("Prospectus," 1928-29). Even at this early stage, then, the idea of incorporation by the provincial Legislature was being considered. However, a year later in 1929 the school was reorganized, and the name changed once more, to "Winnipeg Bible Institute": a later document suggests that the institution thus became "more closely identified both in name and function with the great Bible institute movement" ("Calendar," 1965-66). The decision to drop the term "College" is not clearly explained in the 1929 calendar. Perhaps the term smacked too much of secular higher education, or it may be that the title was thought to be too presumptuous for an institution in its infancy.

The resignation of H.C. Sweet as Principal in 1930 reflected difficult times at the school, which was, observed Muriel Taylor (a member of faculty in those early years), " a real sickly infant" (Hildebrandt, 1965, p. 34). Sweet continued as acting Principal until early 1931, stepping down following a dispute regarding Pentecostal influence within the school (Hildebrandt, p. 39). Mr. Leo Lapp then held the post of acting principal, but he in turn

tendered his resignation by March 1931. The Board Minutes of April 23rd, 1931, record the dispirited state of affairs at that period:

> The Chairman spoke at some length regarding the present position of the school, reviewing the history of it and asking the members of the Board to express their opinion as to whether or not we are in the Will of God in carrying on the school for next year.

The departure of Dean Cundy had threatened the existence of the school, and Sweet's and Lapp's subsequent withdrawals once again left the institution, now with only a handful of students, in a precarious state. Leadership issues dogged these early years, with five changes of principal in only six years.

The arrival of Rev. Simon E. Forsberg in 1931 signalled the introduction of some administrative stability to the troubled institute, and shored up the institute's academic foundations. Forsberg came to WBI fresh from the Evangelical Theological College of Dallas (now Dallas Theological Seminary), where he had graduated with the ThM. Dallas was renowned as a centre of evangelical graduate education (conservative and dispensationalist in perspective), and Forsberg sought to integrate this concern for academic excellence into the institute. An examination of the prospectii from the 1930's reveals a more systematic curriculum than was evident in the 1920's. The 1934-35 Prospectus, for example, details seven subject areas into which the curriculum is divided: English Bible; Biblical History and Criticism; Theology or Doctrine; Homiletics and Pastoral Theology; Christian Education (including psychology, English, and child development); Missions; and Music. "During his [Forsberg's] tenure, liberal arts offerings were broadened, the curriculum was strengthened academically, and Mr. Forsberg envisioned the day that a graduate school of theology would

be founded to complete the institute program" ("Historical Perspectives,"1975, p. 8). In 1932 the institute became affiliated with the Evangelical Teacher Training Association, "as an aid to increasing its academic standing" (Hildebrandt, 1965, p. 47).

In Forsberg's first year the autumn day students numbered twenty-two. The 1934-35 *Prospectus* reports that by the graduation exercises in April 1934 "Eighty students represented the student body of the Day School and over forty of the Night School," whilst "fully fourteen hundred people were present" (p. 9). By the time Forsberg left Winnipeg, in 1935, the institute had grown to nearly 100 full time students.

Like many of its sister institutions, Winnipeg Bible Institute had no fixed abode in its early years, and by 1949 had occupied eleven different facilities, some loaned by host churches or benefactors, some rented or acquired by the college. Moves to Spence Street, Canora Street, Furby Street, Preston Avenue, Balmoral Street, Westminster Street, and Marjorie Street reflect a nomadic existence, so it was with great optimism that the institution moved in 1949 to its twelfth location, a one acre downtown location on the banks of the Assiniboine river, close to the Legislative Buildings, at 2, Evergreen Place, where it stayed for almost 20 years, building chapel and administrative facilities. The site seemed to offer good accessibility, yet even this more permanent location did not allow room for significant facility growth, and full-time enrolment never rose over 100.

1.4 Winnipeg Bible Institute and Theological College: The Provincial Charter

The move to Evergreen place was one of the early acts of new President, Dr. H.H. Janetzki. Although he only occupied the post from 1947-49 he galvanized the institution into change on several fronts. Janetzki, who held the B.D. and B.Th. degrees from Los Angeles Baptist Theological Seminary, was keen to regularise the institution's status. Although successive boards had pondered and initiated incorporation, this had never been brought to a successful conclusion. At a December board meeting in 1947 Janetzki proposed that the institute be incorporated, and its academic level be brought up to that of a junior university. On April 19th, 1948, the institution was granted a charter to award theological degrees by the Manitoba legislature.

There were few Bible institutes with such status: most eschewed the formal trappings of higher education, and looked with a tinge of suspicion upon anything that smacked of compromise with the academy.[1] Leonard McNeil, in a 1949 study of Canadian Bible colleges, noted only two that granted degrees, Toronto Bible College and Western Bible College, both of whom prepared external students for the University of London B.A.[2] Along with degree-granting status in 1948 came a new name, which reflected the change: "Winnipeg Bible Institute and College of Theology." This was a rather cumbersome title, but it reflected two seemingly contradictory facets of the school's identity: its roots in the pietistic Bible institute movement, and its growing desire to nurture a vigorous academic character.

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[1] Prairie Bible Institute, for example, often identified as the flagship of Western Canadian Bible Schools, did not introduce degree programs until 1980-81, choosing instead to offer only its own diplomas (Stackhouse, 1993, p. 133).

[2] O'Neill used 1947-48 data for WBI, so would not have included it as a degree granting institution.

The commitment to the Bible institute model could be discerned throughout the school's character: it encouraged practical ministry, ensuring that students were involved in voluntary Christian service or outreach; it nurtured a carefully regulated campus life, replete with student guidelines which prescribed acceptable lifestyles, and set boundaries on the social issues of the day, such as drinking and smoking, movie attendance, dancing, and romantic relationships with the opposite sex; it demonstrated a great concern with the world-wide evangelistic mission of the church, and sought to save the lost and to disciple the saved by encouraging home and foreign missions, channelling students towards these careers. The purpose and aims of the institution are succinctly detailed in the 1949-50 *Catalogue*: The college "aims to give systematic instruction in the Word of God, to promote the deepening of the spiritual life, and to train young people for practical Christian service" (p. 4).

Its formal theological positions, to which faculty and students were required to subscribe, reflected those of most Bible institutes: it was premillenialist in its eschatology (an understanding the 'last things' which involves a dispensationalist pattern of apocalyptic confrontation); believed in a personal Satan and a literal Hell; held firmly to the historicity of the Genesis creation account; and affirmed the central authority and plenary inspiration of scripture, the evangelistic commission of the church, and the experiential and personal nature of salvation. Although the wording of the doctrinal statement changes over the years, its essence remains consistent. Here is the 1949-50 rendition of the doctrinal position. It affirms:

1. The full divine authority and inerrancy of the Holy Scriptures.
2. The Trinity and Unity of the Godhead as Father, Son and Holy Spirit.
3. The direct creation of the world and man by the will of God.
4. The perfect Deity and Humanity of the Lord Jesus Christ.
5. The depravity and lost condition of all men by nature.
6. The substitutionary atonement in the shed blood of Jesus Christ.

7. The doctrine of justification by faith alone through the grace of God.
8. The perfect acceptance of every believer before God in Christ.
9. The real personality of Satan and other evil beings.
10. The personal, visible, premillenial coming again of Jesus Christ.
11. The resurrection of the dead, the righteous to everlasting blessedness, and the wicked to perpetual damnation.
12. The responsibility of the saved for holiness of life and faithful witness to all men. ("Catalogue," *1948-49, p.* 5)

This statement was a crucial affirmation of identity for an institution that had no formal links with a single denomination.

Whilst it maintained its conservative evangelical orthodoxy, the academic aspirations of this small college were evident in its struggle to gain a charter to grant degrees. The aim of providing advanced theological education, articulated by Simon Forsberg, had been nurtured by his successors. Janetzki's appointment, in 1947, suggests that Board and constituency were more open to university and seminary graduates than were many Bible colleges. The College required all students to have attained their grade 12 matriculation, and were, according to O'Neill, "the lone exception in the matter of a definite requirement" (1949, p. 12). The concerted efforts to gain the provincial charter in 1948 reflect a board that was not hostile to the idea of higher education, but which recognised the value of credentials, so long as they did not compromise the doctrinal integrity of the institution. The gaining of the provincial charter, and the subsequent introduction of the four-year Bachelor of Theology degree to supplement the three-year diploma, indicated WBI's developing focus on formal academic study, and its determination to generate a robust academic programme.

Wesley Affleck (President, 1949-61) was aware that although the college now had the right to award the BTh degree there would not be universal recognition of the validity of the qualification. He brought this to the attention of the Board (August 24th, 1949), and suggested that students could engage in correspondence work through the University of London (England), as did students at the Toronto Bible college. There would be a charge of $25 per course, and the instruction would be undertaken by WBI faculty at the college itself. Over a five year period students would qualify with the BA degree. This agreement was concluded in March, 1950, and was maintained until Affleck left the college in 1964. Affleck himself did not hold a baccalaureate degree (a WBI graduate in 1934), so was keenly aware of the disadvantages of such a position. Indeed, it has been suggested that his lack of formal qualifications caused Affleck to step down from the presidency in 1960 (Hildebrandt, 1965, p.142).

In 1953 the Board gave consideration to a proposal that the college become affiliated with an American accrediting agency. At that point, however, with a full-time student body hovering below forty, the college felt the requirements of accreditation to be beyond them: students would all have to be high school graduates; the academic year would be nine months in duration (rather than the present seven months, designed for students from rural backgrounds who were needed on the farm during the summer); and the student body would need to be at least forty strong. The board declined to act on the proposal.

Despite the optimism generated by a new facility and by degree-granting status, Winnipeg Bible Institute and Theological College, under the leadership of R. Wesley Affleck, found

growth difficult. A new administration and teaching unit was erected, but enrolment remained at fifty or sixty. When Elmer Towns assumed the Presidency in 1961, he worked to attract a cadre of able faculty members. One faculty member from this period recalls "it was a very small school, with about 50 students, and the only thing we had was potential. There wasn't much there; we had one acre of land, old buildings, not really much, but we had a lot of hope that something could be done" (Personal Interview, Jan/Feb 1996). Towns had no lack of vision. An article in the Winnipeg Tribune on November 17th, 1962, entitled "Bible college Expansion Study Carried Out," articulates some of his goals:

> Planners at Winnipeg Bible College have embarked on a fact-finding mission that could result in the school's enlargement to six times its present size. If approved, however, Rev. Elmer Towns said in an interview this week, the expansion would have to be carried out over the next ten years... Today 62 students attend classes. And their numbers might rise to 300. After expansion of the Winnipeg School a graduate course for a master's degree would likely be added to the curriculum. ("Historical Perspectives," 1975, p. 8)

1.4 Winnipeg Bible College: The Vision for Accreditation

It was under Towns' leadership that the school formally changed its name in 1964 to Winnipeg Bible College, reflecting "the gradual phasing out of the institute program with a plan to move the curriculum towards a full College degree program" ("Historical Perspectives,"1975, p.10). WBC applied for membership in the Accrediting Association of Bible Colleges in 1962. Although WBC possessed a provincial charter, its degree was not recognised by Canadian universities or colleges. In the absence of formal Canadian accrediting agencies with which WBC might align itself, Towns turned to the American-based AABC as a route to academic credibility which would not compromise institutional autonomy and faith identity.

In the 1964-65 year WBC was granted associate status in AABC: an administrator observed that "the reason they were not [fully] accredited with AABC in 1964 was not anything to do with educational quality or curriculum. It was that the school was simply too vulnerable financially" (Personal Interview, Jan/Feb 1996). Full membership was eventually granted in 1973. AABC accreditation, however, was not recognised by Canadian Universities, and so students who wished to transfer courses into University degree programs could not bank on transferability. Ironically, students were able to transfer to most American universities without difficulty because AABC was recognised in the USA. This even led to some students "laundering" their credits; one long-time board member observed that if a student transferred to a school in Minnesota and "got through there, the University of Manitoba would accept the full creditation" (Personal Interview, Jan/Feb 1996).

Although Towns returned to the USA after five years with his vision of a 300-strong school far from reality, the faculty he had attracted remained. Ken Hanna, who had come to the College in 1963, took on the position of President in 1966. It was under his leadership that the downtown campus on Evergreen Place, which the college had occupied since 1949, was sold, as the college purchased forty acres of land in Charleswood, in the south-west of Winnipeg, with the intention of building a campus that would allow for student body growth. However, building work was not started, and in 1968-70, without a permanent home, the college met in rented army barracks in the Tuxedo area. Those are recalled as difficult years for the college community, with its future uncertain and its location unsettled.

It was thus with much excitement that, in January of 1970, the Board of Governors, following Dr. Hanna's recommendation, agreed to purchase a property some 50 km south of Winnipeg in Otterburne, Manitoba. The property had been a Roman Catholic high school, which had closed its doors in 1967. It consisted of more than 90 acres, with approximately 75,000 square feet of space in the main college building ("Historical Perspectives," 1975, p.11). The site offered a well-developed main building, with plenty of scope for development. The move was made in June, 1970, and the autumn of that year saw the first intake of students in that new campus. There were forty-one returning students, and sixty-two new registrants, giving a total enrolment of one hundred and three (statistics supplied by the Registrar, Providence College). As a comparison, the enrolment for 1965-66 and 1966-67 was 72 and 74 respectively. There had been some concern that moving away from the city would adversely affect enrolment, but the reverse appeared to be true, for not only did the College attract more students from the strongly evangelical communities in southern Manitoba, but students from Winnipeg continued to enrol. In the years following the move the college enjoyed six consecutive record enrolments.

Although in retrospect the move to Otterburne takes on an air of destiny, during those last years in Evergreen Place several other options were considered. In the early 1960's the President of WBC (Ken Hanna) and another member of faculty, William Eichhorst (who himself was later to become President of WBC), felt it would be wise to explore the possibility of establishing a formal relationship with the University of Manitoba, and so went to talk with the President of the University, even though they felt that this was not likely to be

an avenue that WBC would pursue. Dr. Eichhorst recalls the discussion with the President as follows:

> He said, "Let me give you some advice. I would suggest that you not move on to the Campus. We could make land available; you could do it if you want to, but I would suggest that you not move, because every institution that has joined the University in this way has always been absorbed by the larger institution. You lose what your distinctive identity is, and I don't think that's what you want to do." We walked out of there saying "we're glad we talked to him. We think he gave us good advice. We shouldn't recommend doing that, but it was good to hear him say it." (Personal Interview, Jan/Feb 1996)

WBC did not pursue affiliation, for the college was keen to maintain its particular character and doctrinal stance. The rural relocation of the college might be viewed as a move in the other direction. Many prairie Bible colleges deliberately locate themselves in rural settings in order to be separate from undesirable urban influences. This was one of the reservations about the move: the faculty "didn't think we were a rural school" (Personal Interview, Jan/Feb, 1996). College literature in the years following the move tends not to emphasise the rural location of the college as a means to separation from society: it observes that "one of the advantages of Winnipeg Bible College is that it is located near a metropolitan centre" ("Calendar," 1970-71, p. 27). The very retention of the name "Winnipeg Bible College" suggests that the institution did not wish to be seen as a typical rural college, but as an institution that maintained its engagement with society, and, more particularly, with the city of Winnipeg.

By the late 60's it became apparent that AABC membership would not meet all of WBC's accreditation requirements, so in 1969 the college initiated transfer-credit discussions with the University of Winnipeg. WBC approached the University of Winnipeg rather than the

University of Manitoba for a number of reasons: the location of the college on Evergreen Place had been close to the downtown location of the University of Winnipeg; it had only been in 1967 that the old United College had been elevated to University status, and so its recent history as a church college suggested some sympathy for WBC's identity; several of the WBC faculty had pursued their graduate studies at the University, so each institution knew and trusted the other. The much larger University of Manitoba, at the southern fringe of the city, with its church college roots more historic than contemporary, must have seemed a less attractive option.

A faculty member at the time observed that "the credit transfer arrangement came not so much out of lobbying or negotiating, but out of a personal trust of the instructors involved" (Personal Interview, Jan/Feb 1996). The 1970 *Calendar* made the following observation:

> The College has been seeking transferability recognition from the University of Winnipeg for the Arts courses it offers. In the summer of 1969, we realized the first phase of that recognition with the acceptance of our Introductory Greek for credit. The College is continuing to pursue the Canadian recognition of all the Arts courses offered. (p. 10)

Eventually, the University of Winnipeg agreed to allow a maximum of one full year of transfer credit to students who had taken a minimum of two full years at WBC, provided those courses were taught by approved instructors (primarily, University of Winnipeg alumni).

In 1974, the College also pursued and obtained credit transfer arrangements with Brandon University. At Brandon (which had its origins as a Baptist College) there was concern expressed about whether a frankly evangelical institution could create a milieu that

encouraged the pursuit of higher education. A WBC administrator recalls those discussions, which generated

> a philosophical debate over the educational philosophy of what is fundamentally secular humanism (agnostic and pluralistic ideologically) versus a Christian philosophy of education, that it is legitimate to take a Christian perspective on issues, and that in a shared philosophical context of the institution as a whole. There was a dogmatic agnosticism demanded as the sine qua non of university-level education. (Personal Interview, Jan/Feb, 1996)

Some Brandon University representatives argued that an institution which required its faculty and students to adhere to a particular statement of faith could not legitimately offer university-level education, since it infringed academic freedom and placed constraints on the ability of faculty or student to follow an argument where it might lead. One administrator at Brandon is reported to have asked, "can't you just split off the Christian thing, and let us give credit for the secular treatment of the material?" Another, however, noted "These people are just being Christian, and there's no crime in that!" (Personal Interview, Jan/Feb 1996).

After considerable debate Brandon agreed to extend credit transfer arrangements to the College, and over the years many students took advantage of that arrangement to gain up to two years advance standing. In particular, many students seeking certification as teachers pursued their BEd at Brandon, since the University of Manitoba looked much less kindly on credits transferred from WBC.

In 1972 the college formed a graduate division, which was named Winnipeg Theological Seminary. Elmer Towns had spoken of the establishment of a seminary in the early 1960's, but it was a decade later before vision became reality. The seminary grew rapidly, and

became a fully accredited member of the Association of Theological Schools (ATS) in 1992. It was well positioned to take advantage of the growth in interest in seminary education in the 1980's, and has proven to be a significant addition to the College. Although formally a separate institution, the two share facilities, administrative infrastructure, library, and some members of faculty.

On several occasions during those years the college did approach the University of Manitoba, and attempted to establish a transfer credit relationships. Transfer with Brandon and Winnipeg was useful, but it was the University of Manitoba that represented the bulwark of the academy in the province. Having been, for almost a century, the only provincial university, its size and prestige meant that students had access to a much broader range of academic opportunities than were available at the Universities of Brandon or Winnipeg. When WBC approached the University of Manitoba during the 1970's and early 1980's the University had a standard response: it advised the college to become an Approved Teaching Centre.

Approved Teaching Centre (ATC) status had been approved by University of Manitoba Senate in May, 1970. Originally negotiated between the University of Manitoba and Canadian Mennonite Bible College, it was later applied to other Winnipeg-based church colleges (Canadian Nazarene College; Catherine Booth Bible College), and even extended to another institution which was not a Church College (Prairie Theatre Exchange, 1988). It allowed the colleges to operate more autonomously than did the University of Manitoba's on-campus affiliated colleges (St. John's; St. Paul's; St. Andrew's), yet offer courses which were cross-

registered with the university, enabling students (who would register with both institutions) to take the initial stages of their degree at the college. The colleges could not offer university degrees, but were able to offer courses which were university validated (primarily first and second year courses), the grades for which would appear on a University of Manitoba transcript. In order to get a university degree students needed to take their final 30 hours from the University itself, so many students would transfer to the university to complete their course of study, or take courses both at their home college of membership and at the university. CMBC and the other teaching centres saw this approach as a means of safeguarding their religious identity and autonomy whilst obtaining university accreditation for their courses. The University of Manitoba Senate annually approved instructors and course offerings, and expected the colleges to apply the University's standard of academic freedom.

It was this latter provision that WBC found disturbing, understanding it to affect their right to require adherence to a faith statement from members of faculty. Their concern was not the academic rigour demanded by the university, but the potential interference with their faith position. An administrator at the time recalls,

> I personally ... was leery of that, out of concerns lest we become mired in this academic freedom philosophical debate, having to make some kind of commitment to philosophical or theological pluralism as the *sine qua non* of academic freedom and legitimate university education. (Personal Interview, Jan/Feb 1996)

One might also note that the other teaching centres were located within the bounds of the city, thus making the cross-registration process easier for the student, who might well take

classes at both institutions. The fifty kilometre trip from WBC would surely have made this a rather unattractive and unsatisfactory arrangement for the student.

In 1977 the college, having continued to strengthen its faculty, applied for membership in the AUCC. Whilst AUCC membership is not equivalent to formal accreditation (the AUCC is quick to point out that it is not an accrediting body) it is treated as such by most academic agencies across Canada and around the world. The college felt it was offering university-level degree programs, and hoped that AUCC membership would provide a route to institutional recognition without requiring the truncation of faith requirements. In 1977 the Academic Dean attended the AUCC annual meeting, held that year in Regina, and received encouragement from the AUCC's Executive Director and Director of Domestic programmes. They seemed to suggest that there was no *prima facie* reason why WBC could not be admitted to membership: there were other small institutions represented in the association, and there had been church-related members from the time of founding. The AUCC "Notes on the Organization and Procedures of Visiting Committees' observed explicitly that institutions requiring a statement a faith *could* become members of AUCC

> provided that the conditions of membership in that university community, including any sanctions that may be invoked, are made clear to staff and students prior to employment or admission as the case may be; and provided further that adequate procedures are in place to ensure natural justice in the event of alleged violations of any contractual arrangements touching such required statement of faith and/or code of conduct. (AUCC, Appendix B, Article 4)

On this basis the college prepared its application, and in the spring of 1977 WBC hosted an AUCC inspection team. The five-person team, drawn from institutions across Canada, spoke with faculty and administrators, examined library resources and physical plant, and considered

the college's offerings and structures. Their report, in May of that year, did not recommend the college for membership. Indeed, it even declined to suggest provisional membership. The conclusion of that report is worth noting in its entirety:

> The visiting committee were impressed by the spirit of the place, the charm of the students, and the sincerity of effort of the administration and faculty of the Winnipeg Bible College. However, with respect to the affiliation with the AUCC we must come to the following conclusions:
>
> (a) The faculty comes from a restricted academic background and until those who are presently candidates for doctoral degrees have completed them, and until a wider range of theological institutions is represented in the formation of the teaching staff, it is difficult to avoid the conviction that the students will be persuaded of the truth of only one approach to biblical and theological studies;
>
> (b) The faculty, and consequently the Board, must take steps to initiate a curriculum review both to establish closer ties with the relevant departments and authorities of the neighbouring universities, and more importantly to broaden the programs in the area of general education to enable their students to gain a better and more liberal education and to enable them to proceed to subsequent degree programs or courses of study after graduation from the College. They must determine their areas of excellence, and of weakness, and determine their priorities for development and enrichment. We recommend that their concern should be with improvement rather than expansion;
>
> (c) Library resources must be strengthened greatly to represent at least basic holdings in the areas of not only theological and biblical studies but also in those of English, history, sociology, psychology and music;
>
> (d) The committee were concerned with the future fiscal security of the institution, particularly in view of the low salaries that were paid to staff and the heavy reliance placed upon the support of individual contributions. The deep commitment of their alumni and friends may not continue if they must agree that their investment will go for the costly acquisition of musical instruments, scores, recordings, record-players and library improvements, advanced degrees and course developments in concert with secular universities and the like;
>
> (e) The doctrinal statement required of faculty proscribes a commitment for the search for truth that is at this stage of Canadian academic development regarded and recognized as essential to instruction at the university level.
>
> (Conclusion, *AUCC Visiting Committee Report*, May 10th, 1977)

The reason for refusing provisional membership was even more direct: Though

> deficiencies in staff, library, music and other resources could be remedied over the next few years, other changes must occur. These would entail developments within the College, including probably a modification of the practice of requiring staff to sign annually the statement of doctrinal position, and possibly a reconsideration of the statement itself. (*AUCC Report*, 1977)

This AUCC assessment suggests that the WBC application was rejected because of philosophical perspective and institutional culture. The college felt, with some justification, that they had been ruled ineligible not on the basis of previously established AUCC criteria, but on the basis of a prejudice against the possibility of confessional education at university level, a criterion that was, in fact, contrary to the constitution of the AUCC. The AUCC committee ruled that the application "fails to meet the criteria of by-law 1(1) (c) in that it does not offer a sufficiently broad undergraduate program, and also by-law 1 (1) (g) in that it is not providing education of a university standard" (Letter to WBC, July 25th, 1977). The AUCC committee seems to have interpreted this second by-law in a broad sense to infer that the shared philosophical perspective within the WBC faculty (generated by common adherence to a faith statement, and graduate qualifications received from conservative evangelical seminaries rather than public universities) made university-level education, as understood in contemporary Canadian higher education, unrealisable.

If the recommendations by the AUCC committee regarding curricular breadth and rigour, library holdings, faculty qualifications, and fiscal stability were onerous, their reservations about the doctrinal statement struck at the college's *raison d'être*. Its distinction was its confessional stance, and its task to nurture students' faith as well as stretch their minds. The College did not see these characteristics as incompatible with university-level education, and

was not willing to compromise them in order to gain accreditation. This, indeed, has been a common thread running throughout the College's history: the frankly confessional, faith-affirming nature of the institution has been a non-negotiable. Reluctantly, the College turned away from AUCC membership as a route to accreditation, and sought other approaches. Some years later Trinity Western, in British Columbia, under the presidency of former WBC Dean Neil Snider, was to gain acceptance into the AUCC: however, it did so not as a Bible college, but under the broader mandate of the Christian liberal arts institution.

In 1978, the Manitoba Legislature revised the college's charter, allowing it to offer arts degrees (the previous charter had provided for the awarding of theological degrees only). Shortly afterwards, WBC began awarding BA degrees, thus becoming one of the first Canadian Bible colleges to move in this direction. Others were to follow, but Providence was one of the institutions to blaze a trail into academic territory that had been viewed with some hostility by the conservative evangelical community. The introduction of the BA was accompanied by a deliberate attempt to broaden the offerings of the college. Fledgling programmes in Business Studies and Accounting were established. The already strong tradition in music was reinforced with offerings in drama and the fine arts. Offerings in the social sciences were added. A Diploma in Aviation was introduced, as was a Certificate of TESL, and a Certificate of Jewish and Christian Studies which diversified the college's offerings in its traditional strength of Biblical Studies.

Yet even though the provincial government granted the college a charter to grant degrees, none of the provincial universities would recognise this charter, or the degrees awarded by

the college under it. This fact underlines the arbitrary nature of Canadian 'accreditation.' Endowed with the rights to award degrees, the college found that those degrees carried all the value of wooden nickels, since no one would accept them as legal tender without the accompanying imprimatur of AUCC membership.

Over the next decade the college moved to increase the courses transferable to the Universities of Winnipeg and Brandon, and continued to seek faculty members with strong academic credentials. In 1987, rather than revisiting AUCC membership, the President and Dean decided to look further into the University of Manitoba's Approved Teaching Centre status. In meetings with the University's VP Academic it became clear that academic freedom would be the nub of the issue: although the University recognised the institution's right to apply its own criteria at the point of hiring (as long as the candidate understood those criteria), once an appointment was made then the broader academic freedom policies of the University of Manitoba were to come into play. This had already been a point of contention at one of the other teaching centres: a Philosophy professor had been dismissed, and had appealed to the University on the grounds of academic freedom. Although the dismissal stood, this made the matter of academic freedom a particularly sensitive one; the University had moved to tighten up its policy, and WBC was unwilling to see its autonomy eroded in an area which it felt to be key to its identity. The university policy as it applied to Approved Teaching Centres was articulated as follows:

> The aims and objectives of the Centre shall be compatible with the aims and objectives of the University. Therefore, a Centre whose aims and objectives are compatible with those of the University shall be expected to support the exercise of academic freedom by its faculty, and to guarantee academic freedom by the institution

> of an annual appeal procedure providing for final arbitration, by a disinterested party or committee. (*University of Manitoba Policy and Procedures Manual*, Policy 410.1)

A meeting with the University of Manitoba's Approved Teaching Centre committee, recollected by one of the participants, illustrates the impasse: an anthropologist raised the question, 'what if a faculty member were to return from a sabbatical convinced that your statement on special creation of humankind was not appropriate to the facts of the case... that he had become convinced of the prevailing view of human origins. What would you do?' The response from WBC was clear: we 'would have to move to protect the shared philosophical perspective we have come to individually, and affirmed when we voluntarily joined this institution. We have a sacred trust to those who built the institution, and support it today... to protect the integrity of the institution' (Personal Interview, Jan/Feb 1996). WBC chose not to become an Approved Teaching Centre of the University of Manitoba, feeling that the sacrifice was too great.

Some time later, President Eichhorst personally invited the President of the University of Manitoba, Arnold Naimark, to the Otterburne campus. The then Academic Dean, Al Hiebert, recalls the conversation as follows:

> He came saying "I understand that we give you some credit transfer, but you want more?" I said, "No .We've had cases where your full-time faculty have taught their regular courses on our campus, but the students who took that course got nothing at the University of Manitoba. We had had some of our faculty teaching at the U of M campus, and, likewise, students got nothing for taking those courses at our campus, but full credit for those taken at the U of M. The President said, "Well, that's not right; we've got to fix that." Then his problem was how to achieve that politically. (Personal Interview, Jan/Feb 1996)

Where formal avenues had proven fruitless, informal relationships opened a door. Following this informal personal visit, on January 31st, 1991, WBC President Dr. William Eichhorst wrote to President Naimark, officially expressing his concern that the University had no arrangement for recognising courses offered by Providence College. The University of Manitoba Senate, at its meeting on February 20th, 1991, set up an *ad hoc* committee to consider the matter and resolve the anomalies. The six-person committee (Dean J. Stapleton, chair; Professor J. Teunissen; Dean D. Burton; Professor L. Hurtado, Chair of the Senate committee on ATC's; Mr. D. Bevis, Director of Admissions; and Ms. D. Dott, a student member) met on seven occasions, one of which was with the President and Dean of WBC.

The *Ad Hoc* Committee report (November 29th, 1991: see Appendix I) identified a series of documents which the committee had considered:

> Policy on Approved Teaching Centres; Affiliation Agreement between the University of Alberta and North American Baptist College; admissions policies at Canadian Universities, including Wilfrid Laurier and Waterloo; American Association of Bible Colleges (AABC) accreditation requirements; Bible college catalogues; and AUCC 'Notes on the Organization and Procedures of Visiting Committees' and the AUCC 'Statement on Academic Freedom and Institutional Autonomy' as well as Appendix B 'Interpretation: Collegiality and Academic Freedom' (Ad Hoc Committee Report, 1991, p. 1).

Following the models of Wilfrid Laurier and Waterloo, the committee recommended a general policy of admission for students from Bible colleges, rather than formulating a particular policy for Winnipeg Bible College. Three categories were established:

1. Colleges that are members of the AUCC or accredited through a regional accreditation body in the United states;

> 2. colleges that are affiliated in some way with a university which is either a member of AUCC or which has received full regional accreditation, or colleges accredited by AABC; and
> 3. colleges which fall into none of the foregoing categories.
>
> (Report of the Ad Hoc Committee, p. 3)

Since WBC was accredited under the AABC, it was included in category 2. This meant that students (with a minimum CGPA of C+) would be allowed to transfer certain credits to the University of Manitoba. The respective university departments would determine the appropriateness of transfer policy in any given disciplinary area, so syllabi and course descriptions would be presented to those academic units for approval. Up to two years credit would be granted to students who wished to transfer into a University of Manitoba degree programme. This meant that the college was allowed to maintain its autonomous stance, and to require adherence to the faith statement on the part of faculty members, both at the point of hiring and throughout his or her tenure. The report restricted its mandate to undergraduate courses, observing that "the question of recognition of degrees from these institutions is the responsibility of the Faculty of Graduate Studies" (4).

The *ad hoc* committee reported to Senate, where hardly a voice was raised against the proposal. Indeed, there was some enquiry as to why only two years of credit were to be awarded. The report was submitted on November 29th, 1991, and approved; subsequently, the WBC Dean contacted other Universities, seeking similar arrangements, based on the precedent set by the University of Manitoba. Documentation would be forwarded to the institution in question, and most responded by awarding some range of credit transfer. By 1995, 142 courses were approved for transfer of credit at one or more universities across Canada.

1.5 Providence College and Seminary: Accreditation

During the years in which WBC laboured to establish transfer of credit arrangements with public universities it struggled to change the perception that Bible college education was not an academic enterprise, but simply a matter of spiritual formation and training. Whilst this perception was most strongly held in the public university sector, it was also shared by some within the church who saw Bible college education as academically inferior. In 1991 the college Board of Governors began a process of strategic planning which identified three areas for future development. These were noted as follows in a letter from President William Eichhorst to college supporters:

> 1 We need to **develop our curriculum** to include things that will help students develop a career or vocation. We need to include courses in management studies, computer studies, and more organisational skills.
>
> 2 We need to do more to **guarantee program acceptance and recognition** for our students so they will not need to repeat courses when they enter university.
>
> 3 We should probably look at **a new name** for our school.
>
> (Letter: Office of the President, March, 1991)

The president went on to note the incongruity of a name which implied an urban setting when the school was located 50kms from the city. He also observed:

> many people have a negative stereotype of the meaning of 'Bible college.' They assume we teach a very narrow curriculum and that the courses are academically inferior. We are often told, 'we do not recognize Bible colleges.' The students are not helped by such comments about their education. People should look at the school for what it is before reaching conclusions about its quality of education. (Letter: Office of the President, March, 1991)

In 1991 the College Board of Governors took the decision to change the name of the institution, and in the summer of that year the institution became **Providence College and Seminary**, dovetailing neatly with the extension of credit recognition from the University of Manitoba and the granting of ATS accreditation for the seminary. Despite some concerns from parts of the constituency that the college was "dropping the Bible" in changing its name, the institution has continued to grow. It has begun a degree completion programme; established extension centres for distance learning; added other majors; extended its range of accreditation and affiliation. It is an institution at the cross-roads, seeking a way to maintain its character and its traditional support base whilst strengthening academic links with public higher education, wanting to maintain the essential character of the Bible college movement whilst not accepting the mixture of frailties which, rightly or wrongly, have long been associated with Bible college education.

2. Providence College and Accreditation

The issue of accreditation at Providence College springs out of the confusion generated by a Canadian 'system' of higher education (rather, multiple provincial systems) that does not accredit institutions or degree programs. Canada has neither the regional accrediting agencies of the United States nor the University co-ordinated validating processes of the United Kingdom. This means that there is no simple, single way to ascertain whether a Canadian institution or its offerings are accredited. Even AUCC membership is not a *carte blanche*, as Redeemer College in Ontario can testify: it still struggles to have its graduates accepted into

postgraduate programmes at nearby McMaster! The injustice of this accreditation imbroglio is keenly felt at Providence. Accreditation via the US is not necessarily recognised in Canada; the provincial charter is no guarantee of accreditation; there is no identifiable gold standard to which the college can aspire. AUCC membership approximates to this; The PCAB in Alberta provides such a standard, but there is no parallel body in Manitoba (or, indeed, any other province). As a result, Providence has developed multiple connections in order to affirm the validity of its offerings, and there is no clear hierarchy, or even internal consensus about which relationships take priority.

Providence has sought forms of accreditation both for the benefit of the student and the institution. It allows the college to offer its students course credits whose currency is recognised. Many WBC graduates who went on to university or other colleges in earlier years got no credit at all for their years in Bible college, and experienced the frustration of sitting through courses at University which they had already successfully completed at college. Transfer credit, then, brings a measure of equity for the student. The financial implications of accreditation for the college are undeniable: student recruitment is facilitated, and public funding sources made more accessible.

2.1 The Provincial Charter

There are some faculty who wish to press Providence's claim to be accredited solely on the basis of its provincial charter to grant degrees. This, after all, places it in the same category as the provincial universities, whose grounds for awarding degrees are their provincial charters. As a faculty member observes, "Our charter empowers us to use the standard nomenclature,

and I think that the universities should recognize that" (Personal Interview, Jan/Feb 1996). Another notes that the college ought to present itself simply as a school which carries the provincial charter, and press that point: other institutions would find it much more difficult to reject such an approach than an approach based on connections with non-Canadian accrediting bodies. Institutions would then accept the degree *first*, rather than looking first at individual credits or courses. Non-acceptance of the degree, runs the argument, is a kind of academic snobbery on the part of universities: the Providence degree is as legally valid as any. There is little question but that Providence would like their degree, awarded by provincial charter, to be accepted by other institutions. Most Providence faculty and administrators, however, seem to have come to the conclusion that simple recognition of the force of the charter, unaccompanied by some form of accreditation or validation from a body that is academic rather than simply political or legal, is unlikely.

2.2 AABC Accreditation

It was because the provincial charter was not accepted by other institutions as a form of accreditation that WBC originally applied to the AABC (the acronym, at various times, has stood for both the American Association of Bible colleges and the Accrediting Association of Bible Colleges). In 1964/65, with barely fifty students, a library of under 10,000 volumes, and a fragile fiscal base, the college was accepted only as an associate member, and only when its student body rose, its library holdings grew, and its financial stability increased was it granted full status.

AABC accreditation allowed students to move fairly freely to other Christian colleges and seminaries in Canada and the USA, and to Universities in the USA. It was less successful in providing an *open sesame* to Canadian Universities. Nevertheless, a number of Faculty members and administrators observe that the AABC is still one of the major accrediting bodies for the college. This is in part because the transfer of credit arrangement established with the University of Manitoba is predicated on AABC membership: "They didn't feel they should single out one place in Manitoba ... they've linked it to our AABC accreditation, so in that way it's been critical for our transfer of credit" (Personal Interview, Jan/Feb 1966).

As well as offering the basis for transferability, AABC offers a particular burden of identity that is significant for Providence. Affiliation with AABC obliges the college to offer at least 30 hours of Bible in each degree programme, to require a statement of faith of all faculty members, and to include ministry field placement of some kind throughout the student experience. It may be, then, that AABC membership is of more significance as a flag of orthodoxy which the college flies, in order to reassure its constituency that it has not drifted from its moorings, than as an academic standard. As an administrator noted, "AABC gives us the guidelines as an institution to stay true to our mandate as a Christian institution" (Personal Interview, Jan/Feb 1996). As students come to rely more on the transfer arrangements with the University of Manitoba for credit portability, it seems likely that the importance of AABC as an accrediting route will diminish at Providence, and its significance will be at this level of identity.

Yet whilst some faculty and administrators see AABC as central to college alliances, a number see it at best as peripheral to the college's goals, and at worst an encumbrance to them. The main criticism of the Association is that it lacks academic rigour, and has opened its doors to smaller and weaker institutions, thus lowering its level of credibility as an accrediting agency. Although Providence itself was one of these weaker colleges when it originally applied for membership, some faculty feel that the smaller colleges have come to dominate the association, and that the association is not discriminating enough. Larger colleges found themselves outnumbered, and "wanted more than the organization could give." One faculty member crystallised this concern:

> there are plenty of schools associated with AABC that are very dubious indeed in all sorts of ways, and it's no great honour to be associated with them! Not that one has anything against them, but it's just that accreditation means nothing in the end if you've got low academic standards, weak curriculum, a narrow outlook on the Church and Christianity: I don't know that we do ourselves any great good by associating ourselves with what is coming to be seen as some kind of fundamentalist and Don Quixotic institution down there. I don't know how long it's going to survive. (Personal Interview, Jan/Feb 1996)

Some of the larger institutions which had been associated with the AABC have joined regional accrediting bodies instead, and there is some feeling within Providence that AABC membership will not be an alliance which proves useful in the future. Others see AABC membership as a liability not only because of lax academic standards, but also because it associates Providence very firmly with the Bible college movement, a movement which the Canadian higher education community has historically perceived as having limited academic aspirations. Such perceptions would undermine Providence's attempt to generate a university level academic environment at the college.

2.3 Transfer of Credit: the University of Manitoba Connection

It is worthwhile to note again that the University of Manitoba has multiple relationships with church-related colleges. Providence chose not to adopt any of these existing models, but instead requested a new relationship be established based on transference of credit. It was in response to this request that the President of the University struck the *ad hoc* committee in 1991, which brought its report to senate on November 29th, 1991. The pertinent section of that report reads as follows:

> 2. **Affiliated Institutions and Institutions Accredited through the American Association of Bible Colleges (AABC)**
>
> Applicants who have completed 30 credit hours or more at an institution which is affiliated with an AUCC member institution, or at an institution which is accredited by the American Association of Bible Colleges, must meet the minimum standing stated and will be considered for transfer of credit as follows:
>
> **Admission**
>
> a. A cumulative grade point average of C+ or higher in the program of studies.
>
> **Transfer of Credit**
>
> b. A **minimum** grade of C has been attained in any course for transfer credit consideration.*
>
> c. A **maximum** of 18 credit hours for courses in Religious Studies.
>
> d. A **maximum** of 60 credit hours of transfer to be allowed.**
>
> e. Courses in church education, church administration and pastoral studies, or courses intended to promote a particular doctrinal or denominational allegiance will not normally be recognized for transfer of credit.
>
> Applicants who have completed less than 30 credit hours will be considered for admission on the basis of high school courses and may be eligible for transfer of credit under the conditions of 2.a., b., c. and e. above.
>
> Note: *Possible credit is based on a course by course evaluation by the academic teaching unit teaching in that discipline.

> ** Students from Bible colleges should not be considered as being admitted to a second degree program.
>
> Only those courses which are acceptable as transferable to the University of Manitoba may be used to fulfil minimum credit hour and course prerequisite requirements for admission to professional faculties/schools. ("Draft Policy for the Admission and Transfer of Bible College Students to Undergraduate Studies." November 29, 1991)

The University of Manitoba Senate, then, granted transfer on the basis of AABC accreditation, allowing students up to two years advance standing (60 credit hours) in a University of Manitoba degree course, though only 18 of these could be in the area of Religious Studies (so not all of the '30 hours' of bible would transfer). This advance standing was based on Providence credits in courses that were recognised, and each University of Manitoba department had discretion over whether or not to recognise Providence courses in its subject area. Typically, courses were recognised which had a clear university counterpart; courses were not recognised which did not have such a counterpart, or which were seen to have as their goal the inculturation or the practical application of faith. In particular, this meant that while Biblical Studies courses were generally approved (as historical/critical in orientation), most courses in the broad areas of Christian Theology and Pastoral Theology were not.

Some 110 courses are identified as transferable to the University of Manitoba (up to 1996). These courses are designated by the university as either giving 'allocated' or 'unallocated' credit. If the credit is allocated, then students transferring into a programme get credit for a specific course; if unallocated, they simply receive a credit to be used as a general elective. For example, since the Canadian Literature course at Providence receives unallocated credit, a student who takes this course and then transfers to a University English Literature degree

gets credit for a general elective, but will still have to retake Canadian Literature (for it is a required course, not an elective) at the University. Were the Providence course to be identified as 'allocated,' then the student would be awarded credit for a Canadian Literature credit, and would not have to take the course again.

Since students can only use a limited number of general electives, unallocated courses are of less value than those which are allocated. Providence continues to consult with University of Manitoba departments, seeking to have the designation of courses changed to 'allocated credit,' thus allowing students greater portability of credits. This involves Providence faculty and academic administrators negotiating with the departments involved, to see how a course offering or syllabus might be redesigned to articulate more closely with the university offering. There is now a measure of accountability to an outside agency, and faculty members note a gradual though limited accommodation to university norms in devising courses, designating texts, and appointing faculty. A faculty member spoke of this process:

> So they've [The University Department] given us some suggestions, and now we have to see if those suggestions fall in with our philosophy, and if we have the capabilities of instituting some of those changes. If they're minor changes... if it's re-evaluating a textbook ...then we're going to proceed with that as far as we can. (Personal Interview, Jan/Feb 1996)

The course designation is for a five year period, at which time the agreement stipulates that each course will be re-evaluated. Since the initial five-year period had not yet expired in 1996, the reviews had not yet taken place. In the interim, the college has a broad degree of flexibility and autonomy; there is not a requirement that each course outline remain identical throughout the five-year period, nor is there a formal process for reporting changes to the

University of Manitoba. A professor is free to change a textbook, or a means of assessment, without necessarily clearing this with the university department. The professor delivering the course can be changed without university approval. In this, the arrangement is different to that of the Approved Teaching Centre, where each instructor must be approved and a copy of each syllabus forwarded annually to the department. Providence is careful, however, to appoint faculty with appropriate credentials and teaching experience. Course assessment is left to the College, with the five-year review acting as the University of Manitoba's means of appraisal.

The implications of credit transfer on the college are only now beginning to be felt. Undergraduate enrolment has increased (by 12% and 10% in the two years preceding this study), which might be attributed to University transfer; the number of transfers into University programmes has increased (as measured by an increase in the request for academic transcripts). An administrator observed:

> I think University transfer is in the back of students' minds ... especially in programmes like pre-education, where they come with the idea of completing the two years here, then going on to the University, so that is a feeder programme to the University. (Personal Interview, Jan/Feb 1996)

For the college, then, transfer has at least two sides: it may attract students, but may also encourage them to leave without taking a Providence degree. This was one of the concerns of the Board in taking this step: "that PC would become a place where students would go only for one year ... used by students to further their own education at a secular institution, rather than them staying there for the whole four years" (Personal Interview, Jan/Feb 1996). Providence has not wanted to become a junior college of the University of Manitoba, with a

transient student population that does not have strong links to the college but see it merely as a means to an end. This does not seem to have been the case to this point. As enrolment has risen, the number of graduands has also risen, suggesting that the rate of attrition has remained relatively constant. There is some evidence that there are more people graduating with two year diplomas, but it is unclear whether they are then leaving the institution for the University of Manitoba or returning to complete a degree.

When current students were questioned about this, they suggested that many students who came to college intending to transfer out decided that they liked the Providence atmosphere and ethos, so decided to stay and complete their degrees: "They realize that there's more to education than just getting through... They see what the school has to give" (Personal Interview, Jan/Feb 1996). More students are using their Providence credits to get a University of Manitoba qualification, but at this point they are not withdrawing from Providence programmes after one or two years, but completing a degree at the college then moving on to the University of Manitoba. This involves extra time and cost, but, at present, many students are willing to bear that.

One can identity a hierarchy within the Providence curriculum: there are courses which carry allocated credit at the University of Manitoba; those which carry unallocated credit; and those which are non-transferable. This may be a matter for future concern, if areas of the curriculum which are central to the character of the institution carry non-transferable credits then they might conceivably, formally or informally, become marginalised. Theological courses, in particular, might be identified as under threat in this area, as might offerings in

'Practics'. Not presently eligible for University of Manitoba transfer, they nevertheless remain at the very core of the institution's identity. The college will need to work hard to affirm the centrality of those curricular areas where credit transfer is absent if, as seems likely, transfer credit becomes of greater concern to the student.

3. Accreditation and Location

Providence College is located some fifty kilometres south of Winnipeg, on 93 acres of land. Bordered on two sides by river, the campus offers a well-landscaped setting that creates the sense of a bounded community. The main building, its distinctive cupola visible as one approaches across Southern Manitoba farmland, houses all classrooms and faculty offices (College and Seminary), the library, a large Chapel, bookstore, a music wing, kitchen and dining facilities, and the multi-purpose auditorium/gymnasium, home of the *Freemen*, the College's athletic teams. The 100,000 square foot building is the hub of the campus, with the student commons area acting as a focal point for students, staff, and visitors alike.

The college has five main classrooms, with a capacity varying from 30 -100, plus a 200-seat lecture theatre, and additional space for seminary teaching. The library has 50,000 volumes, subscribes to over 350 current journals, and offers study space for over 100 students. Although the library catalogue is not available on-line, there is library access to the on-line catalogues of the University of Manitoba and the University of Winnipeg.

In addition to the main building, the campus has a series of student residences, married student apartments, a mobile home park, and some staff housing. Some 60% of full-time College students live on the campus (only 20% of Seminary students do so). Of 395 undergraduate students in 1995, over 80% were full time (Survey Data). This is a much higher percentage of traditional students than most universities enjoy. Part-time students travelling from Winnipeg face a long journey, and must expect some bleak prairie weather conditions. The idea of students commuting between College and the University of Manitoba, as do students in some of the teaching centres, is quickly extinguished by the first serious snows of the winter. An administrator notes:

> We're not just fifteen minutes from the university, where someone who can't get into a university class decides 'Well, I'll just take it over at PC instead.' So you'd get a transient population coming through, which at some point affects your community. So, we're far enough out that we don't have the students who would move in that direction...take an odd course here. (Personal Interview, Jan/Feb 1996)

There is little doubt that the rural location fosters the high percentage of resident and full-time students. This in turn helps to generate a heightened sense of community, since students become part of a cohort, live or travel together, often eat together, worship together, and, from enrolment to graduation, chart a common course:

> It's given a family atmosphere to the Campus that it probably never would have had (and didn't have) in Winnipeg. Students would get out of class and be gone: it's just very hard to create any atmosphere in that situation. (Personal Interview, Jan/Feb 1996)

There are numerous physical features which nurture this sense of identification with the institution. The cafeteria and the student commons area see a daily convergence of students and staff at meal times and coffee times, and the hubbub of sound testifies to a healthy intercourse, as even strangers are drawn into the stream of conversation. The library is

heavily used by postgraduates and undergraduates, since, for the resident student, it provides the only library resource of consequence within an hour's drive. Perhaps most striking is the chapel: each weekday, classes are suspended for the thirty minutes of chapel time, and all students are required to attend (faculty are less in evidence!). Shared worship, whether contemporary or traditional, with a large proportion of the community in attendance, underlines most distinctly the uniting values of the institution and its students. Finally, one should not neglect the sporting facilities of the College: the large rubber-floored gymnasium, the wind-swept soccer pitch, and the local St. Pierre hockey arena make no mean contribution to the character of the college. College sports are not just marginal. Keen competitors in the provincial Christian Colleges league (the MCCAA), the *Freemen* attract a raucous and dedicated support.

The physical location and design of the college reflect its character as an independent institution, wishing to maintain its particular identity whilst keen to be recognised as a college with academic credibility. Its location, close enough to the city to benefit from its amenities and to use it for field education placements, yet far enough to withstand the gravitational pull of its attractions, reflects in no coincidental way its academic alliances: at an arm's length from the University of Manitoba in order to preserve identity and autonomy, yet keeping a close enough relationship to benefit from the legitimacy afforded by transfer of credit. Such an ambiguous relationship, however, does generate some issues of identity within the college itself.

4. Matters of Identity.

Providence College does not see itself as a Liberal Arts College; it struggles under the restrictiveness of the term 'Bible college'; it seeks to inject definition into the more generic term 'Christian College.' Issues of nomenclature reflect a deeper contention about identity and goals, and reveal that the college is in the process of redefining itself, attempting to stay true to the values of its roots without jeopardising its academic aspirations.

Identity is contentious precisely because Providence does not wish to see the college's robust Evangelical character compromised, or its ability to chart its own course eroded. However, nor does it wish to find itself classified as a second rate, narrowly fundamentalist, or anti-intellectual institution. College faculty, administrators, students, and supporters share these two concerns, but accord them different priorities. Some fear doctrinal infidelity; others, academic narrowness.

4.1 Providence: A Bible College?

Providence College no longer refers to itself as a Bible college. In all its literature, the term is used only when making reference to the college's history or to its accreditation. Some faculty members still see the institution as a Bible college; some refer to it as a 'progressive' Bible college; some see it as having moved beyond the role of Bible college.

Yet there is not bitter internal division over the present status of the institution. In fact, there is a high degree of consensus about the way in which the identity has evolved. Faculty and administrators seem united in the perception that the institution still has at its centre the

distinctives of the Bible college movement. "It is a Bible college at its core; but it is not only a Bible college," one faculty member observed. Adopting the term 'Christian College' is not seen as rejecting the character of the Bible college movement, but as going beyond the limitations of that movement. The Bible college would be a subset, a type, of the Christian college.

Indeed, all of the watermarks of the Bible college are retained by Providence:

- ☑ Providence still requires 30 hours of Bible in every Bachelor's programme, despite the development of such disciplines as Business Studies, Fine Arts, Aviation, and Pre-Education;
- ☑ Providence still requires Field Education of every full-time undergraduate student, a practical ministry component in each semester of study after the first;
- ☑ Faculty members and even sessional lecturers are still required to sign a statement of faith before they are hired;
- ☑ Students are expected to give an account of their Christian experience before being admitted to any programme of study;
- ☑ Daily Chapel attendance is expected of every full-time undergraduate;
- ☑ Students are required to adhere to a set of lifestyle expectations pertaining to particular moral issues, and are subject to dismissal if found in breach of them.

If these are the signs which affirm Providence's orthodoxy to a concerned constituency, then the signposts are still in place.

What, then, were the implications of the change of name, and the elimination of the term 'Bible college'? As noted above, the move was, in part, an attempt to distance the college from the caricature and connotations of the Bible college, and the anti-intellectual, narrowly religious stigma attached to the name. It was also an attempt to underline changes which had already taken place: the broadening of the curriculum into areas of professional education not normally associated with single-purpose Bible colleges; the development of alternative, non-traditional, delivery methods; the creation of academic alliances that broke down the traditional isolation of the Bible college. Perhaps, too, since Canadian Bible colleges were struggling with falling enrolment, and were closing their doors, it was an attempt to uncouple Providence from that downward spiral.

In a letter to supporters in May, 1991, President William Eichhorst observed that "many people have a negative stereotype of the meaning of 'Bible college.'" A survey, coupled to this letter, received responses from 423 key supporters. The survey (reprinted as Appendix J) noted that 77% of respondents agreed with the name change, with barely 10% disagreeing; 92% wished the college to pursue further recognition for its courses and programs from Canadian Universities. There was a minority perspective, reflected both in the survey and in personal interviews, that the name change reflected a degree of secularisation: that Providence, since it retained the distinctives of the Bible college movement, should not flinch from accepting the criticism that sometimes accompanied that identifier.

Whilst no longer using the label 'Bible college,' Providence has carefully safeguarded the Bible college characteristics noted above, suggesting some substance to the claim that it is "at its core a Bible college, but it is not only a Bible college."

The 30 hours of Bible has been retained even though the curricular offerings have been expanded. This means that the 30 hours form a part of every undergraduate degree programme. Numerous voices affirmed that this will remain a constant:

> We've planted our flag, made it clear that we're committed to the mission of our school, committed to a strong Biblical and Theological formation for our students, which translates into the 30 core hours. I doubt, certainly with this Presidency, if that would be tampered with at all. That would surprise me greatly. I would not anticipate our president saying "maybe we should cut it back to 28...,"
>
> We feel it's a distinctive that we want to maintain.
>
> I think we're all in agreement with retaining certain elements of what defines a Bible college ... such as the 30 hours of Bible and Theology
>
> I think everyone is committed to the 30 hours of Bible and Theology. Then within the particular Majors there would be the diversity, that they could offer the courses and number of credits. But I don't sense anyone in education or in business saying "We need more hours; you need to cut some of the Bible course requirements." I haven't sensed any of that lobbying at all, or any of that discussion.
>
> I've never heard one person suggest that we should cut down the number of hours of Bible, or eliminate the field placement requirement ... I think that those courses in Bible are one of the acid tests of the Bible college.
>
> (Personal Interviews, Jan/Feb 1996)

The '30 hours,' then, is one of the flags of orthodoxy flown by the college, and is jealously guarded. Nevertheless, it is clear that those distinctives are being reinterpreted in some fundamental ways for a new generation of students. No doubt this is common to many institutions in the Bible college tradition. The thirty hours of Bible remains sacrosanct, but the

content of the courses identified as 'Bible' has changed: Rabbinic Studies, for instance, a new addition to the curriculum, counts for those hours, as do a variety of other recent additions.

The '30 hours' issue illustrates something of the dilemma in which Providence finds itself, as it seeks to broaden its course offerings, establish its academic credentials, and yet keep faith with its character and its constituency. In the Division of Professional Studies, for example, Providence offers a three-year B.A. in such disciplines as Pre-Education, Business Administration, Accounting, and Aviation. When one-third of the student's courses are pre-selected in the area of Bible, it becomes difficult to address the needs of the professional programme adequately. A Faculty member in that division noted: "the pressure on the number of courses students can take, particularly in their first year, and the demands of Bible Courses... just the time that work demands makes it really hard for students to get enough professional courses" (Personal Interview, Jan/Feb 1996).

Already there is curricular congestion. As Providence looks to extend its degree offerings, this will become more acute. For example, the *Strategic Plan, 1995-2000*, projects that "the Pre-Education program will be expanded with the hope of ultimately offering a B.Ed. degree and provincial teacher's certification..." (p. 2). How would thirty hours of Bible fit into such a model? Providence would either need to reduce those hours of Bible, extend the duration of the course to allow them to be taken as additional credits, or seek to have them recognised as a 'teachable area' (as, at present, they are not). Suffice it to say that this plan, and others like it, will bring an increasing pressure to bear on the '30 hours.' This dilemma could cause Providence to trim its 30 hours; to extend its course duration (adversely affecting

recruitment); or to limit the credibility of its professional studies by curtailing some of the professional requirements. Avoiding all of these pitfalls will take an act of consummate skill. Faculty members and students alike seem to be of the opinion that the college would rather extend the duration of a programme by a year than amputate all or part of the '30 hours,' but some foresee a continuing redefinition that will allow hybrid 'Bible' courses to be mated to particular professional programmes.

Similarly, Field Education (no longer called 'Christian Service') remains a constant. The change of nomenclature reflects a similar change of orientation. Originally this was seen as Church based and evangelistic in orientation. The 1965 *Catalogue* identifies some of the opportunities for Christian service: "gospel team work, prison and mission work, hospital devotionals and visitation, Sunday School teaching, student pastorates, home Bible classes, and children's work" (p. 10). Field Education today offers a much broader range of volunteer placements, many of them designed to mesh with a student's professional goals; they are "opportunities for Christian Ministry and community service ... which give practical experience to [the] academic major" (1997-98 "Catalogue"). Students in the pre-Education course, for instance, will be placed with the Winnipeg School Division, often in a tutoring role; those in Business Administration might be placed with a para-church organisation to help with office administration; Students in Fine Arts might serve their field education through the drama programme. This reflects a broader understanding of 'Christian service.'

The requirement for faculty to sign the statement of faith is another key institutional characteristic. The eleven points of the 'Faith Commitment' mirror almost exactly the

statement of 1950, with its twelve points, and all full-time and part-time faculty are required to sign a statement signifying their adherence to these points. There is a greater tolerance of diversity than there was in the 1930's, when several presidents resigned over key clauses in the faith statement. Since the faculty faith positions range from Anglican to Pentecostal it is clear that a range of theological positions are acceptable, and lecturers who may (for example) feel less than convinced about the formal premillenialist position adopted by the College may still be allowed in the classroom. What is clear is that the institutional Faith Commitment guards the avowedly evangelical position of the college. Whilst a Rabbi might be welcomed as an occasional guest lecturer, adherence to the faith statement would be required for those in a more traditional teaching role.

Students, too, are required to affirm and practice a faith commitment, a factor which distinguishes Providence from a number of Christian liberal arts colleges. Students are also obliged to adhere to a detailed Community Life Commitment, which prescribes the behavioural expectations of the community: on the one hand, the declared intent to follow the path of faith; on the other, the injunction to

> abstain from practices which are known to be morally wrong by biblical teaching. Included are specific acts such as drunkenness, stealing, the use of slanderous or profane language, occult practices, all forms of dishonesty including plagiarism, and sexual sins such as premarital sex, adultery, and homosexual behaviour. (*1997-98 Catalogue*)

Since until recently Providence courses were not transferable into University of Manitoba programmes there has been little pressure for entry from those who do not subscribe to these articles of faith. However, if full degree accreditation should arrive, then one might anticipate

pressure being brought to bear on this front. In particular, Providence's degree completion programme, the only one of its kind in the province, might prove attractive to those outside the evangelical community of faith. To this point, the college has resisted the pressure to seek increased enrolment by opening the doors to any student regardless of faith position.

Providence, then, maintains at its core the defining characteristics of the Bible college. Its changing nature, however, reflects a changing Church and a changing society.

Several members of staff at Providence used the term 'Progressive Bible college' to describe the college. Indeed, the President, in a recent article in a Christian magazine, used the phrase in analysing the Bible college movement. Other faculty members are less enamoured of the term, feeling that it perpetuates the misunderstandings associated with the traditional Bible college.

Providence can be distinguished from the traditional Bible college at several levels. First, it is no longer the single-purpose institution, preparing vocational Church workers (pastors, missionaries and Christian Education workers). Providence has multiple departments, and is more utilitarian, more employment oriented, offering students preparation for a variety of careers both inside and outside the Church world. With the Division of Fine Arts, the Division of General Studies, and the Division of Professional Studies, Providence has diversified, creating a format that, in its variety and its academic rigor, is closer to the Liberal Arts college.

Second, Providence is not simply a spiritual hothouse, where the focus is solely on spiritual formation. Its liaison with the University of Manitoba underlines its standing as a serious academic institution, not working in isolation but beginning to work collaboratively, seeking to stand alongside other social and academic institutions. The traditional Bible college and institute was solipsistic, proud of its separateness, seeing itself and the Church as outside and against the dominant culture. Providence wishes to maintain its autonomy, but to work in partnership, to engage with society. This has implications for faculty and students alike: for faculty, the demands of scholarship are suddenly heard, and the traditional Bible college stresses on teaching and service (understood as service to the Church) are supplemented by the call for research and service to society. For students, it means that college classes, both in content and nomenclature, are much closer to those offered at the University of Manitoba, for their primary orientation is to the discipline.

4.2 Providence: A Liberal Arts College?

Why does Providence not simply identify itself as Christian liberal arts college? The answers to this are clear: because the Christian liberal arts model is identified as moving away from the Biblical core, as requiring fewer hours of Bible, as allowing students or faculty to enter the institution who may not be Christian in their commitment. The liberal arts college is seen by some to be less explicitly Christian than the Bible college, and there are those, both within the college and without, who see accommodation to that model as the slippery slope to theological liberalism. If fewer credits in Bible are required then the Bible will quietly be shunted to the side; once chapel requirements and Field Service requirements are dispensed with then the spiritual tone of the institution will wither; once non-affirming students and

faculty gain admittance then the integrity of spiritual commitment and community will be jeopardised.

The concern about becoming a Liberal Arts institution can be discerned in the voices of many staff and students:

> We don't call ourselves a Liberal Arts College.
>
> [Some Liberal Arts Colleges are] no longer requiring Christian Service; were no longer requiring chapel; were requiring four hours in a four year degree program in studies in the scriptures. Now, their faculty were still all born-again Evangelical Christians, and in some cases 100% of their students professed Christ as Lord, but in some cases 80% or 60% might, and so forth. Read the history of your Harvard and Yale...
>
> I don't think anyone is yet arguing for the prototypical Christian Liberal Arts structure. I think we're in agreement with retaining certain elements of what defines a Bible college.
>
> We're not a Liberal Arts college, because of our very strong Biblical core from which we do not wish to depart, which we celebrate.
>
> (Personal Interviews, Jan/Feb 1996)

There is an understandable concern about perceptions. Even as the term 'Bible college' is seen as prejudicial to the college's academic aspirations, so the term 'Liberal Arts College' is seen as a red flag to many traditional college supporters, who have a distrust of the academy and who understand the 'liberal arts' to be linked to theological liberalism, which they oppose. It is a term which will alienate parts of the supporting constituency, and so is avoided.

Yet there are certain elements within the college which press it towards the liberal arts structures. The fact that it is no longer a single-purpose institution, offering ministerial

preparation, has meant a broader academic scope, which begins to reflect the multi-disciplinary nature of the liberal arts college. Although the courses in Bible are at the core of the institution, they are now supplemented and balanced by the growth of other disciplines. The rapid development of Providence Theological Seminary has meant that training for church and para-church professions has largely been transferred to that sister institution. Many constituents do not distinguish between college and seminary, so still see 'Providence' as fulfilling the training function. However, as the seminary takes on the twin functions of professional ministry preparation and advanced Biblical studies centre, it would seem inevitable that the college will become broader in its offerings. At present, the AABC guidelines act as a brake, retaining Biblical studies at the core, rather than simply placing it as one stream amongst many. Some faculty members are uncomfortable at this change: "I fear that we will lose some of our strong ministry programmes ... like missions ... and if we don't do it, who will?" (Personal Interview, Jan/Feb 1996)

Typically, the Liberal Arts models seek to be inter-disciplinary as well as multi-disciplinary. At Providence, perhaps because of the size of the institution and the nature of its academic structures, cross-fertilisation is the rule, rather than the exception. Students in any BA programme are required to take a BA core of 75 hours, with the 30 hours from the Division of Biblical and Theological Studies being supplemented by 33 hours of General Studies, 9 hours of Professional Studies, and 3 hours of Fine Arts. The connections between them, however, are not explicit: there are no specific integrative modules, but the student is left to make the academic connections independently. The core of biblical studies, however, does acts as a hub between the various programmes, a common factor which all share. It is the

overarching perspective, the world-view, which provides integration. It provides the singular perspective which was the hallmark of the mediaeval university, and which is notably absent in its contemporary incarnation, the 'multiversity,' as Clark Kerr calls it.

4.3 Providence: A Christian College?

The philosophy of education articulated in the *Catalogue* describes Providence as "a Christian College committed to excellence." The term 'Christian College', used throughout the *Catalogue*, is never explicitly defined. This absence of connotation is one of the reasons Providence uses the term. An administrator comments:

> As I look at the term "Christian College" I'm saying "We may not be the same as other schools but we want people to accept us or reject us for what we are, not for what somebody else is, or what a name suggests." If Bible college means something, and we don't feel that we like that connotation, then let's not use it. It'll take longer, but at least they'll know who we are, and decide from there whether they like us or not. So we've got to cut our own path a bit, I guess. We've definitely had a goal to reach, and it has not been just to follow the lead of AABC, or the Bible college movement as such. We're kind of in between there, I think. We're not really a Liberal Arts college; we're not really a Bible college. I think we want the best of both. (Personal Interview, Jan/Feb 1996)

The *Catalogue*, too, describes the college by noting its distinctness from other models:

> Those who compare the Providence College curriculum and philosophy of education with that offered at other colleges and universities will note that, compared to many Christian liberal arts colleges, there is a greater focus on Bible and Christian service studies here. Compared to the Bible institutes and most Canadian Bible colleges Providence College offers and requires more courses in general studies, and provides more university credit transferability. (Providence College *Catalogue*, 1997-1998)

This is an attempt to establish a 'middle ground' between the Bible college and the Liberal Arts College, which will allow the academic aspirations and the particular faith commitment

of the institution to coexist. The faculty, students, administrators, and supporters of the college recognise the difficulties of this position, and, unsurprisingly, have differing perspectives on it. One faculty member observes that the college "is trying to be a kind of *via media*, and it's a fascinating thing to observe." Another, less comfortable with the Bible college orientation, comments that loosening the AABC ties could let the college "become what it is really trying to become, although it doesn't admit it, and that is a Christian Liberal Arts college ... a modest one ... connected to a seminary ... which offers also Biblical Studies courses and practical tracks for ministry" (Personal Interviews, Jan/Feb 1996). An administrator makes the distinction:

> We are a Bible college, which has a professional studies division, which has a business administration department; a pre-education programme; which has a fine arts division; which has a drama programme, and music, and so on. So when you look at those particular components, as well as the social sciences, we say we understand that what we have become is a Christian college.
>
> We're not a Liberal Arts college, because of our very strong Biblical core from which we do not wish to depart, which we celebrate. Given all that, you're looking at something which is not just one simple monolithic type of school; rather you have a school which is at the cutting edge, which is an industry leader, which is developed in such a broad way, with such a Biblical core, with so much integration between Bible, Theology, preparation for Ministry and being able to give a good account of ourselves in the social sphere, in the everyday working world, and so on. Because we've put all that together in an integrated and holistic manner we see ourselves as being thoroughly dedicated to educating students at a university level, to serve both the Church and society. So this has come together in a very neat way. (Personal Interview, Jan/Feb 1996)

This reconceptualisation of Providence as a Christian College has attracted criticism from both sides: some within the Bible college movement have seen the change in nomenclature as a yielding to secularisation, so have proclaimed their own orthodoxy and decried the slipping commitment of Providence. Equally, some administrators at liberal arts institutions have

suggested that education at a university level is fundamentally impossible in an institution like Providence, since it brings such restrictions to bear both through curricular limitations (with the 30 hours of biblical studies) and by the formal and informal limitations on academic freedom engendered by the Bible college culture.

What are the essential characteristics of the 'Christian College'? What is the seat of identity, or the hallmark of orthodoxy? Since the term is a general one, it does not yield to the thumbnail definitions that can be drawn of the Bible college or the Liberal Arts College.

It also means, of course, that its identity is somewhat fluid, not permanently fixed: in a more positive sense, that identity is dynamic, not static. This is of concern to some: "There's a further dimension which concerns the turnover of personnel on the faculty and administration. There are more and more pharaohs who come in who do not know Joseph" (Personal Interview, Jan/Feb 1996). In other words, as new personnel are added who are less familiar with the heritage and traditions of the college, or who come from a university or liberal arts tradition, the college's distinctive character may weaken.

This means that it is all the more important for Providence to have its own identity clearly articulated. The mission statement of the college provides a useful perspective: *The mission of Providence College is to educate students at a university level to think, live, and serve effectively as Christians in the church and in society* (Providence College Catalogue, 1996-97, p. 8). The catalogue expands on this statement, developing in its statement of 'Purposes' what it means to educate students to 'think, live, and serve effectively as Christians.'

The first purpose is stated as follows:

1. *To educate students to **think** effectively as Christians. This includes stimulating student growth in:*

- *knowledge of the Bible, of Christian faith, of themselves, of their contemporaries, and of the world around them*
- *skills in research, analytical critical thinking, and independent study;*
- *integration of all knowledge and experience into a Christian world-view;*
- *knowledge of and respect for divergent scholarly opinions.*

(Providence College Catalogue, 1996-97, 8).

This first purpose reflects Providence's academic goals and its aspirations. Although knowledge of the Bible and the Christian faith are primary and foundational, Providence, as a Christian College, wants to be comprehensive in its academic vision, and include "all knowledge and experience." In keeping with its aim to educate at a university level, this purpose recognises the need to inculcate appropriate critical methodology in the student, and an appreciation for divergent scholarly opinions.

Thinking effectively as Christians is predicated on the "integration of all knowledge and experience into a Christian world-view." Integration of faith and learning is a common but rarely defined ideal in Christian higher education. Ken Badley identifies six different approaches to faith-learning integration. Most pertinent for this study are two approaches he calls *perspectivist* (or *worldviewish*) integration and *incarnational* integration. Badley observes that the Reformed church is often identified with the perspectivist position: that one's world is intelligible because of an overarching view of the world, in which Christianity operates as the lens through which the world, and one's experience, can be understood. The world, and everything in it, belongs to God, and can only be understood from that perspective. Evangelicals, on the other hand, are more readily associated with incarnational

integration, where "the Christian in education ... shows forth Christian character" (Badley, 1996, p. 109), and lives in a way that articulates faith. The problem with the former view, suggests Badley, can be that it fails to include the transformed life as well as the transformed world; the problem with the latter view can be that it applies faith "only to ethics and evangelical witness, not to the transformation of curriculum and the whole educational program (Badley, 1996, p. 117).

The language of the first Providence *purpose* suggests perspectivist integration: that one's world is intelligible because of an overarching view of the world. A Providence administrator suggested that "in the reformed sense ...we're very concerned about integration, and the interfacing, whereas 'Bible college' immediately says to people... 'You just belong in the religious sector'" (Personal Interview, Jan/Feb 1996). In assuming the title of 'Christian College,' and in establishing links with the University of Manitoba, Providence is distancing itself from the isolationist model often associated with the Bible college, and is embracing the form of integration. Yet how fully is perspectival integration realized in curricular terms? Badley's observation that evangelicals have a bad habit of using the language of integration whilst allowing their academic discipline to remain largely unaffected is certainly salutary. That faith is present in the classroom is undeniable: most classes begin with prayer; many syllabi include some reflection on matters of faith. Yet whether the discipline is considered in the light of faith is less clear. Students, questioned on this matter, tended to refer to the more obvious trappings of faith in the classroom, but were less forthcoming about integration across the curriculum.

How far has the link with the University of Manitoba affected this perspectivist integration? Providence's concerns over affiliation underlined a desire to allow an explicitly Christian worldview to be maintained within the curriculum. Although course nomenclature and syllabus content has been changed in order to reflect parallel courses at the University of Manitoba, this study found little evidence that such changes removed the orientation of faith from within those courses. Although not all the syllabi examined made explicit reference to the Christian context, interviews with students and faculty revealed both explicit and implicit references to the conversation of faith within the classroom. This study did not examine other course materials (such as examinations, or course assignments) as did Harro van Brummelen's study on Canadian Christian Higher education, but there seemed unanimity about the place of faith within the classroom. Some students observed that academic demands had increased as a result of the credit transfer arrangement, but they did not correlate this to any erosion of the expression of Christian faith within their educational experience

The broadening of degree programme offerings to include professional studies and general studies illustrates the wider vision for the College. The additions of the last decade have been in areas most closely linked to the college's pastoral tradition, and which might be seen to be useful to church culture: all of the degree offerings in 'Professional Studies,' for instance, seem designed to meet the professional needs of Church and para-church groups. There is little evidence as yet that Providence is seeking to become a full-service university, embracing all the disciplines. This is partly an economic decision, but also indicates that its identity is still tightly linked to Christian service, albeit in a more broadly interpreted sense of that term.

The Reformed view that *all* learning is God-centred is not yet fully reflected in the curriculum.

Yet if the first *purpose* speaks of perspectivist integration, the second and third purposes articulate what Badley has called "incarnational integration," as they aim to "educate students to live effectively as Christians" and " to serve effectively as Christians" (1996, p.8). These goals, of establishing Christian character, are reflected in the personal disciplines demanded of students. Community life expectations, Chapel attendance, and field education are seen to be formative of Christian character, and reinforce the ethic that 'being' is as important as 'knowing.' Whilst conformity to behavioural norms may not reflect that transformation of the person effected by the Holy Spirit, they do reveal the belief that true integration of faith and learning must result in a transformed life as well as a transformed mind. The many worship opportunities, daily chapel services, dorm Bible studies, student mission groups, retreats, and other faith-building events leave no doubt that this is a worshipping community as well as an academic community. "Incarnational integration" is intended to be inculcated by college disciplines, inspired by college worship, and modelled by college faculty.

The stereotype of the Bible college is that it promotes 'incarnational integration'; the stereotype of the liberal arts college is that is offers 'perspectivist integration.' In calling itself a 'Christian College' Providence attempts to bridge that gap, and draw on both traditions. This attempt is still in its early stages. The college has been diligent in preparing the ground, and as a result enjoys continued support from students, governing board, constituency, and faculty, groups with diverse interests. The strain on this identity will undoubtedly come.

Several areas of potential conflict have already been noted above: an evolving student body combined with a more cosmopolitan faculty (educated outside the Bible college movement) tend to influence the institution in the direction of change; the continuing AABC mandate and the naturally conservative supporting constituency tend to draw the institution back to its roots. Navigating a course between these prevailing winds will require skillful and trusted leadership. That the college has enjoyed a continuity of leadership in key administrative roles has undoubtedly helped to convince supporters of the college's enduring orthodoxy. The transition of authority provides a pivotal moment in the life of the college as new loyalties must be developed and old alliances nurtured. A new President (1993) and a new Academic Dean (1995) now face this challenge. It is surely no accident that the President comes from the Bible college tradition, whilst the Dean's academic pedigree is rooted in (though not limited to) the university and Seminary. The continued presence of the previous president in the role of 'Chancellor' is no doubt reassuring to an observant constituency, but it is the new leaders who will seek to put flesh on the bones of Providence's new identity as "Christian College."

5. Accreditation and the Student.

What attracts students to Providence College, and why do they stay? How does the relationship with the University of Manitoba affect the character of the Providence student body?

Students come to Providence because they see the college as offering an environment that will reinforce and strengthen faith whilst offering them something tangible, either a professional qualification or a step on to the university ladder. Coming to Providence is often a family decision, according to the comments of both faculty and students. Parents were identified as key influences in the decision making process: "they want their children to get something useful, in the utilitarian sense; and they really do want their children to maintain their faith, to carry on with their Christian values and virtues" (Personal Interview, Jan/Feb 1996). The faith commitment serves a gate-keeping function at Providence: "The student has to be with you, or else it's wise to say they should be somewhere else. It starts by not encouraging the student to come that really shouldn't be here" (Personal Interview, Jan/Feb 1996).

Students also come because of the nature of the community experience. With over 80% of all students being full-time, and 60% of all students living on the campus, one does not have to look far to discover the core of the community. With such a high proportion of full-time students, the college is more able to maintain a strong sense of place and of engagement with the institution than are public institutions of higher education. The annual *Youth Encounter* conference, a student-run, high-energy inspirational/promotional weekend for high school students, stresses the attractions of being part of the Providence community, and encourages potential students to consider the added value of the spiritual and social networks which the college offers.

Interviews also suggested that students are very aware of transfer credit issues: "I came because we could transfer courses. If it hadn't been for that, I would have gone straight to a

secular university" (Personal Interview, Jan/Feb 1996). This view was voiced repeatedly, and suggests that, for the student, course credit has quickly become more than just a useful bonus. "They're a lot more conscious of the accreditation end of it, and how many courses... they want two for the price of one" (Personal Interview, Jan/Feb 1996). There is also an increased reliance in the ability to transfer, and an assumption that the number of transferable units will continue to increase. This creates some unrealistic expectations:

> I do know others who have come, and who have been disappointed, and who have thought that because the school is beginning to establish a name for itself, and transfer credits, that it can do miracles, and be an institution like the university. They've failed to be realistic, and see that it's still developing. (Personal Interview, Jan/Feb 1996)

These expectations present some potential problems for Providence: students are liable to become frustrated, even angry, if the credits they expect to be able to transfer prove less portable than they had hoped. Many Providence graduates, for instance, used to transfer credits into an education programme at Brandon University. A student commented,

> Brandon University is cutting the education programme, and so Providence grads no longer have that as an option. It was just assumed that that would be there, but now it's not. So there is frustration with Education majors...especially freshmen; what do they do? What should PC do as a college? I don't know the answers, but they're vital, for graduating students, too. What will they do if they can't get accreditation somewhere else...that's their reason for coming, having Christian community, but also being able to take those courses and going somewhere else. (Personal Interview, Jan/Feb 1996)

For some new students, the idea of transferring up to 60 credits to the University of Manitoba creates the illusion that all of their course work will be portable, that they will be able to move on to university without breaking stride. As a result, "some students are very frustrated, depending on their goals" (Personal Interview, Jan/Feb 1996). This suggests that

the college must continue to be careful not to oversell its University of Manitoba connection, or create unrealistic expectations.

This also suggests that the development of course transfer is a one-way street: it would be perilous for the college to lose this ability, since students have come to rely on it. As a member of the Board of Governors observed, "it would be a very crunchy day if PC got into a position where accreditation might not be maintained" (Personal Interview, Jan/Feb 1996). This is a tacit influence which the University of Manitoba wields, for the withdrawal of transfer arrangements would be a serious handicap for the college.

Students are keenly aware of identity issues, and many cherish the idea of Providence as 'Bible School': "that's what brought me back for my second and third year, because it is a Bible School" (Personal Interview, Jan/Feb 1996). The student leaders interviewed were anxious to see the traditional distinctives of the college safeguarded, not eroded, and, though eager to see accreditation achieved, did not wish to see it at any price:

> The school is going to have to battle out a lot of these issues, though, if they do want full accreditation, and I hope and pray that they don't buckle: I hope they keep Chapels; I hope they keep the Community Life agreement; and all the rest of it, because that is our school. And that's one reason why a lot of parents support the school ... because it does have that. If that means attendance drops, or we don't get full accreditation as soon as we'd like it, then that's what it means, but I hope they stick to it, because the school wouldn't be the same without those pillars. (Personal Interview, Jan/Feb 1996)

As an administrator observed, "I've found that students are often more conservative, more committed to traditional values and idealism, than some faculty members" (Personal Interview, Jan/Feb 1996).

Some would suggest that credit transfer is already changing the nature of the student body. Ten years ago, students

> knew full well that if they came here they couldn't transfer stuff to University. It was a year to grow in their faith, and, cost-wise, it was some money, but it wasn't huge: it was a year of their life. Now, students have more difficulty looking at it from that perspective. A year is a lot, and it's a lot of money. So they're a lot more conscious of the accreditation end of it, and how many courses... not that it's going to be a wasted year, but they want two for the price of one! There's more of an economic aspect to it. (Personal Interview, Jan/Feb 1996).

The observer is struck by the camaraderie of Providence students, generated, perhaps, by values held in common, and accentuated by shared physical space, a shared worship experience, partisan sporting endeavours, a common core of academic courses, the shared responsibilities of field education, and constant social interaction. This might be seen by some as too insular or sheltered a community, too isolated from the broader society, but the student experience at Providence is of a unity which most value highly.

6. Credit Transfer and the Faculty Perspective

Providence College has fifteen full-time faculty members, and some twenty adjunct faculty. The faculty has four divisions: the *Division of Biblical and Theological Studies*; the *Division of Professional Studies*; the *Division of General Studies*; and the *Division of Fine Arts Studies*. Under these four divisions fall some twenty-five departments. The formal lines of academic authority and accountability are uncomplicated: the faculty committee is composed of all full-time teaching faculty and some administrators with faculty standing. There are no student representatives on the faculty. Faculty is the focus of accountability for the divisions

and their respective departments, so most faculty members have a divisional function, and their teaching responsibilities may well span several departments. Faculty operates on a collegial basis under the leadership of the Academic Dean. As an administrator observed, "we're very strong in delegative leadership, and in collegial, participative decision-making, so that there's more ownership, not just the Dean, who makes this happen" (Personal Interview, Jan/Feb 1996). Whilst the developing academic programme of the college is the mandate of faculty under the Dean, substantive changes will be finally ratified by the College's Board of Governors. It is rare for the Board of Governors to initiate change in the academic programme: more typically, such initiatives stem from the Academic Dean, the President, or from the work of the divisions and divisional chairs.

Appointments and dismissals remain the prerogative of the President, in consultation with the Academic Dean. It is also the administration that is responsible for salary and contract decisions. There is no union at Providence, or separate Faculty Association. There is, however, a carefully developed appeals and grievance procedure through which faculty members can seek redress. Once again, the Board operates as the final arbiter, seeing this function as essential to safeguarding the continued identity of the college. This means that academic freedom as understood by the wider higher education community in Canada and as articulated by CAUT (Canadian Association of University Teachers) is not the touchstone at Providence. As noted above, the institution reserves the right both to select and to dismiss on the grounds of the "Faith Commitment": all faculty must subscribe to the commitment both at the time of hiring and throughout their tenure. Most faculty members interviewed did not see this as a restriction but as an affirmation of community. One observed "We have voluntarily

joined a theological institution, understanding the terms of the community that we joined, and we respected the parameters laid out for us when we joined the institution" (Personal Interview, Jan/Feb 1996). Another faculty member commented:

> I value the notion of academic freedom, and the right to teach what I want to, to explore what I want to think, but on the other hand I don't actually find my working days are filled with a feeling that I'm not free... I do know of a teacher at [another church-related college without a faith requirement of students] who feels very un-free, because the norms that that person had been led to expect were in place do not apply. Not free to teach either Christianly or Biblically, even though the courses are being put on by [a church-related college], and supposedly offer that framework. (Personal Interview, Jan/Feb 1996)

The desire to establish closer links with the University of Manitoba, which culminated in the transfer-credit agreement of 1992, has had its effects on faculty. For the past three decades, the proportion of faculty holding the Ph.D. degree has risen. It reached a high in the early 1990's, at 92% of resident faculty. In 1995 the figure had slipped to 65% (Survey Data), though several of those without the Ph.D. are presently engaged in doctoral studies. Accreditation attempts have also affected the importance given to the pursuit of research. In 1988, when the college was pursuing ATC status, it adjusted its teaching load to allow faculty more time for research, publication, and involvement in professional societies, moving from an expectation of twelve class hours a term to nine hours. One observer suggested that this primarily had an effect on newer faculty members, and those already engaged in research:

> Too many of those who had not been professionally active before were not professionally active after. This was a serious disappointment. On the other hand, with the turnover of personnel, the new people that came in under the 9-hour load arrangement took seriously the challenge of research and writing. (Personal Interview, Jan/Feb 1996)

While many faculty members are active in professional societies, there is relatively little formal or informal collaboration with parallel departments at the University of Manitoba. There are some striking exceptions: in Education, where the Professor of Education at Providence is in regular discussions with the University department; in the social sciences, where at least one faculty member teaches at both institutions; in Judaic Studies, where there is a sharing of faculty resources. There is, however, no systematic interchange between the two institutions except regarding administrative matters, through the office of the registrar. One faculty member observed, "there are really no strong relationships with colleagues at the university. I've not thought of it too much" (Personal Interview, Jan/Feb 1996). The many demands on faculty ... to teach, to pursue research, to be engaged in the life of the community and often in the church community ... mean that there is little time for developing such links, and the 50-kilometre distance is a disincentive. Colleagues across the world on the Internet prove more accessible than those along highway 59 at the University of Manitoba. Allegiance is to the college and to the discipline, not to the university.

Several faculty members did refer to their awareness of University of Manitoba practices, and their scrutiny of parallel courses delivered at the university as models for their own offerings:

> I'll choose a text that the person at the other end [will recognise] ... who may be more widely-read than me, or less widely read; I make sure my students, who may well take a second-year course from one of them, are ready to take the course on those terms. There's a slight shift, then, in one's conscious attempts to communicate certain information (Personal Interview, Jan/Feb 1996).

Other faculty members, however, "have never been to university. ... Those without University experience, or any real feel for that, probably are not sure how to relate it: how

can they?" (Personal Interview, Jan/Feb 1996). There has not yet been a formal review by the University of Manitoba. It will be interesting to see whether University of Manitoba departments will, in future, require greater congruence with their own offerings. The threat of the withdrawal of credit transfer would certainly be a potent lever, should the University of Manitoba choose to use it.

Faculty members have been keen to see accreditation arrangements improved. There is unanimity about the value of the present agreement with the University of Manitoba: all feel that it has added to the college's effectiveness, enhanced its attractiveness to students, and added value to the college's academic offerings. There are no hesitations expressed about the present relationship, other than a desire to see it enhanced to allow for fuller portability of credits and even degrees. No one suggests that the college had been adversely affected by the move, or has seen a drifting from spiritual or theological moorings:

> That's something we're always afraid of, and why some of us have dragged our heels at the changes that have been proposed, and have expressed concerns, and so forth. But I don't think it HAS happened, though we have to be on guard that it could. (Personal Interview, Jan/Feb 1996)

This does not mean that there is a uniformity of vision on these matters: on the contrary, there are divergent views about the rate of change and the implications of pursuing full accreditation. This reflects the variant views on matters of identity noted above: some fear that increased accreditation will jeopardise the curricular core of the institution and its faith affirming character, so can foresee the need to circumscribe further developments should they prove incompatible with the historic vision of the college. Others, more comfortable with the

broadening identity of the college, would like to see a swifter development, and see credit transfer not as the culmination of a process but as only the first step on a journey.

7. Credit Transfer and the Church Constituency

Providence college falls into the category John Stackhouse (1993) identifies as "transdenominational evangelical." There is no single denomination that offers support to or exercises control over the College, so church connections are dynamic rather than static.

This transdenominational character is both a strength and a weakness. Denominational colleges have a parent church upon which they can rely for support, and to which they are accountable. When financial pressures mount, the denominational college can seek an infusion of capital from the sponsoring church; when enrolment fluctuates, the denominational college can expect loyalty from its supporting church; when identity matters confound, the denominational college can seek the guidance of the parent church. This, at least, is the ideal. The present reality is rather different: denominational colleges find that old-style loyalties are weakening. Students from outside the denomination may look askance at a college that owes allegiance to one church alone, and students from within feel no real obligation to denominational loyalties, so may go elsewhere. The sponsoring church is no longer a guaranteed bastion of financial support, and may be the strongest critic of the college's academic or theological stance. The influence wielded on governing boards by a denomination may prove at odds with the course charted by the administration or the faculty. In short, the denominational link can bring many blessings to the college; it can also bring its

own limitations, and its own burdens. For this reason, many denominational colleges are loosening links with their founding bodies, or are changing their names to reflect a broader ecumenism.

As a transdenominational college, Providence must constantly maintain its network of supporting churches, for it cannot presume on the allegiance of a sponsoring church. It must maintain a continued relevance to its diverse church constituency, and so cannot become complacent. Since Providence receives little funding from government (in 1995-1996 less than 5% of its budget) its support comes almost entirely from tuition and from private donations. In 1995, it received almost a million dollars from donations, and well over 50% of its operating budget came from tuition and student fees. The church constituency is the source both of these direct donations and of the students who choose to attend the college. The college strays from its support base at its peril. An administrator comments,

> That's one of the weaknesses of a school like this. You have a wide range of support, but no real, official commitment. So that is a strength and a weakness, but we can't come to people in the churches with any assumptions. They either like us or they don't like us. If they don't like us, they don't have to support us. And that puts a lot of pressure on an institution. You don't want to kowtow to people who are negative or critical of what you're doing, so you have to start by saying, "Well, I believe that we're doing the right thing, even though some of these people don't think so." Ultimately we'll win the battle with the majority. Support is still a real issue here. (Personal Interview, Jan/Feb 1996)

Communication with the constituency is good. The *Eye Witness*, the college magazine produced three times yearly for college friends and supporters, enjoys a wide circulation, and is supplemented by presidential newsletters and info-bulletins. Supporters and alumni are kept well informed of college developments, student achievements, and financial needs. The most

important communication, however, is personal. Faculty, administrators, and students maintain a high profile in supporting churches. Faculty members from both college and seminary are regular speakers in churches across Manitoba: some churches use Providence faculty to supply their pulpits when they are between ministers, whilst others have a more permanent arrangement, and rely solely on Providence faculty for their regular preaching ministry. More commonly, faculty will be visiting speakers at church events, retreats, and conferences, or will provide teaching seminars, sponsored either by Providence or by the local churches. This, of course, applies primarily to those in the Biblical and Theological Studies department, or the seminary. There is less demand for those in other disciplines.

The roles of the President and Chancellor are pivotal. One of the key functions of the President is to maintain relations with the supporting constituency, and to operate with a roving public-relations commission. The chancellor (Dr. William Eichhorst, who for many years served as President) offers a sense of continuity to those who might be uncertain about recent developments, as he represents an orthodoxy which is dear to many of the college's more traditional supporters. His continued presence, albeit in an advisory capacity, acts as a bridge between generations. With a new President and Academic Dean, the Chancellor helps to reassure those in the constituency who are uncomfortable with change.

Since constituent support forms such an essential element of the college's identity and its resource base, the college has been careful to monitor and assess the views of its constituency before implementing change. When, in March 1991, the college was considering its two major changes (a change of name and the ratification of course transfer arrangements) then-

president Eichhorst wrote to key college supporters, describing the proposed changes, and asking supporters to complete a response form. As noted above, over 400 replied, and overwhelmingly supported the changes.

In the constituency, like in the faculty, there are divergent views on change. Some constituents, often faithful long-time supporters, feel uneasy about the change of name:

> I've talked to a couple of older alumni who feel that by changing the name we were no longer staying true to the tradition"; "I have been asked about ... why we dropped the term 'Bible.' I'd say that most of those conversations ended well when I explained why we did that, and the fact that we did not minimize our core courses. (Personal Interviews, Jan/Feb 1996)

For this part of the constituency, AABC accreditation represents the known moorings. On the other hand, there are constituents who are keen to see the college break new ground, develop its reputation as an academic institution, and evolve into the 'Christian College' identity; who feel deeply uncomfortable with the stereotypical Bible college characterisation. For these supporters, the extension of credit transfer, the opening up of new disciplines, and the change of name are essential indicators that the college is striving to serve the present age.

College administrators are well aware of other Bible colleges which have failed to maintain the balance between progress and orthodoxy. One, Okanagan Bible College, was founded by Winnipeg Bible College alumni, but closed in the summer of 1995, largely because, like other small Bible colleges without highly developed transfer arrangements, it found it increasingly difficult to attract students. Another, Foothills Bible College in Calgary, formerly Berean Bible College, closed some years earlier, despite having a healthy student body and well-developed accreditation relationships. The then President, who had previously taught at

WBC, "came in with a whole new kind of idea, it was too soon, too radical, and he lost the whole thing. I think it was just a miscalculation in timing, a very conservative institution that wasn't ready for some of the things that he did" (Personal Interview, Feb/March 1996). Foothills lost the support of its constituency, and, caught up in a spiral of debt, was forced to close. These two sister institutions, and others like them, offer a salutary warning to Providence about the need to 'make haste slowly,' to move in step with its constituencies in developing accreditation arrangements.

The evolution of the college constituency seems to reflect the evolution of the college itself; the constituency does not simply tug the forelock to the status quo, but wants to see a dynamic and relevant institution, faithful to its roots but not bound by them. A faculty member suggests, "I think that the supporting constituency would be on board provided that we evolve, and don't just start heading in a different direction." (Personal Interview, Jan/Feb 1996). This changing constituency creates its own problems: as it becomes more comfortable with the idea of University of Manitoba transfer and accreditation, and less suspicious of public higher education, the constituency may well feel less strongly about the need to fund a distinct and separate institution. Historically, Bible colleges were founded in opposition to secular higher education, and drew support from those who affirmed that distinction. If the distinction is no longer drawn so clearly, the faithful may feel less obliged to sacrifice in order to maintain the institution. One faculty member stated this problem as follows:

> Its [PC's] staunchest supporters are those alumni who knew it as the traditional Bible college, and will go to the grave with that allegiance to it, even though we are changing. The paradox here is that that kind of support is obviously very valuable, since we're very dependent on it. It seems to me the more recent, the younger alumni,

> the constituency that we encounter now, are more transient, more user-oriented, where they come and use us for a while, then move on to something else: less committed. And it's almost as if we are encouraging that by the school we are becoming. So we're shooting ourselves in the foot, in some ways. I don't know how we can have the kind of blind allegiance that schools used to generate without also being the kind of school that generates those kinds of people! It's almost as if we're making life difficult for ourselves by being more cosmopolitan, more progressive, because we're suggesting that people should think more critically and choose. We're not suggesting that they should be blindly loyal to us! (Personal Interview, Jan/Feb 1997)

This would suggest that the college's challenge in the decades ahead will not be to maintain good will, but to translate that good will into tangible support by continuing to project an identity that is distinct and defensible.

The College's Board of Governors reflects the denominational make-up of the student body. Some members are ministers, some are drawn from the business world, and some are academics (at present, there is a member of faculty from the University of Manitoba on the board, and one from the University of Winnipeg, but both appointed by the college, not the Universities). A member observed, "The board is strongly evangelical, and if it thought we were sacrificing anything in the classes they would put the brakes on. If someone said 'we can get another twelve courses [approved for transfer] if we give up ten hours of Bible,' I'm not sure the Board would respond positively! My guess is that they would not. I think the reason the institution is surviving whilst others disassemble around it is because it has maintained its integrity" (Personal Interview, Jan/Feb 1996). Members of the board who were interviewed saw Providence as distinct from other Christian colleges because it had maintained its 'faith piece,' its integrity: some other institutions were seen as becoming too

liberal, as opening their doors to non-Christians, or accepting secular approaches to academic freedom. These were not seen as acceptable directions for Providence:

> If we open the floodgates you end up with a student body that is less focused spiritually, less faith focused, and I suppose that's the risk the institution takes in alignment. I know that the board will be very concerned to watch these matters ... and the administration too. It's happened to institutions across North America. Why should this one be different, if we continue to broaden our perspectives, and entertain alignment with accreditation boards. Maybe we can be different. Maybe we can uphold our intentions. I'd like to think we can. (Personal Interview, Jan/Feb 1996)

The College's Board of Governors is elected by the corporation, which itself is made up of those who are 'friends of the school': a board member noted, of this process, "it's a comfortable arrangement, but is subject to possible abuse. You're looking for people who have been impacted by the college. It's out of that group of people that new members of the board are chosen" (Personal Interview, Jan/Feb 1996). Another observed, "the President is influential in determining who the board members are. He doesn't elect the board, but he has an advisory capacity" (Personal Interview, Jan/Feb 1996). Typically, the President approaches persons whom he sees as key leaders in the constituency, and asks them to allow their name to stand at the annual meeting of the corporation. In this way, the President has considerable control over the composition of the board, and ensures that key areas of the constituency are represented.

The relationship with the constituency is a fragile balance. It is essential for the college that its supporters continue to feel that the institution is guarding its heritage yet moving forward into areas that will complement its mission. That this confidence has been maintained is a testimony to the skill, vision and wisdom of succeeding generations of Providence leaders.

8. Conclusion

Providence, with its roots in the Bible institute movement, successfully transformed itself into a Bible college and Seminary, and is now in the process of evolving further, into a Christian College. Key to this development has been the establishment of transfer credit arrangements with the University of Manitoba. This case study suggests that the transfer-credit approach has proven to be very satisfactory to Providence in several key areas, and, despite some obvious drawbacks, has gained a remarkable degree of support from the entire college constituency.

The critique of the credit transfer arrangement take two forms: that it does not offer enough articulation of credit and enough university connections, or that it drives Providence too far from its traditional moorings.

The first critique stems from the limitations to transfer credit. There is a maximum number of courses which students can transfer, so students do not get full value for their Providence credits. Since many courses are unallocated, students are often unable to use some of the courses which do transfer, for they do not fit into the course design of their chosen discipline at the University of Manitoba. This creates a measure of frustration in students, focused either on Providence or on the University of Manitoba. This also creates a continual pressure at Providence to extend transfer arrangements or seek full accreditation. Students see the arrangement as an intermediate stage, with full accreditation as the ultimate goal, so the

college has created an appetite for accreditation which it may find difficult to satisfy. Courses and disciplines which are not transferable may, in due course, find themselves marginalised, or forced to adapt content and approach to meet University of Manitoba demands. Students may prove unwilling to take courses which they know to be non-transferable, which may, in turn, create a curricular 'class system.'

Unlike the University of Manitoba affiliated colleges and some of the teaching centres, Providence has developed few direct inter-departmental links with the University, and maintains what some would see as its splendid isolation in southern Manitoba. This was an early critique of the AUCC, and is still largely true. Transfer credit has meant, on the whole, separate development, not collaboration: for students and faculty, there has not been the cross-fertilisation that some would see as desirable.

One of the attractions of full affiliation has been the lure of financial support: the affiliated colleges receive the bulk of their funding from government (albeit channelled through the University). Providence does not enjoy this luxury, and as a result is in a fragile economic position, relying on the vagaries of private donors for its support. Providence looks with some interest to the accredited private colleges in Alberta, which are partially funded by government, and to private schools in Manitoba, funded significantly by the public purse. Transfer credit does not bring direct financial support, and although Providence does not want the restrictions which often come with public funding, it would be glad of the security afforded by an annual infusion of government funds.

To a certain conservative element within the constituency, transfer credit and the changes it heralded signify too great a rapprochement with public higher education. Their fear is of the continued upward drift, and a gradual leaching away of the evangelical identity that has marked the college. They express a concern that the college may grow dependent upon the University of Manitoba connection, may be pressed to concede key areas of autonomy, and has started on the slippery slope to secularisation. As one interviewee noted, "I know that in 1991 when we changed the name ... it was a secularizing move; that Providence College, 50 or 100 years from now, may be another Princeton, Harvard, Yale..." (Personal Interview, Jan/Feb 1996).

A third critique is that the institution may fall between two stools: by attempting to keep in tension those whose priority is to extend the academic validation and offerings of the college and those whose priority is to preserve its Bible college roots it risks alienating both perspectives. It is a difficult middle way it treads.

The advantages of the approach that Providence has adopted are fourfold:

First, transfer-credit has offered a externally-validated measure of credibility to Providence's academic offerings. It has given students (and parents) a transferable currency, so that they have usable credits in the wider context of Canadian higher education. It has greatly increased the articulation between Providence and the Canadian academic community, for not only can students transfer to the University of Manitoba, but other universities in Canada have followed the University of Manitoba's lead, and many have granted similar provision. This

has without doubt attracted students to the college, since they recognise the wisdom of attending an institution that can offer them a breadth of academic opportunities.

Second, transfer-credit has allowed Providence to maintain its autonomy and safeguard its identity. In particular, it has been able to maintain jurisdiction over faculty hiring and student recruitment decisions, retaining its requirement that faculty and students affirm a common faith position. It has seen sister institutions compromise in these areas, and has been unwilling to adopt such an approach. It has seen maintaining its Christian character as a means of keeping faith with the roots of the college and with its sponsoring constituency. This has also attracted students who have chosen Providence for its distinctive faith-affirming identity, which the college sees as its 'niche' in the higher education market. The arms-length relationship has reassured the college's Board and constituency, for whom a clear sense of the institution's identity is pivotal. The relationship also reflects a theological vision that places the college within its society whilst maintaining its own identity: as engaged with and witnessing to a secular society, yet not conceding key elements of identity.

Third, the college has maintained its sense of community. Where affiliated colleges have blended with the University of Manitoba, and seen their borders eroded (as students and faculty are members of both communities), Providence has kept a robust and vigorous sense of community which, whilst not exclusive, offers a sense of place to those within it. The arms-length relationship has maintained the integrity of the collegial ethos, and allowed a rich community of faith to flourish.

Fourth, the college has allowed its academic structures and offerings to be scrutinised and validated without conceding academic self-determination. The locus of control remains the College, not the University. Similarly, though not benefiting from public funding, the college is not dependent on the vagaries and fluctuations of public policy, so is master of its own destiny in a way that fiscally dependent institutions are not.

In conclusion, transfer credit arrangements closely reflect Providence's understanding of its identity: related to public higher education, but not assimilated by it ; keeping faith with the church, but unafraid to open its academic operations to scrutiny. The question will be whether Providence can continue to satisfy the demands of the multiple constituencies which it serves, and the aspirations of interest groups with quite different aims. Will the careful balance between the church and the academy be maintained? This will be the challenge for the next generation of Providence's leaders.

Chapter Seven: Concordia University College of Alberta

1. Historical Introduction

1.1 Founding

The origins of Concordia College, Edmonton, can be traced back to the 1919 convention of the Minnesota District Lutheran Church (Missouri Synod). There, Canadian representatives submitted two requests: "1) permission to form two separate synodical Districts in Western Canada, and 2) approval of a petition to Synod to organize an educational institution. Both requests were granted" (Frantz, 1967, p. 3). So it was that the establishment of the college was closely intertwined with the founding of a new Canadian district, and the footings laid both for an indigenous Lutheran Church (the LCC) and for a distinctly Canadian college. "The synodical convention at Detroit in 1920 authorized the establishment of a college in western Canada and appropriated the funds for this purpose" (Frantz, 1967, p3). Following a tour of the new Alberta -British Columbia district by the President of Synod, Dr Pfotenhauer, Edmonton was chosen as the location for this educational institution.

October 31st, 1921, saw the official opening of Concordia College, Edmonton. Housed in the leased facilities of the 'Caledonian Temperance Hotel' on 98th St, with a clapboard residence building some six blocks distant on 110th Ave., the college enrolled thirty-five young men in that first year. Drawn from across the prairies, all registered in the grade nine ('sexta') class, the students came to prepare to become pastors and teachers. In that first year only the president, Dr Albert Schwermann, was a full-time instructor, but he was assisted by a local

Pastor, Alfred Rehwinkel, of St. Peter's Lutheran Church (Frantz, 1967, p. 3)[1]. Rehwinkel and John Herreilers were added to the permanent teaching staff for the 1922-23 academic year, which saw numbers swell to 51, as a grade ten class was added. In successive years the college added grades eleven and twelve. By 1924 a full high school programme was being delivered, with 65 students enrolled, and new premises had been leased as residences to house the growing student body (Schwermann, 1981, n.p)[2]. In 1925 the first women students were enrolled, in the hopes of training to become teachers in parish schools, but low enrolment and the onset of the depression forced the suspension of the coeducational programme in 1931, and only in 1941 were women once more admitted to the institution. First year college-level courses were built on to the high school foundation in 1926, and second year courses added in the autumn of 1927. This provided the platform from which ministerial candidates would move to the Seminary at St Louis, and prospective teachers to one of the Synod's teaching colleges. For sixty years this high school and junior college model remained dominant at Concordia, Edmonton.

Synod had appropriated $50, 000 for this new project, and on January 10th, 1926, new college buildings, erected at a total cost of $146,873, were dedicated, with some 1,000 supporters in attendance on an unseasonably warm Edmonton day (Schwermann, 1981, n.p.). The 9-acre site, on Ada Boulevard, overlooked the North Saskatchewan River and the Highlands golf course.

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[1] Frantz, R. (1967, Jan 6th). Proposal to the Board for Higher Education of the Lutheran Church - Missouri Synod to Affiliate the College Division of Concordia, Edmonton, with the University of Alberta.

[2] Schwermann, A.H. (1981). Recollections of a President Emeritus.

1.2 Historical Context

This Canadian institution was by no means the first 'Concordia.' From its earliest days, the Missouri Synod of the Lutheran church had been engaged in the work of education. The original 'Concordia,' first established in Altenburg, Missouri, in 1839, and later removed to St Louis when the *German Evangelical Lutheran Synod of Missouri* was founded there in the 1840's, understood its role to be both *gymnasium* and Seminary: the tradition of the German *gymnasium* was to combine the final four years of high school with the first two years of undergraduate study (Kraemer, 1996, p.16); the seminary, of course, built on to that foundation the requirements for ordination. Whilst the seminary's function was to prepare ministers, the college provided a general education for a wider range of students: "It was to be open even to young people who were not intending to enter the seminary" (Kraemer, 1996, p.7). At the founding of the college G.H. Loeber observed "We are keeping the aim of general education in mind now ... and shall let nothing, God-willing, divert us from that goal" (quoted in Kraemer, 1996, p.7). Here is no evidence of a distrust of higher education, but an embracing of the utility of study both for the clergy and the laity.

Nor was that first Concordia intended to be uniformly sectarian. C.F.W Walther, the first President of the St Louis seminary, observed that 'not only the college department, but in certain respects also the Seminary, would be open to boys and young people also of other than the Lutheran confession, and even to other than German-speaking people" (quoted in

Kraemer, 1996, p.8). As Kraemer observes, Walther "had been convinced that he and his colleagues had been given a confessional heritage that was meant to be shared" (p. 8).

In subsequent decades, seminary and college became separate institutions, and were reproduced across North America. Several Concordia Colleges were established (12 in the US), which took students through four years of high school and two years of post secondary study (approximating to a junior college standard). Ministerial candidates would then move on to a Concordia Seminary; those planning to be teachers would enter one of the Synod's teachers colleges. Those aiming for other professions, however, would proceed to a university, either at the end of the high school years or after completing junior college. By the 1950's, there was pressure building within Synod and within the colleges to provide avenues by which non-seminarians could complete degrees, so, in 1957, Concordia Senior College was established. Graduates of the junior college system could move on to the senior college to complete their degree work. Rapidly, however, the junior colleges themselves pursued regional accreditation, and became degree-granting institutions in their own right (Kraemer, 12). This was the system of which Concordia College, Edmonton, was a part, but whilst sister colleges in the USA pursued regional accreditation, Canadian systems of higher education did not offer such avenues.

This evangelical Lutheran tradition of which Concordia is a part is itself firmly bedded in the Lutheranism of the Reformation. The new University of Wittenberg was the seat of the Reformation, and Luther and his colleague Philip Melanchthon (nicknamed *præceptor Germaniæ*) had an "impact on German secondary and higher education [that] was profound

and lasting" (Gerrish, p. 2). Through Melanchthon "the university system in Germany [was] completely reorganised" (Manschreck, p.131). For a time, during the turmoil of the 1520's, it seemed that the Reformation would "lead to obscurantism and that its effects would be hostile to culture" (Manschreck, p.132). Erasmus wrote, "Where Lutheranism reigns, knowledge perishes!" (Manschreck, p.132), and many humanists rejected Lutheranism because of this perceived hostility to learning, yet both Luther and Erasmus rejected the arid scholasticism of the Church and sought to revive classical, biblical and patristic studies.

The very principles of the Reformation made mass education a requirement: the appeal to scripture as the final authority assumed an ability to read and understand scripture; the idea of the priesthood of all believers meant that every individual was seen as possessing a God-given vocation and calling. So-called 'secular' education for 'secular' professions was seen to be a suitable pursuit of the faithful. Luther's 1524 "Letter to the Councilmen of All Cities in Germany that they Establish and Maintain Christian Schools" is itself a bold appeal to extend education to the people. With its vision of adequate, free, even compulsory schooling, for both boys and girls, it is, writes Steinhaeuser in his notes on Luther's *Works*, a

> forward-looking program, which marks Luther as one of the outstanding figures in the history of popular education.... Though the religious motive runs through all... stress is laid also on the temporal and social aspects of education and ... on the value of a liberal education for its own sake. (pp.101-102)

Luther held the Chair of Biblical Theology at Wittenberg: at the heart of the curriculum would be the study of the scriptures in their original languages, so that personal investigation of scripture would replace the dead hand of Church tradition as the *sine qua non* of academic inquiry. Reforming of the theological curriculum was accompanied by a renewed

interest in the humanities, spurred on by the reforms of Melanchthon. As a result, "the university, as Luther envisioned it, was actually a training ground not only for the professional clergy, but also for those preparing for careers in law, medicine, and teaching" (Kraemer, 1996, p.5). Luther's sense that all Christians, not only priests, have a vocation and a calling under God paved the way for such an approach.

This suggests an historical context for Concordia, Edmonton, that was wholly amenable to higher education, not fundamentally suspicious of it, as were some more conservative evangelical movements. For the system of 'Concordia Colleges' developed by the Evangelical Lutherans, a reverence for higher education was bred in the bone; it was not seen to be inimical to the propagation of the Gospel, but to be an essential advocate for it.

1.3 Concordia from 1930-1960: Finding the Way

A brief examination of Concordia's enrolment through the 30's, 40's, and 50's, indicates a pattern of growth that is at best patchy and at worst negligible. From 1930, student numbers fell below 50, and did not recover until the post-war years, reaching 100 by 1948. Even then, enrolment growth was not sustained, peaking around 130 in the 1950's and early 1960's. Growth was limited in part by restrictions on dormitory accommodation, though chapel and dining hall facilities were equally stretched (Frantz, 1961, p.7)[3]. Throughout this period,

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[3] Frantz, R. (1961, Oct 17th). My Institution's Role and Function in the Synodical System of Colleges and Seminaries (1962-1987). Report to the Board for Higher Education, The Lutheran Church - Missouri Synod.

college-level students were in the minority, from 10% - 25% of the total enrolment, and never numbering more than 29 (see Appendix K).

In his 1964 *Recollections*, President Schwermann notes:

> At its founding in 1921, Concordia's policy was to have a course of studies similar to the one used in our American synodical colleges, and it was to conform as much as possible to the one used in Alberta's high schools. This meant to serve two masters. Over the years this twofold aim has caused many difficulties since it has not always been easy to keep these two in harmony. (Schwermann, 1981, n.p.)

In 1939 the Concordia curriculum was modified to conform with the general high school programme as articulated by the Department of Education of Alberta. This provincial accreditation allowed high school graduates to move more easily into secular universities, and encouraged non-ministerial (general) students to enrol.

> Encouragement to seek such accreditation was given by the fact that some of our ministerial graduates were refused admission to universities because they had not received their training in an accredited school, and also by the fact that the synodical Board for Higher Education had suggested in 1937 that 'each institution should meet the state or regional requirements for graduation from high school.' (Schwermann, 1981, n.p.)

This move also required all of Concordia's instructors to obtain Alberta teacher certification, so teachers trained in Lutheran synodical teachers' colleges needed an additional six or seven courses in order to be certified in the Province (Frantz, 1967, p. 6). Already, Concordia was finding it beneficial to seek accreditation in the provincial jurisdiction, to maximise students' options. Although this process of accreditation began with the high school programme, it became clear that the college, too, would benefit from such linkages.

Albert Schwermann served as President until 1954, when he was succeeded by Walter M. Wangerin (1954-1960). Although enrolment remained around 100 during Wangerin's presidency, the number of college-level students grew from 10 in 1954 to 26 in 1959-1960. Wangerin himself pursued doctoral studies in Education at the University of Alberta, and was one of the first graduates of that programme. He developed contacts in the education community in Alberta; "he had networked in the Province, with some of the people who would be the key players in the growth of education in the Province. One of his better friends was Dr. Walter Johns, who happened to go on to be the University of Alberta president" (Personal Interview, March, 1996). A former student during Wangerin's presidency, now a faculty member at the college, observed that "he had a vision of what could be accomplished here. He had a sense of a Canadian degree-granting university or college, with support in the Canadian community, serving Canadians.... He left, but the seed of the idea was not completely lost" (Personal Interview, March, 1996). His vision for university affiliation was perhaps too revolutionary for board or constituency: with barely twenty college-level students, affiliation must have seemed rather improbable, but the seed Wangerin planted began to grow under the oversight of the next President, Roland Franz.

A report by President Frantz, entitled 'The Role and Function of Concordia College, Edmonton, in the Synodical System of Colleges and Seminaries (1962-1987),' which was distributed to Faculty in October, 1961, reflects some of the new President's preoccupations. With college-level enrolment standing at 24 that year (overall enrolment at 127), Franz, stimulated perhaps by Synod's recommendation that high school enrolment in its colleges not

exceed more than 50% of the total student body, observed that "our recruitment efforts are beginning to lay emphasis on gaining more students at advanced levels" (p. 1). The high school had been the dominant partner throughout the college's history: the 1960's saw a deliberate attempt to encourage growth of the post-secondary cohort. With the prospect of an indigenous Lutheran Church - Canada being gradually examined, Concordia (Edmonton) "would be the only institution for the training of future church workers" (p. 5), and so the post-secondary function would become vital to the continued health of the denomination.

Frantz's assessment of Concordia's mission seems to reaffirm the status quo: "the primary purpose and objective of Concordia, Edmonton will remain the training of future pastors and parochial school teachers in the Lutheran Church.... I can conceive of no other educational purpose as a substitute" (1961, p. 5). However, he then speculates that

> beyond these primary objectives ... Edmonton would desire deliberately to solicit students whose aim was a secular vocation.... For the future welfare and growth of the Canadian Church, it appears expedient to explore the possibility of including a secular education in a statement of Edmonton's purposes and objectives. (p. 5)

But how might Concordia attract students whose aim was a secular education? In discussing possible changes in function, Frantz looks forward to "ultimate accreditation or affiliation with the University of Alberta, if the latter institution sees fit in the future to change its policy and sanction such an arrangement" (p.6). He adds that the faculty is "studying the feasibility and type of university affiliation best suited to our school in conformity with its purposes and objectives" (p. 6).

These observations suggest three deliberate moves on the part of the College. First, they reflect a desire to increase Concordia's post secondary component, which heretofore has been only a vestigial part of the institution. The way ahead is not seen to be growth of the high school (although that would be welcome), but of the junior college. Identity is changing, as the institutional focus comes to be the College, not the high school. Second, the observations show a desire to attract students who are intent on secular careers. Until this point the students enrolled in the two college years were almost exclusively preparing for Church ministries, either teaching or pastoral. Broadening this to include other vocations is the beginning of a sea-change. Third, the document is the first move towards a formal consideration of affiliation and accreditation. It is also a recognition that such approaches would affect the character of the institution, as the faculty feasibility study examines whether such a move would suit Concordia's 'purposes and objectives.' These three strategies form the platform on which the College's development is to be built.

1.4 1967-68: First Year Affiliation with the University of Alberta

If the eight-page 1961 document expresses Frantz's early vision for the institution, his eighty-six-page 1967 'Proposal to the Board for Higher Education of the Lutheran Church - Missouri Synod to Affiliate the College Division of Concordia, Edmonton with the University of Alberta' is a thorough and considered plan for the implementation of that vision. In the years since Frantz's appointment enrolment had not increased; in fact, it had slipped to just 86 in 1966-67. Though not in debt, the college was struggling. A faculty member recalled, "numbers were rapidly diminishing in 1966-67. There was a real possibility that the college

would close if something didn't change, if the student base did not increase" (Personal Interview, March, 1996). In 1965-66 the denomination's Board for Higher Education sent one of its staff members, Mr Delphin (Bud) Shultz, to facilitate faculty consideration of affiliation options. He was involved in discussions both at college and university, "and encouraged the idea that we move to more formal arrangements with the University of Alberta" (Personal Interview, March, 1996). The 1967 *Proposal* outlines that arrangement. The analysis of the problem is clear:

> The basic weakness of our present college program lies in the fact that, although its purpose is to train Canadian students in Canada largely for life and service in Canada, it is not accepted as a valid educational program in our country. The synodical teacher training and ministerial programs in our College Department get no recognition whatsoever from Canadian Universities, accredited junior colleges, provincial departments of education, or from any other federal, provincial, or private authorities which determine educational standards or requirements in the many areas of Canadian life. Nor do individual subjects taken in either one of our college programs have any transfer value in Canadian schools. This situation has the following negative results:
>
> 1. If an Edmonton teacher training student with a B.Ed. from Seward or River Forest returns to teach in Canada, he finds that his degree is not recognized and that he is normally credited with less than two years of college work toward an equivalent Canadian degree ...
> 2. If a clergyman who graduated from our Edmonton Concordia finds it necessary to attend a Canadian University, he will receive credit for some of the courses he took at Fort Wayne [seminary], but he will not receive any credit for his two years in our Edmonton College Department.
> 3. High School graduates who are not absolutely sure that they want to become professional church workers will not readily enter our College Department to give these professions a try, for if they should not find them to their liking, they could not use credits earned here in any other Canadian school, and the time and money spent here would, in a sense, be wasted.
> 4. Needless to say, our present college program cannot attract general students.
>
> (Frantz, 1967, p.17)

The solution outlined in the proposal reflects the three moves heralded in the 1961 report. First, the 'Purposes and Objectives' of Concordia are revised by faculty with a view toward

affiliation, and address the goal of attracting 'general' students aiming for secular careers, as well as those on a ministerial track:

> The educational program of Concordia College is designed to provide a general education in a Christian orientation for the youth of the church on the high school and junior college levels. The total curriculum of the school includes specific courses of study for students who are preparing for full-time service in the church as well as general courses of study for a) students on the high school level who wish to obtain junior or senior high school matriculation, and b) students in the junior college who wish to complete the first year of university.
>
> The primary curricular emphasis is on training for full-time service in the Lutheran Church - Missouri Synod.
>
> 1. The specific programs of study provide courses for students who are preparing for
> A. The pastoral ministry in the Lutheran Church - Missouri Synod....
> B. The teaching ministry of the Lutheran Church - Missouri Synod....
> C. Deaconess service in the Lutheran Church - Missouri Synod...
> 2. The general program of study provides courses for
> A. Students on the high school level who wish to obtain either junior or senior high school matriculation.
> B. Students on the college level who desire to complete the first year university program of the University of Alberta. (pp. 9-10)

The primary goal of ministerial training is retained, but in tandem with general courses of study. All are designed, however, for 'the youth of the church.' The idea of drawing a more disparate clientele - non-Lutherans, or even those outside the broad faith community - is not yet articulated.

It is also evident that Concordia continued to see its future in the delivery of post-secondary education, despite the chronic slippage in general enrolment:

> Recent enrolment trends at our school and also developments in Canadian education seem to indicate that our High School Department will gradually diminish in importance and that the real potential of our school for service to the Church lies in

> the College Department, which at present is the weaker of the two academically, and should, therefore, be strengthened through the accreditation of its programs. (p. 17)

Affiliation with the University of Alberta is seen to be the avenue to growth. The faculty and the President recognised, however, that this would not come through growth in ministerial candidates, or even through a significant increase in prospective teachers: it would be through an increase in the number of 'general students.' "In effect, Concordia would become a Lutheran junior college that offers a liberal arts education in a Christ-centred orientation" (p. 83). Even here, however, the Proposal is cautious:

> Will these Lutherans [who presently attend the University of Alberta] want to come to Concordia when Concordia offers an affiliated college program? ... In view of the fact that full-time Christian education is generally held in low esteem by Missouri Synod Lutherans in Canada ... it becomes a question that only time and circumstances can answer whether very many will prefer Concordia to the University of Alberta. An affiliated college program open to general students should attract some. This will depend upon an awakened appreciation on the part of the Lutheran constituency (p. 48).

In considering enrolment trends (both past and future) the *Proposal* considers only the Lutheran market: it examines Concordia's failure to increase enrolment despite evidence of steady growth in the Lutheran pool across the country, and asks whether affiliation will attract a greater proportion of these students. It does not ask whether affiliation will attract non-Lutheran students, nor does it pursue the implications of such growth for the character of the institution.

The immediate costs of affiliation are assessed in the *Proposal* under three main heads: required changes in the college curriculum; the need for increased faculty and for faculty upgrading; and the costs of upgrading the library and the physical plant.

Curriculum: In designing the new curricular structure, Concordia had to take into consideration both the requirements of Synod and those of the University. The plan was that all courses with the exception of Religion would "follow patterns established and used by the University, and ... had to be chosen from those listed in the University Catalog" (p. 19). In most cases, existing Concordia courses were redesigned around University ones, though some additional offerings were required. The existing Concordia nomenclature and course description was eliminated in favour of similar university courses. The course load, for a first year ministerial student, rose from 46 class hours to 49-55 hours, but these were "listed in the University Catalog and ... at the same time also meet the entrance requirements of the Senior College at Fort Wayne and of the terminal teacher training schools of Synod" (p. 20). Table 8 indicates the comparison between the existing first-year ministerial programme and the one proposed under affiliation:

Table 8 : Comparison of [Concordia] College Programme Before and After Affiliation with the University of Alberta

Present Program (1st Year Ministerial) *[Before Affiliation]*	**First Semester**	**Second Semester**
Religion	2 hours per week	3 hours per week
English	3	3
History	2	3
Greek	4	4
One of:		
German (beginners)	4	4
Latin (beginners)	4	4
Latin 30	4	4
Biological Science	4	4
Physical Education	3	3
Total	*22 hrs*	*24 hrs*

Affiliated Program (1st Year Ministerial)	First Semester	Second Semester
Religion 200	2 hours per week	3 hours per week
English 200	3	3
History 200	2	3
Greek 100	5	5
One of:		
German 100	5	5
German 200	4	4
Latin 100	5	5
Latin 200	3	3
One of:		
Biology 130	3 (+3 lab.)	3 (+3 lab.)
Biology 230	3 (+3 lab.)	3 (+3 lab.)
Chemistry 230	4 (+3 lab.)	4 (+3 lab.)
Chemistry 250	3 (+3 lab.)	3 (+3 lab.)
Physical Education	2	3
Total	*24-27 hrs*	*25-28 hrs*

("Proposal," 1967, p. 21)

Additional courses were introduced to allow the first year of study to be completed at Concordia for general students pursuing the BA, BSc, BEd, Pre-Med, Pre-Dentistry, and LLB degrees. In subsequent years, new offerings would be introduced, allowing students to pursue first year studies in a wider range of disciplines for transferral to the University of Alberta. In 1968-69, French 200, English 288, and Psychology 202 were to be added; in 1969-70, Mathematics 201, Physics 200, and Sociology 202 were added, thus allowing the college "to teach most of the first-year college programs normally offered by the smaller affiliated colleges in the Province of Alberta" (p. 35). As the proposal looked further ahead the possibility of second -year affiliation was introduced, starting with the BA, BEd, and BSc courses. This, however, was only in outline form, since "Second-year affiliated programs are ... not normally a part of junior college curriculums in this Province" (p. 18).

Faculty: In 1967, Concordia's faculty stood at 14 (13 full time, and 1 part time). Only one faculty member held the PhD degree, with another seven holding Master's degrees. However,

two more faculty members were completing the PhD, and three were pursuing a Master's degree. The *Proposal* notes that in 1960 no faculty members held the PhD, and only four had or were pursuing Master's work. The 1967 figures thus reflect a significant upgrading of faculty resources.

Unfortunately, not all of the subject areas which the College wished to introduce could be covered by qualified faculty, since the University required a Master's degree in the specific subject area. Only five were deemed to be qualified[4]. The college would immediately "need seven, additional, different, qualified instructors to teach ten courses" (p. 52). These did not, of course, need to be full-time faculty positions, but could be visiting lecturers, "borrowed from the university to teach one or two courses" (p. 52). This also meant that some faculty members would not be recognised by the University, and so would be forced to teach only at the high school level. As well as the financial demands of additional faculty, issues of personnel management would be difficult, since several faculty members would no longer be able to teach at the College level in their subject areas: they could see the promised land, but not cross over to occupy it!

Library and Physical Plant: The Proposal included a considered examination of library resources, which were found to be already stretched. Affiliation would require further development of library space (though no new buildings), additional staffing, and an increased

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[4] While Page 51 of the *Proposal* notes "the University would recognize only five as qualified to teach," page 53 identifies a need for seven new instructors "beyond the four already qualified." This anomaly is not resolved in the document.

investment in library holdings. The Librarian observed, however, that this would be required whether or not affiliation were to be pursued. An examination of the needs of the wider physical plant revealed three areas of concern: the Men's dormitory was deemed to be inadequate; the science laboratories would not be satisfactory for the extended offerings envisaged by affiliation; and the physical education building provided insufficient space for instruction or for intercollegiate competition.

The decision to seek affiliation, then, was one which radically affected the identity of Concordia, and the *Proposal* recognised this. It moved the College away from a single focus on ministerial preparation towards general education; it affirmed that the central enterprise was to be higher education rather than secondary education; and it understood something of the commitment of resources required, both human and financial, to pursue affiliation. What the *Proposal* could not foresee was the later development of degree granting status, nor the move away from an exclusively Lutheran student cohort to a far more diverse one. It did, however, understand that affiliation was an experiment the results of which were uncertain:

> The introduction of this type of program may well open up new avenues of service to the church in Canada on the part of Concordia, Edmonton. ... We are of the opinion that, in view of the possibilities for good both to the church and to Concordia, an expanded, affiliated program may well be worth an experiment, to see what contributions it can make. (Proposal, 84)

1.5 1968-74: The Effect of First Year Affiliation

The Board of Higher Education duly approved the proposal presented by the Board of Control, and the college proceeded with affiliation, beginning to offer first year level courses

in 1968. The effect on enrolment was immediately evident. In 1968 there were 25 college-level students; this rose to 31 in 1969, to 68 in 1970 and 1971, and to 76 in 1972 ("Lengthening the Cords," 1973, p. 7)[5]. Enrolment in Arts had grown consistently; in Education it had fluctuated as teacher over-supply affected the whole province; and in the sciences had grown swiftly after the introduction of science courses in 1970. After five years, there were 31 first-year level courses taught at Concordia under the affiliation agreement, as students used Concordia as a portal to the University: "In the [first] five years of affiliation approximately one-half of the students each year continued into the second year at the University of Alberta" ("Lengthening the Cords," p.7). Those who remained for a second college year at Concordia could take the unaffiliated second-year programme for ministerial students, which would allow them entrance into Seminary or synodical Teachers' Colleges. Second year affiliation, originally projected for 1970-71, was not achieved until 1975.

For a number of students, Concordia offered a back door into the University:

> The college grew as it became known as a potential place to start your university education. Students could 'drag' one course. They didn't have to have a complete University entrance requirement in those years. They could take four university courses and one high school course; we called then 'come up' students. We still have a few. Not all of our students were come-ups, but that was an attraction. (Personal Interview, March, 1996)

This willingness to help the under-achiever became a defining characteristic of the college.

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[5] Lengthening The Cords: A Faculty Self-Study. (1973, May). Concordia College, Edmonton. Once again, there is a discrepancy in these figures between pages 7 and 13 of the document. The table on page 13 lists 29 students in 1969, and 77 in 1972.

The "provision whereby students who are matriculation-deficient may be found acceptable for admission" ("Lengthening the Cords," p. 29) was a clear recruitment advantage, and drew students from outside the traditional Lutheran pool, who would take one course at the high school whilst pursuing their first year university programme. Indeed, the 1973 five-year review observed that "most students in Concordia's college department are 'dragging' one grade twelve matriculation subject" ("Lengthening the Cords," p. 41). This reputation was perhaps one of the factors which made Concordia's University College and Entrance Programme (UCEP) for Native adults such a success when it was introduced in 1985.

The change in the composition of the student body is noted in this review:

> In that five-year period Concordia has been confronted with an expanding outreach of service. Formerly its concern had been directed to the parent church body almost exclusively. Affiliation has introduced a number of additional features, resulting in a broader set of purposes for a more cosmopolitan group of students. The self-study reveals this trend. But Concordia intends to place priorities on its original purposes and it also intends to lengthen the cords – to expand its facilities and services. ("Lengthening the Cords," Foreword)

This re-affirmation of the original purposes might hint at some disquiet in the church constituency regarding the sudden influx of non-Lutheran students, even though "the mission to prepare church workers remained strong" (Kraemer, 1996, p.13). Some perhaps feared that the cords were being 'loosened' rather than 'lengthened.' The college had never required that students be Lutheran, nor that they formally affirm a statement of faith. In earlier days, such a requirement would have been redundant: in the new dispensation, it would have excluded students who felt drawn to the institution. Concordia's admission policy in 1973 stated: "Concordia will consider for admission any student of character who can qualify

academically, is sympathetic to the philosophy and objectives of the college, and who shows evidence of ability to benefit generally from college educational experiences and life" ("Lengthening the Cords," p. 1). This meant that any student willing to be part of the avowedly Christian context of Concordia would be considered for admission, but did not require any subscription to a belief system. The revised statement of purposes and objectives reflects the move away from Lutheran ministerial career-training as the primary fulcrum of the institution, and embraces a more general interest in the broader development of the student:

> ...the education which Concordia Lutheran College endeavors to provide offers each student a program of academic instruction and personal guidance which seeks to further his spiritual, intellectual, emotional, social and physical growth, so that he may realize his full potential, according to his age level, for a life of service to God and to his fellowmen.
>
> 1. to increase his knowledge and understanding of the Scriptures and their application to life;
> 2. to deepen his faith in Jesus Christ as his personal Savior;
> 3. to understand human nature and the world about him;
> 4. to appreciate our culture and that of other people;
> 5. to become acquainted with the chief areas of human learning;
> 6. to develop the ability to think and to express his thoughts clearly;
> 7. to ponder the challenges of full-time service in the pastoral or teaching ministry of the church;
> 8. to equip himself for a creative and godly life in the vocation in which he can best serve his fellowmen;
> 9. to develop attitudes and skills that will permit him to take his place as a loyal and God-pleasing citizen;
> 10. to appreciate and develop his physical and mental health for a life of service.
>
> ("Lengthening the Cords," p. 3)

This is, in a sense, a ratification of the changes which have already taken place in the demographic composition of the student body. The 1967 *Proposal* did not foresee such

changes, but the 1973 document suggests that the institution has embraced this emerging new identity.

Financial dependence on synod showed a marked decline in the first five years of affiliation. The synodical grant edged downwards from $147,432 in 1968-69 to $140,000 in 1971-72, a 5% decrease, which was (because of rising enrolment) a 35% decrease per capita. In 1968, the grant had made up 73% of Concordia's income (for educational and general purposes), but by 1971 this had dropped to 53%. The balance was recovered by an increase in income from student fees, and also by a significant rise in per capita government subsidy, from $900 in 1968 to $1115 in 1972 (meanwhile, grants for high school students remained static, moving from $150 to $160 p.a.). In 1971-72 "Concordia's income for educational and general purposes came almost exclusively from four sources: synodical subsidy (53%), government high school grants (4.6%), government college department grants (20.5%), and student fees (21.5%)" ("Lengthening the Cords," p. 40). The increasing subsidy from government was another spur to second-year affiliation, so much so that the 1973 review recommended that "Concordia should achieve second-year affiliation as soon as practicable, borrowing for prerequisite capital expenditure if necessary" ("Lengthening the Cords," p. 41).

The first five years of affiliation saw growth and turnover in the faculty. The full-time teaching equivalency was 9.85 in 1968, moved up to 12.28 in 1969, and by 1972 stood at 13.79, a 40% total increase, though the student-teacher ratio increased from 12.7 to 14.2 ("Lengthening the Cords," p. 33). Only four of the eleven full-time faculty members listed in

1973 (including the President and Registrar) had been present when the affiliation agreement was proposed in 1967. All, save the Registrar, held at least a Master's degree; two held doctoral degrees (a DEd and ThD) whilst two more were completing doctoral dissertations (p. 10). By 1975, when second-year affiliation was implemented, both President and Registrar had left Concordia, leaving only two College faculty (and, of course support staff and high school faculty) who recalled the college of 1967, before affiliation.

1.6 1975-1987: Second Year Affiliation

The new President, Alfred Roth, had not taught at Concordia in the days before affiliation, and with a background in Education, rather than Religion, the change in leadership would be marked. This, according to one faculty member, "was a time of unease" (Personal Interview, March, 1996). There was a natural demand from students for the college to progress as swiftly as possible to second year affiliation: "Seven out of ten former students indicated that they would have continued in II year university courses if Concordia had the program" ("Lengthening the Cords," p. 42). The college, too, was keen to move in this direction, since this would address key retention issues, and help to increase income. However:

> there were comments [from the Church constituency] about the fact that we had broadened our support... 'whatever happened to the Concordia that had been a preparatory school for pastors'...and teachers, too! The broadening of our mandate, and the understanding of preparation for graduates to serve God, whatever their vocation, is something that may have caused concern among some Church members, but not to any point of strong concern. (Personal Interview, March, 1996)

The concerns were eased somewhat by the fact that Concordia, Edmonton, was moving in this direction at a time when sister colleges in the USA were also progressing to three and

four year degree granting, and extending their liberal arts base. This, coupled with the historical Lutheran understanding of the priesthood of believers, with its corollary that all Christians, not only priests, have a calling under God, meant that there was "much more praise and support than the contrary" about the direction of the College (Personal Interview, March, 1996).

By the early 1970's, both faculty and board were pressing for the second year of studies to be affiliated (Kraemer, 1996, p.14), and such an agreement was reached in the autumn of 1975, stimulating further enrolment growth, as students chose to complete two full years of degree work at Concordia. This required significant additions to the full-time faculty in order to put this second year programme into place. In 1978, Concordia was incorporated in the Province of Alberta, an act in keeping with the Church's movement towards greater autonomy in Canada. By the early 1980's, Concordia had an enrolment of 500, and an ever-higher percentage of its student body transferred to the University to complete degrees. This meant that Concordia took on the primary role of a transfer institution: students would come to the college as a stepping-stone to University, so would finish their studies at another institution. This allowed Concordia to grow, but was unsatisfactory in several fundamental ways: it relegated the institution to junior college status, and so threatened to make it a mere appendage of the university, defined by its relationship to the dominant partner rather than as an academic establishment in its own right. It meant that alumni of the college did not see it as the institution from which they had graduated, and so their allegiances were divided. It meant that faculty were unable to teach final year courses, or participate in the final stages of the student's academic experience. "From 1980 on [there] is a desire, by Concordia, to be a

degree granting institution, but only a gradual awareness of the implications of that" (Personal Interview, March, 1996).

1.7 1983-1984: Forming of the PCAB.

Concordia was not the only Alberta college to feel the limitations of junior college status. By 1984, there were four church-related colleges holding affiliation agreements with the University of Alberta. Camrose Lutheran College (later renamed Augustana University College) was affiliated in 1959, with second year affiliation coming in 1969; Canadian Union College (founded by the Seventh Day Adventist Church in 1906) became affiliated in 1971; The King's College, Edmonton (founded by the Christian Reformed Church), was affiliated in November, 1983. Alberta legislation had for many years allowed institutions to grant degrees in Divinity, but since the Universities Act prohibited the granting of academic degrees in other disciplines, institutions were obliged to seek the route of affiliation. The University of Alberta, in Edmonton, the sole provincial University until the formation of the University of Calgary in 1966, was the obvious choice for aspiring affiliates. Unlike some other Canadian Universities, Alberta did not offer affiliates the possibility of degree-granting status, but required students to complete their programmes at the parent institution. As a result, the affiliated colleges were clearly placed in a subordinated role, unable to see their students through to degree completion. All of them wanted to move to the next step.

The private colleges articulated their concerns both to the University and to the provincial Government: "In the early 1970's, the private colleges petitioned the Government for the

authority to grant degrees in programs other than divinity" (PCAB, 1991, p. 1): they were already permitted to grant degrees in Divinity, but although those degrees were provincially chartered, they were not academically accredited and not accepted at Canadian universities. A first Government response was a committee, struck by the Department of Advance Education, composed of representatives from the private colleges and the University. A member of that committee recollects that it

> was supposed to come up with proposals, suggestions, models, for what at that time was called "enhanced affiliation." What the government thought we could do was have students complete their degree at our school but have the University of Alberta give them the degree.... We didn't like it, and neither did the University of Alberta. I spent a couple of years on this committee, and it was this committee that finally said "what we need is a different method of accreditation." And it was that committee that recommended the establishment of the PCAB, which the government went ahead and created ... which was amazing! Eventually the University went along with it. They had been serving as the gate-keeper, as an accrediter. It began to dawn on them that it took a lot of time, energy, and money to do that, so why did they have to.... What I observed was, initially, terrific opposition from the Universities to this whole idea, automatically assuming that small schools could not produce a quality education (Personal Interview, March, 1996).

The idea of 'enhanced affiliation' reflected the traditional Canadian solution to the degree-granting dilemma of church-related institutions: allow them to be "educational accessories to the Canadian multiversity" and so "dismiss free-standing sectarian colleges" (Jones, 1994, p.15). Why was such a solution not acceptable in Alberta, as it seemed to be in other provinces? Some Concordia administrators suggested that this was because of the long tradition of independence and self-determination within these Alberta colleges, which led to a rejection of absorption by the University. Yet this alone does not distinguish them from similar colleges in Ontario, Manitoba, Nova Scotia, and other provinces, who, despite a

similar desire for independent degree-granting status, found their aspirations stymied by unyielding provincial authorities.

Perhaps the answer reflects the political and religious composition of the province of Alberta itself. What Stackhouse calls "sectish evangelicalism" is strongly represented on the rural prairie (Stackhouse, 1993, p.190), and this generates an atmosphere that is congenial to religious education. Not only are there twenty-five church-related colleges in Alberta (a sixth of the Canadian total: Survey Data), but Christian schools (both Catholic and Protestant) flourish in the province, reflecting a populace that holds its faith distinctives in high regard. The province that, in the 20's, 30's and 40's, saw the rise of 'Bible Bill' Aberhart as Bible teacher, radio impresario, and, ultimately, Provincial Premier, is still, in the 1990's, sympathetic to organised religion, and numbers amongst its Provincial MLA's (Members of the Legislative Assembly) many who would offer support to the cause of religious education, either because of their own beliefs or because of the views of the constituents they represent. This receptiveness to the ideals of Christian education is not typical of all Canadian provinces.

The Alberta legislature is also a stronghold of Conservatism, and a proponent of privatization (Rae, 1996). This means that the Alberta government has been prepared to look favourably on the private provision of higher education. The desire of the private (church-related) colleges to grant degrees in areas other than divinity "accorded with the government's policy of extending access and alternatives in post-secondary education" (PCAB, 1990, p. 9). Private degree-granting institutions are acceptable to a provincial legislature that looks with

some approval on American models of delivery for higher education. Smaller, private institutions are seen to be able to respond to the market's demands for diversity, and the church-related college finds a niche market in its delivery of Christian higher education.

'Enhanced affiliation' proved acceptable neither to university nor colleges. After extensive discussion, the original committee recommended the formation of the Private Colleges Accreditation Board, based loosely on the American model of regional accreditation, but with some important distinctions. Regional accrediting agencies in the US are non-Governmental organisations, essentially voluntary, established first of all as self-regulatory bodies. The Private Colleges Accrediting Board is an agency of the government, and is funded by government. Members of the board are appointed by the Minister of Advanced Education (though university and private college representatives are nominated by their respective bodies). Although the PCAB operates at arm's length from the Government, it is still a closer relationship than that of American accrediting agencies.

The Universities Amendment Act, 1983, enacted the legislation establishing the PCAB (the act was proclaimed on May 15th, 1984). The act (reprinted in Appendix L) stated that "If the Accreditation Board determines that a private college has met the prescribed conditions for the approval of a program of study leading to a baccalaureate, it shall approve the course of study and recommend to the Minister that the private college be granted the power to grant a baccalaureate in respect of that approved program of study" (*PCAB*, 1991, p. 46). The board is also responsible for the periodic evaluation of accredited programs of study, and may withdraw approval for such programs.

Universities and government were equally concerned that the 'Gold standard' of the degree be safeguarded: "the public interest concerning the meaning or status of the baccalaureate needed to be protected and ... the historical precedents of university level study in the Province should be respected" (PCAB, 1990, p. 9). As a result, the 'minimum conditions' required to satisfy the demands of the PCAB were made rigorous. The initial conditions required for a proposal to be even considered included the following: The applicant "must be established under its own private Act of the Legislative Assembly of Alberta" (PCAB, 1991, p. 6); The institution must have had a satisfactory affiliation agreement for at least three years with an Alberta University, covering first and second year studies; it must maintain the standards of academic freedom, and "where an institutions requires adherence to a statement of faith and/or a code of conduct that might constitute a constraint upon academic freedom ... the conditions of membership in that college community ... shall be made clear to staff and students prior to employment or admission" (PCAB, 1991, p. 7).

Where an institution met the initial requirements, it then had to satisfy the board that "certain aspects of its over-all educational establishment ... represent a suitable basis upon which to build degree programs" (*PCAB* , 1991, p. 8). Eight categories were identified for scrutiny by the *Accreditation Handbook.*

First, the *Objectives* of the institution had to demonstrate "that the fundamental purposes of the institution are educational and also appropriate to a degree-granting institution and the needs of the society it seeks to serve" (PCAB, 1991, p. 8).

Second, the *Organization and Administration* came under examination: this included the requirement that faculty, administrators and students participate in policy-making, and the expectation that the college "must have a strategic plan which addresses its future educational, physical and fiscal growth. It must have in place effective procedures for on-going institutional self-study and planning..." (PCAB, 1991, p. 9).

Third, the board attended to *Financial Resources*. "Each institution must possess sufficient financial resources to support all of its programs. The recent financial history of the institution must also demonstrate the financial stability essential to the successful operation of the institution" (PCAB, 1991, p. 9).

Under the heading *Curricula and Instruction* the board required that the content and delivery of academic work illustrate the institution's "experience with and understanding of the requirements of a degree program" (PCAB, 1991, p. 10), and that institutions had the capacity to deliver the programme for which they sought approval.

The board made explicit its expectations at the level of *Faculty*: the institution must have a core of full-time faculty for each programme; must have clear teaching-load policies; must supply faculty with written procedures governing appointment and termination; and must provide opportunities for professional development.

The board also stipulated that *Resource Centres and Libraries* must provide adequate resources for the programmes offered, expected *Academic Policies and Records* to be "consistent with the objectives" of degree programs, and required *College Publications*, including the Catalogue or Prospectus, to offer accurate and current institutional information.

When the institution met these eight general requirements, the degree programme itself was the subject of study. In order for the Bachelor of Arts or the Bachelor of Science degree programme to be approved, the institution had to offer

> at least three areas of study: Humanities, Sciences, Social Sciences
>
> a. with not less than three disciplines available in each of the three areas of study, and
> b. with a minimum of ten disciplines available in total.
>
> (PCAB, 1991, p. 18).

In 1984, most of the private colleges had strengths in the humanities and social sciences, but required bolstering in the sciences, so had to find new academic staff to deliver new offerings. Each area of concentration within a degree programme required at least two qualified full-time continuing faculty (or FTE), so to increase the number of areas of concentration, colleges had to expand full-time faculty numbers.

Each full-time faculty member was required, as a minimum qualification, to hold "an acceptable Master's degree or equivalent in the discipline in which the faculty member is assigned to teach" (PCAB, 1991, p. 25). The "desirable qualification," however, was the PhD (or other terminal degree, as appropriate), and "a majority of continuing academic faculty members offering instruction must hold the desirable qualifications" (PCAB, 1991, p.

25), so at least 50% of full-time faculty had to have the Ph.D. Further, the board had to be satisfied as to the distribution of qualified academic staff "among the disciplines which comprise a proposed degree program" (PCAB, 1991, p. 25).

Of the four Alberta institutions which met the basic requirement of affiliation, Camrose Lutheran College was the first to attain degree-granting status. It granted its first BA degrees in 1985, a year after the formation of the PCAB. Needless to say, this increased the pressure on the other institutions to do the same.

1.8 1987: Concordia Seeks PCAB Accreditation

The establishment of the PCAB provided a means by which Concordia could seek accreditation, but the criteria were rigorous, and the costs were high. The College formally applied for accreditation in 1987, but by that time it had already begun to address some of the pivotal issues of the Accreditation Board, to 'put its house in order' before the inspections and discussions began.

The College had to implement a very strict hiring policy: no-one was to be hired on permanent stream faculty who did not possess the PhD, and this increased staffing costs. By the time the College's application was processed, the percentage of permanent-stream faculty holding the PhD "was 48 or 52% ... depending how you counted it" (Personal Interview, March, 1996). Since the PCAB required 50%, the college was on the margin.

More faculty were needed in critical areas, and this, too, was a significant cost to this institution.

The PCAB also considered financial stability: the College had seen an increase in students, but nevertheless, in the early 1980's, had been in serious financial difficulty. "It was the church that provided the money that got us out of that. They provided money, support, expertise" (Personal Interview, March, 1996). By 1987 college finances were much healthier, but a negative response from the PCAB could have sharply reduced student recruitment possibilities. Government subsidies and tuition income provided the two main sources of funding: PCAB accreditation would help to undergird both of those income sources.

The College's administrative structures also needed to be bolstered: the PCAB observed to Concordia that "your institution depends upon too few people" (Personal Interview, March, 1996). As a result, the administration was expanded in 1988-89, and the system of Vice Presidents was introduced to add another layer of administrative support.

Scrutiny of the library was a concern to the college: "We only had 20,000 books in the library. By that time I knew that our library was not adequate, and that they [the PCAB] were going to hate it" (Personal Interview, March, 1996). The College addressed this problem by purchasing the library of a College in the US that was closing down, crating the 30,000 volumes, and driving them back to Edmonton in a moving van. The "Golden Valley" library was still in crates when the inspection visit took place, but it indicated that the college was

taking seriously its responsibility to upgrade its library resources. An administrator at the time commented:

> In hindsight, I don't care if they've thrown every blessed book out. It got us our degree, without question. Whether they were all *Nancy Drew* or sixteen copies of the Bible, I have no idea .... At the time I think it was the only thing I could have done to get us approval. (Personal Interview, March, 1996)

If these were areas in which Concordia's application might have been seen as marginal, its relationship with the University of Alberta was undoubtedly a strength. The rigorous examination of the college's academic programme by the University had provided a platform for this application, and so the PCAB application was more a natural progression than a leap into the dark. A Concordia administrator reflected on this relationship:

> Step one was 1968.. first year accreditation; that was a thorough-going process that involved every faculty appointment here being approved by the corresponding department of the University of Alberta; every course in our catalogue by description and number was on the books of the U of Alberta. It was an apprenticeship, if you will, and a full supervision by the university of our academic quality. Year two: 1975. We've got the first two years of thoroughly satisfactory performance, in terms of quality. ...
>
> By 1987 we've had almost 20 years of being scrutinized, of being involved with a relationship with the university. The belief was "it's time for you to grant degrees." I don't know about the dynamic of places elsewhere, but you do have the phenomenon in places of the sudden appearance of a full-blown university. But this step-by-step movement towards winning trust, gaining a reputation,, being told "you're ready, friend," was a good way to go, and was why, when it became time, everyone felt that it was time. (Personal Interview, March, 1996)

Following a gruelling inspection visit and extensive committee work, the College's formal application was approved and, on July 16th, 1987, Concordia College became a degree-granting institution, approved to grant both the 3-year Bachelor of Arts degree and the 3-year Bachelor of Science degree.

> The Private Colleges Accreditation Board agreed that the initial concentrations in the Bachelor of Arts program would be English, Music, Psychology, and Religious Studies, while the initial concentration in the Bachelor of Science program would be Biology. Concordia's first graduates received their degrees on May 1, 1988. ("1993 Self-Study," 1.1)[6]

1.9 1987: After Accreditation

PCAB accreditation in 1987 is a watershed in Concordia's history. Events before it can be interpreted as preliminary or contributory; events after it as flowing from it. Like the Rockies rising out of the prairie, accreditation transforms the landscape.

One of the most evident effects of accreditation has been an increase in student numbers: in 1985-86, enrolment stood at 647 FTE; in 1991-92 it had grown to 1384 FTE, or more than doubled. In 1996-97, it stands at 1117. FTE figures affect income in two direct ways: first, the college receives about 45% of its operating income from fees (1995 figures); second, government grant to the colleges is calculated on FTE figures, and, since the government grant composes over 50% of operating income, it, too, is directly affected by student numbers (Survey data).

As enrolment increased, so too did permanent stream faculty: from 22 in 1985 to 39 in 1991, and to 47 in 1994-95. This was stimulated by a growth in student numbers, and the fact that

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[6] Concordia College, Edmonton. (1993). 1993 Self-Study for Review of Accredited degree Programs. Edmonton: Author.

the institution was now teaching up to degree level, whereas previously its offerings had concentrated on the two 'transferable' years.

The five initial areas of concentration approved for degree granting at the three-year BA and BSc level in 1987 were supplemented over the next three years by concentrations in Mathematics, History, and Sociology. Since then, concentrations have been added in French, Philosophy, Political Economy, Chemistry, and Environmental Science. More recently, the College has had three four-year BA degrees approved, in English, Religious Studies, and, most recently, Psychology. The latest addition to the Concordia offerings, added in 1996, is the two-year Bachelor of Education (after degree) in Elementary Education, designed to produce graduates who will be fully certifiable as teachers in the Province of Alberta.

This certainly changed the curricular focus of Concordia: before affiliation, Religious Studies was the staple diet of the Concordia student... in particular, the two year ministerial programme, which would channel students into seminary studies. By the early 1990's, Religious Studies (though a required part of every student's programme), was lagging far behind other disciplines when tables of graduates were examined. In the period from 1988 - 1993, for example, only 10% of Concordia's arts graduates had a major in Religious Studies, and the figure was declining, as were the real numbers: the total graduates in Religious Studies actually went down between 1988 and 1993, from 5 to 3, in the face of an overall increase in graduates from 13 to 236, and an increase in every other disciplinary area. As other disciplines have grown, Religious Studies, previously the flagship programme of the college, has, at best, remained stationary. This caused some disquiet in the constituency.

The College introduced, in 1993, a one-year Director of Parish Services after-degree programme, designed particularly for those students whose vocational aim is team ministry in a parish setting. The programme, though not restricted to Lutherans, has been created as a response to a perceived need expressed by the LCC, and is aimed at a national, not just a local, market, one that more closely reflects the sponsoring church constituency.

The increase in student and faculty numbers, and the multiplication of programs and of courses, brought pressure to bear on Concordia's facilities. In 1987 the Board of Regents approved a Master Plan for the institution, which sought to develop available land on the Highlands campus. The first stage of this development was the Robert Tegler Student Centre, completed in the summer of 1992, which generated four classrooms, a language lab, student offices, a conference room, a large quadrangle, and a drama facility. In 1994-95, the library building was extended, a move which also helped to separate College and high school, since the latter was now allocated classroom space in that new facility, anticipating a more complete division, when a new high school building is erected at the north end of the football field, on the main boulevard, as part of an athletic centre. The limitations of the Highlands property, however, have meant that additional space has been leased off-campus. This has meant that some administrative operations (the development office) and much of the Continuing Education programme was housed from 1988-1996 at the 'Braemar Campus,' then, from the autumn of 1996 at the 'Gold Bar campus,' some two kilometres from the main campus. Though the 'split campus' is not ideal, it has allowed room for growth whilst facilities on the main campus have been developed.

With the advent of degree-granting status, University affiliation became merely vestigial, and, by mutual agreement, formal affiliation with the University of Alberta ended in 1991. In 1990, the College had been granted provisional membership in the Association of Universities and Colleges of Canada (AUCC), and in 1995 became a full member, yet another mark of Concordia's arrival on the main stage of Canadian post-secondary education. It is one of several AUCC members who retain the requirement that faculty adhere to a faith statement. In the AUCC *Directory* these institutions are denoted by an asterisk, indicating that they remain faith-affirming institutions.

On December 1st, 1995, President Richard Kraemer, Concordia's sixth President, announced a change of name for the institution, to 'Concordia University College of Alberta.' When, in 1996, Concordia celebrated its 75th anniversary, it was as an institution which had come of age, a full partner in the Canadian higher education enterprise.

2. Concordia's Accreditation Agreement

How, then, has accreditation affected the character of Concordia as a church-related institution? How have the structures and requirements of the PCAB impinged upon the identity and the goals of Concordia?

The history of the PCAB outlined above reflects an important point: that its very formation was intended to meet the needs of the private colleges, most of whom were religious in

nature. As a result, the internal structures and operations of the PCAB, while rigorous, are not antithetical to the dominant ethos of colleges such as Concordia, but rather safeguard that ethos.

Concordia has continued to require adherence to a statement of faith from all instructors, including visiting lecturers. The 1993 *Self-Study* observes that

> The Statement on Academic Freedom is found in the *Faculty Handbook*, 1.4.3, and is always appended to faculty contracts. Since Concordia is a college owned and operated by Lutheran Church-Canada, the Statement on Academic Freedom calls for full freedom in teaching, research, and expression within the limits of responsible action. Responsible action is further defined in the statement: "Anti-Christian views may be described and discussed, but they are not to be promoted among the students." Also, it is understood that "the faculty member will not teach contrary to the Scriptures and Lutheran Confessions." A faculty member in disagreement with any of the doctrines of the Lutheran Church is requested to "follow the proper channels as identified in the Synodical Handbook." (5.6.4)

Accreditation, then, has not diminished the College's ability to nurture a faith community through faculty selection. Concordia does not require such a statement of faith from students, but this is its own choice, not a requirement of the PCAB or the government. Indeed, another PCAB accredited college (The King's University College) does require a faith statement from incoming students.

The PCAB has not brought sweeping changes at the level of governance:

> The ultimate responsibility for the governance of Concordia College rests with the Board of Regents, which consists of fifteen voting members and two advisory members... Ten voting members are elected to three-year terms by the Church constituency. Three voting members are appointed for three-year terms by the Board itself. The presidents of the Alberta-British Columbia and Central Districts of the Church are *ex officio* voting Board members. One faculty advisory Board member

> and one student advisory Board member are nominated by their constituencies and appointed by the board each year for one-year terms. All voting Board members must hold membership in a congregation of Lutheran Church-Canada. ... They cannot be on the salaried staff of the College. ("1993 Self-Study,"2.2.1)

This Board of Regents holds ultimate responsibility for "development of academic and instructional policies, faculty personnel policies, and policies affecting student services," in addition to the approval of "decisions involving financial commitments" and "decisions on the hiring and advancement of all permanent-stream faculty... [and] administrative staff" ("1993 Self-Study," 2.1). Whilst such approval is largely a formality, it nevertheless affirms that the LCC maintains a formidable presence in governance, one that the PCAB has not sought to erode or diminish. As will be noted below, LCC members are well represented at the highest levels of college administration, so it is evident that PCAB affiliation has not emasculated the Lutheran character of the institution.

Of course, Concordia is subject to continued scrutiny and quality control assessment by the PCAB. The engagement of the Universities in the PCAB's establishment helped ensure the robustness of assessment procedures, quality control measures, and academic structures. Not only did Concordia have to meet the exacting requirements when it sought degree accreditation in 1987, and for each subsequent degree offering proposed, but it submits an annual report to the PCAB, and completed a Comprehensive Evaluation in 1993, six years after attaining degree-granting status (a second such evaluation will take place in the fifteenth academic year after accreditation). Other evaluations may be initiated by the PCAB, should it have concerns about programme quality or delivery.

The annual report to the PCAB, completed each October by all PCAB-accredited institutions, "includes updates on programs, major accomplishments ... then five year objectives, emerging concerns and worries, and the whole statistical section ... enrolments, library, and so on. There is also a tabulation at the end which compares the four private colleges on a whole range of measures" (Personal Interview, March, 1996). The reports are considered by the PCAB, where sub-committees consider each institution in detail before reporting back to the full board. Areas of weakness are noted, and institutions asked to address such concerns before the next annual review. These reviews

> provide a basis for judgements regarding
> a. the continuation of an approved degree program;
> b. the placement of a college on probation and specification of remedial measures; or,
> c. the withdrawal of approval of a degree program.
>
> (PCAB, 1991, p. 38)

The Universities Act allows for the PCAB to withdraw its approval of any degree programme, and to recommend that the college no longer be designated under section 64.5 of the act, a sanction which would have the most serious implication for any institution.

Membership of this Board "consists of thirteen members appointed by the Minister of Advanced Education: a chairman, four members of the public, four university academic staff members nominated by the Universities Coordinating Council, and four staff members from private colleges nominated by their presidents" (PCAB, 1991, p. 2). This means that institutions are, in part, judged by their peers, and also offers external scrutiny, thereby minimising the possibility that the board might merely be a rubber stamp for member institutions (as some would claim to be the case in some voluntary accrediting agencies).

The "Terms of Reference for External Evaluators" issued by the Board illustrate its focus of concern. They read as follows:

> The basic terms of reference are not intended to restrict the scope of matters to be considered by the external evaluators.
>
> 1. Are provisions and procedures for governance of academic affairs adequate in their scope and satisfactory in their operation?
> 2. Are current policies, regulations and practices relating to academic affairs generally adequate in their scope and nature?
> 3. Have college administrators and faculty made a realistic assessment of demands that will be created by the proposed program (e.g. workload, finances, etc.)?
> 4. Does the college have both the general resources (e.g. supporting disciplines) and the specific resources (e.g. library holdings) needed to implement proposed programs?
> 5. Given the over-all quality of the college's operations, as perceived by you, does the expansion of programs as proposed seem to be a viable and realistic proposition?
> 6. Are you satisfied with the adequacy and quality of the college's Self-Study and the process followed by the college to conduct the Self-Study?
>
> (PCAB, 1991, p. 56)

These terms of reference reveal that the board evaluators are concerned primarily with academic programmes. Institutional ownership and governance, church relationships, and institutional ethos are of concern insofar as they affect delivery and quality of those academic programmes. As a faculty member noted,

> the people there [at PCAB] were always very judicious about not treading on the toes of the boards of Religious institutions, and I think rightly so. So rather than saying 'you should be this or that,' or 'you should have less control,' the board kept its mandate very clearly in focus: 'we want to make sure that we are a quality control group; that the criteria we set for granting degrees and establishing programs are of the highest standard.' They kept to that and said, 'Whatever your religious affiliation, whatever your concern, meet these criteria.' They didn't, of course, impinge on religious concerns. Nobody would have wanted them to, because theirs were academic concerns
>
> (Personal Interview, March, 1996).

Indeed, the intention of the board was that the private colleges would be distinct from the Universities, and offer a degree of diversity: "The PCAB has been very supportive of the private colleges ... being themselves; offering something different in the pantheon of educational opportunities in higher education in the province" (Personal Interview, March, 1996). Another faculty member observed, "the board has positively prodded ... you would find, on more than one occasion, a statement to the effect (and this comes from the university reps), 'don't make yourself little copies of the universities; try something different" (Personal Interview, March, 1996). From its very origins, the Board has understood the character of the four private colleges to be informed by their Christian character and mission, and have endorsed that.

Although the Board is, as noted, a body with considerable power, its sanctions are rarely used. Instead, there is an assumption of good faith between members, supported by the annual reporting procedures. "There's a high level of trust and dialogue between the executive of the accreditation board and each institution. We're really on a very personal basis, and even when the reports are handed in, they'll review them, perhaps give me a call to ask 'did you mean what you said...' and perhaps I'll respond, 'well, it didn't strike me that way. I'll clarify that,' and then send it on through" (Personal Interview, March, 1996). The context of the board is collegial, rather than adversarial: in many other provinces, the relationship between private church-related colleges and public universities lacks this basic element of trust and mutual respect. There are, of course, different perspectives represented on the Board; as a result, "there are tensions within the PCAB ... there have been all along, if

only because their definitions of excellence were initially drawn from secular institutions .... What usually happened was a kind of dialectic, for there was a good deal of mutual respect. My impression is that the PCAB is aware that some of its initial definitions perhaps didn't fit the church institutions that we were. And we have changed, also" (Personal Interview, March, 1996).

Ironically, the PCAB structures mean that 'private' colleges actually open themselves to closer public scrutiny than do the 'public' universities. As a former PCAB member noted, "it's very rigorous; much more so than any [regime] the people in the universities have to labour under. These people on the board also realized that, because we were doing something a little unusual, the standards had to be just a bit higher. We've heard minority groups talking like this. It's a phenomenon across society; when we're one leg down (as far as the perception goes) we've got to be even better than they are" (Personal Interview, March, 1996). It is only with the recent introduction of performance indicators and quality assurance procedures in the public university sector that parallel quality controls have been established.

This scrutiny has been welcomed by the PCAB colleges, as it offers them a means by which they can affirm their credentials:

> It protects us from the unwarranted criticism that we are not credible. We need something like the PCAB to be able to say to everybody: 'Look. This is an excellent academic institution, and will continue to scrutinize ... even more so.' That has helped us, and has enhanced our reputation. It doesn't hinder us at all" (Personal Interview, March, 1996).

It has also created a yardstick by which the institution can measure its progress, and recognise the threshold for degree recognition: "In some ways you don't have to fight the local battles, the internal ones: you know what the external standards are, and then you seek to meet them" (Personal Interview, March, 1996).

The PCAB has proven to be a dynamic, rather than a static, body. Its original mandate, to allow private colleges to find a means towards accreditation of the BA and BSc degrees, has been gradually extended and re-interpreted. It has accredited a number of four-year degrees; has accredited post-baccalaureate B.Ed. programs; it has recently approved a Business Programme. An administrator observed;

> there will be an expanding vision of what we can become. I've already heard whispers of graduate programs. Well, the PCAB has no mandate to approve a Master's program. Perhaps it will. The University Act was recently amended to specify conditions under which the minister would consider a proposal by a provider to call itself a 'university,' namely that it 'offers a graduate program and has as one of its objects the creation of knowledge through scholarly activity.' (Personal Interview, March, 1996)

This responsiveness has been greatly appreciated by the private colleges, since it has allowed them the possibility of growth and development.

Concordia's vision of accreditation is in harmony with Lutheran history and theology: the immigration of Lutherans to North America had been, in part, an attempt to preserve the integrity of their religious characteristics in the face of growing European pressures to compromise. The emigrants "were yearning for a return to a confessional heritage that had almost been lost" (Kraemer, 1996, p.6), and this included the establishment of denominational schools and colleges. Concordia affirms its religious distinctives and has

resisted the various pulls to assimilation, yet has retained the reverence for higher education evident from Lutheranism's earliest days. The PCAB has provided a means by which the college has been able to retain its unique Christian character and ethos whilst embracing the academic rigour expected of a full partner in Canadian higher education. The President writes,

> One may even dare to suggest that Concordia today has been able to recover the broader scope of education that Wittenberg once had without sacrificing the strengths that were acquired through its years of growth as a college of the Missouri Synod system in North America. ... The spirit of evangelical freedom that once made Wittenberg an exciting place continues to live on at Concordia. A spirit of adventure and of free enquiry is being fostered by a faculty rich in its diversity and united in its resolve to provide, in the words of its Mission Statement, "a quality education in a Christian context while sharing the Gospel of Jesus Christ, aiding students to develop a sense of vocation and preparing them for leadership in the world."
>
> (Kraemer, 1996, p.15)

3. Location and Accreditation

The main campus of Concordia University College of Alberta is located in the Highlands district of Northeast Edmonton. Perched on the edge of the North Saskatchewan River valley, with magnificent views over the adjacent golf course and across the river, the nine-acre Highlands campus offers a superb setting for the college. The campus is easily accessible from all parts of the city and beyond.

The college has operated on this prime site since 1925-26. The seventy years spent at Highlands have created a sense of place, and have reinforced Concordia's distinct sense of institutional identity. Staff, alumni, and constituents share an affection for the campus and

the atmosphere generated by the setting. This allegiance to place, combined with the physical distance from the University campus (Concordia is over ten kilometres away from the University of Alberta), made the extension of affiliation, even "enhanced affiliation," less attractive to the college. It is instructive to note that most colleges which are fully affiliated with Canadian universities (that is, who offer degrees of the parent institution) are located on or near the campus of that institution. Even during the twenty years of Concordia's affiliation with the University of Alberta at first and second year level, relocating facilities was not considered. Further, students at Concordia, though moving on to University to complete their degrees, rarely combined courses at Concordia with courses at the University. For most, studies at the University were subsequent to their studies at Concordia, not concurrent with them, and so the Concordia experience did not become diffused, but maintained its integrity.

The urban location has been critical for Concordia's development as a private, accredited college. An administrator observed, "We have survived on the basis of geography. We are in an urban centre that is large enough to support both us and the University of Alberta. ...Our main selling feature is geographic" (Personal Interview, March, 1996). The location of Concordia, then, becomes critical to the issue of identity: PCAB accreditation allows Concordia to appeal to the wider Edmonton market, not merely the Lutheran (or, indeed, the Protestant or Christian) market. Since "80% [of students] come from within a 45 minute drive of the college" (Personal Interview, March, 1996), and barely 3% come from outside of Alberta ("1993 Self-Study," 7.29), location has been pivotal in establishing the market niche for the college. Location and accreditation have been the two key factors that have led to

growth: without accreditation, most students in the Edmonton pool would not have considered Concordia: without the Edmonton location, most students would have chosen a more local, more convenient, alternative. Certainly, other factors have their significance (the Christian character; class size; institutional reputation), but location and accreditation are the foundations on which the college has built its clientele.

The Lutheran identity of the College is reinforced by the presence of the Lutheran Seminary and the Church's District Office in prime locations on the periphery of the campus. Built in 1991, they are "very symbolic examples of endorsement by the church... I know some people on our faculty sometimes say 'why is it there?...We need the space! ...Controlling us, or...?' But there were practical reasons, too. The church owned this property, but I think it is also an example of an endorsement, a symbolic endorsement, of this place as the Concordia campus" (Personal Interview, March, 1996). On a campus which is crowded for space, there are certainly those who consider the presence of these buildings to be an inefficient utilisation of land. This reflects, in the physical use of space, the natural tension within an institution that is, on the one hand, a Lutheran college, but has within it many faculty, staff, and students who are not Lutheran, and which, as a growing, accredited institution, is hungry for land on which to develop.

The presence of the high school on the Highlands campus is also a matter of some contention. The history of the college is bound up with that of the high school. Many of the older alumni hold the school in high regard, and would be loathe to see it removed from the site. The previous President, on one occasion, announced that the high school would be

relocated: there was an uproar from the alumni, and the plan was never implemented. More recent arrivals, both students and faculty, tend to see the school as an anomaly, and see its days as numbered. Its profile has certainly changed: from sharing all facilities with the college, it moved to sharing only some few when the new library extension was completed. Now, a new self-contained facility is being built for the high school at the north end of the campus. Some see this as a mistaken concession to the past and to the Lutheran constituency, and think that giving prime space on the main boulevard to the high school is a waste of resources. Most see the full removal of the high school as inevitable. A past president of the Alumni association observed that "that is absolutely going to happen. What might happen is that it would become independent of the college; distinct in facility and site" (Personal Interview, March, 1996). A long-serving administrator commented, "I think, ultimately, the high school may be relocated in the city, but when we're trying to manage the development, the one thing the board is committed to ... is not to destroy the high school unnecessarily" (Personal Interview, March, 1996). Clearly, accreditation has led to the high school being peripheral to the ongoing life of the college, and gradually the physical plant is adjusting to reflect that fact.

Sudden enrolment growth meant that facilities at the Highlands campus were strained past endurance, and temporary off-campus facilities were secured in 1987 to cope with the overflow. The Braemar Campus housed the Development and Communications offices, computer labs, and some of the Continuing Education programmes. As an administrator observed, "We're in transition.... We're in a movement of facilities towards a consolidation of the campus, so that we are already planning for the reintegration of all the functions"

(Personal Interview, March, 1996). Inevitably, this split campus has caused some marginalisation of those students not housed at Highlands. Braemar, an elementary school, lacks the ambience of the University College. The latest facility, the Gold Bar campus, which replaced Braemar in 1997-98, offers improved facilities, but more difficult access. The President notes that "the plan for the next building, in 98-99, closes down that school and brings it here" (Personal Interview, March, 1996). The anomaly of having the high school present on the main campus whilst college courses are offered in a nearby school does not go unnoticed. Although the historical justification for this situation is understandable, some share the feeling of one interviewee who observed that the split campus undermines the sense of community felt by some students. This intangible ambience is one of Concordia's most important assets, since a smaller institution is expected to generate a greater sense of belonging.

This suggests that the management of growth will be a critical issues for Concordia, if it wishes to maintain the quality and character of the whole student experience. Accreditation has led to growth at all levels over the past decade, but for the qualities of the institution to be preserved the next decade must see growth that is more carefully directed. Consideration of the physical limitations if the nine-acre site leads naturally to the conclusion that there must be an upper limit to enrolment. The President observes:

> I can share with you information that we put together as part of a feasibility study last summer when addressing facilities -- a particular vision for Concordia in 20 years. What you have here is a Concordia that will pledge itself not to go beyond the approximate size of an institution like Mt. Allison: about 2,000 FTE. It stops there. We have looked at our own disciplines, and we would like to offer four-year degrees in most of those disciplines. Such a plan would make that possible. All the literature indicates to me, and our geography indicates to me, that we would be at our best if

> we remained a smaller size university, deliberately remaining so for the sake of what our mission is, and what we understand ourselves to be. (Personal Interview, March, 1996).

4. Institutional Identity

The Concordia high school of 1921 seems to share little but history with the University College that has grown out of it. A brief examination of that history, however, suggests that the institution has been in a process of continual transition, "gradually changing its skin over time," as one alumni observed. The College has evolved, gradually but insistently, and although some periods of its history show less evidence of change than others, documents suggest that college leadership was always contemplating the next step.

Like most church-related colleges, Concordia wrestles with identity-laden issues: some of these are resolved over time; others are contested from generation to generation. Three statements might summarise the central identity clusters of Concordia at its 75th anniversary:

- Concordia is an *accredited liberal arts university college*;
- Concordia is a *Lutheran church-related institution*;
- Concordia is *a small college that cares for the academically challenged.*

These are complementary identifiers, not contradictory, but each is contested to some degree.

4.1 The Accredited Liberal Arts University College

The change of name in 1995 to "Concordia University College of Alberta" underlined the identity of the institution: "It recognizes our true identity," observed President Kraemer. "We've been granting degrees since 1987 and our new name will help the public become aware of our university program" ("The Concordian," Spring 1996, p. 12); "Concordia is our link with the past, the university designation is our link to the future....with the new name, there can't be any doubt on what we are doing and what we offer" ("Blue & White," Dec 6th, 1995, p. 2). Yet the new name does not lay to rest all the questions pertaining to the academic identity of Concordia.

4.1.1 University College ... or Transfer Institution

Since 1987 Concordia has been a degree-granting institution, but the twenty years before that saw it operate as an affiliate, where students transferred wholesale to the University of Alberta to complete degree studies. The change of identity, from transfer college to degree-granting institution, has not occurred overnight. An administrator observed that there had been:

> a gradual move from thinking of ourselves as a transfer institution, to thinking of ourselves as a stand-alone institution ... and that process is still going on, and it's quite different from one faculty member and department to another. There are some who are still obsessed with transfer issues; some who wish to ignore them entirely. (Personal Interview, March, 1996)

An administrator noted, "The admissions department is trying to keep a tab on why students transfer out. Many of them, up to 83%, enter with the intention of transferring. Part of it is

because we've not done a good enough job of communicating the value of a Concordia degree" (Personal Interview, March, 1996).

The self-study figures indicates that the increase in enrolment has not been reflected by a proportionate increase in graduands. In 1988, once year after PCAB accreditation, there were 13 graduates, and an FTE of 881; in 1990, three years after accreditation, there were 30 graduates, with an FTE of 1270; in 1993, there were 82 graduates, and an FTE of 1527 ("1993 Self-Study,", 4.11). In the 1996 class, there were 128 graduates, with an FTE of 1385. The proportion of students completing degrees has been rising, but the numbers suggest that the majority of students still transfer out of Concordia (or withdraw) before graduation. The President observed that the number of students who transfer out has gradually declined:

> in 1987 we could only offer three year degrees in five areas. Period. Now you can complete in about 16 areas, and, beginning next year, we have an after-degree in education. As we're able to expand programming, and make it possible for students to stay and complete, they're strongly considering staying here; the usual complaint was "I wish I could stay, but I can't." When you consider that we have been a two-year transfer institution, and that was the whole starting place, it's not surprising... We still don't have enough students who stay through to graduation. Our best recruitment has been just getting students here; once they get to know us, they love us, and many stay on... we hope in increasing numbers. The graduating numbers have been going up. I think this will continue to increase. We made a decision in terms of our mission, back in 1991, that we were going to concentrate on degree completion, and not transfer. Of course, there are still a number who cannot complete their degree in archaeology, or you name it, but they still want to begin here, and they'll no doubt continue. (Personal Interview, March, 1996).

Students suggested several reasons for the high transfer rate: first, as the President noted, there were disciplines which were not available at Concordia, but had to be pursued at the larger university. A student observed, "I do think that with some of the new programs that

are coming in, the Psychology Degree; B.Ed. after degree...I think that is really going to increase retention. A lot more will start to stay, rather than come here for two years" (Personal Interview, March, 1996).

Students also commented that the College was relatively unknown: Students leave, they said, "because of the lack of recognition of the degree... When it was 'Concordia College' it had the stigma of a college ... a trades college, say.... With the name change, it'll help people recognize that it is a full university degree that is awarded" (Personal Interview, March, 1996). As the profile of the college increases, as it becomes even better known, students will be more ready to complete their degree work there.

The advent of the four-year degree was also identified as something that would aid retention: students commented, "the four year degree will gain more recognition. People won't look down and say 'Ahh...a Concordia degree....' They'll respect it more; it'll be on par, like any other degree...unless you're at Queen's or something" (Personal Interview, March, 1996).

Finally, students observed that many of their fellows came to Concordia as a second choice, since they were unable to gain entry directly to the University. This meant that they were inclined to take the first opportunity to enter the larger institution, usually at the end of their first or second year.

The implications of being a 'transfer institution' are several: losing 30 - 40% of the student cohort in any given year means that recruitment pressures increase, since those places must be filled with newly-recruited students. An administrator observed,

> We continue to serve a transfer student population. We are doing our best to recruit students on the front end who are here to do something other than transfer. We think that's taking place. Does it worry us if we don't achieve that? Yes, it does. I don't want my admissions folk to have to recruit 800 students a year every year, just to replace all the people who are heading out to the U of A or Grant MacEwan. I'd love to get to the point where they could recruit 700 or even 500. We're not there yet. We're in process, on the road. What brings that about? First, the fact that your programs exist and become better known. You get some graduates out into the community who finished degrees here and are doing well. It's word of mouth; it's advertising; it's creative recruiting; it's the continued commitment to teaching once the students get here; it's the continued commitment to serve students as a first priority. Which one do you pick first? (Personal Interview, March, 1996)

This also means that Concordia is very vulnerable to enrolment fluctuations, since some of its applications are overflow from the University: if applications fall, Concordia will be the first to suffer. An administrator observed, "if the U of A goes plus or minus 1.5% ... well, if they go plus 1.5% that's our entire first year student body! So we're very vulnerable, and have to build a base of first choice students" (Personal Interview, March, 1996).

The fact that some students choose Concordia as a second choice, and aim to transfer out, means that they do not deliberately select it because of its Christian ethos. Indeed, they often find the requirement to take religious studies courses rather onerous. Concordia performs a survey of incoming freshmen students each year, and those required courses in religion figure high on the list of things students don't like about Concordia, just behind its tuition levels (which are slightly higher than the University of Alberta's). "That's seen as a major barrier. ... it is a major dissatisfier once you're here, that you're forced to take it. I suspect that if

you asked them at the end of the year they wouldn't think that much of it: 'yeah, it was an OK course'" (Personal Interview, March, 1996). This does affect the Christian character of the college. Students who come to Concordia as a second-choice institution, and who intend to transfer to the University, are likely to have come in spite of its faith-affirming stance, rather than because of it. Students who choose Concordia first, and who intend to complete their degree studies there, are more likely to be in harmony with the dominant ethos of the institution than are those who see it merely as a convenience. The college, clearly, wants to attract students who choose the institution because of its faith position.

For the development office, few graduates means few loyal alumni. If students complete their degrees at the University of Alberta, they will have, at best, divided loyalties. The Christian College has traditionally relied on alumni both for donation income and for the next generation of students. The inculcation of a 'consumer mentality' evident in transfer students might make fund-raising more difficult. An alumni commented, "You can talk to my fellow classmates: fund-raising annoys them, because they've paid for their education.... 'Why should I give to you? I already paid.' It would be like going to *The Brick* to buy a couch - then they come and fund raise!? I think we're approaching that" (Personal Interview, March, 1996). Though evident to a degree in all students, this user-consumer attitude will be particularly evident in transfer students.

A faculty member noted the implications of degree-granting on pedagogy:

> As a faculty member, I have changed my teaching methods and the way I interact with students since we got degree granting. I am now saying 'I have to make a decision about these students. I cannot simply give them a marginal pass, knowing that

> someone at the U of A will flunk them out if they're not satisfactory.' My whole approach has changed; Now I know that these people may end up doing their whole degree here, and, therefore, do I pass them along to my colleagues who are teaching the senior course, who will have to decide whether they graduate or not. In that sense, our whole teaching enterprise, the quality of it has improved. (Personal Interview, March, 1996).

The continued influence of the transfer-college *mentalité* does affect Concordia: it has implications for pedagogy; for recruitment and budgeting; for alumni loyalty; and for institutional ethos.

4.1.2 University College ... or High School?

Another of the identity issues that has faced Concordia throughout its history has been its dual mandate as college and high school. Enrolment figures indicate that for most of its first five decades Concordia was predominantly a high school, with the college as an appendage. These enrolment figures do not reflect, however, the growing conviction within Concordia during the 1950's and 60's (noted above) that its future would lie in its collegiate division. Affiliation arrangements with the University of Alberta saw the balance begin to shift. By 1975, when the second year of affiliation was implemented, 30% of Concordia's enrolment was at the college level (69 of 229 students were enrolled in the collegiate division). The next year saw college enrolment mushroom: whilst high school enrolment remained at around 160, the college enrolment grew to 234. In 1987, the first year of PCAB accreditation, the division was even more marked: 189 in the high school; 803 in the College. In the decade since, high school enrolment has fluctuated between 150 and 200, whilst the college has grown significantly. The high school has maintained its numbers, but the ratio of high school to college students has declined dramatically.

With the increasing demands of affiliation and accreditation, College academic and administrative structures have been separated from those of the high school. After affiliation, few teachers taught at both college and high school level: before 1967, this would have been the rule, rather than the exception. Until the late 1980's, the academic structures of high school and college were integrated: "That was one of the criticisms of the PCAB. Structurally, or physically, we've separated the institutions, so the high school students don't mix much with the college students in the halls. ... We treat the High School as a department. ... If you didn't you'd be talking about a separate institution and separate board, and I don't think we're heading that way. Right now, on the 'Org Chart,' the principal reports to the VP academic; maybe that will change some day" (Personal Interview, March, 1996). This line relationship of the High School Principal to the College vice-president Academic reflects the subordinate role of the high school, and its operation (academically and administratively) as a department of Concordia.

The removal of high school students from the main Concordia buildings has also served to disengage college and high school. A student observed, "A big change is the fact that High School is in its own building; they don't share the classrooms here, and are not in Tegler. That allowed groups to be more open, because you weren't threatened by high school people" (Personal Interview, March, 1996). This disengagement is progressive: the high school is to cease joining the College for chapel services. Dorm and library are the last significant areas where facilities are shared. Several administrators noted the possibility that the high school may, in future, become an entirely separate entity: from the point of view of

identity, however, the crucial change has already taken place. Concordia's identity as high school or University College is no longer contested, for the presence of the high school within the College is vestigial. The sensibilities of alumni, who may still think of high school and college as indivisible, need to be respected and this may slow down physical relocation, but the process of separation seems inexorable. Faculty and (College) students seem unanimous about the desirability of this. A comment in a 1992 faculty questionnaire observed "The high school should be put into its own building as soon as possible. I think that a separate campus would be preferable. Any sharing of buildings is detrimental to maintaining an adult, university environment at the college" (Self-Study, 5.33).

4.2 The Lutheran Church-Related College

Concordia was founded by the Lutheran Church in 1921. It is still a Lutheran institution. But what, precisely, does that mean? In what ways can Concordia be identified as Lutheran? In what ways can it be identified as church-related or Christian? And how is this identity contested?

4.2.1 The Lutheran Institution.

The Concordia *Calendar* states that "Concordia is owned and governed by the Lutheran Church-Canada" (1996-97, p. 11). At this formal level of identity, there can be little debate: it is LCC that owns the assets of the institution, although less than 5% of operating budget comes directly from the LCC. However, all voting members of the governing board are elected or appointed by the LCC. Lutherans are also well represented in upper level

administrative posts. The President is required to be an LCC member. Although it is not obligatory for the President be an ordained elder, it is an asset. One previous president was not ordained, and "it was a time of unease" (Personal Interview, March, 1996). Dr Kraemer suggests:

> The Church really feels that given the nature of a Christian mission for the University College like Concordia, that they would like to make sure that there is pastoral leadership.. and an emphasis of pastoral in the sense of caring and understanding; that they can be assured that the leadership has that sensitivity, and therefore will keep that mission, by instinct and calling, on track. And I do think that will probably remain a preference. (Personal Interview, March, 1996)

Since women are not eligible for ordination in the LCC the role of President will probably continue to be held by a male.

At present, all the members of the President's Cabinet (the Vice Presidential posts) are LCC members, though this is not a requirement (the previous VP Academic was an Anglican). Several of the Deanships are held by non-Lutherans, and only 35-40% of faculty are Lutherans (though all must be a member of some church). This makes Concordia (Edmonton) less Lutheran in composition than most of its sister Lutheran Colleges in the US (Missouri Synod), several of which have a 10% rule: "no more than 10% non-Lutheran, and certainly nobody in administration who is non-Lutheran" (Personal Interview, March, 1996). In earlier years, all chapel speakers were required to be Lutheran ministers, but this regulation has been relaxed, and now many faculty members share in what are known as devotional times... something of a departure from LCC tradition, since the denomination is known more for exclusiveness than for ecumenism. Members of the Religion faculty are still required to be ordained elders of the LCC, as is the Chaplain.

It is at the level of student composition that the Lutheran element is less dominant: between 10% and 15% of the student body is Lutheran; only about 7% of the student body is drawn from the LCC ("1993 Self-Study," 7.14). This certainly compares unfavourably with US Lutheran colleges, but reflects a Canadian context of lower Lutheran and LCC populations. From statistics supplied by the Admissions Department, the number of potential LCC students in the Canadian market who are university track and are college age (18-24) is only about 300. This means that Concordia is drawing approximately 30% of this national market: a high proportion by any measure. Although they make up a small percentage of the student population, Lutheran students at Concordia have, typically, selected it as their first-choice institution. As one noted, "I came here because it is a Lutheran College, owned by the Lutheran Church-Canada. I've grown up in the Church; baptized; confirmed. I'm a pastor's kid; my dad went here" (Personal Interview, March, 1996). This reflects the strong sense of identity that LCC members feel about their denomination. As a result, Lutherans tend to stay to complete their degrees at Concordia, so are well represented on student organisations; there is a preponderance of Lutherans in the high-profile Concordia choir; they make up a large proportion of the dorm population, since few non-Lutherans come to Concordia from other provinces. This means that some of the core areas of student life are well-represented by Lutherans. However, student council representatives commented that most students would not even be aware that Concordia was a Lutheran college: only Lutherans themselves are aware of that. Until the advent of affiliation Concordia students were almost exclusively Lutheran: now, LCC students are not only a minority, but number behind Roman Catholics and United Church members in the tally of religious affiliation.

4.2.2 A Church-Related College

If students are unaware that Concordia is Lutheran, they cannot ignore the fact of its Christian character. Key identity-laden elements include the College's mission statement, its required religion classes, its faculty selection procedures, and its spiritual life programming.

The *Mission* of Concordia, implemented by the Board of Regents in 1993, leaves no doubt about the faith-affirming character of the institution:

> Founded in 1921, Concordia University College of Alberta is an accredited liberal arts college of the Lutheran Church-Canada. It is the mission of Concordia College to offer a quality education in a Christian context while sharing the Gospel of Jesus Christ, aiding students to develop a sense of vocation and preparing them for leadership in the world.
>
> **The Values of Concordia**
>
> Concordia, in keeping with its mission, values:
>
> - the Gospel of Jesus Christ as the cornerstone of all its endeavours.
> - the uniqueness, the potential, the integrity, and the well-being of every student that it serves.
> - the heritage of its liberating and enriching Lutheran tradition.
> - the importance of providing instruction in the chief areas of human learning and communication.
> - the promotion of teaching excellence in a caring atmosphere.
> - the opportunity for all to grow spiritually and to become enriched in their understanding and appreciation of the Christian faith.
> - the opportunity for students to establish and nurture lifelong friendships.
> - the importance of encouraging all to use their knowledge and skills for the benefit of others in the wider community.
>
> **The Vision of Concordia**
>
> Concordia confidently looks to the future by committing itself to:
>
> - the highest standards of excellence in education, spiritual care, and service.
> - the goal of integrating the Christian faith with every area of teaching, learning, and research.

- the ongoing improvement of the safety, security, health, and wholeness of every member of the Concordia community.
- the continuing search for ways to instil in students the joy of learning and an awareness that their education is a lifelong experience.
- the advancement of scholarship and research.
- the development of programs that will encourage as many students as possible to complete their education at Concordia.
- the preparation of graduates who will serve the Church and society as dedicated leaders, responsible citizens, and competent professionals.
- the strengthening of ties with alumni, friends, and all who support Concordia.

Any student who reads this *Mission*, displayed prominently at the front of the *Calendar*, will be alerted to Concordia's *credo*. The context of the college aims to be Christian and evangelistic (in the broad sense of that term); the Gospel is identified as the cornerstone of institutional values; the vision is to integrate faith "with every area of teaching, learning, and research," and to prepare graduates "who will serve the Church and society." The view of integration reflected in the *Mission* is what Badley calls 'perspectivist,' with faith as the lens through which the world is viewed and understood.

Concordia also requires each student to take Religious Studies courses: "By studying religion students are given the opportunity to examine how people of different times and cultures have perceived the meaning of life and their own existence, and in what ways religion has motivated individuals and societies in politics, art, economics, culture and morals" ("Calendar," 1996, p. 29). Each full time student is required to complete at least one 3-credit course in Religious Studies per year, until nine credits have been completed. For some students, this is merely a burden, and an unwelcome demand, but all are obliged to meet the course requirements.

Students are not expected to conform to any other tests of faith. They are not obliged to make a statement of faith upon entry. They do not need to be engaged in any form of Christian ministry, though opportunities are available for such ministry. Behavioural regulations are kept to a minimum, and reflect those of most universities (dorm life is an exception, for more rigorous regulations apply to residents). Chapel services are held daily, but attendance is not mandatory, and the faithful who gather usually number between fifty and seventy-five: perhaps five per cent of the student body. For most students, faith requirements are limited to the classroom, and to reflections stimulated by the instructor or by peers.

Although students are not obliged to sign a statement of faith, selection of faculty is rigorous. As the *Self-Study* observes, " the faculty member of Concordia College is expected to show evidence of being a committed Christian, to adhere to Christian doctrine and practice, and to participate in the spiritual and social activities of the college" (5.1). It is the faculty member who provides the core of Christian identity within Concordia, and so the college has learned to scrutinise prospective faculty members carefully: "As you know," commented an administrator, "hiring people is a very 'iffy' process. People can say anything they want to say in an interview, so one has to be willing to ask what usually are sensitive, disallowed questions, but my experience has told me that those are the questions which need to be asked more than anything" (Personal Interview, March, 1996). Although, as a VP quipped, "we don't do any annual testing," faculty members are expected to maintain that faith perspective.

The *Faculty Handbook* Statement of Academic Freedom states that "the faculty member will not teach contrary to the Scriptures and the Lutheran Confessions" ("1993 Self-Study," 5.28). This requirement caused the AUCC to place Concordia in the category of institutions requiring a faith commitment of its academic staff. Students commented that most faculty members across the disciplines "try to integrate Christianity or religion with what they're doing. Not constantly, but occasionally" (Personal Interview, March, 1996).

The faith-affirming character of Concordia is reinforced in a number of extra-curricular areas. Daily chapel services have already been mentioned. Dorm life, though only catering for a small percentage of students, nevertheless reinforces the faith environment, with such things as 'Prime Time,' a devotional gathering focused on dorm residents. The Concordia choir is another place where faith is deliberately nurtured: "the choir leaders we've had have been very dedicated Christians, who have had a spiritual focus in their leading of choir. There's a choir Chaplain, a student, who prepares or organizes devotions for every rehearsal. Among those regularly attending chapel are the bulk of the choir" (Personal Interview, March, 1996). "If for some reason we ever get a choir director who is not an enthusiastic Christian, we're going to lose a major chunk of what forms the core of this place" (Personal Interview, March, 1996).

Concordia's diverse student body sets it apart from many other Christian colleges. Although over 80% of students identify themselves on registration forms as having some religious affiliation, the connection often seems fairly loose. Student leaders suggest that "we have 10% Lutheran. Maybe another 10% active in some other denomination.... If you look at

who actually practices, it's probably closer to 20 or 30%" (Personal Interview, March, 1996). Faculty and administrators seemed to concur:

> We have about 150 - 200 active Christians; that's my guess. It's those people who form the spiritual core of the community, and those people are focused around our music program, to a degree around our dorms, and around our Church work track. (Personal Interview, March, 1996)

Many speak of this diversity as a great opportunity: "It has been put to the Lutheran Church in terms of an opportunity for evangelism, and I would think to our faculty in general it is an opportunity to be the Church in the World" (Personal Interview, March, 1996).

> Some see it as an opportunity to be able to witness to one's faith without having to hit people over the head with it. A lot of laity and clergy in the church see Concordia as a good experience, where two worlds meet, and we have a good opportunity as a Church to meet with those who are outside our normal boundary. (Personal Interview, March, 1996)

Concordia is not a 'spiritual hothouse,' hermetically sealed from the outside, non-Christian world, for the student body, in its diversity, brings that world inside. Some will see this as a weakness, but it is one of the by-products of not selecting students on religious grounds.

The student body is not hostile to the Christian mission of the college: Students have, after all, agreed to come to an institution which clearly articulates its Christian character. Student leaders have generally been supportive of Concordia's mission, though there is certainly scope for leaders to be elected who are antipathetic to it:

> last spring, with the student council elections, it almost developed into a party system...not quite, but shading that way... between the ones who were elected, who tend to be committed Christians, and have that as one of their main focuses, and those supporting the other candidate running for president, with a most vigorous campaign, who wanted clearly to move away from any specific Christian focus. There it certainly showed itself. I was very happy to see the election results...since I'm rather biased!

> The student council: that would make quite a difference if the ones elected were committed to shifting the focus. (Personal Interview, March, 1996).

Concordia is seeking in its recruitment policies to attract a higher proportion of Lutherans and Christians. This is, on the one hand, to improve retention, since these, typically, are the students who will complete their course of study at Concordia; but it is also an attempt to reinforce the Christian ethos of the institution.:

> Our niche will be progressively defined as a Christian university college. [As University overflow students numbers shrink] we would be left with what is what we really want: students who, by first choice, are choosing us for the combination of what we are as Christian quality education in a smaller setting, and I think that will be only increasingly so, and God be praised! (Personal Interview, March, 1996)

It remains to be seen whether the institution can successfully adjust the balance of the student population and thereby affect institutional character: it is sometimes more difficult to consolidate than to diversify a student population.

Concordia's identity as a Christian institution, then, is underlined by its statements of mission, by its Christian faculty, and by the many internal structures which are designed to nurture faith. The dilemma of this Christian identity lies in the diversity of its student body, for the presence of those who choose Concordia simply as an expedient entry route to the University means that student culture is sometimes little different from that at the nearby University. This is where Concordia seeks to forge its distinct faith-affirming character, in the interface of these two characteristics.

4.3 The Caring College

Concordia has developed a reputation as a small college that cares for the academically challenged, a place where students can find personal attention, smaller class sizes, and, if required, remedial support. The student population has fluctuated between 1200 and 1500 for almost a decade, and the 1995 20-Year Plan anticipates a ceiling of about 2,000 FTE (much the same size as Mt. Allison University in Atlantic Canada). The plan proposes that class sizes will remain relatively small, "with an average student/faculty ratio of 20 to 1" ("Concordia University in 20 Years," 1995, p.1).

Concordia's reputation as a college which offers grace to those with lower GPA's or incomplete university entrance requirements was established in the earliest days of affiliation. It was, in part, expediency, for allowing 'come-up' students to enrol in university-level studies whilst carrying a high-school course was a recruitment advantage at a time when Concordia was starved of students. That policy has, however, become a central philosophy of the institution, and one which the college values. The President:

> Our understanding of Christianity is to help those to reach a potential who, for one reason or other, have been stymied. I know that there may be some members of faculty who would not agree with me on that, who would prefer Concordia to become quite elitist. I don't believe that will ever happen, nor do I think it should. It's a sort of a St. Francis type of Christianity. In fact, I've made speeches about how angry I am with the university system, for deliberately cutting off the potential of very good people. In fact, we have members of our own faculty who, had they had to be subjected to those same criteria, would never have been admitted to undergraduate work. (Personal Interview, March, 1996).

The establishment of the *Upgrading Program for Aboriginal Adults* and the *University and College Entrance Program* was a natural extension of this philosophy. These approaches allowed many students into higher education who would otherwise have been excluded. An administrator observes,

> One of the management writers talks about the tribal story-telling of every corporate culture. One of our tribal stories that we tell is that we're a place where we get *B* and *C* students and turn them into *A* and *B* students; the University gets *A* and *B* students and they keep them as *A* and *B* students. That's part of what we tell ourselves.... So when people say "why pay the extra $700-800 per year at Concordia?" that's what we cite. (Personal Interview, March, 1996)

This identity is not without its problems. The natural ambition of Concordia to enhance its academic profile in order to encourage student retention is somewhat at odds with its identity as an institution that welcomes the remedial student. Students may well wish to transfer to a more prestigious institution, rather than completing their degree at one that offers open access, despite the fact that Concordia may have offered them their avenue to higher education. A first year student spoke about this state of affairs:

> I'm losing some credibility in coming here rather than going to the U of A, but I decided to do it because it [Psychology] was applied. Lots of folks come here as a transfer institution... as a second choice. I heard so many people talking like that at the beginning of the year that I thought 'what have I done? I should have stayed at the University!' (Personal Interview, March, 1996)

The desire of Concordia to create avenues of access and its determination to increase retention may be aims that prove difficult to reconcile.

Despite these reservations, Concordia's identity is well defined. It has taken on the mantle of the University College, though students still need to be convinced to stay the course; it is a

Lutheran, Christian college, though portions of the student body may be neither Lutheran nor Christian; and it is an institution which offers opportunities for those whose academic potential has been undermined, even though that may be the very characteristic which causes some students to transfer elsewhere.

5. Accreditation and the Student

What draws the student to Concordia? How does the PCAB status affect the student body? How have changing patterns of student enrolment changed the character of the institution?

Students at Concordia can broadly be divided into two categories: those who choose to come to Concordia, and those who turn to Concordia after being rejected by their first-choice institution, typically the University of Alberta or Grant MacEwan Community College[7]. Concordia, in its recruitment plans, seeks to maximise the number of students in the first category, but is presently reliant for fee income upon those students in the second category.

Those who choose Concordia do so for three reasons. Some will come because it is Lutheran, so feel a sense of ownership in the college which is owned and operated by their denomination, the LCC. Most of these students will complete degrees at Concordia; they make up a disproportionate part of the Concordia choirs and the programs for Church

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[7] GMCC provides first and second year university transfer programs in Arts, Commerce, Engineering, Management, Nursing, Physical Education, and Science. As well, GMCC offers more than 50 diploma and certificate programs, and hundreds of career-related courses.

Professions; they are well represented at Chapel services; they often live in residence and serve on college and student committees.

Some choose Concordia because it offers a context of faith. Whilst they are not Lutheran, they enjoy the atmosphere of an openly faith-affirming institution. Many will have come through the separate school system in Edmonton, and so will choose Concordia as an alternative to the secular context of the University. Some thirty percent of Concordia students are Roman Catholic (the largest single religious affiliation), and many of these will have attended Church schools. Concordia makes few inroads into the non-Lutheran, non-Edmonton Christian market. Concordia's diversity of students tends to discourage those who seek a college which is exclusively Christian, and which will offer the robust evangelical discipleship for which the prairie Bible colleges are better known.

Some choose Concordia because of size and climate. They like the smaller, more intimate settings; the ability to speak with faculty; the sense of community, the focus on undergraduate instruction:

> "There's very much a family atmosphere. We're a separate little community; you don't get the same feeling at the University of Alberta."
>
> "I came because it's a small school. I came from a really small high school, and because of the Christian atmosphere I knew it would be easier to get to know people, because I am so shy."
>
> "It's a climate in which teachers teach; at which you can actually find a teacher in the office during office hours. Even out of office hours, over coffee in Tegler."
>
> "What appealed to me about Concordia was the size of the classes and the family atmosphere."
>
> (Personal Interviews, March, 1996).

Some choose to come to Concordia because of distinctive programs, and its good reputation. An applied Psychology degree has drawn some; the BEd after degree programme will, no doubt, attract others. Gradually, Concordia is developing a cadre of distinctive degree offerings, which are more than simply reflections of the University's own programs.

Concordia is a second choice institution for two groups. Some have applied to Grant MacEwan Community College, as a cheaper alternative. Concordia is about $1000 more costly than the University of Alberta, but students can go to Grant MacEwan for barely half the Concordia fee. More common, however, are those who would choose the better-known University of Alberta, but who fail, because of enrolment ceilings or admission requirements, to secure a place.

> "I came here because I couldn't get into the University. My grades weren't quite high enough in high school. I did some upgrading, but grades still weren't high enough, so I applied here, because I knew they had an Education transfer program (Education is what I wanted to do) and I got accepted. I only planned to be here for one year, then would transfer, but as it happened I was convinced by a student union member to come back for a second year and run for a position. That was last year...and the college grew on me, and became like a second home for me. Those were my main reasons."
>
> "This is my fifth year. I did the upgrading program at Braemar.... I don't think the fact that it's a Christian college weighed in my decision."
>
> "I came, too, because of trouble getting into University, though I did get in at the end. My sister had gone here, 'cause she was also a little hoodlum in high school, and she really enjoyed it here, before she transferred over to the University of Alberta. That was my plan, also. For some odd reason I stayed. This is three years... and I'm doing well. I've maintained a high GPA, and got to know my professors. I figured that would benefit me more in the long run."
>
> (Personal Interviews, March, 1996).

Without accreditation, only a few Lutheran students would be at Concordia: it is because of the degree-granting capacity of the college that students are drawn to the institution. Other characteristics such as size, ethos, reputation, and programme are significant to most students, but accreditation is the common denominator. Without it, despite Concordia's other attractions, most would go elsewhere.

The religious nature of the college is not a key determinant for most students, as "those who are open and enthusiastic about their faith are admittedly a minority" (Steckelberg, 1995, np). Yet the number of Lutheran students has remained fairly stable, and might well be expected to rise in coming years with the introduction of new programmes designed particularly to meet the needs of the Christian Community (i.e. the BEd, the Director of Parish Services). The presence of students who are not faith-affirming does cause concern in some parts of the constituency, though is not always perceived to be detrimental to the mission of the institution:

> On the one hand, it is a celebration, to have the opportunity to touch so many people's lives, and at least be open. They are here; they came to you. So that is a real joy,

said a Board Member.

> On the other hand, I'm sure some parents would like it just to be Lutheran so that they were assured their child was protected and secure and safe. So I'm sure there's that tension. But I think, more and more, as society changes, they realise that this is a good thing; there's opportunity to reach more people, and provide quality education in a Christian setting. (Personal Interview, March, 1996)

For some students, Concordia is only a prelude to University, a transit station *en route* to their real goal. This creates the need to affirm the distinct identity of Concordia, to counter the culture of transience amongst students. Fortunately, the physical location of the college encourages this, and the recent addition of the Tegler Student Centre provides a central *locus* for students. Concordia works hard to generate its sense of identity. The Student Council tries to create that sense of corporate ownership with its various events: the social and cultural calendar includes banquets and dances, cabarets, political debates, cultural festivals and Spiritual Emphasis days, and the school newspaper, *The Blue and White*, is widely read and circulated. Concordia sports teams participate in the Alberta Colleges Athletic Conference, and although the lack of on-Campus facilities does limit the profile of these teams, *Thunder* successes do generate campus spirit. The Concordia Concert Choir has, for many years, been a hub of college life. Although the choir no longer holds centre stage as it once did, it has a strong reputation, and meets a social and spiritual need for many students. The close sense of community generated within the faculty also helps to forge identity. As a result, many students who come simply as consumers become drawn in to the deeper life of the community.

Student leadership has, over the years, been sympathetic to the spiritual mission of the College. The prospect of student leaders who are hostile to that mission is not an attractive one. "It's possible that you'll get somebody, since we don't have discrimination on admissions, who, because they are charismatic, or even deceptive, will end up in a leadership role [though they have no faith commitment]" (Personal Interview, March, 1996). That this has not happened at Concordia (as it has at a sister college) is due, perhaps, to the high

transfer rate; due in part, perhaps, to the strong core of Lutheran leadership within students and staff. Concordia is keen to maintain a strong Christian culture in both student council and the student body at large, so wants to see an increase in the percentage of applicants who choose Concordia because of, rather than in spite of, its faith position.

6. Accreditation and the Faculty

The years since accreditation have seen a growth in permanent-stream faculty which has mirrored that of students. In 1987-88, there were 27 permanent stream faculty, 14 of whom (52%) held a doctoral degree. In 1993-94 there were 41 permanent stream faculty, 31 of whom (76%) held a doctoral degree ("1993 Self-Study," 5.10). By 1994-95, there were 47 permanent-stream faculty, with 81% of them holding a doctoral degree (Survey data). In 1994-95, 38% of these faculty members were LCC members (Survey data). This swift growth has been the single biggest change in faculty affairs that accreditation has generated.

The sudden growth stimulated by accreditation meant a need to hire additional faculty members. The fact of accreditation, and the increased status degree granting accorded the college, meant that there was no shortage of candidates for the available posts. Concordia, however, maintained two primary considerations in its hiring policy:

> We normally do not hire anyone without a doctorate for a permanent position, and in the area in which the person will be teaching... Similarly, religious considerations to us are worth the effort. Although we had to shut down some faculty searches for a time for lack of a suitable candidate academically and/or religiously, we have never regretted the decision to delay. (Survey Data)

Appointments follow a search procedure conducted by the appropriate departments or divisions. "While agreement is the aim, it is the President who makes the recommendation to the Board" ("1993 Self-Study," 2.6). Renewal of contracts for permanent stream faculty is by recommendation of the Dean of Academic Affairs. Any cancellation or non-renewal of contract, and any termination of tenure, would be subject to the definition of 'just cause' contained in the *Faculty Handbook*. However, no such situations have yet arisen.

The character of Concordia as a Christian college is largely dependent on the character of its permanent faculty. As a result, the administration has been careful to demand a clear faith commitment from applicants, not merely a token agreement with a little-regarded statute. A Faculty questionnaire, administered in 1992, gave Concordia's hiring practices a 3.8 (on a five point scale, with 5 as the highest level of satisfaction). "Overall, the faculty were supportive of present policies and practices. Eight respondents [of forty] made comments, some praising the procedures followed, some questioning whether the College was not too rigid in regard to criteria such as Christian commitment and the doctorate in certain areas, others questioning whether it was strict enough" ("1993 Self-Study," 5.26). Although Christian commitment is a strict hiring criteria, it is not part of any formal ongoing assessment: "You have to imagine not a legalistic environment, looking for the inquisition, but rather a caring Christian community which understands that slips are going to occur. It's part of our theological understanding" (Personal Interview, March, 1996). Although there is no faculty union at Concordia, there is a detailed grievance procedure enshrined in the *Faculty Handbook*.

On the related matter of academic freedom, the questionnaire reported an approval rating of 3.9: "All expressed general satisfaction with the Statement on Academic Freedom and its interpretation by the administration as a whole" ("1993 Self-Study," 5.28). Far from feeling restricted, faculty feel "a desire to be in a place where you can actually be yourself, and talk about your assumptions as a person of faith, and not feel that you've breached some code of 'political correctness'" (Personal Interview, March, 1996). An administrator noted, "our faculty are expected to be scholars in the best sense of what it means to be scholars: seekers after truth. Not giving offence to the Church or to other Christians is part of the expectation" (Personal Interview, March, 1996). Another commented,

> [Faculty] can breathe easier here. They can be themselves... This is an honest atmosphere, where faculty can be open about their assumptions. It does not expect everyone to come from the same set of assumptions, but at least you're being open to your students in a way that they can understand you, and why you think the way you do. And this is true in disciplines other than religious studies. (Personal Interview, March, 1996)

The structure of faculty is complex: the vice-president Academic is a member of the President's Cabinet. Accountable to the VP Academic are the Dean of Academic Affairs, the Dean of Continuing Education, the Head Librarian, and the High School Principal: together they form the Academic Services Council. Accountable to the Dean of Academic Affairs are the four divisional chairs (Humanities; Religious Studies; Science; Social Science and Education): together they form the College Academic Council. The Divisional Chairs oversee the various academic departments, and the heads of those department co-ordinate individual instructors. Permanent-stream faculty, then, will have department meetings ("some departments meet formally every two weeks and some once in the semester"), division meetings ("at least twice per semester"), and Faculty meetings ("monthly from September to

May"). They may also serve on a standing committee, and on ad-hoc committees. These administrative structures reflect the growing complexities of the institution, and the load of academic administration carried by faculty members. In the questionnaire, "mention is made of the heavy time commitments to committee work which decreases time spent by faculty members with students" ("1993 Self-Study," 5.33). Faculty in the 1992 survey were generally satisfied with the fairness and equity in the treatment of faculty (a rating of 3.9), but there were "a number of comments on the need for Faculty to have some representation on the Board of Regents" ("1993 Self-Study," 5.35). Since that time, the board has added a non-voting faculty advisory member to its number, as well as a student representative.

Although over 80% of faculty members hold doctoral degrees, Concordia remains primarily a teaching institution. Concordia is "an undergraduate university that focuses heavily on teaching and nurturing students, and finds that to be the most important of the components of what is normally thought of as the university mandate: teaching, research and service. We probably weight much more heavily in favour of teaching, and don't diminish the importance of research .. I think it's growing, gradually ... but that's part of the institution's evolution. My sense is that that won't become the primary focus. Most of us understand where our bread-and-butter is" (Personal Interview, March, 1996). A faculty member added, "there isn't quite the same pressure to publish or perish. We've not got the resources in the sciences; there are no graduate programs, nor graduate students one can use for one's research purposes! The college has not taken the stance of, say, the U of A, where you must put out five papers a year or you're finished. Individuals tend to give the *quid pro quo*, and are more involved in college, in administration; our teaching loads are quite heavy. We grade

our own stuff; teach labs. Trying to do anything independent of that is tough" (Personal Interview, March, 1996). Concordia does attempt to support research efforts of its faculty: some funding is available, as is the possibility of reduced teaching assignments for faculty who wish to pursue research interests. Although statistics on publications are not available, a glance at the *curriculum vitae* of faculty members indicates that most are engaged in research at some level. Advancement in rank does take publications into consideration, although teaching and administration are more heavily weighted.

Faculty members are also encouraged to be active in their professional societies, with professional development funds available to both permanent stream and visiting faculty for society membership and conference fees: "Almost all...faculty members are presently availing themselves of this opportunity" ("1993 Self-Study," 5.32). There is less faculty collaboration with the University of Alberta than when Concordia was affiliated. At that time, a number of faculty members were completing doctoral work at the University, so made natural connections. "Now, it's a hit and miss thing. Some have regular contacts; others do not" (Personal Interview, March, 1996). The relationships are now broader, determined by the discipline rather than the geographical proximity of the University of Alberta. Whereas, under affiliation, Concordia classes were closely coupled to those of the University and Concordia faculty linked to and assessed by parallel departments at the University, accreditation has led to greater self-determination. Course offerings and degrees are becoming more distinct, and faculty members are forging alliances and collaborative relationships in other places.

7. Accreditation and the Church

The Lutheran Church, as noted above, has, throughout its history, been quick to embrace higher education, and so Concordia has not had to fight a rear-guard action to convince a sceptical constituency of the benefits of academic pursuits. Indeed, in the movement towards accreditation the Church has prodded the college onwards instead of attempting to hold it back. Although there have been moments when parts of the constituency have expressed hesitation about Concordia's direction, the LCC has been quick to celebrate the academic excellence Concordia has achieved.

When, in the late 1960's, Concordia (Edmonton) was struggling with low enrolment and a small student base, it was Bud Schultz, from the Missouri Synod central administration, who suggested initiating affiliation. When, two decades later, Concordia engaged in discussions with the PCAB, the experience of sister colleges in the US, who had already pursued and achieved accreditation, provided a pattern to follow. Perhaps it was because of these US models that Concordia (Edmonton) was reluctant to relinquish administrative control and accept 'enhanced affiliation' as proposed by the Government of Alberta. Instead, in affirming independent degree-granting status Concordia was moving in step with the wider Church. Indeed, the establishment of the LCC and the accreditation of Concordia sound the same theme of developing maturity, ratified enthusiastically in each case by the parent church.

At points in the College's history there have been voices raised in opposition: A board member observed, "Many so-called Christian schools throughout North America have

wandered from their Christian roots and become liberal colleges....we did go through a phase where it looked like things may be pointing in that direction, but it certainly isn't that way now" (Personal Interview, March, 1996). Some alumni suggest that "the college has slid down a slope of secularism; we've lost it, and let's just wash our hands of it" " (Personal Interview, March, 1996). There has also been some concern about the change in curricular focus, as the number of students pursuing Religious Studies has declined in the years since affiliation.

There has been a desire on both sides, College and church, to maintain a strong relationship, and to assert the Lutheran identity of the institution. The choice to place the District Offices on the campus was such an affirmation, as was the location of the seminary, also on the Highlands site. This has been a ratification that the institution is Lutheran, not just Church-related. The denominational allegiance has been the anchor that has maintained the faith identity of the institution, and held it to its moorings. With a changing student and faculty composition, and a changing educational environment, the denominational connection, not just a general religious orientation, has provided a place to stand. The President comments:

> that particular linkage [to the LCC] is almost an essential feature of our remaining a Christian University College....to a specific church, rather than to Christianity in general. I think, should that ever unimaginably occur...and I can't imagine the LCC allowing it to occur, because there is too much history, and too much investment in Concordia ... then it's up for grabs. (Personal Interview, March, 1996)

This close connection to the LCC, not simply to the broader faith community, reflects the traditions of the church: writing of Canadian Lutherans, Stackhouse observes that "those associated with the American Missouri Synod, like their American counterparts, kept to themselves in ethnic and denominational enclaves" (1993, p. 185). This close-knit

denominational identity sometimes seems at variance with the diverse student body at Concordia, but it has meant that the watermark of Lutheranism remains firmly in evidence.

Introducing the Director of Parish Services programme has been another attempt to respond to the needs of the church:

> From the point of view of the Congregations, that is something definite this institution is doing to meet needs there, and that is always an issue when a denomination owns an academic institution, because if you're making decisions about the management of a series of parishes, the things in the centre of your interest are not going to be the things in the centre of your interest if you are running an academic institution. What is central to one is tangential to the other. My mental picture is of circles that interlink... but there isn't any completeness there. Often there's a sense in the parishes, I think, that they're not at all sure what Concordia has done for them lately. In any academic institution there's a perpetual sense that nobody understands them but themselves. (Personal Interview, March, 1996).

The BEd is another programme designed to address a perceived need in the church, since many of its students will aim to be teachers in Christian schools. This, once again, ties the college to its roots. As a board member carefully commented, "Probably the constituency doesn't view it as strongly Lutheran as it was. In recent years, with adding the Parish Services program, and preparing more students for the seminary, I think that identity is getting a little stronger again as far as the Lutheran Church congregations across Canada are concerned" (Personal Interview, March, 1996). The gradual drift of Religious Studies from the centre of the disciplines has not gone unnoticed. The BEd helps to counter a concern that "we're adding more and more programs of broader and broader scope, and that this will further undermine our Christian focus" (Personal Interview, March, 1996).

The College is also working very hard to promote Lutheran recruitment across Canada: "when it comes to the market beyond Edmonton we are actively recruiting Christian, Lutheran, potential church-work students. ... That's the number we're spending substantially to increase" (Personal Interview, March, 1996).

The high percentage of Lutheran administrators is a sign to the Church that "it continues to be a church school. I see that as essential," observes a Board Member. This fine balance of Church ownership without Church interference is one that the President has successfully achieved. A Faculty member notes,

> I give credit to our President for maintaining ties with the Church, yet not allowing them to meddle in administrative matters, maintaining the distance between students and faculty and the administration of the Church. They're two different enterprises, and he's good at keeping them separate. I would say that our experience of the Church has been probably much more positive than perhaps other church colleges have been. We've been quite fortunate. (Personal Interview, March, 1996)

It is difficult to overstate the importance of the President's function in maintaining this relationship in a state of equilibrium. He is required to be 'all things to all people.' To the Lutheran Constituency he is the ordained Churchman, perceived as orthodox and trustworthy, loyal to the LCC. To the PCAB he is the capable administrator and politician, guiding Concordia through its crucial phases of growth. To the Faculty, he is required to be the academic leader, leading collegially. This understanding of the disparate facets of Concordia's identity is a fundamental requirement of the role of President. In a sense, it gives a potential vulnerability to Concordia, since such well-rounded leadership may be difficult to find. In earlier years, the occupancy of the Presidency by someone who was not ordained was cause for some measure of concern. Ordination is of symbolic importance, but does

allow the President to move with confidence in Church circles, spreading assurance when in conference with Pastors that the College understands the needs and mission of the church. The President commented on his own role, "I often find myself as a bridge between faculty and staff who have little working knowledge of the LCC... my role tends to be one of assurance, because I am literally a translator. I'm communicating 'Yes, they really do love you' to both church and college" (Personal Interview, March, 1996). Or as a board member reflected, "I believe that the senior people at Concordia bring that mission statement home to the students and faculty" (Personal Interview, March, 1996).

Not surprisingly, the profile of Concordia is higher in Western LCC churches than in the east. The number of students who come from Manitoba and points east has always been small: from 1987 - 93, the number never reached double figures. Although student support is not the only measure of institutional profile, it is an important one, and suggests that institutional loyalty is weaker in Eastern Canada, with some Lutheran students choosing to attend US 'Concordias.' "There's constant work on getting more involvement from the East district. They're so far removed, geographically. ... It's so easy for people in Ontario to simply go down to Concordia Ann Arbor, outside Detroit. They would be more Lutheran in student constituency than we are, so we have to battle that kind of competition" (Personal Interview, March, 1996).

As the College has grown, the importance of the LCC as a resource base has declined. "Right now our church grant money is about 1.5% of our total budget at most. Donations would be another 2% or so. So we're 5% or less" (Personal Interview, March, 1996).

However, "LCC does not have a great deal of money to send this way, so you can say we should be getting more, but they don't have it to send. The attitude from the Church is, I think, overall positive" (Personal Interview, March, 1996). Certainly, capital fund-raising projects have, historically, depended upon Church donors, but that, too, is changing. It may prove, however, that with government funding showing signs of slippage, the church will prove an important resource base once again.

The prevailing attitude towards Concordia within the Church is seen to be positive: "I think there's a really good feeling right now in the Church about Concordia," suggests a faculty member (Personal Interview, March, 1996). There are the usual concerns and critiques: "at times there's concern about whether or not they're teaching enough doctrine, or staying true to this. The struggles that result in funding and accreditation all play into this, but I get the sense that they [Church leaders] are supportive" (Personal Interview, March, 1996). There is some unease:

> I ran into this [unease] while still in the parish. Many alumni will say 'Concordia isn't what it used to be,' in a rather demeaning way. 'It isn't as Christian as it was,' and they have a right, to a certain extent. The constituency of the students isn't as committed. And the change has been so rapid. (Personal Interview, March, 1996)

The diversity of the student body is another cause for concern in some. There is a perception "that the milieu isn't as Christian as it was. I'm a bit dubious. People's memories tend to be selective ... But that's the impression, that the milieu isn't as Christian in focus and in experience" (Personal Interview, March, 1996). On the other hand "people say that...we can consider this as a mission field, if you like" (Personal Interview, March, 1996). A Lutheran Clergyman and Concordia graduate summarises the feeling:

> I think some of the alumni look back and say "Concordia is so different than when I went there." And of course, it is. But I haven't heard that verbalised; I haven't heard people saying "I wish Concordia would return to what it was." Some see it as an opportunity to be able to witness to one's faith without having to hit people over the head with it. A lot of laity and clergy in the church see Concordia as a good experience, where two worlds meet, and we have a good opportunity as a Church to meet with those who are outside our normal boundary. (Personal Interview, March, 1996).

Although the importance of the LCC as a resource base has declined, a decline mirrored by the shrinking percentage of LCC students, it would be a mistake to interpret this as a mark of denominational slippage. Indeed, the denominational links are surprisingly strong, given the high proportion of non-Lutherans on faculty and in the student body. Nor is there any indication of a desire, either on the part of College or of Church, to allow these links to be eroded. Given robust leadership, there is every reason to assume that Concordia will continue to be supported by and supportive of the tradition which gave it birth.

8. Conclusion

Concordia, founded in 1921 as a High School and junior college, has, over the past two and a half decades, reinvented itself as a university college, and has experienced striking growth and development. Affiliation and accreditation have been the crucial building blocks in this process, all of which were founded upon deliberate policy decisions, made in the early 1960's, to seek full participation in Canadian higher education. These decisions were themselves based upon a long Lutheran tradition of engagement with higher education, and reflect the fact that the Lutheran church has not, through its history, been hostile to the principles of higher education, but has embraced those principles. This case study suggests

that PCAB accreditation has provided the means by which Concordia has been able to maintain its institutional independence and faith-affirming character whilst establishing itself as a credible and recognised degree-granting institution.

What criticisms there are of Concordia's accreditation arrangements have drawn attention to two main matters: its diverse and transitory student body, and its diffuse programme offerings.

The first critique suggests that Concordia, at the level of the student, is no longer truly Lutheran. With less than 10% of the student body drawn from the LCC, this criticism is hard to deny. Although it is the proportion of Lutherans that has fallen, rather than the actual number, the dominant ethos of the student body is certainly no longer Lutheran. Of greater concern, perhaps, is the observation that, since many students are drawn to Concordia as a 'back door' to university education, they are not sympathetic even to the Christian identity of the college. Those who voice this critique would suggest that accreditation has opened the door to students who will, over time, dilute the character of the institution. Concordia is unable to imprint its identity on its students because they are 'consumers,' using the institution as an entry point to the University, and therefore not engaged in the broader life of the institution over the full term of their academic studies. Conversely, some students would complain that Concordia has not made enough allowances for this diversity: its Lutheran structures and expectations are anachronistic, impose inappropriate requirements upon unhappy students, and create an internal class structure, between those who are Lutherans and those who are not.

The second critique is directed at the diversity of Concordia's offerings: accreditation and a desire for growth have encouraged Concordia to broaden its programme so that the original purposes of preparation for teaching and ministry have been supplemented, even displaced, by more populist offerings. This critique, at the level of function, draws attention to the original institutional goals, and suggests that accreditation has meant that these goals have been superseded.

If these are the main critiques of accreditation, they are outnumbered by its advantages: The PCAB has proven itself amenable to institutions with a faith commitment. It has not demanded that institutions strip themselves of doctrinal distinctives, or accept all the shibboleths of the public university. In Concordia's case, it has allowed Lutheran control of the Board of Regents to remain, and has not interfered with the institution's right to hire (or, indeed, dismiss) faculty on the basis of religious conviction or practice. The PCAB has allowed Concordia to maintain its institutional independence and autonomy, flying in the face of what is sometimes called the 'idea of the Canadian University' by allowing a private, religious institution to hold degree-granting powers. It has also allowed Concordia to maintain its institutional borders and identity, that highly-valued institutional culture which is generated by the small, independent college.

The PCAB has, through its structures, offered academic credibility and rigour through external, independent degree validation. This has given credence to the institution's claim

that it provides quality academic services. This has two effects: first, it means that other institutions will accept degrees or course credits from Concordia, and so allows articulation between institutions, both in Canada and across the world. The portability of credit units and recognition of degrees is of great consequence to students, since this facilitates their ability to move between institutions. In practice, the transfer of academic records is not seamless, since there are individual differences between courses, but the principle of transfer is recognised. This is also a recruitment advantage for the institution, since students are keenly aware of transferability issues, and select institutions accordingly. This is more than just credit transfer, for the degree itself is recognised and accepted internationally as an accredited award.

PCAB validation has allowed Concordia to continue to draw on public funding, and this has proven to be key to the institution's survival and growth. About 50% of operating funding stems directly from government sources, and, although this is only about two-thirds of the amount per capita awarded to the public universities, it is a crucial component in the institution's operations. Since the government only funds those private colleges which are affiliated with the PCAB, this accreditation serves a double purpose: it attracts students, and it attracts funding. Although the PCAB is not, in itself, a funding body, accreditation has unmistakable fiscal implications.

The PCAB has allowed for the growth and development of academic programmes, and the generation of new offerings, encouraging, rather than hindering, diversity. As noted above, Concordia has been encouraged to develop degree offerings in new areas, and has not been

restricted to the three year BA and BSc. The PCAB has been willing to consider new initiatives presented by the colleges, and this has encouraged creativity and entrepreneurship. The PCAB has facilitated diversity, not inhibited it. This breadth of academic programmes has proven compatible with a Lutheran vision of education that has seen all learning as its province, and has not seen itself restricted to those disciplines marked out as the sacred. The institution has not seen control of academic processes slip into the hands of a government-appointed bureaucracy, but has felt in control of its own destiny.

In conclusion, Concordia's status as a PCAB institution is congruent with its institutional identity: an institution which is independent and denominationally controlled, yet which offers degrees which are publicly sanctioned and scrutinised. It understands itself to be an avowedly Christian institution, yet not exclusively so; open to all who seek a place where faith is respected and practised, it understands itself to serve an evangelistic purpose, a bridge between the church and the world.

Chapter Eight:

Summary, Conclusions, and Recommendations.

1 Purpose

The purpose of this research has been twofold. First, it has attempted to map the landscape of Canadian church-related higher education, has noted its contemporary scope and character, and has argued that it deserves to be understood as a significant part of the Canadian higher education scene. Second, in establishing and analysing the patterns revealed by such an exercise, the research has examined the ways in which different approaches to accreditation affect the Canadian church-related higher education institution's distinct character, mission, and identity. Accreditation is the 'core category,' the pivotal institutional characteristic which informs and infiltrates all other aspects of this study.

2 Overview of Research Design and Methodology

The study briefly considers the history of church-related higher education in Canada, noting the different stages in its development: the establishment of Church colleges; the pattern of secularisation; the genesis of federated and affiliated colleges; the development of the Bible college and institute movement; and the recent growth of liberal arts colleges and theological seminaries.

A survey of the existing literature reveals uneven coverage: contemporary examinations of Canadian systems of higher education generally overlook church related education, are dismissive of it, or misapprehend its scope or character. Specific studies of church-related education tend to be limited in scope, and so unable to place it within the broader Canadian educational context. These latter are primarily historical in focus, and usually take for their focus an individual institution or group of institutions, so do not allow for broader comparisons to be drawn.

A survey instrument is then developed and applied. Covering seven areas of institutional life, the survey draws together statistical information from across the sector. The data are aggregated in chapter four of the study. The data do not cover every part of the landscape, and may generate almost as many questions as they resolve, but they do illustrate some key features of church-related higher education in Canada.

One of the critical variables revealed by the survey is institutional accreditation; the survey suggests that institutional size and growth, faculty qualifications, and government funding are all tightly coupled to accreditation. On the other hand, denominational influence and financial support seem to be inversely correlated to accreditation. Such conclusions, however, require further scrutiny.

The second stage of the research project adopts a case study approach to examine the question of accreditation more closely. Three church-related institutions are the objects of this study: one is a federated college, one an independent degree-granting university college,

and one a transfer-credit college. Each study considers the particular accreditation arrangements established by the institution, discusses the historical and geographical background to the institution's academic arrangements, and then scrutinises the ways in which these choices have affected the character and mission of each institution.

This summary will draw together these two sections of the research project; it will underline the implications for Canadian church-related institutions of the different approaches to accreditation; and it will suggest some avenues for further research.

3 Summary: Survey of Canadian Church-Related Higher Education

The data reproduced in Chapter four is drawn from a survey of 141 institutions. This synopsis does not attempt to replicate the findings of that chapter, but assembles and summarises the pivotal issues.

Section 1 (Student enrolment) reveals a total full-time enrolment (FTE) for 1994-95 of 42,491. This represents just under 8% of the total reported Canadian University enrolment for that year. The vast majority of these students were undergraduates. Overall decadel growth of these church-related institutions, at 33%, was in line with national levels. However, over 35% of institutions had an enrolment below 50, indicating a large number of small, barely viable institutions, particularly in Western Canada.

Section 2 (Church Connection) elaborates those statistics: Evangelical Protestant institutions, far more prolific than their Roman Catholic or Main-Line Protestant counterparts, have a much lower mean FTE. These small evangelical colleges are more likely to reflect the influence of the Church in key areas of institutional life: for instance, in selection of the President and of the Faculty.

Section 3 (Academic Connections) offers several other pieces to the jig-saw: the smallest institutions have no accreditation, or have transfer-credit arrangements. Free-standing degree-granting institutions reported the highest mean enrolment, followed closely by federated colleges. Institutions accredited by non-university agencies lag behind teaching centres and affiliates in levels of enrolment.

The link between accreditation and institutional designation is also revealed, though perhaps not surprising: institutions with no accreditation are overwhelmingly Bible colleges and Lay Training institutes; Liberal arts colleges and Universities are most likely to be free standing and fully accredited; Bible colleges and Seminaries are most likely to rely on non-university agencies (i.e. Bible Colleges on AABC; Seminaries on ATS) or on credit-transfer arrangements.

There is also a connection between institutional type and religious orientation, with Bible colleges and institutes being exclusively Evangelical, affiliated and federated colleges and Universities primarily Roman Catholic or Main Line Protestant, and seminaries divided (two thirds evangelical; one third Roman Catholic and one third Main Line Protestant).

Those with no means of accreditation are over-represented in the Western provinces: this follows from the historical data, since the Canadian West nurtured the Bible school and institute movement.

Figures on decadal growth suggest a further correlation: in a period where overall enrolment in higher education in Canada has grown by 30%, institutions without accreditation and without the ability to transfer courses to universities have experienced an enrolment *drop* of 4%; those with transfer arrangements, or that are accredited through a non-university agency have *maintained* enrolment but have not grown; those that are free-standing, federated, or affiliated, have experienced growth of between 30% and 40%.[1] A pattern emerges which suggests that students are being drawn towards accredited institutions and away from those which are not accredited.

Section 4 (Funding) suggests that government funding patterns mirror accreditation patterns. Bible colleges and lay training institutes *all* noted that they received less than 10% of their income from government sources. This compares with liberal arts colleges and federated or affiliated colleges, half of whom indicated that they received over 40% of their income from government sources. Correspondingly, 75% of liberal arts colleges and federated or affiliated colleges and almost 70% of universities receive less than 10% of their income from Church

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[1] To look within particular orientations: the predominantly-accredited evangelical liberal arts colleges and seminaries have grown; but the largely unaccredited (or transfer credit) Bible colleges and Lay Training institutes have not grown. Of course, other patterns are also discernible; Roman Catholic seminaries have seen enrolment fall by 3%, whilst Roman Catholic federated and affiliated colleges have grown, which probably reflects a decline in the number of religious vocations.

sources. Consequently, it is Bible colleges and lay training institutes which tend to be the most 'private' of the church-related colleges (though some other institutions, for reasons of institutional control, refuse government operating funds).

One might explore the implications of this data. If funding is indeed tightly-coupled to institutional influence, is the locus of control for most 'accredited' institutions the state rather than the church? And must privately-funded institutions respond to the rudder of Church control? What is the rationale for government funding: does it reward academic merit and institutional growth, or are funding and accreditation both means by which governments reward institutions that conform to particular educational ideologies? The survey, however, offers only the most rudimentary data with which one might address these matters. The case study offers a more satisfactory vehicle to pursue such questions.

Section 5 (Faculty) indicates that the percentage of full-time faculty with the Ph.D. is highest at affiliated institutions (81% of faculty with the Ph.D.) and lowest at institutions without accreditation (7%). Institutions with transfer arrangements report 39% of faculty with the Ph.D.; those accredited through a non-university agency stood at 49%; and fully accredited and federated institutions stood at 81% and 75% respectively. One might conclude that institutions with a high percentage of Ph.D.'s on faculty might be more academically robust than those that do not. Some training institutions, however, feel that the more that faculty identify with the academic community the less they identify with the faith community; this perspective might understand a low total of Ph.D.-qualified faculty as a mark of orthodoxy.

Naturally, the influence of external academic bodies is limited in those institutions that are not accredited. In turn, the influence of the Church is more in evidence. Bible colleges and lay training institutes also indicate that they are more likely to make personnel decisions on the grounds of religious conviction than are federated or affiliated colleges, liberal arts colleges, or Universities. In particular, whilst all institutions rate religious conviction as an important factor in hiring, Bible colleges and institutes are much more likely to dismiss personnel because beliefs or teachings conflict with orthodox doctrine: the tenets of academic freedom, as espoused by the secular academic community, seem more in evidence within those institutions that are accredited or affiliated.

Section 6 (Student Life) adds a few details to this picture. Administrators' responses suggest that students at unaccredited colleges are more likely to make use of opportunities for worship than are those students at accredited institutions, prompting the conclusion that unaccredited institutions place a premium on spiritual nurture and disciplines. Unaccredited colleges are also much more likely to have a high percentage of students living in on-campus residences, further perpetuating the sense of a bounded and distinct faith community.

Section 7 (The Future) suggests that administrators in all types of institution anticipate some strengthening of connections with other academic agencies over the next decade. Institutions with no accreditation, however, are least inclined to predict such a movement, whilst those who have transfer credit arrangements seem most keen to see it. These two categories include most Bible colleges and lay training institutes, so suggest different priorities within those movements; some embracing the idea of accreditation, some rejecting it.

The survey indicates some stark economic realities: institutions without accreditation, or with limited transfer arrangements only, are small institutions, many of whom have experienced enrolment slippage; those with established accreditation arrangements have experienced healthy growth. Market forces would seem to dictate that institutions will either close (and many small colleges have closed during the past decade) or will adapt. But how will 'adapting' affect their distinctiveness? In an earlier generation, adapting often meant secularisation, or meant the movement of institutions from the private to the public sphere. Numerous American studies underline an inexorable drift away from a distinctly Christian ethos (Guthrie,1992; Burtchaell, 1991; Marsden, 1991) as part of the "great transformation in higher education" (Kerr, 1991).

In an unpublished study of Canadian Bible colleges, Gazard, in discussing the 'ideal type' of Bible college, suggests that "as the institution satisfies more of the requisites of the accrediting process it must sacrifice both its position regarding the Christian world view and the Biblically focused nature of its programme. ... the more formally recognized the institution becomes, the more closely it appears to identify with the academic community at large and the less it would appear to identify totally with the stance of the sectarian church" (1980, p.232).

Since the present survey indicates that Canadian church-related higher education is either already accredited or is moving ineluctably towards establishing formal accreditation arrangements, some closer consideration of the effects of different forms of accreditation

would seem both justified and urgently required. The three case studies, in examining three different approaches to this particular Canadian dilemma, consider the effect on institutional life and ethos of the avenues chosen, and pursue in greater depth the questions posed by the survey.

4 Summary: The Case Studies

The three case studies considered in this study offer distinct accounts of institutional development, identity, and ethos. The tacit comparisons between those chapters will be made explicit in the following pages, as each of the seven sections within the studies will be examined across all three institutions. The summary will consider how different approaches to accreditation came to be adopted, and how those approaches have affected the institutions which have been the subject of these case studies. A concluding section will consider how well the purposes of each institutions have been served by the route they have adopted, and will consider general implications for the future of church-related higher education in Canada.

4.1 Institutional Histories.

The institutional histories of St Thomas More, Providence, and Concordia, offer indispensable information for this study. Founded within a fifteen year span, the three colleges spring from quite distinct roots, and their patterns of growth and development over the intervening sixty to seventy-five years indicate something of the diversity of Church-related higher education in Canada, and explain why they adopted their particular approaches

to accreditation. One, St Thomas More, has scarcely changed its essential federated structures since its foundation in 1936; another, Concordia, looks back with some satisfaction over a turbulent two decades that have seen it swiftly transformed from unaccredited college to 'University college'; the third, Providence, considers its academic aspirations to be only partially fulfilled, as it seeks a way to offer its students a degree that is fully accredited. Each college, however, has experienced defining historical moments, and an examination of these helps to illuminate the institution's dominant influences.

The ideological debate at St Thomas More was perhaps fiercest in the years prior to the college's founding. Two educational visions struggled for supremacy: Bishop Mathieu's concept of an independent Catholic university would have created an enclave of culture and faith that was entirely distinct from the public university. That Mathieu's vision was not implemented was due in part to the ongoing political opposition to any new degree-granting institution in the province; but it was due also to a changing balance of power within the Roman Catholic church in Western Canada, where the old guard, wary of anything that suggested compromise with the secular university, were succeeded by those who were willing to nurture the vision of the federated college working within the bounds of that university. STM's subsequent historical crises have tended to be variations of this debate, as factions within college and university have, at times, sought to move the College's boundary line towards absorption or isolation. However, since the second Vatican Council, the more narrowly sectarian vision has been on the retreat in Church as well as College, whilst within the University a new appreciation has developed of the reciprocal benefits of collaboration with a small, value-laden college.

Providence College, founded in 1925 as part of the Bible institute movement, shared that movement's hostility to the secular humanism of university education and the liberal theology of main-line colleges, and saw its purpose as providing practical training for the "propagation and preservation of evangelical faith" ("Historical Perspectives," 1975, p. 8). Rooted to a distinct and detailed statement of faith, the College was indeed "Evangelical; Interdenominational; Fundamental," as an early *Prospectus* proclaimed (1929). Yet the relationship with public higher education has, over the years, been dynamic rather than static: the procurement of a provincial charter in 1948; the establishment of a link with the University of London in 1950; the pursuit of AABC accreditation; the struggle to obtain transfer-credit approval, first from the Universities of Winnipeg (1970) and Brandon (1974), then with the University of Manitoba (1991). The incremental advancement of course accreditation has been balanced by the desire to remain committed to an evangelical institutional character and constituency, and by a reluctance to embrace academic models that would erode the College's right to demand a faith commitment and personal piety from faculty and students. The struggle over the name change encapsulates this dilemma: wishing to be disassociated from the narrow anti-academic stereotype of the Bible college, the college still wished to proclaimed its continuity with the essential characteristics of the Bible college movement. The pressure for continued change seems inexorable at Providence, as credit transfer whets an appetite for a more complete and systematic approach to accreditation.

Concordia's first fifty years are in sharp contrast to its last twenty: from a struggling institution, dominated by its high school department, with a calling to prepare young

Lutherans to be teachers or ministers, the College has been transformed into a liberal arts university college, educating students from every denomination and from none for a wide range of career paths. This fundamental transformation has been supported and encouraged by the Lutheran Church: when, in 1966, Bud Shultz was despatched from the Board office in Missouri to instigate discussion with the University regarding affiliation, sister colleges in the USA were moving towards degree granting, and Concordia Edmonton was nudged in that same direction. As early as 1973 the college recognised that it was dealing with "a more cosmopolitan group of students" ("Lengthening the Cords," Foreword), but embraced that change in its identity, helped no doubt by a Lutheran tradition which cherished the liberal arts and saw the influx of non-Lutheran students as an extension of the college's ministry and mission. PCAB accreditation may be the pivot of Concordia's history (and Alberta's establishment of that board forms an interesting counterpoint to the earlier opposition to such accreditation by the Government of Saskatchewan), but it was made possible by the willingness of Church and College to endorse the changes introduced by affiliation.

Parallel to these institutional accounts run denominational and political histories. STM cannot be understood without an appreciation of the sea-change that Vatican II has brought to the Roman Catholic Church and to the role of Religious orders and the laity, or of the way in which the province has both supported and thwarted the ambitions of church-related colleges. Providence College is a product of Prairie evangelicalism and fundamentalism, and has adapted to the changes in its constituency: as evangelicalism has re-engaged with mainstream Canadian culture, so the college has moderated its hostility to the academy, and replaced diatribe with dialogue. Although Providence was allowed degree-granting status by the

provincial government, the academic community has declined to recognise the authority of those degrees without a recognised academic infrastructure to ratify and monitor such accreditation. Concordia is, in part, a product of the Lutheran Church - Canada, now independent from its American parent, which sees in Concordia an institution which also has come to maturity; and how can Concordia be comprehended without a careful analysis of the particular political currents which have led Alberta to break the mould of Canadian post-secondary education and establish the PCAB? Each of these three institutional histories is intertwined with and interpreted by its particular political and religious context.

The three institutions, then, have wrestled with accreditation issues at critical points in their histories. At STM, the critical debate was in the years preceding College establishment. At Concordia, strategic decisions were made in the 1960's, so that PCAB accreditation became a natural evolution from those earlier resolutions. At Providence, pivotal decisions may still lie ahead, since most members of the college constituency seem to feel credit transfer to be a stage rather than a goal. Throughout the history of each college, accreditation has been a central and recurring theme, an *idée fixe*, sounded at moments of transition, reprised prior to times of growth, and echoed (intermitted) during episodes of institutional turmoil.

4.2 Accreditation Arrangements

The three colleges were selected for the study because of their distinct approach to accreditation. Although their accreditation options were and are constrained by provincial

political structures, they also express the institution's identity. This study also concludes that patterns of accreditation help to form identity, and change institutional character.

St Thomas More College is a 'federated affiliate' of the University of Saskatchewan, a relationship which is built on a paradox: the College's autonomy is safeguarded by the detailed agreement of federation, yet the essential heart of federation is freely collaborative, predicated on a sense of good will. This seeming contradiction underlines the fact that college and university operate within the framework of federation, and this contractual clarity grants the college the measure of security which allows a co-operative spirit to flourish. The agreement allows the College a significant degree of independence in hiring; in tenure and promotion; and in matters of finance and administration. Yet the college is academically integrated into the university: STM faculty are members of the university's College of Arts and Science (though in a parallel departmental structure); STM students are university students taking university degrees; STM classes are taught in university space. The robust nature of the federation agreement has helped buttress STM against university encroachment during times when other colleges have found their autonomy eroded by their associated university. However, federation is not primarily understood as a bastion against secular onslaught, but as a springboard for engagement; it is based on an *educational* view that sees federation as offering diversity and dialogue, and a *theological* view that understands the role of the Church as being fully integrated with and committed to society, not separate from it.

Providence College has multiple avenues of accreditation, none of which is entirely satisfactory to the College or the student. The College possesses a Provincial charter to grant the BA degree, but the force of this charter is not recognised by most Canadian educational institutions. The College is accredited by the Accrediting Association of Bible Colleges (AABC), but although this agency is widely recognised in the US, it receives less universal acceptance at Canadian universities. This link with the AABC provides Providence with a useful touchstone of orthodoxy, since it acts as a signpost for concerned constituents; other constituents, however, see the affiliation as an encumbrance, and speak of the AABC as an association that lacks academic rigour. Finally, Providence has developed a recent agreement with the University of Manitoba which allows extensive credit transfer, based on departmental approval of parallel Providence courses. This is not the full accreditation that the College would like to achieve, but it gives the student portability of credits, and does not require the College to compromise the faith requirements it makes of faculty and students in order to conform to University patterns of academic freedom. Without doubt, credit transfer has created an appetite for further progress down the accreditation road; the college, however, is determined that it will not compromise its distinct identity in order to satisfy this appetite.

Concordia University College of Alberta has its degrees accredited through the Private Colleges Accreditation Board of the Province of Alberta. The PCAB, established in large part to address the needs of church-related colleges in Alberta, applies a rigorous set of standards to the programmes it approves. Not only must each programme meet exacting requirements in order to be approved for delivery, but the College must meet annual quality

control standards and performance indicators established by the PCAB, and open itself to public scrutiny. However, the PCAB confines its attention to the delivery and quality of academic offerings: institutional ownership and governance, church relationships, and institutional ethos and character are of concern only insofar as they affect those offerings. Indeed, the private colleges have been encouraged to express their diversity, not de-emphasise their Christian character and mission. Concordia perceives the PCAB to be flexible enough to meet its accreditation needs. Set up to help private colleges find a route to BA and BSc accreditation, the board has seen its mandate extended to include four year degrees, business programmes, and post-baccalaureate degrees. Not yet able to award graduate degrees, Concordia believes that the expanding vision of the PCAB does not preclude such a possibility.

These institutions have not stumbled across accreditation models that have been lying in their path. Each institution has fashioned its relationship in a deliberate and painstaking fashion. Concordia and St Thomas More both find that their accreditation arrangements satisfy institutional needs and aspirations. Providence, whilst pleased with the agreement it has faithfully negotiated, is aware of its limitations, and is keen to extend it: the experience of Concordia might suggest that the cycle of accreditation, once begun, becomes inexorable, as supply creates further demand. These studies suggest that accreditation is a form of 'upward drift,' for institutions do not voluntarily move down the 'food chain' and accept less articulation: the movement is always to seek more complete accreditation.

Only STM has a close working relationship with a University: although Providence uses the University of Manitoba for transfer credit, few faculty members have developed departmental links; at Concordia, links have grown vestigial since affiliation lapsed. STM, however, experiences a certain need to buttress its distinct identity; without its own degree, a distinct cohort of students, and its own, bounded, space, its margins blur with the University. Providence might experience the opposite problem; with students not able to move as freely as they would wish into other Canadian institutions the college still tends towards isolation. Nevertheless, each institution expresses the belief that the accreditation approach it has chosen serves college and constituency well, and allows its particular institutional identity to flourish.

4.3 Location

The link between location and accreditation may seem somewhat tenuous, but the two are intimately linked. St Thomas More is located in Saskatchewan, Providence in Manitoba, and Concordia in Alberta. This is not incidental information: had they been located elsewhere, their accreditation relationship would almost certainly have been different. The avenues they have chosen have been determined, to some extent, by accidents of geography. If St Thomas More had been in Manitoba, it might have been involved in affiliation structures like those of St John's or St Paul's, where, to quote de Gruchy, "the College is treated much as a shell, with little real control over its affairs" (1993, p. 61). If Providence had been located in Alberta, it almost certainly would have been a candidate for PCAB accreditation, and its

convoluted, multiple accreditation relationships would have been unnecessary.[2] Had Concordia been located in any other Canadian province then accreditation through an accrediting agency would not have been possible ... though Trinity Western (BC), Atlantic Baptist College (NB), and the Institute for Christian Studies (ON) have all been accorded degree-granting status through acts of the legislature. This suggests that Jones' "Idea of the Canadian University" (1994) is not, in fact, indivisible. In Alberta, the idea of a free-standing, sectarian college, dismissed by Jones, is alive and well; in other Provinces, legislators seem open to the existence of such institutions.

The physical location and design of each campus reflects its accreditation pattern: St Thomas More, located on the University Campus, without a main entrance of its own, with no sporting facilities and no integrated residence, utilising University classrooms for teaching space, embodies an institution that is blended with its partner, perhaps lacking a little definition, but happy for the margins to converge, feeling no need to replicate facilities provided by its partner. Providence, some fifty kilometres from the city, bordered by rivers, is much more the bounded community. With a majority of students living on campus, their needs met by social, sporting, academic, and worship programmes, the physical design and location reflects its character as an independent institution. Concordia, in its urban setting, is nevertheless ten kilometres away from its University, making affiliation physically difficult. Accreditation has allowed Concordia to capitalise on that urban location, drawing students

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[2] Indeed, recent moves (Jan, 1998) by the government of Manitoba to allow and to fund the establishment of a Mennonite University suggest that Providence may yet find an avenue to accreditation.

from the wider Edmonton market. The presence of the Seminary and the LCC district offices reaffirms the ecclesiastical tradition, for Concordia remains a Lutheran institution.

Location is both cause and effect. Provincial politics have prescribed the range of options open to these three institutions, although none of the three have been passive onlookers in the determination of their destiny. The geography, then, determines what options are available to them. But physical structures are, in T.S. Eliot's words, objective correlatives: they reveal an institution's sense of singularity and identity. Here, those structures reinforce the sense of identity articulated by accreditation structures.

4.4 Institutional Identity.

That issues of institutional identity are disputed in these case studies should be no surprise. Although this study suggests no inherent incompatibility between the church and the academy it does point to multiple loyalties; to an inherent though often fruitful tension within institutions, staff members, and students; to competing agendas and priorities. The institutions establish their own points of equilibrium, which shift as institutional identities change. And each institution has a cluster of identities, overlapping, sometimes competing.

The demands of accreditation (be it through federation, credit transfer, or the PCAB) critically affect the balance within and between these identities. This is why institutions take such care in constructing their accreditation framework, for they recognise that it plays a

pivotal role in establishing and moderating the essential character of their institution, in determining how their institution will develop.

St Thomas More College has four main identity strands: it is a federated college; a Roman Catholic college; a Basilian college; and a Liberal Arts college. But in how far do the demands of federation hamper the expression of these other elements of the institution's identity? The case study indicates that the college continues to nurture the fundamental characteristics of a Catholic institution, though the Basilian fabric is in a more fragile state of repair.

The recent struggle to retain a Basilian identity is not directly related to federation. The dwindling number of Religious (persons entering religious vocations) means that there are fewer Basilian priests to fill the traditional roles, and so college life is no longer dominated by the simple physical presence of the order. This reflects a crisis within church life, not one precipitated by the college or by federation. But this erosion of the Basilian identity is accelerated by the fact that the present Basilian community is divided in its attitude towards federation. The concept of the federated college, pioneered by the Basilians at St Michael's, is underscored by the Basilian *charism* or 'collective character' of working collaboratively. Some members of the present Basilian community, however, suggest that federation has gradually marginalised the Catholic nature of the college, as it has been identified more closely with the University. This view, ironically, leads them to diminish the essential Basilian nature of the college, by questioning the viability of working within the context of the university.

The Catholic identity of the college is certainly more diffuse and less bounded than in earlier days. Not all members of teaching staff are Catholic, nor all the members of the STM 'corporation.' The student body, too, is far more diverse than it was in earlier decades, with today's students drawn as much by the intimacy of the college environment as they are by its distinctive faith tradition. Most observers would agree that STM is "moving more into the mainstream of University life" (Personal Interview, Nov. 1995). They may not agree about whether this is a good or a bad thing. Some see open boundaries as a loss of Catholic identity; others see them as offering different ways of expressing one's faith. Yet these changes have been anticipated by the Church itself: as a Board member commented, "I don't think the College is [less Catholic]. I think the Catholic church is less of a Catholic body than it once was" (Personal Interview, Nov. 1995). The changes brought about by Vatican II suggest that the church itself is seeking to be less sectarian in outlook, to be more "at home in the world," and federation would seem to offer an ideal channel through which to influence the world with faith. Those opposed to such a view fear that it is Church and College that will find themselves influenced, their values eroded, like salt that has lost its savour.

Providence College is also wrestling with identity issues: the college is keen to maintain its evangelical character, its curricular focus on biblical studies, and its traditions of faith commitment, Christian lifestyle, and service. It is no less keen to establish satisfactory accreditation arrangements, to broaden the range of its offerings, and to affirm its academic robustness. Because of its reluctance to be tarred with the anti-academic brush, it is uncomfortable with the title of Bible college; because of apprehensions about liberalism and

loss of distinctiveness the college eschews 'Liberal Arts' nomenclature. This has meant that Providence has avoided affiliation or federation models, since they are perceived to demand compromise of certain fundamental institutional values; yet the College is frustrated by the difficulty of establishing affiliation arrangements that do not require such compromises. Transfer-credit is not ideal, but it allows the College to maintain the tension between these two identities.

Yet the critical identity issue at Providence relates to what the college will become: whilst many see credit-transfer as a significant achievement, no-one is satisfied that it will meet the growing aspirations of student and institution alike. If this 'Christian College' wishes to broaden its offerings and extend its accreditation, then its Bible college characteristics will be sore pressed. As it adds university-educated faculty, the Bible college ethos will be diluted. As it draws students whose goal is university, it will be urged to offer more courses that will transfer to the university, to students whose faith commitment may be uncertain. Credit transfer affects both the 'now' and the 'not yet.' It has already affected the nature of what is taught, by whom and to whom it is taught: all of these areas are legitimately adjusted as the College strives for new heights. The perplexing question is where will the College go from here, for the College's identity will continue to evolve. What will be retained as the landmarks of the Christian college for the next generation of Providence students and faculty? Some fear what Rawlyk terms a "fundamental weakness - the powerful tendency to adjust the sacred to meet the demands of modernity - especially in the realm of theological education" (1996, p. 30).

At Concordia University College of Alberta, accreditation has brought growth. From a college enrolment of 21 in the year preceding affiliation in 1967, Concordia grew exponentially, to stand at over 800 in 1987-88, the first year of PCAB accreditation, and close to 1500 by the mid 1990's. Inevitably, the identity of Concordia has undergone a sea-change. Most of these changes, however, have been welcomed by College and church alike.

Concordia's twenty years as an affiliated institution forced it into the role of junior college, with most of its students completing degrees at the local university. Although Concordia has granted its own degrees for a decade, the transfer mentality has been difficult to shake. Many students still select Concordia as their second choice. Some come because it offers avenues into higher education for those who would otherwise be excluded, allowing the educationally disadvantaged an opportunity to develop their academic potential. They see it as a staging post to university, select it without regard for its Christian ethos, so may not become fully assimilated into college life.

The 21 students in 1967 were almost exclusively Lutheran. By the early 1990's, less than 10% of students were LCC members, and, despite the continued predominance of Lutherans in administrative roles, the intimacy of that homogeneous student unit had gone. Enrolment patterns, fostered by the college, have also meant that a large number of the students who enter Concordia have no particular faith commitment. Faculty and administrators bring a strong Christian influence, but this diversity of student intake, caused by the attractiveness of Concordia's accredited status, has affected institutional identity. Whilst College and Church have welcomed this diversity as a mission opportunity, the college is also seeking to bolster

the intake of Lutheran and Christian students, to redress the balance. The growth that accreditation brought was not a managed growth, and now administrators are seeking to nudge the college back towards its fundamental character, to attract "students who, by first choice, are choosing us for the combination of what we are as Christian quality education in a smaller setting " (Personal Interview, March, 1996).

In each case study, institutional identity is inextricably linked to accreditation approach. Identity determines the avenue of accreditation with which the institution feels comfortable; and the selected avenue, in turn, subtly affects that identity. The most significant changes have not, however, been forced upon institutions by the small print of contractual agreements; they have been seen as opportunities, and willingly embraced. Concordia's open-door policy towards students was initiated by the institution; STM's opening of the corporation to non-Catholics was the considered approach of the President; Providence's extension of course offerings into non-traditional curricular areas has been an intentional development.

The picture of institutional change forced upon unwilling colleges by despotic universities or accrediting agencies has not been supported by these studies. This may be, in part, because of the robust nature of the agreements into which the institutions have entered; but it may also be because the universities and agencies have a genuine regard for the diversity and integrity of the church-related colleges with which they work. Changes in identity have been initiated from within, or have been stimulated by the religious communities which the colleges serve. Those constituencies have not been the reactionary, obstructionist force that some

would paint them: these studies suggest that, alongside their naturally conservative tendencies, church constituencies have been the agents of change, urging Concordia towards affiliation, banding together to work for federation for STM, quietly demanding better accreditation arrangements at Providence. Although a certain anti-intellectualism does, without doubt, thrive in some Church-related institutions (particularly in the small Bible college and institute, as the survey suggests), the picture of polarisation, with the academy forcing the college one direction and the church forcing it another, is a caricature not supported by these three studies.

4.5 Accreditation and the Student.

It is perhaps students themselves who most vividly illustrate the effects of different forms of accreditation, and who reflect the ways in which a college's arrangements trickle down to the 'unit of production' in both positive and negative ways.

STM has some difficulty identifying its students. Those who register at the college may not take many (or any) courses through the college. Some 60% of those who do take classes from STM faculty are not STM-registered students. Students also have a problem identifying a locus of identity for the college, since with little classroom space, limited social and sporting facilities, and virtually no residential accommodation, identity become diffuse. This is both strength and liability: it accentuates the vision of the blended college, without rigidly defined bounds, with free student access between institutions; yet it also suggests the possibility of absorption, of student membership becoming no more than a convenience.

Federation itself is taken for granted: students would not come to STM if the degree were not on offer, and cannot conceive of the college without such a relationship.

Providence College students are far more homogeneous than those at either STM or Concordia. Unlike STM, they experience a bounded community, with central nodes of identity: classroom, chapel, residences, sports facilities. Unlike both STM and Concordia, all students are required to affirm their faith commitment before being admitted, and are required to engage in some form of practical ministry assignment alongside their studies. They choose Providence because of these characteristics, despite the limitations of credit-transfer. They are keenly aware of the issues surrounding accreditation, and are vociferous in their desire for the college to retain its faith distinctives. Equally strident in their calls for further extension of credit transfer, they embody Providence's predicament.

Concordia students do not have the diffuse identity of those at STM, but nor do they embody the homogeneity of those at Providence. Drawn by open access, by institutional size, or by the faith dimension, Concordia students have different goals and expectations: some seek a swift transfer to the University with a minimum exposure to any faith experience; some seek a good degree at a small, quality institution, and are happy to accept a modicum of the religion which characterises the school; and some seek a nurturing Lutheran community.

These three very distinct student groups reflect institutional type and form of accreditation. STM's integrated student cohort is only possible because of the institution's academic integration within the College of Arts and Science. Concordia's students are drawn by the

degree; growth patterns over two decades offer compelling evidence of that. Providence's students find the institution's determination to resist compromise, of which the painfully-acquired credit-transfer agreement is proof, to be a reassuring pledge of faithfulness. The case studies underline the fact that students are aware of accreditation issues, and make educational choices on the basis of them. This amplifies the figures revealed in the survey, which indicate a slump in enrolment at most institutions without accreditation arrangements.

4.6 Accreditation and the Faculty

Each case studies suggests that the Christian character of the institution is articulated primarily by faculty members. This is a common denominator: all three institutions expect this of their faculty. Yet how do affiliation agreements affect the ability to require such qualities in a faculty member? STM, unlike most federated colleges, is able to select faculty on the basis of Church affiliation, and does so. There is, however, no further place for formal examination of a faculty member's religious beliefs. Concordia, similarly, focuses on faculty selection, for although it has a process by which faculty might be relieved of duties if they no longer adhere to the faith principles of the institution, that process has never been used. Providence requires all faculty to sign a detailed statement of faith, and to reaffirm that statement when their contract is renewed. All three institutions see faculty selection as a pivotal process in retaining the character of the institution, and the need and ability to select faculty who reinforce and subscribe to the fundamental ethos of the College is cherished by all three institutions.

Of the three institutions studied, only STM fully subscribes to the principle of Academic Freedom, defined by Murray Ross as "the freedom of the individual in the university to pursue study and to teach without restraint or inhibition" (1979, p.191). At Providence, non-compliance with this CAUT tenet has been a fundamental obstacle in the search for accreditation: it was the primary barrier to AUCC membership in 1977, and to Approved Teaching Centre status a decade later. Non-compliance is, indeed, a benchmark of orthodoxy for Providence, and it has studiously avoided compromise on this point. Otherwise, teaching centre status would have offered a much more straightforward approach to course accreditation.

The demands of accreditation have placed a premium on faculty members holding the doctoral degree. In 1995-96, all of STM's full-time faculty held the PhD, as did 81% of faculty at Concordia, and 65% of those at Providence. STM has co-ordinated its hiring requirements with those of the University of Saskatchewan; Concordia has met and surpassed the stipulations of the PCAB; Providence, although not meeting a formal target, has sought to increase the percentage of faculty with doctoral degrees, since it seeks to "educate students at a university level" ("Mission Statement"), and wishes, in time, to be fully accredited. Some faculty members at Providence did observe that this policy was having the effect of reducing the number of Bible college graduates teaching at the institution, and increasing the number whose formal education had entirely been completed at Universities, thus gradually changing the character of the College. This was also observed at Concordia as it moved towards PCAB accreditation, and implemented the policy that only those with the PhD would be hired as permanent-stream faculty.

This change in faculty composition does not directly affect the freedom of the institution to determine its character. However, as a Providence faculty member observed, "I think it's an inevitability that persons who are university educated begin to emulate the university model" (Personal Interview, Jan/Feb, 1996). This affects the balance between the traditional functions of higher education: research, teaching, and service. Providence has traditionally placed a high value on service (interpreted as Church service), and a lower value on research. As expectations on faculty to publish increase, and as university-educated faculty respond to those expectations, faculty involvement in service becomes less pronounced. STM and Concordia, as liberal arts institutions, have placed a high value on undergraduate teaching: this characteristic, too, is threatened by the hegemony of the research model. For institutions which attempt to integrate faith and learning, the cross-disciplinary liberal arts model offers a more helpful approach than the research-university model with its narrow specialisms.

The case studies indicate that the formal changes introduced by accreditation are less immediately evident than the informal changes to the academic culture. All three institutions hire on the basis of a candidate's adherence to a faith statement (whether formally signed or nor). Two of the institutions reserve the right to dismiss faculty for breach of faith, but neither institution recalled using such a sanction. However, all of the institutions have seen their hiring patterns change radically, and this has affected their character, as they accommodate the changing norms of the academy.

4.7 Accreditation and the Church

If a college is to remain church-related it must retain the support and respect of its church constituency. Historical patterns of secularisation see church-related institutions become progressively alienated from their sponsoring constituencies, for allegiances are strained as the aspirations of Church and of institution diverge. Such a divergence can come incrementally, through negligent or deliberate faculty and staff selection procedures, through student admissions policies, or through the gradual erosion of a distinctive curriculum. It can also be driven by the more formal demands of accreditation arrangements, if the rights and interests of the academy and the sponsoring church come into conflict. It is, then, instructive to consider how three quite different approaches to accreditation have been perceived by their sponsoring faith communities.

Because St Thomas More College was founded and operated by the Basilians, it has had something of an arm's length relationship with the Diocese. Although they pressed for its establishment, and encouraged their children to attend, Saskatchewan Catholics have not had a strong sense of ownership in the College. It is, after all, operated by one of the religious orders, and funded primarily through Government grants and tuition fees. The College, as a result, has had a very low profile in the Diocese, with parishes expressing approbation but apathy towards its operations. Dwindling numbers of Basilians have meant that the umbilical connection with the Order has been threatened. Even though this has not been the desire of the College, it has nevertheless meant that the most obvious indicator of Church-relatedness has all but vanished, and the College is being forced to establish new, local connections with

the Catholic church. The college urgently needs to develop these new links with the church to replace or reinforce the connection with the order.

Federation presumes a blurring of boundaries between college and university, and, over the years, concern has been voiced about the college's loss of Catholic identity. The increased integration of non-Basilians and non-Catholics into college life (accelerated after the changes to the college corporation in 1972) has been a particular focus for alarm, though this concern has been articulated inside the College more than it has been outside. When apprehension has appeared it has come from the Basilian or diocesan hierarchy rather than the parishioners, with Bishops sometimes proving hostile to the institution. The conflict over the character of STM and the expression of that character reflects the larger debate within the post-Vatican II church. The federated model does not find favour with the more conservative wing of Catholicism, which tends to be more comfortable with clearly-bounded structures that act as a reservoir for identity. One can see the virulence of this opposition in the sentiments of a former Basilian president of STM, who wrote recently that Canadian Catholic higher education institutions are "filled with dissent. The orthodox professors found in some of them are badly outnumbered. Dissent has ruined these institutions as it has ruined much else in our Canadian Catholic world" (Kennedy, 1995, p. 21). However, one could not say that the developments of federation at STM deviated from Catholic practice; indeed, they have been anticipated by the changes taking place within the Church itself. The college, rather than diverging from Catholic tradition, is moving in step with it, for the church is itself in transition. Federation has foiled the aspirations of those who would see STM as a fortress of faith, repelling heathen hordes at the gate, but has proven an ideal vehicle for a different

expression of church-relatedness, that understands faith to exist best in the less exclusive air of an integrated community.

Providence College does not have a single denomination to which it owes allegiance, but has a network of supporting churches and individuals within the conservative evangelical tradition. It relies on its constituency far more directly than either STM or Concordia: it receives virtually no funding from government, nor does it draw many students from outside the evangelical tradition. It has a narrow resource base, linked firmly to an active constituency. This alone means that the college must be responsive to the needs, fears, and aspirations of its sponsoring community. Where the college begins to initiate change, it must listen closely to the voices of its supporters, and convince them of the wisdom of new ventures. The faith community which supports Providence is, however, quite diverse, and embraces those who lean back towards the days of Bible institutes as well as those who strain forward to visions of Christian universities. They share a concern that accreditation arrangements preserve the institutional sovereignty of the college, and this has been one of the principles evident in Providence's negotiations with the University of Manitoba. Any further sacrifice of institutional autonomy would not have been sanctioned by the board or constituency, many of whom have been attracted to Providence because of its resolute independence.

Some members of the constituency have opposed the establishment of transfer-credit arrangements, and the change of direction they see initiated by that alliance: they wish the college to remain more narrowly focused, less concerned with imitating public higher

education, with 'universitizing,' and more concerned with nurturing faith and training disciples. Others urge the pace, wishing to see more rapid change, more complete articulation with the academy. Once again, this reflects the differences within the evangelical church, parts of which remain resolutely sectarian, suspicious of compromise, even with other groups within their own traditions, whilst others are eager to embrace a less unilateral stance, and to break down the walls of isolation often erected by evangelicals. Providence is keenly aware of institutions which have failed to maintain the balance: institutions such as Okanagan Bible College, founded by Winnipeg Bible College graduates, which closed recently, without accreditation, unable to attract enough students to survive; or Berean Bible College (later known as Foothills) in Calgary, which attained a level of accreditation, but closed when it could not longer generate support from its sponsoring constituency, its student records being taken over by WBC. Providence must continue to 'make haste slowly' if it is to satisfy the diverse aspirations of its supporters.

Concordia moved down the path of affiliation and accreditation at the urging of its parent denomination. This mirrored the Missouri synod's support for the establishment of the Lutheran Church-Canada, when the parent church nurtured and encouraged autonomy. Remarkably, no one interviewed in this study, from administrator or board member to student or faculty member, expressed reservations about restrictions imposed by PCAB accreditation, or offered the opinion that the PCAB itself was imposing a non-Christian agenda on the institution. No-one suggested that the PCAB had forced Concordia to dilute its Lutheran or Christian character: in fact, it was evident that the PCAB had encouraged the colleges to

retain their distinct faith-related character, and warned against the universitizing trend that affiliation might stimulate.

Church opinions are less uniformly encomiastic about the *effects* of accreditation. Whilst the Board of Regents has remained uniformly Lutheran, and upper levels of the administration predominantly so, the student body has changed its complexion, for "next to our Lutherans and other Christian students are those of no faith as well as students who are Muslims, Buddhists, or turban-wearing Sikhs" (Steckelberg, 1995, n.p.). Parallel to this student diversity has been programmatic diversity, which has brought a concern that "this will further undermine our Christian focus" (Personal Interview, March, 1996). It is PCAB accreditation that has stimulated this diversity. This has provoked divergent reactions. Some Lutherans see this as eroding the Christian milieu of the college, and undermining the nurturing faith community; others see this as creating an opportunity for mission and ministry within a faith-affirming environment. The fact that the college administration is actively encouraging the recruitment of a higher proportion of Christian and Lutheran students, and introducing new programs targeted at the Christian market, suggests that these sentiments are shared to some degree by those within the institution, who are seeking to reinforce that faith milieu, to buttress the form and substance of the Christian character at the heart of Concordia. PCAB accreditation has not forced changes to the church-related character of the college, but the evolution of the institution following accreditation has radically changed the way in which its church-relatedness is expressed.

Constituency relations are part of the institutional background at STM and CUCA, but much more to the fore at Providence. Providence, with the closest working relationship with and greatest resource-dependence on its supporting Church community, is keenly sensitive to constituency opinion, with students, faculty, and administrators all conscious of the supporting church like a parent over the shoulder. Concordia and St Thomas More, less resource-dependent on the sponsoring church, are less preoccupied by its reactions: most students are largely oblivious to the role of the church, and even faculty members rarely reflect on denominational responsibilities they might bear. Though all three institutions are undeniably church-related, this relationship permeates the consciousness at Providence to a greater degree than at STM or Concordia.

The Providence constituency is also the most fearful of the accommodations demanded by accreditation. Lutherans seem untroubled by fears about the PCAB. Most Roman Catholics are largely unconcerned that STM might be absorbed through federation. This may be a matter of perspective: for STM and Concordia, accreditation and affiliation are known, familiar, established relationships. For Providence, full accreditation lies somewhere ahead, and is still unfamiliar territory, the more threatening because of that. This also reflects the continuing sectarian impulse within evangelicalism: fearful of compromise with the dominant culture, sensing a call to be separate, to be a 'peculiar people,' evangelical Protestants might be expected to be reticent about forming alliances with the 'secular humanists' of the university sector. Roman Catholics and Lutherans, not estranged from the culture, more at ease with higher education, have fewer reservations to overcome.

All of this suggests that each institution is moving in step with its sponsoring faith community. St Thomas More is part of a post-Vatican II church that is gradually embracing the involvement of the laity, revealing a greater openness to ecumenism, and focusing on the temporal mission of the church. Providence is part of an evolving transdenominational evangelical movement that has begun, as Stackhouse observes, "to re-engage the culture at a number of levels" (1993, p.15). Concordia is part of a Lutheran structure that has sought to promote and develop its higher education systems to reflect a broad understanding of the 'priesthood of all believers,' and its vision of a Lutheranism that is not shackled by ethnic and cultural traditions. Those who resist these fundamental institutional change are also deeply opposed to the changes they see occurring within Church structures themselves.

4.8 Case Study Conclusions

The case studies recorded above present three distinct approaches to the problem of accreditation adopted by Canadian church-related Colleges. None of the institutions, strictly speaking, is typical: St Thomas More has more autonomy than do most federated or affiliated colleges (de Gruchy, 1993); Providence has more extensive transfer-credit facilities than most institutions in the Canadian Bible college tradition (Anderson, 1992; Survey Data); and Concordia, validated through the only provincial accrediting agency in Canada, is, with her three sister PCAB institutions, something of an anomaly on the Canadian scene. Nor were the institutions selected because they were struggling with or victims of secularisation: each appeared to enjoy a healthy relationship with its sponsoring Church constituency. The

institutions were selected as exemplary, highly-developed models, which might reveal both the strengths and weaknesses of the approaches they espouse.

Are these three models radically divergent approaches, "different paradigms," as one participant suggested, or are they next of kin? This is a matter of perspective. To the outsider, the similarities are perhaps more striking than the differences; to the participant, these may seem three distinct spheres, each with its own unique ecosystem, its own gravitational pulls, circling different celestial bodies.

This conclusion does not attempt to rank these institutions, or their approaches to accreditation. Such a classification would depend on the particular value one espouses as a cornerstone: perhaps religious orthodoxy; academic credibility; self-determination; spirituality; curricular diversity; fiscal stability. What this conclusion does offer is a comparison of the relative strengths and weaknesses associated with each approach, based on the case study analysis above. These patterns allow the practitioner to identify and address the potential points of conflict in any given model, and to see, from the studies themselves, how the institutions have countered flaws within their model and built on their assets.

Each model of accreditation has in-built limitations as well as strengths. Each approach offers a complex balance of assets and liabilities, and the process of determining which approach to accreditation is appropriate for any given institution is, in part, a matter of assessing what one is willing to sacrifice and what is non-negotiable. Like automobiles, some models are

designed for comfort; some for speed; some for safety. And it would be unreasonable to purchase a vehicle without comparing specifications.

Of course, what is a design flaw to one consumer may be an attractive feature to another. What this study labels below as 'problems' are only so in an enacted reality: that is, they are drawbacks because one or more persons in the college communities perceived them as such.[3]

Each model offers a different level of *academic credibility*. This is most problematic at Providence: Canadian universities will not recognise the College's provincial charter, often deride their AABC affiliation, and offer only limited articulation of credits to students. At STM, academic credibility is warranted by the nationally-recognised University of Saskatchewan degree which students receive. However, the college does struggle to articulate its own niche academic identity alongside the elephantine university, and to bring viability to embryonic departments which struggle to justify their separate existence under federation. Concordia, through the PCAB, is able to trade in the official academic currency, but must combat the Canadian assumption that church-related colleges are academically suspect unless mated with secular institutions: a Concordia degree does not, at this stage, carry the same prestige in the marketplace as one from a provincial university, with students

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[3] The most vocal criticism generally stems from a loyal opposition within each institution. In the case of St Thomas More College, it comes primarily from those who would resist the reforms of the Second Vatican Council: from conservative Catholics (including some Basilians) who are sceptical about collaboration, which they see as eroding the clarity of Catholic spirituality. Critics at Providence fall into two groups: at one extreme are classic fundamentalists, hostile to any form of accreditation, seeing it as a capitulation to secular humanism; at the other, those hostile to fundamentalism, who see in the College's slow progress an attempt to placate well-heeled reactionaries. At Concordia, the most vocal critics are Lutheran students, who see the College's promotion of itself as a general liberal arts institution as "trying to hide our Christianity and our Lutheranism" (Personal Interview, March 1996).

still apt to observe "I'm losing some credibility in coming here rather than going to the U of A" (Personal Interview, March 1996). Comparatively, Providence's credit-transfer has the lowest level of perceived credibility; St Thomas More's the highest, with Concordia's as yet relatively unproven.

Each approach affects the college's *church relationship*. Federation has created an arm's length relationship between STM and its Catholic constituencies: The sense of ownership is weak, as the college makes few resource demands on a church constituency which presumes the Catholic deposit to be eternally secure under the contractual guarantees of federation. The links with the Basilian Congregation are in some danger of withering, threatening the historic source of Catholic identity within the federation. At Concordia, the formal Lutheran relationship is strong, but accreditation has led to an alarming erosion of student identity, and there is some evidence of a fear of assimilation as the student population grows more diverse. At Providence, transfer-credit has alienated few constituents: most see the tortuous process of clawing credit from the University as a ratification of the College's determination to guard its deposit of faith. However, since the Providence constituency is, historically, the most hostile to academic values of the three studied, developing transfer-credit into a more systematic process of accreditation will heighten constituents' anxiety.

It seems axiomatic that a certain level of distrust will always exist between the church and the academy, and the Church-related college exists somewhere in the midst of that tension. Providence shows the clearest church-relationship in all its component elements (faculty, administration, board, students. cf. Pattillo and Mackenzie, 1966); St Thomas More and

Concordia each enjoy the warm endorsement of their sponsoring denomination, but federation and accreditation have altered the composition of faculty and student body, so that they reflect a more heterogeneous population.

The several approaches to accreditation have their distinct impact on different facets of *institutional autonomy*. Broadly speaking, Providence has chosen an arm's-length arrangement which exchanges lower levels of academic credibility for higher levels of institutional autonomy. Concordia has, in the PCAB, found an accrediting agency that is keen to nurture autonomy and distinctness as long as the institution operates within acceptable academic parameters. St Thomas More has, at times in its history, found the University to be predatory, insensitive to the College's desire for a measure of autonomy, but the federation agreement has offered a bulwark against any ill-conceived incursions into college territory. The particulars of institutional autonomy deserve closer scrutiny.

Each model has particular *financial implications*: Providence is perpetually impoverished by its lack of government funding so relies heavily on voluntary donations and on tuition income. Transfer credit has not brought additional public funding to Providence, though it has accelerated recruitment; 'universitizing,' however, has tended to alienate those very benefactors who are most zealous in their support. STM and Concordia enjoy the solid sustenance of provincial coffers, but, conversely, their income from private donors is relatively low, and both admit to a certain vulnerability because of their reliance on Government operating funding and the vagaries of provincial policies in times of fiscal retrenchment. Both expect government funding to be reduced in coming years. Although

they have not felt forced into compromising their missions, they are aware of the many institutions throughout North America that have sacrificed their religious character to retain operating resources (cf. Burtchaell, 1991a & b; Shook, 1971; Masters, 1966), and of the dependency which government funding can generate.

All three institutions retain autonomy over their financial arrangements. This distinguishes STM from most affiliated and federated colleges, who are fiscally dependent on their host university, one of the reasons Concordia was reluctant to commit to 'enhanced affiliation' in the 1980's. This financial autonomy has, *de facto*, been the source of autonomy in key personnel issues, and since faculty selection and retention is at the heart of institutional identity, financial autonomy has been a non-negotiable for all three colleges.

Autonomy in *faculty selection* is respected in all three accreditation models. Once again, this distinguishes St Thomas More from many other federated and affiliated colleges, who do not enjoy this privilege. There are, of course, certain restrictions: faculty at Concordia must meet the standards established by the PCAB; faculty appointments at STM are made in consultation with corresponding university departments, though STM makes ultimate hiring decisions. The institutions vary in their approach to academic freedom. STM faculty, like all University of Saskatchewan faculty members, enjoy academic freedom, though they are expected to combine this with "the responsibilities of membership in a Catholic college" (Collective Agreement, p. 3). Concordia, alongside its statement of academic freedom, requires that "faculty members will not teach contrary to the Scriptures and Lutheran Confessions" ("1993 Self-Study," 5.28). Providence sees guarantees of academic freedom

as undermining the mission of the college, so has avoided avenues of accreditation which would require such a statement. Academic staff are the vessels which carry the faith distinctives in each institution, and so the right to select faculty has been carefully guarded. In addition, Providence's arrangements allow a more particular test of orthodoxy to be applied to faculty than might be accepted under the University of Saskatchewan's or the PCAB's rubric on academic freedom.

Since the faculty member is identified as the key carrier of faith in each institution, each model places a particular burden on those persons. At STM, the structures of federation, built around an assumption of Basilian instructors, require faculty to be 'renaissance men (and women)'; amongst other things, they must teach, research, serve on multiple committees in multiple departments, and be carriers of the faith. It is yet to be seen whether federation can, in the long term, retain its vigour without the physical presence of the Basilians. At Providence, faculty members, who have always taken a pastoral role on top of their pedagogical one, are increasingly expected to pursue research interests and publish, to identify with the broader academic community. New faculty take seriously their responsibility to publish, and "service to the outside community has dropped off because of the high demands" (Personal Interview, Jan/Feb 1996). Concordia faculty saw no inherent conflict in their roles, which they construed as that of undergraduate teacher. Some instructors observed that their discipline left little space for faith utterances ... a perspective which might give some supporters cause for alarm. The institution left them free to speak about their faith commitments or to remain reticent.

The effect of accreditation upon *institutional identity* has been observed above. STM wrestles with its blended identity, with a student body that is literally indistinguishably from the University's college of arts and sciences, and with faculty members who straddle two institutions. Federation has required a willingness to relinquish distinctness and embrace collaboration, to accept a sense of community that is not segregated, but is inextricably linked with the university community. This does, however, reinforce the radical theological vision of Vatican II, by casting the college into the role of 'church-in-the-world.'

Providence, in establishing its credit-transfer schemes, has deliberately stepped away from the familiar isolationist approach which has characterised the Bible college, and into the no-man's-land of the 'Christian College.' There is now a measure of accountability to a secular academic agency, and faculty members note a gradual though limited accommodation to university norms in devising courses, designating texts, and appointing faculty. Nevertheless, credit transfer does not mean that the college has renounced its pervasively-religious character: in retaining its religious tests, its curricular commitment to biblical studies, its lifestyle expectations, its requirement of community worship and service, Providence has attempted to place a hedge around its particular expression of Christian identity, vested in a distinct faith community.

Accreditation has modified Concordia's identity several times, from Lutheran enclave to junior college and on to University college, leaving behind the bounded confessional community which owned religious studies as its defining discipline. In each case, the appropriation of a particular model of accreditation has been accompanied by changes to

identity which some have seen as negative, creating an institution that is, by some measures, more public than private. From another perspective, however, these modifications in identity have allowed Concordia, and its Lutheran and Christian faculty and staff, to bring a Christian influence to bear on a diverse student body. The College shows no signs of drifting from its historical commitment to Lutheranism, but is wrestling with the challenges of articulating its Christian spirit to a student population that is largely indifferent to that character trait.

Accreditation models, then, have had an impact on institutional character at all three colleges. STM has come to define itself not in opposition to the University but in partnership with it. Providence has edged away from sectarian isolationism, but has not modified its fundamental features. Concordia has come to see its faith identity as primarily vested in and expressed by faculty rather than students.

The choice of model affects the *student experience*. The federated college offers the student an opportunity both to be part of a faith-affirming community and to participate in the broader context of the university. The transfer-credit institution maintains an environment designed to ground students in faith as part of a more bounded community whilst still offering credit for their academic work. The PCAB institution offers an access point to university-level study in an environment where students can choose how much or how little they wish to absorb of the informing framework of faith. The student could choose to be untouched by the faith dimension of Concordia or STM: this would be more difficult at Providence, with the daily obligations of worship and service. Some students find this latter approach to be too prescriptive: others find less direct approaches too laissez-faire.

It is *secularisation* and *upward drift* that are the bogeymen of the Church-related college. What is there in the respective accreditation arrangements that might give substance to these fears? Some critics of St Thomas More College fear that absorption has already taken place, that the Catholic and Basilian identity has been downgraded, and shunted into a siding. They do not, however, claim this to be a direct consequence of the federation agreement, but of an absence of the will to maintain distinctness, an ambition to see the academic reputation of the college enhanced and a willingness to see STM "drift almost imperceptibly into a college 'in the tradition'" (Personal Interview, November 1995). At Providence, no-one raises concerns about the small print of credit transfer, but a number express some doubt about the intent it expresses to allow the institution to change: that the desire for credibility, the change of name and 'universitizing,' the need for increased resources, the broadening of course offerings, might mean "Providence College, 50 or 100 years from now ... being committed, educationally and philosophically, to secular humanism" (Personal Interview, Jan/Feb 1996). Concordia, too, is satisfied that its accreditation agreement will not force it down the road of secularisation: but its offerings have expanded, its student intake diversified to include a majority of non-communicants, its purposes broadened. Its character has changed: "Now, when people practice their faith in public (like saying grace) some of the people around them become very uncomfortable. As the old guard dies off, if they aren't replaced by people who have those same beliefs it will change" (Personal Interview, March 1996).

The threat of secularisation in each case is seen to come not from the contractual restrictions of accreditation agreements, but from within the institution. It comes as faculty and

administrators change the focus of their aspirations, or are replaced by those with less distinct allegiances, who identify more completely with the wider academic community - who are 'cosmopolitans' rather than 'locals'. Sustaining an institution's Church-related character depends upon nurturing replacements for those individuals who, over the years, have comprehended the multifaceted nature of the enterprise, and on deliberately pursuing hiring practices that will reinforce and not undermine the institutional ethos. This would seem a fitting point with which to conclude this section: the best church-related college must have more than a watertight accreditation agreement to maintain its character, identity, and function. This must be complemented by clear-sighted leaders, capable and faithful faculty, articulate and visionary board members, and committed students.

The case studies were designed to examine *how different academic alliances affect the church-related college's distinct character, mission, and identity, and to consider whether closer links with secular academic bodies make links between College and church more tenuous.* The studies suggest some broad conclusions about the three different approaches examined in the preceding chapters.

Federation is the model of accreditation which provides the closest link with a secular academic body. Federated institutions, this study observes, experience a blurred line of demarcation between themselves and the university of which they are a part. This encourages a perception within the sponsoring faith community that the college is not dependent upon the church as a resource base, and diminishes the sense of ownership that parishioners, priests, bishops, and even Superior Generals feel in an institution. The college is dependent

upon the university as a resource provider, and this dependency can mean that the academy becomes the primary orientation of the federated college. Since a natural tendency of the university is to expand into and assimilate its constituent parts, there is a continual water-drip of erosion on the landmarks of identity. Administrators, faced with the tacit or explicit expectations of university departments, may feel pressured into soft-pedalling faith convictions or college needs when considering faculty appointments. Faculty, with multiple loyalties, may well have more direct connection with and loyalty to the academic world than they do the ecclesiastical, particularly (in the case of STM) when a sponsoring order or congregation, whose members have traditionally bridged the gap between church and academy, moves from foreground to background. Students, who graduate from the university rather than the college, who take most of their classes in university environs and from university faculty, who are seldom part of any distinctive academic program generated by the federated college, who are under no obligation to participate in the worshipping community, can be forgiven for suffering an identity crisis, or from wearing their college membership simply as a flag of convenience.

But if this is how federated structures can and do disintegrate it is not an inevitable pattern. St Thomas More College shows that this blurred identity can be a strength rather than a weakness, for it becomes the interface between the world of faith and the world of the academy, an example of the church's engagement with and commitment to its community, not simply as a strategic move, but as a divine calling to be 'at home in the world.' The STM federation agreement provides the means by which this critical balance can be maintained, but it can only be implemented by persons of integrity, faith, and goodwill. Administrators, whilst

they have the right and obligation to appoint academic staff who will reinforce the character of the institution, cannot afford to ignore the needs of University departments, if the nature of the joint enterprise is to be preserved and enhanced. Faculty members have the 'academic freedom' to own their faith commitment as an integral part of their individual identity. Students are challenged by such a model to think broadly rather than narrowly about the nature of faith in society, and not to rush to closure. And the Church itself, from Bishop to parishioner, must comprehend the particular Catholic nature of the federated college, not as a fifth column, working to a hidden sectarian agenda in a resolutely secular world, but as leaven, as salt, as light, carrying out the mission of the church in its commitment to serve the people of God and the human family.

Federation has certainly affected the distinct character, identity, and mission of St Thomas More, having formed it from inception. STM could not easily become a narrowly sectarian institution: this would wrench federation from its moorings. It could, perhaps, drift into being a college 'in the Catholic tradition,' but only if it were unfortunate or unwise enough to appoint individuals to key posts who, through negligence or ineptitude, allowed the principles of federation to be attenuated. Has federation alienated the College from the Church of which it is a part? That relationship has certainly changed over the years, mirroring broader changes within Catholicism with which the church itself is still coming to terms, but it is perhaps the Basilian Congregation that has stumbled in its commitment to the college rather than the college that has reneged on its commitment to remain Basilian.

Transfer-credit is the approach to accreditation which establishes the most tenuous link with the academy, so would appear the least likely to affect either the association between college and church or the distinct mission of the Church-related college. It is also the least permanent arrangement, contingent on the whims of different departments in different universities at different times for different students. Whilst such an arrangement might seem to safeguard institutional autonomy, it does have two noteworthy effects: it obliges the institution to examine course offerings and faculty members to ensure that they are acceptable to the widest range of university departments; and it stimulates students to agitate for further extension of accreditation arrangements. Of course, any move towards accreditation might alienate more fundamentalist benefactors, often the traditional bedrock of a Church-related college's support base, but as more transfer-credit draws more students, the balance of income changes, a higher proportion coming from tuition and a lower proportion directly from patrons. Thus a move to secure credit transfer often signals a momentous change of *mentalité* within a conservative institution: a transformation in attitude regarding secular higher education, away from hostility and antagonism, and towards a kind of rapprochement. This also may adjust the role of the faculty member, to see the research and teaching functions elevated, and ministry demands reduced.

But if transfer-credit presages more sweeping change, or an opening of the flood-gates, Providence suggests that an erosion of identity need not be allowed or encouraged. Providence has changed as a result of establishing transfer-credit arrangements, but the change has been managed and limited: the drive to achieve some form of accreditation has stimulated the college, over a fifteen year period, to demand better qualifications from faculty

members, and to expect more attention to research; to adjust course nomenclature and content to reflect the university context it sought to emulate; to demand a higher standard of work from students. But the college has stoutly defended those signposts of identity which, at this point in its history, it sees as non-negotiable: its commitment to Biblical Studies; its religious tests for staff and students; its lifestyle expectations; its requirement of community worship and service. Further, it has consistently moved in harmony with its sponsoring church constituency, taking pains to canvas opinion before acting, ensuring that it enjoys the support of those it claims to represent.

Transfer-credit has changed Providence: what is unknown is how much further the College will change. Faculty, students, alumni, and board members alike share the belief that transfer-credit does not mark the high-water mark of the College's aspirations. They are less willing to predict what concessions or transformations might be required for the next stage in the institution's development.

PCAB accreditation is something of an alien species, transplanted into the foothills of the Rockies after some judicious genetic engineering of a breed native to America: but then, affiliation and federation, those most Canadian of approaches, were themselves adopted and adapted from another jurisdiction. The PCAB is the surely a model that Bishop Mathieu would have favoured; it is a structure that Providence looks at with a certain covetousness; it is the avenue to accreditation reflected on with favour by a number of unaccredited institutions who completed the survey reported on in this document. The PCAB was established to meet the needs of Alberta's private colleges, most of whom were church-

related. It was established to ensure that the offerings of these colleges were "comparable in quality to other degree programs offered in Alberta and beyond" (PCAB, 1991, p. 3), not to manipulate or erode the faith identity of the institutions with which it worked. That institutional character, identity, and mission have been altered is a curious conclusion.

The PCAB was created to allow institutions to offer degrees "other than divinity" (PCAB,1991, p.1). This was because institutions were already allowed to award degrees in divinity or theology, though degrees which were not academically accredited. This meant that divinity was not included in the PCAB mandate, and so what had been the heart of the academic enterprise at some PCAB colleges was now disenfranchised; degrees were offered in the broader discipline of Religious Studies, but not in theology or divinity. At all PCAB institutions, enrolment in Religious Studies was swiftly overtaken by enrolment in other arts and science disciplines.

Accreditation also transformed institutional funding: before accreditation, all four PCAB institutions relied heavily on denominational funding: subsequently, such funding became an increasingly insignificant proportion of operating income. Since income was now tied directly to enrolment, recruitment was accelerated. At Concordia, the students who were attracted were not Lutheran, often not Christian, and generally not pursuing studies in Religious Studies. Following the law of supply and demand, the college grew quickly, but not in areas that had previously been at the heart of the institution's mission. Concordia repositioned itself to meet the needs of a changing student body, thus changing its character, its mission, and its identity.

The relationship with the Church also evolved: at Concordia, in parallel with patterns at other PCAB institutions, the percentage of faculty members and students drawn from the sponsoring denomination has decreased. This continues to cause some concerns within church leadership "that we are not nearly as Lutheran in makeup [as we ought to be]" (Personal Interview, March 1996), but the college has resisted the kind of faculty quota system that has been implemented at sister institutions. Nevertheless, Church links remain strong, with governance firmly retained by the LCC, and the church well-represented at every level of the institution.

PCAB accreditation has plainly transformed Concordia, yet these changes have not been forced on the college but purposely adopted by it. As early as 1961 the college foresaw a time when it would "desire deliberately to solicit students whose aim was a secular vocation" (Frantz, 1961, p. 5); in 1967 it understood that affiliation "may well open up new avenues of service to the church in Canada" (Proposal, 1967 p. 84); in its recruitment patterns it has consciously sought to attract the general, non-Lutheran student by broadening the appeal of the institution and its offerings. The present attempt to adjust recruitment patterns to attract more Christian students is part of the ongoing adjustment to what is still a new structure, to try to create an optimum balance. Nor has accreditation attenuated the links with the LCC: these have remained firm, a clear sign that the church has not become disenchanted with the institution.

Which institution, then, is more church-related? Which approach to accreditation best safeguards the deposit of faith? Which model balances the demands of credit articulation, academic rigour, institutional autonomy, and ecclesiastical fidelity? Which case study most closely approximates to some kind of platonic ideal of the church-related college? Not one of these institutions would willingly exchange its identity with any other. The preceding chapters indicate that each approach has its strengths and its frailties. Though readers will, no doubt, be drawn to particular approaches, this will not be due to any absolute standard to which they conform, but to the idea of the Christian College entertained by those readers; to their conception of what higher education ought to be; to their sense of the optimum balance of public and private, secular and religious, dogma and doubt.

5. Conclusions and Recommendations

The summaries of the two sections of the study noted above lead to a series of conclusions. These conclusions are drawn from the survey and case studies, and reinforced by the existing literature.

5.1 Church-related higher education is characterised by its diversity, and this diversity is nowhere more apparent than in the accreditation arrangements institutions establish.

In contrast with the relative homogeneity of secular higher education, church-related HE is diverse in size, control, religious orientation, funding source, type, and character. The absence of accrediting or validating agencies in most provincial systems means that institutions must forge their own approaches, whether through affiliation or federation, credit transfer, or AUCC membership.

Recommendation: More information is required: The Canadian higher education community needs to make itself aware of the diversity within Church-related higher education; Church-related colleges must become informed about the effects of different approaches to accreditation; Provincial departments of advanced education must become aware of the obstacles presented by the absence of systematic approaches to accreditation.

5.2 Church-related higher education is experiencing growth, with the notable exception of non-accredited institutions.

The survey reveals that Church-related higher education in Canada has experienced steady growth, particularly in those sectors which are accredited or affiliated. Most institutions without accreditation have experienced enrolment slippage, and many of these are keen to find ways to increase articulation between themselves and public higher education.

Recommendation: Institutions who do not currently possess satisfactory articulation arrangements must recognise the potential effects of this upon enrolment, and consider exploring avenues of accreditation.

5.3 Growth patterns threaten to undermine the diversity of Church-related higher education.

The survey suggests that many non-accredited institutions are shrinking and disappearing. If this is so, then those that remain will need to conform more closely to models which allow maximum articulation with public universities. Hiring patterns, funding approaches, governance, and character will all be threatened, particularly if new Canadian approaches to accreditation are not developed which can supplement the dominant model of affiliation, which many small evangelical colleges see as a threat to their autonomous character.

Recommendation: Institutions that are pursuing articulation arrangements must identify those models which they feel will safeguard their institutional character and identity.

5.4 The long-standing antagonism between protestant evangelicalism and public higher education is being overcome. Evangelical institutions are following Roman Catholic and Main-line Protestant colleges in establishing academic alliances with public, secular institutions.

The survey data reflects this movement. It suggests that the majority of institutions feel comfortable with the alliances they have forged, do not perceive a significant loss of administrative or academic autonomy, and consider that the church constituencies which they serve are largely supportive of their academic orientation. While administrators anticipate that academic connections will grow closer, they do not consider this to be a threat to their orientation as church-related institutions.

Recommendation: That Canadian administrators from different Christian traditions establish a forum to share their experiences of higher education, and learn from each other's narratives. Whilst *The Churches' Council on Theological Education in Canada* provides an ecumenical forum for theological education, there is no similar body for church-related institutions with a broader educational mandate.

5.5 *The long-standing Canadian moratorium on private degree-granting institutions is weakening.*

Whilst many institutions have adopted and maintained the long-standing Canadian approaches of federation and affiliation, a significant number of institutions have sought other means of accreditation: through transfer-of-credit relationships, validation by a non-Canadian accreditation agency, provincial accrediting agencies, or provincial charter via private member's bills. The latter approaches suggest that the moratorium on degree-granting by private institutions, so long a hallmark of provincial higher education systems and a central feature in the Canadian 'idea of the University,' is weakening.

Recommendation: Provincial departments of higher education need to consider creating means by which institutional programs can be validated, perhaps following the model of Alberta.

5.6 *Accreditation arrangements must be an expression of an institution's identity, not be in conflict with it.*

In each case study, the approach to accreditation reflected the institution's understanding of its own role, and of its theological, ecclesiological, and epistemological position. The decision to adopt and develop particular approaches was not simply pragmatic, but expressed the institution's philosophy of education, its conception of its role, its particular understanding of the nature of the Church, and its approach to truth claims. Conversely, opposition to particular approaches often reflects a divergent theological, ecclesiological, and epistemological position.

Recommendation: Administrators must consider how a particular approach to accreditation will marry with the mission of the institution. Hastily-conceived alliances that do not respect a college's fundamental identity can be quite as calamitous as the absence of accreditation.

5.7 The Church-related college must be in harmony with its sponsoring faith tradition.

All three case studies revealed the importance of the continuing bond between the church-related college and its sponsoring faith community. Each felt its distinct character demanded an accountability to a particular religious community, and a continuing link, not merely an historical one. Loss of this connection would allow institutional drift, and encourage the process of secularisation.

Recommendation: The college must nurture the formal and informal links with the church, and be tolerant of the misgivings often expressed about the academy by the faith community. In particular, the President acts as the bridge between the communities, and must be at home in both.

5.8 Accreditation arrangements have a critical bearing on day-to-day and long-term institutional operations.

The fine print of accreditation agreements forms the policy framework for the church-related institution, and, in each case study, has a critical bearing on the nature of the educational enterprise. This means that those who initiate formal arrangements, whilst working in good faith, must envisage how changing circumstances and personnel might expose flaws in those arrangements. They must build on rock and not on sand. In particular, such agreements must safeguard institutional autonomy in matters of hiring, and the fiscal self-determination which reinforces that autonomy.

Recommendation: The time taken to craft an accreditation agreement is time well spent. Administrators must examine how agreements affect the elements which carry identity: hiring, funding, academic programming, student admissions. They must assume the best, but prepare for the worst.

5.9 Institutional integrity is based not primarily on contractual agreements, but on the fidelity of personnel.

Whilst institutional autonomy might be secured in affiliation or accreditation agreements, identity must be owned, affirmed, and articulated by individual members of the institution. Faculty and administrators are key carriers of identity, and so must be selected scrupulously.

Recommendation: Key administrators must make hiring decisions which reinforce the ethos of the college, and not shrink from disallowing candidates, however excellent in other respects, who will not be in harmony with the institution's fundamental principles.

5.10 Student admissions policies, which are affected by accreditation, influence institutional character, so growth must be managed.

It is a mistake to assume that students do not help to form institutional identity. They do. They are to the college what parishioners are to the church: no matter how devout the priest or minister, the body is composed of the congregation. Whilst every church wishes to have an interface with its society, and to welcome those who make no confession of faith, a church composed only of such members would have no faith to proclaim. This crude analogy suggests that colleges must manage their approach to admissions so that students are aware and supportive of the institution's mandate. This does not presume a test of faith, but may simply require a more forthright declaration of the institution's stance and character.

Recommendation: Admissions policies must be governed by the mission of the institution, not by its office of recruitment.

5.11 Institutional identity must be clearly defined and corporately owned.

Different models of accreditation exert particular forces on institutions: Federation and affiliation generate a gravitational pull in the direction of the University; credit-transfer creates an appetite for greater articulation, more transferable courses, and complete accreditation; institutional accreditation invites institutions to diversify offerings, to press for

advanced degrees, to open access. None of these forces is inherently negative, but each can propel an institution into a new orbit. In order to manage these forces, the institution must have a clear sense of identity and mission, and that identity must be recognised and owned by the various constituencies of the institution: faculty and administration; students; Church community.

Recommendation: Administrators, faculty, and students must be able to articulate the essential identity of their institution, preferably within a sentence. They must see this identity expressed in every aspect of institutional life.

5.12 Validating agencies or institutions must accept the mission of the Church-related college, which must, in turn, respect the function and character of the validating agency. This demands strong personal relationships between individuals.

The validating agency or institution, too, must accept the identity of the church-related college: the federated University, the accrediting agency, the receiving University, must recognise and accept the distinct character of the church-related organisation, and its right to exist. All of these relationships, though formally enshrined in a legally binding agreement, operate on the basis of good faith, and require a mutual confidence in order to function. If suspicion exists between the two parties, then the relationship cannot function effectively. This comes down to building trust relationships between key administrators. In each case study, such relationships are evident at the genesis of the accreditation process; where those relationships are absent, the process founders.

Recommendation: Administrators must dedicate time to building relationships with key individuals within the validating agency or institution. This is more than an attempt to be 'well-liked,' but is a willingness to build friendship and understanding between individuals.

6. Unresolved Questions and Avenues for Further Research

This study raises a number of questions which deserve further consideration, and highlights a number of avenues for further study.

A central question is this: *What directions will Church-related higher education take in the decades ahead?* Several possibilities suggest themselves. The development in Western Canada of free-standing, accredited degree-granting Christian institutions[4] reverses a long-standing policy in most provinces, and suggests that independent, American-style liberal arts institutions might have a renaissance in Canada. The desire to privatise public services (including higher education), observable both federally and in some provinces might reinforce this movement. Will, then, the "Canadian solution" of affiliation with public institutions become less of a dominant force in Church-related higher education? Would such a direction imply a return to the sectarianism of past days, albeit in a more palatable academic garb? Institutions will have to wrestle with the philosophical issues of separateness and collaboration. Separateness might prove possible, but it is desirable? Affiliation has proved

[4] That is, of course, degree granting in non-religious fields: religious degrees are not regulated in the same fashion.

resilient, but is it is still flexible enough to adapt to changing institutions and a wider range of ecclesiastical "users"?

Are all Christian institutions becoming alike? If more colleges become accredited, offer liberal-arts programming, span denominational confines, and add seminary divisions, will the diversity that has marked this sector be eliminated? George Rawlyk's shrewd comment that Bible colleges are all adapting in the same way suggests a lemming-like approach: Will the upward drift of these colleges and their alliances with the structures of public post secondary education spur the founding of new, alternative institutes, which will again stand outside and in opposition to those secular institutions? Will this 'universitizing' engender a merging of institutions? One notes with interest the networking of institutions in all areas of the country: the Atlantic, Toronto, and Vancouver Schools of Theology; the ACTS network; Winnipeg and Calgary graduate consortia. To date, these have happened primarily at graduate level, but some undergraduate linkages seem to be forming.

Several avenues for further study suggest themselves:

6.1 A Study of Institutions at Risk

The case studies reflect accreditation approaches in exemplary institutions. A further study might examine institutions where conditions are not optimal, where accreditation arrangements are less satisfactory. This would offer a different perspective on the perils of affiliation, credit transfer, or accreditation.

6.2 A Study of Non-Accredited Colleges

A further study could focus on institutions which have no accreditation, to understand how they relate to the wider academic community, and determine whether they are part of the movement towards academic respectability.

6.3 Communicating Faith

The question of how faith is expressed or inculcated within an institution needs to be pursued. Harro van Brummelen's studies have examined the way in which faith might be expressed in the curriculum, and his work needs to be developed further in the Canadian context.

6.4 A Longitudinal Study

This study examines a cross-section of church-related higher education: it would be instructive to generate a longitudinal survey, to observe the changing nature of the sector: how institutions are developing or changing, and where new institutions are being founded or old ones failing. Similarly, a follow-up study of the three institutions examined in phase two would allow comparative data to be assembled, and reveal how the tensions in each model have developed or been resolved.

6.5 The View from the Academy

The case studies focused particularly on the colleges and their church constituencies. A natural extension of this would involve the perceptions of the validating bodies, whether university or accrediting agency, and their assessment of the adequacy of accreditation.

7. Concluding Statement

The purpose of this research was twofold: first, to attempt to map the landscape of Canadian church-related higher education, noting its contemporary scope and character, and arguing that it deserves to be understood as a significant part of the Canadian higher education scene; second, to examine the ways in which different approaches to accreditation affect the Canadian church-related higher education institution's distinct character, mission, and identity. Accreditation has been the 'core category,' the pivotal institutional characteristic which informs and infiltrates all other aspects of the study.

The survey reveals that Canadian Church-related colleges have created multiple avenues to accreditation; that whilst affiliation and federated remain the most common approaches, models of credit transfer and accreditation through government agencies are also prevalent. The survey also suggests some stark economic realities; for institutions without accreditation, or with limited articulation, are small and appear to be struggling, whilst those with established accreditation arrangements have reported healthy growth.

The case studies were designed to examine *how different academic alliances affect the church-related college's distinct character, mission, and identity, and to consider whether closer links with secular academic bodies make links between College and church more tenuous.* The study reveals that each approach is generated by and reflects a different institutional identity and a particular relationship with a sponsoring church or faith

community. Each approach protects key elements of the institution's autonomy; each has elements within it which could be allowed to erode the essential characteristics of the church-related institution. This research has offered a critical reflection on each approach, and has identified some strengths and weaknesses associated with each case.

As Canadian higher education itself continues to evolve, this study recommends that *legislators* take account of Church-related higher education and its particular needs and strengths; that, in those few places where higher education is studied in Canada, *researchers* include Church-related institutions in their studies; and, as the landscape changes, *educational leaders* at church-related institutions carefully examine the costs and the benefits of different approaches to accreditation.

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Appendix A:

Survey of Canadian Church Related Higher Education

Canadian Church-Related Higher Education.

This survey examines Canadian Church-related institutions of higher education. Analysis of the survey will offer a profile of church-related higher education in Canada, and will consider how academic alliances affect the Church-related institution's freedom to express or protect its distinct religious identity. The survey asks how the distinctive characteristics of Church-related higher education are reflected and affected by patterns of affiliation, federation, or accreditation.

Some responses call for statistical information, while others seek a more subjective assessment. For some questions a seven-point scale is used: **circling "7" indicates strong agreement** with the statement or an affirmative response to the question; **circling "1" indicates strong disagreement** with the statement or a negative response to the question. Because this survey is being distributed to a wide range of Church-related institutions some questions may seem inappropriate for your context. Where this is the case, please indicate in the space provided or overleaf the particular circumstances which make completion difficult.

If you feel your institution does not fall into the category of "church related higher education" - either because it is not church related or because it is not engaged in "higher education," please indicate this and return the survey document in the envelope provided.

Institution: _____
Address: _____ *Tel:* _____
Your Name and Position: _____

A Student Enrollments:

1 What is your institution's FTE* for the 94-95 academic year? _____
2 What was the FTE for the 84-85 year? _____ The 89-90 year? _____
3

Student Enrollment 94-95	Undergraduate	Graduate
Number Full-Time		
Number Part-Time		

Comments: What are the key factors which attract students to your institution?

* FTE = Full-time equivalency. Many institutions arrive at an FTE by dividing the total number of credit hours taken by the number of credit hours considered "full time" (i.e. many institutions consider 12 credit hours per term the basis of the FTE calculation). Please indicate overleaf if you use a different formula to determine FTE (and specify).

B Church Connection:

1 With what Church or Religious Order is your institution affiliated?
- ☐ Denominational affiliation (s) _____
- ☐ Religious Order: _____
- ☐ Trans- or Non-Denominational (specify orientation): _____

2 Is ownership of institutional assets held by Church/Religious Order? _____

3 What percentage of the Governing board is elected/appointed by the Church/Order? _____

4 What percentage of full-time faculty members are members or adherents of the sponsoring Church/Order? _____

5 What percentage of students are drawn primarily from the sponsoring Church? _____

6 Is the President/Rector required to be a member of the sponsoring Church/Order? _____

7 Does the religious nature of the institution find clear expression in the institution's

mission statement (1 = strong disagreement/no; 7= strong agreement/yes)	1 2 3 4 5 6 7
promotional materials	1 2 3 4 5 6 7
charter, statutes, or constitution	1 2 3 4 5 6 7

8 Have the demands of *academic* affiliations strained relationships between institution and Church community? 1 2 3 4 5 6 7

9 Does the Church community see the institution as a valuable resource? 1 2 3 4 5 6 7

10 Do Church leaders see the institution as a valuable resource? 1 2 3 4 5 6 7

Comments: In what ways is the relationship between your institution and your sponsoring Church or Order changing? How do changes in your institution reflect a changing church?

C Academic Connection:

1 Would you describe your institution as:
(check more than one if appropriate)

- ☐ federated with a university
- ☐ affiliated with a university
- ☐ a teaching centre of a university (where university courses are offered)
- ☐ a free-standing institution with courses and degrees which are fully transferable to Canadian Universities (i.e. "fully accredited")
- ☐ a free-standing institution with selected courses transferable to selected universities (i.e. "transfer arrangements")
- ☐ an institution accredited through a non-university agency (i.e. AABC, ATS), with courses transferable to other Christian colleges (Name of agency_____)
- ☐ an institution that is not academically accredited, affiliated, or federated.
- ☐ other _____

2 Would you describe your institution as:
(check more than one if appropriate)

- ☐ a Seminary
- ☐ a Bible College
- ☐ a Liberal Arts College
- ☐ a University
- ☐ an Affiliated College
- ☐ other (specify)_____

3 Is your institution a member of the following organisations: (check boxes that apply)
☐ AUCC: ☐ AABC: ☐ ACBC: ☐ ACCUC ☐ ATS ☐ _____

4 What degrees or diplomas does your college award, either independently or through a parent institution? (If your institution does not award the degree, indicate those degrees of the parent institution which courses taken at your institution can be credited towards)

	Own Degree (Titles)	**Parent Institution** (Titles)
Ph.D.		
Master's Degree		
Baccalaureate Degree		
Diploma/Certificate		
Other		

4 Are these degrees awarded in religion only, or in other disciplines?

- ☐ Religion
- ☐ Other Disciplines _____

5 Is "transferability" of credits an important factor for your students? 1 2 3 4 5 6 7

6 Are courses completed at your institution accepted for transfer at

☐ All Canadian Universities

☐ Certain Canadian Universities (please identify institutions where transfer arrangements exist) _____

_____

☐ Other Educational institutions (Colleges, etc. Please identify) _____

_____

Comments: Which elements of your institution's academic affiliation or accreditation arrangements seem satisfactory to you? Which seem unsatisfactory?

D Funding:

1 What percentage of the institution's income for the last fiscal year was from government sources (include funding routed through another academic institution)?

	-10%	10 - 25%	25-40%	40% +
Operating Budget				
Total Income				

2 What percentage of the institution's income for the last fiscal year was from Church-related sources (not including tuition as "Church-related income")?

	-10%	10 - 25%	25-40%	40% +
Operating Budget				
Total Income				

3 What percentage of the institution's income for the last fiscal year was from tuition?

	-10%	10 - 25%	25-40%	40% +
Operating Budget				
Total Income				

Comments: How do your perceive affiliation to have affected your ability to raise funds from church sources? To have affected your fiscal independence?

E Faculty:

1 Does a parent institution with which you are academically affiliated hold the contracts of Faculty members? ☐ Yes ☐ No

2 How many full time_____ part time _____ members of faculty are under contract at your institution?

3 What percentage of all full-time faculty members hold the Ph.D. degree? _____

4 Would you say that an external academic body (university or accrediting agency) carries significant influence in the following key personnel areas:

Search processes for new faculty	1 2 3 4 5 6 7
Appointment of faculty	1 2 3 4 5 6 7
Disciplinary actions	1 2 3 4 5 6 7
Promotion & tenure	1 2 3 4 5 6 7
Negotiating collective agreements	1 2 3 4 5 6 7

5 Does the Church/order carry significant influence in the following key personnel areas:

Search processes for new faculty	1 2 3 4 5 6 7
Appointment of faculty	1 2 3 4 5 6 7
Disciplinary actions	1 2 3 4 5 6 7
Promotion & tenure	1 2 3 4 5 6 7
Negotiating collective agreements	1 2 3 4 5 6 7

6 Would you say that the religious conviction of prospective faculty members and administrators is an important factor in the hiring process ? 1 2 3 4 5 6 7

7 Does your institution retain the right to dismiss faculty whose beliefs and/or teachings conflict with those of the sponsoring religious body? 1 2 3 4 5 6 7

Comments: How do academic or religious considerations affect personnel decisions in ways which might adversely affect the nature of your institution?

F Students:

1 Do/can students who are members of your institution simultaneously hold membership in a larger academic institution? (i.e. a university to which your college is affiliated) 1 2 3 4 5 6 7

2 Do student-led organizations and activities foster an atmosphere which supports the concerns of the sponsoring Church/order? 1 2 3 4 5 6 7

3 Do most students make regular use of the opportunities for worship which the institution provides? 1 2 3 4 5 6 7

4 What non-academic religious programs operate at your institution:
☐ Chapel (_____ time/s a week) ☐ Prayer groups ☐ Choirs ☐ Retreats
☐ Service/Ministry Organisations ☐ Other _____

5 What percentage of the student body (if any) live in college-run residences? _____

6 Are the spiritual values of the sponsoring Church evident in regulations governing residence life? (if your institution does not operate residences please ignore this question) 1 2 3 4 5 6 7

Comments: How would you identify your students as being distinct from those in a public university?

G The Future:

1 Do you anticipate that connections between your institution and external academic agencies will grow closer in the next decade? 1 2 3 4 5 6 7

2 Do you anticipate that the percentage of faculty with Church connections will decrease in the next decade? 1 2 3 4 5 6 7

3 Do you anticipate that the percentage of students drawn from the specific faith community which sponsors your college will decrease in the next decade? 1 2 3 4 5 6 7

4 Do you anticipate that the percentage of budgets contributed by your sponsoring religious body will decrease in the next decade? 1 2 3 4 5 6 7

Final Comments: What changes do you anticipate in your institution's academic profile over the next 10 years? In its relationship with its sponsoring church?

Last Revision Date: February 29th, 1995

Appendix B:

Letter Accompanying Survey Document

THE UNIVERSITY OF MANITOBA

FACULTY OF EDUCATION
Department of Educational Administration and Foundations

Winnipeg, Manitoba
Canada R3T 2N2

Tel: (204) 474-9019
Fax: (204) 275-5962

Dear President or Rector,

I'm engaged in a research study of Canadian Church-related higher education (in my other life I'm an administrator and faculty member at a Church-related institution) and would like to enlist your assistance. While on leave I'm completing doctoral studies in Education at the University of Manitoba (under the direction of Dr John Stapleton), and am attempting to supplement the rather slim literature on Canadian Christian higher education.

How long will it take? You will already have seen the survey that is attached. Most of these questions require only brief response, with one longer question to allow for your considered reflection at the end of each of the seven sections. I know all too well the time constraints at a Christian college, and so have attempted to streamline this document for ease of completion: my estimate is 45 minutes, if all sections are completed.

Why should you do this? There is no literature that examines contemporary church-related higher education in Canada: there are several excellent historical studies, but little that offers a profile of the current scene, and nothing that includes the whole range of institutions, from affiliated and federated institutions to Bible colleges. This research will compile some basic information about the sector, and will make this information available to the wider academic community...a community which, at present, has only inadequate and fragmentary data. For this reason, it is important that this study be comprehensive: there are some 150 church-related institutions across Canada, and I hope to have information from all of them...so don't feel as if your institution will be lost in a welter of statistics.

What is the research about? It's in two stages. The first is this broad survey: the second will be a closer scrutiny of a few institutions, selected to represent the several categories that this survey hopes to identify. The survey has two aims: it will compile some basic data about Christian Higher Education in Canada, and will examine patterns of affiliation and accreditation. The projected second stage will ask how various forms of affiliation or accreditation might jeopardize or protect the church-related college's freedom of action in expressing and protecting its distinct religious identity.

What will happen to the survey results? The information you provide will be included in my doctoral dissertation and, I hope, be published, subsequently, in an academic journal. Should you wish a copy of the findings please indicate this when you return your survey.

Please note that participation in this survey is entirely voluntary. You may withdraw at any time, even after returning your survey. All institutions in the survey will be treated anonymously, and all data will be treated as confidential information.

In short, I think the survey worth your time. I hope you think so too! Please complete and return it as soon as possible in the enclosed stamped-addressed envelope, and add any comments or questions you feel appropriate in order to draw my attention to matters I've overlooked.

Yours sincerely,

Peter Rae

(Tel: 204-474-6624. FAX: 204-269-7772. E-Mail prae@cc.umanitoba.ca)

Appendix C:

Telephone Survey

Canadian Church-Related Higher Education: Telephone Survey

This telephone survey was developed from the longer mail-out survey, and is intended to gather basic statistical data from those institutions that did not return the original document. Telephone surveys were conducted between April 20th and May 12th, 1995.

Institution: _____
Address: _____ *Tel:* _____
Your Name and Position: _____

A Student Enrollments:

1 What is your institution's FTE* for the 94-95 academic year? _____

B Church Connection:

1 With what Church or Religious Order is your institution affiliated?
- ☐ Denominational affiliation (s) _____
- ☐ Religious Order: _____
- ☐ Trans- or Non-Denominational (specify orientation): _____

C Academic Connection:

1 Would you describe your institution as:
(check more than one if appropriate)

- ☐ federated with a university
- ☐ affiliated with a university
- ☐ a teaching centre of a university (where university courses are offered)
- ☐ a free-standing institution with courses and degrees which are fully transferable to Canadian Universities (i.e. "fully accredited")
- ☐ a free-standing institution with selected courses transferable to selected universities (i.e. "transfer arrangements") _
- ☐ an institution accredited through a non-university agency (i.e. AABC, ATS), with courses transferable to other Christian colleges (Name of agency_____)
- ☐ an institution that is not academically accredited, affiliated, or federated.
- ☐ other _____

* FTE = Full-time equivalency. Many institutions arrive at an FTE by dividing the total number of credit hours taken by the number of credit hours considered "full time" (i.e. many institutions consider 12 credit hours per term the basis of the FTE calculation). Please indicate overleaf if you use a different formula to determine FTE (and specify).

2 Would you describe your institution as:
(check more than one if appropriate)

☐ a Seminary
☐ a Bible College
☐ a Liberal Arts College
☐ a University
☐ an Affiliated College
☐ other (specify) _____

3 Is your institution a member of the following organisations: (check boxes that apply)
☐ AUCC: ☐ AABC: ☐ ACBC: ☐ ACCUC ☐ ATS ☐ _____

4 What degrees or diplomas does your college award, either independently or through a parent institution? (If your institution does not award the degree, indicate those degrees of the parent institution which courses taken at your institution can be credited towards)

	Own Degree (Titles)	**Parent Institution** (Titles)
Ph.D.		
Master's Degree		
Baccalaureate Degree		
Diploma/Certificate		
Other		

4 Are these degrees awarded in religion only, or in other disciplines?

☐ Religion
☐ Other Disciplines _____

5 Are courses completed at your institution accepted for transfer at
☐ All Canadian Universities
☐ Certain Canadian Universities (please identify institutions where transfer arrangements exist) _____
_____
☐ Other Educational institutions (Colleges, etc. Please identify) _____
_____

D Faculty:

1 How many full time_____ part time _____ members of faculty are under contract at your institution?

Appendix D:

List of Institutions Which Participated in the Survey of Canadian Church Related Higher Education

(including denominational relationship, FTE, institutional type, and form of accreditation)

(Includes both mail-in and telephone surveys)

	Name and Address	Denomination or Order	FTE	Institutional Type	Accreditation
1.	Acadia Divinity College Wolfville NS B0P 1X0	Baptist	96.00	S, A	Affiliated, Agency (ATS)
2.	Alberta Bible College 599 Northmount Dr NW Calgary AB T2K 3J6	Ch. of Christ	73.00	B	Transfer Credit
3.	Arthur Turner Training School Box 378, Pangnirtung NWT XOA 0R0	Anglican	5.00	S, B	Non credit
4.	Assumption University Windsor ON N9B 3P4	Roman catholic (Basilian)	53.00	U	Federated, Transfer Credit
5.	Atlantic Baptist College Box 1004 Moncton NB E1C 8P4	Baptist	221.00	L	Transfer Credit
6.	Atlantic School of Theology 640 Franklyn street Halifax NS B3H 3B5	Non/Trans denominational (Anglican, Roman Catholic, United)	82.00	Th.C	Agency (ATS)
7.	Augustana University College Camrose AB T4V 2R3	Lutheran (ELCIC)	957.50	L	Accredited
8.	Baptist Leadership Training Ctr 205 Taunton rd W Whitby ON L1N 5R5	Baptist	25.00	LT	Non credit
9.	Baptist Leadership Training School 4330-16th St. SW Calgary AB T2T 4H9	Baptist	41.00	LT	Non credit
10.	Bethany Bible College 26 Western Street Sussex NB E0E 1P0	Wesleyan	127.40	B	Transfer Credit, Agency (AABC)
11.	Bethany Bible Institute Box 160, Hepburn SK SOK 1Z0	Mennonite (MB)	144.00	B	Transfer Credit
12.	Brescia College 1285 Western Rd London ON N6G 1H2	Roman Catholic (Ursuline)	749.00	L, A	Affiliated
13.	Briercrest Bible College 510 College Caronport, SK SOHOSO	Non-denominational	673.00	B	Transfer Credit, Agency (AABC)
14.	Briercrest Biblical Seminary 510 College Caronport, SK SOHOSO	Non-denominational	81.00	S	Agency (ATS)
15.	Campion College Regina SK S4S 0A2	Roman Catholic (Jesuit)	1192.00	L	Federated
16.	Canada Christian College 245 Dalesford ave Etobicoke ON M8Y 1G4	Non-denominational	350.00	B, S	Non Credit
17.	Canadian Bible College 4400 Fourth Ave. Regina SK S4T 0H8	CMA (Alliance)	298.00	B	Transfer Credit, Agency (AABC)

* **Key to Institutional Type:** S= Seminary, A= Affiliated/Federated College, B= Bible College, U= University, L= Liberal Arts College, Th.C = Theological College, LT= Lay Training Institute, G = Graduate School

18.	Canadian Lutheran Bible Institute 4837-52A St Camrose AB T4V 1W5	Lutheran (ELCIC)	39.00	B	Non Credit
19.	Canadian Mennonite Bible College 600 Shaftsbury Blvd Winnipeg MB R3P 0M4	Mennonite (GC)	170.00	B, S	Teaching Ctr
20.	Canadian Nazarene College (now relocated to Calgary) 1301 Lee Blvd Winnipeg MB R3T 2P7	Nazarene	70.00	ThC	Teaching Ctr
21.	Canadian Southern Baptist Seminary Box 512 Cochrane AB TOL OWO	Southern Baptist	30.00	S	No Accred
22.	Canadian Theological Seminary 4400 Fourth Ave Regina SK S4T 0H8	CMA (Alliance)	81.60	S	Affiliated, Agency (ATS)
23.	Canadian Union College College Heights AB TOC OZO	Seventh Day Adventist	341.70	L	Accredited
24.	Canterbury College 172 Patricia Road Windsor ON N9B 2B9	Anglican	102.00	S, A	Affiliated
25.	Capenwray Harbour Bible College, Thetis Island, BC V0R 2Y0	Non-denominational	116.00	LT	No Accred
26.	Carey Theological College, 5920 Iona Drive Vancouver BC V6T 1J6	Baptist (BUWC)	35.00	S	Agency (ATS)
27.	Cariboo Bible College RR #2 Tibbles Road Quesnel BC V2J 3H9	Transdenom-inational (CSSM)	7.50	B	No Accred
28.	Catherine Booth Bible College 447 Webb Place Winnipeg MB R3B 2P2	Salvation Army	81.75	B	Teaching Centre, Agency (AABC)
29.	Central Pentecostal College 1303 Jackson Saskatoon SK S7M 2M9	Pentecostal	135.00	B	Affiliated
30.	Centre for Christian Studies 77 Charles St W Toronto ON M5S 12K5	Non/ Trans-denomnational (UCC & Anglican)	15.00	LT	Transfer Credit.
31.	Christ for the Nations 13165 - 96th Avenue Surrey, B.C. V3V 1Y2	Non-denominational	70.00	LT	No Accred
32.	Collège Dominicain de Philosophie et de Thèologie Ottawa ON K1R 7G3	Roman Catholic (Dominican)	108.00	UC	Accredited
33.	College of Emmanuel & St Chad 1337 College Drive Saskatoon SK S7N 0W6	Anglican	40.00	S	Affiliated

34.	Columbia Bible College 2940 Clearbrook Rd Clearbrook BC V2T 2Z8	Mennonite	252.00	B	Transfer Credit, Agency (AABC)
35.	Concord College 1-169 Riverton ave Winnipeg MB R2L 2E5	Mennonite	175.00	A, L	Affiliated
36.	Concordia College 7128 Ada Boulevard Edmonton AB T5B4E4	Lutheran (LCC)	1312.00	L	Accredited
37.	Concordia Lutheran Theological Seminary 5000 Glenridge Ave St Catherine's ON L2S 3A1	Lutheran (LCC)	35.00	S	Affiliated Agency (ATS)
38.	Conrad Grebel College Waterloo ON N2L 3G6	Mennonite	300.00	A	Affiliated
39.	Covenant Bible College 245-21 Street E Prince Albert SK S6V 1L9	Evangelical Covenant Church	58.00	B	No Accred
40.	Eastern Pentecostal Bible College 780 Argyle St Peterborough ON K9H 5T2	Pentecostal	506.00	B	Agency (AABC)
41.	Ecole Théologique Baptiste de Québec 4700 av Chauveau Quebec PQ G2C 1A7	Baptist	20.00	ThC	No Accred
42.	Edmonton Baptist Seminary 11425-23rd Ave Edmonton AB T6J 4T3	Baptist	45.00	S	Agency (ATS)
43.	Emmanuel Bible College 100 Fergus ave Kitchener ON N2A 2H2	Missionary (EMC)	211.00	B	Transfer Credit, Agency (AABC)
44.	Emmanuel College 75 Queen's Park Cresc E. Toronto ON M5S 1K7	United Church (UCC)	164.00	F	Affiliated
45.	Faith Alive Bible College 637 University Dr Saskatoon SK S7N0H8	Pentecostal	33.00	B	No Accred
46.	Formation Timothie 1320 rue St-Paul E ste 200, Ancienne Lorette PQ G2E 1Z4	Pentecostal	83.00	B	Transfer Credit
47.	Full Gospel Bible Inst Box 579, Eston SK SOL 1A0	Apostolic Ch of Pentecost	130.00	B	No Accred
48.	Gardner Bible College 4704-55 street Camrose AB T4V 2B6	Ch of God (Anderson)	33.50	B, L	Transfer Credit
49.	Halifax Inst. of Biblical Studies Box 49 RR #1 Armdale NS B3L 4J1	Baptist	3.00	B	No accred
50.	Henry Budd College for Ministry Box 2518 The Pas, MB R9A 1M3	Anglican	15.00	S, LT	Transfer Credit

51.	Heritage Bible College 30 Grand Ave. London ON N6C 1K8	Baptist	163.00	B, S	Transfer Credit, Agency (AABC)
52.	Huntingdon University Sudbury ON P3E 2C6	United Church	1100.00	U	Federated
53.	Huron College London ON N6G 1H3	Anglican	775.00	S, U, A	Affiliated, Agency (ATS)
54.	Institute d'Enseignment Bibliqué 8125 rue Stuart Montreal PQ H3N 2S2	Church of God	14.00	B	Transfer Credit
55.	Institut Bibliqué Bérée 1711E Boul Henri Bourassa Montreal PQ H2C 1J5	Pentecostal	16.00	LT	No Accred
56.	Institute Bibliqué Laval 1775 Eduoard-Laurion Ville St Laurent Quebec	Mennonite	16.37	B	Teaching Centre
57.	Institute for Christian Studies 229 College st. Toronto ON M5T 1R4	Non/Trans denominational (Reformed)	48.00	G	Accredited, Transfer Credit
58.	International Bible College 401 Trinity Lane Moose Jaw SK S6H 0E3	Ch of God (Cleveland)	25.00	B	No Accred
59.	Kawartha Lakes Bible School Box 1101 Peterborough, ON K9J 7H4	Brethren	23.00	B	No Accred
60.	Key Way Tin Bible Institute Box 540 Lac La Biche AB TOA 2CO	Non-denominational	11.00	LT	No Accred
61.	King's College 266 Epworth Ave London ON N6A 2M3	Roman Catholic	1740.00	L, A	Affiliated
62.	Kingston Bible College Box 58 S-5 Kingston NS B0P 1R0	Non-denominational	8.00	B	No Accred
63.	Knox College 47 Queen's Park cres E Toronto ON M5S 2C4	Presbyterian	90.00	S	Affiliated
64.	Life Bible College 5608 Inman ave Burnaby BC V5H 2L7	Foursquare	75.00	B	Transfer
65.	Living Faith Bible College Box 100, Caroline AB TOM OMO	Non/Trans denominational (FCA)	47.00	B	No Accred
66.	Living Word Bible College Box 696 Swan River MB R0L 1Z0	Non-denominational	30.00	B	No Accred
67.	Luther College Regina, SK S42 0A2	Lutheran (ELCIC)	723.00	L	Affiliated
68.	Lutheran Theological Seminary 114 Seminary cres Saskatoon SK S7N 0X3	Lutheran (ELCIC)	72.00	S	Affiliated

69.	Maritime Christian College 503 University Ave Charlottetown PEI C1A 7Z4	Ch of Christ	34.00	B	No Accred
70.	McMaster Divinity College 1280 Main St. W. Hamilton ON L8S 4K1	Baptist	125.00	S	Affiliated
71.	Menno Simons College 380 Spence St Winnipeg MB R3B 2E9	Mennonite	85.00	L	Affiliated
72.	Millar College of Bible Box 25 Pambrun SK S0N 1W0	Non-denominational	92.00	B	No Accred
73.	Montreal Diocesan Theological College 3473 University St Montreal PQ H3A 2A8	Anglican	9.00	S	Affiliated
74.	Mount Allison University, Sackville, NB E0A 3C0	United Church	2235.00	U	Accredited
75.	Mount Carmel Bible School 4725 106 ave Edmonton AB T6A 1E7	Non/Trans denominational (Brethren)	44.00	LT	No Accred
76.	National Native Bible College Box 478 Deseronto ON KOK 1X0	Non-denominational	25.00	B	No Accred
77.	New Brunswick Bible Institute Victoria NB E0J 2A0	Non-denominational	170.00	LT	No Accred
78.	Newman Theological College 15611 St Albert trail Edmonton AB T5L 4H8	Roman Catholic	77.60	S, ThC	Agency (ATS), Transfer
79.	Nipawin Bible Institute Box 1986 Nipawin SK S0E 1E0	Non-denominational	60.00	LT	Transfer Credit
80.	North American Baptist College 11523-23 Avenue Edmonton AB T6J 4T3	Baptist	240.00	L	Affiliated
81.	Northwest Baptist College 22606 76A Avenue Langley, BC	Baptist	254.00	S, B, A	Affiliated, Agency (AABC, ATS)
82.	Okanagan Bible College (now Closed) Box 407 Kelowna BC V1Y 7N8	Non-denominational	20.00	B	No accred
83.	Ontario Bible College (now Tyndale College) 25 Ballyconnor ct Willowdale ON M2M 4B3	Non-denominational	474.00	B	Transfer Credit, Agency (AABC)
84.	Ontario Theological Seminary (Now Tyndale Seminary) 25 Ballyconnor ct Willowdale ON M2M 4B3	Non-denominational	304.00	S	Agency (ATS)
85.	Ontario Christian Seminary Box 324 Station D Toronto ON M6P 3J9	Ch of Christ	9.00	B	No Accred

86.	Pacific Bible College 15100-66A Ave Surrey BC V3S 2A6	Non-denominational	30.00	B	Transfer Credit
87.	Peace River Bible Institute Box 99, Sexsmith AB TOH 3C0	Non-denominational	122.00	B	Transfer Credit
88.	Pontifical Institute of Mediaeval Studies 59 Queen's Park Cres Toronto	Roman Catholic (Basilian)	15.00	G	Affiliated, Accredited
89.	Prairie Bible College Box 4000 Three Hills AB TOM2A0	Non-denominational	415.00	B	Agency (AABC)
90.	Prairie Graduate School 1011 Glenmore Trail SW Calgary AB T2V 4R6	Non-denominational	46.30	S	Agency (ATS)
91.	Presbyterian College of Montreal 3495 University St Montreal PQ H3A 2A8	Presbyterian	35.00	S	Affiliated, Agency (ATS)
92.	Providence College and Seminary Otterburne MB R0A 1G0	Non-denominational	467.00	S,B	Transfer Credit, Agency (AABC, ATS)
93.	Queen's College Prince Phillip Drive St John's NF A1B 6P9	Anglican	37.30	S	Affiliated, Agency (ATS)
94.	Queens Theological College Kingston ON K7L 3N6	United Church	65.00	S, ThC	Federated, Agency (ATS)
95.	Redeemer College Ancaster ON L9G 3N6	Non/Trans denominational (Reformed)	461.00	L, U	Accredited
96.	Regent College 5800 University Boul Vancouver BC V8T 2E4	Non-denominational	370.00	G,S	Agency (ATS), Affiliated
97.	Regis College 15 Saint Mary Street Toronto ON M4Y 2R5	Roman Catholic (Jesuit)	113.73	ThC	Affiliated
98.	Renison College Waterloo ON N2L 3G4	Anglican	540.00	L	Affiliated
99.	Rocky Mountain College 4039 Brentwood Rd NW Calgary AB T2L 1L1	Non/Trans denominational	236.00	B	Transfer Credit, Agency (AABC)
100.	Rosebud School of the Arts Box 654 Rosebud AB T0J 2T0	Non-denominational	20.00	O	Transfer Credit
101.	Séminaire Baptiste Évangélique de Québec 7415 Boul Gouin ouest Montréal PQ H4K 1B8	Baptist	50.00	S	No accred
102.	Seminary of Christ the King Mission, B.C.	Roman Catholic (Benedictine)	29.00	S,L	Accredited

103.	St Andrew's College 475 Dysart Rd Winnipeg MB R3T 2M7	Orthodox	75.00	S	Affiliated
104.	St Andrew's College 1121 College Dr Saskatoon SK S7N 0W3	United Church	35.00	S, A	Affiliated
105.	St Augustine's Seminary 2661 Kingston Rd Scarborough ON M1M 1M3	Roman Catholic	63.80	S	Affiliated, Agency (ATS)
106.	St Francis Xavier University Antigonish NS B2G 1C0	Roman Catholic	3400.00	U	Accredited
107.	St John's College 400 Dysart Road Winnipeg MB R3T 2M5	Anglican	501.00	S, A	Affiliated
108.	St Joseph's College Edmonton AB T6G 2M7	Roman Catholic (Basilian)	362.00	A	Affiliated
109.	St Mary's College Suite 1040 First Alberta pl 777-8th Ave S.W. Calgary AB T2P 3R5	Roman Catholic	15.00	L	Transfer Credit
110.	St Paul's College 430 Dysart Road Winnipeg MB R3T 2M6	Roman Catholic (Jesuit)	763.00	A,L	Affiliated
111.	St Paul's United College Waterloo ON N2L 3G5	United Church	(148.00)	A	Affiliated
112.	St Paul University 233 Main Ottawa ON K1S 1C4	Roman Catholic (Oblates)	510.00	U	Federated
113.	St Peter's Seminary 1040 Waterloo St London ON N6A 3Y1	Roman Catholic	77.00	S	Affiliated, Agency (ATS)
114.	St Stephen's College 8810-112 Street #59-U of Alberta Edmonton AB T6G 2J6	Non-denominational	188.00	A,L	Affiliated
115.	St Stephen's University 165 Milltown Blvd St Stephen NB E3L 1G7	Non-denominational	35.00	U	Transfer Credit
116.	St Thomas More College 1437 College Dr Saskatoon SK S7N 0W6	Roman Catholic (Basilian)	903.20	A,L	Federated
117.	St Thomas University P.O. Box 4569 Fredericton NB E3B5G3	Roman Catholic	2031.00	U	Accredited
118.	Steinbach Bible College Box 1420 Steinbach MB R0A 2A0	Mennonite	71.50	B	Transfer Credit, Agency (AABC)
119.	Sudbury University Sudbury ON	Roman Catholic	1941.00	U,L	Federated

120.	Swift Current Bible Institute Box 1286, Swift Current SK S9H 3X4	Mennonite	31.00	LT	No Accred
121.	The King's University College 10766-97 Street Edmonton AB T5H 2M1	Non/Trans denominational (Reformed)	453.00	U, L	Accredited
122.	Salvation Army College 50 Tiffany Lane St John's NFLD A1C 4Z1	Salvation Army	43.00	B	No Accred
123.	Theological College of the CRC 374 Queen st S Hamilton ON L9P 3T9	Canadian Reformed Churches	33.00	S	No accreditation
124.	Thorneloe University Ramsay Lake Road Sudbury ON P3E 2C6	Anglican	1420.00	U,L	Federated
125.	Toronto Baptist Bible College/Seminary 130 Gerrard St E. Toronto ON M5A 3T4	Baptist	50.00	S B	Transfer Credit
126.	University of Trinity College Hoskin Ave Toronto ON M5S 1H8	Anglican	1290.00	U	Federated
127.	Trinity Western University 7600 Glover Rd Langley BC V3A 6H4	Evangelical Free Church	1502.00	U	Accredited
128.	United Theological College 3521 University st Montreal PQ H3A 2A8	United Church	27.00	S	Affiliated, Agency (ATS)
129.	University of St Jerome's College Waterloo, ON N2L 3G3	Roman Catholic (Resurrectionists)	612.90	U L	Federated
130.	University of St Michael's College 81 St Mary's Street Toronto ON M5S 1J4	Roman Catholic (Basilian)	2795.00	S, U, L	Federated, Agency (ATS), Accredited
131.	Vancouver School of Theology, 6000 Iona dr Vancouver BC V6T 1L4	Non-denominational	102.00	S	Affiliated, Agency (ATS)
132.	Victory Bible College Box 1780 Lethbridge AB TIJ 4K4	Victory Church	27.00	B	No Accred
133.	Waterloo Lutheran Seminary 75 University ave W. Waterloo ON N2L 2C5	Lutheran (ELCIC)	101.00	S	Federated, Agency (ATS)
134.	Western Christian College Box 5000 Dauphin MB R7N 2V5	Church of Christ	24.00	B	No Accred
135.	Western Pentecostal Bible College Box 1000 Claybourn BC V0X 1E0	Pentecostal	177.00	B	Transfer Credit, Agency (AABC)

136.	Wm Booth Memorial College for Officer's Training 2130 Bayview ave Toronto ON M4N 3K6	Salvation Army	52.00	B	No accred
137.	Winkler Bible Institute 121 7th Street S Winkler, Manitoba	Mennonite	65.00	LT	No Accred
138.	Word of Life Bethel 1175 Woodward Road RR1 Lennoxville Quebec	Non-denominational	12.00	LT	No Accred
139.	Word of Life Bible College RR4 , Site 4, Box 50 Red Deer, Alberta T4N 5E4	Non-denominational	35.00	B	No Accred
140.	World Impact Bible Institute PO Box 968 St Catherine's ON L2R 6Z9	Non-denominational	198.00	B	No Accred
141.	Wycliffe College 47 Queen's Park Cres E Toronto ON M5S 2C4	Anglican	205.00	S	Federated, Agency (ATS)

Appendix E:

Letter to Institutional Heads Requesting Permission to Perform an Institutional Case-Study

THE UNIVERSITY OF MANITOBA
FACULTY OF EDUCATION
Department of Educational Administration and Foundations
Winnipeg, Manitoba
Canada R3T 2N2

Tel: (204) 474-9019
Fax: (204) 275-5962

Dr. X X
X College
X Street
X City
XxX XxX

June 13th, 1995

Dear Dr. X X,

Thank you for taking time to complete the survey on Church-Related Higher Education. I received an excellent response (over 80%) to the survey, and am now engaged in completing the analysis of some 800 pages of thoughtful, often complex, replies.

As I mentioned in my last letter, the survey was the first of two stages in my dissertation research at the University of Manitoba (Faculty of Education). I'm now setting the scene for stage two, and am hoping to engage the participation of X College in this part of the study.

Where the survey sought to be comprehensive in its breadth (to map the landscape of Church-related colleges in Canada) this second stage is attempting a closer analysis. Three institutions (of which yours is one) have been selected as exemplifying a particular orientation to affiliation or accreditation, and were identified by administrators/faculty from other institutions as "successful" or "effective" colleges: one is an affiliated college; a second is a college with independent degree-granting capability (recognised by Canadian Universities); the third is a free-standing college which does not have the capability to grant degrees recognised by all Canadian Universities, but with "negotiated recognition" for particular courses/programmes at particular universities (a "transfer of credit" arrangement). These are the dominant means by which, in a Canadian Higher Education context without formal accreditation processes, Church-related colleges solve the problem of accreditation. What are the relative merits (or liabilities) of these approaches, and how might each be optimized? That is what I hope to examine in this series of case studies.

As Canadian Higher Education itself is in turmoil, it is increasingly important for Christian Higher Education to know itself and to be known. I hope that this study will introduce the wider academic community to the robust and vigorous character of Christian Colleges and Universities in Canada, and offer those institutions a broader sense of the endeavour in which they themselves are engaged.

Your participation in this study would involve the following: I would make a five-day visit to your institution during the Autumn term, would like to stay in residence (if possible), conduct a series of pre-arranged interviews, examine archival and documentary data, and observe the life and culture of the college (a more detailed list of potential interviews and data sources is appended). I've also appended a potential "time line" for this, which includes an overview of preparatory information and follow-up communication.

The institutional case-study would form a chapter of my doctoral thesis, and would be a significant piece in this attempt to analyse Canadian Christian Higher Education in a considered fashion. Of course, participation is entirely voluntary (both for the institution as a whole and for individuals who would be approached for

interviews), and participants may withdraw at any time. If you have any qualms about the nature or sponsorship of this study please do not hesitate to contact me directly, or my doctoral supervisor, Dr John Stapleton (204-474-9030).

The question of anonymity and confidentiality is an important one in a study such as this: as I have reflected, it seems to me that cloaking your institution with a fictive identity would serve little purpose. Instead, I will identify the three institutions, but will not attribute remarks or observations to individuals without their explicit written approval: this means that I will not only send participants copies of interview transcripts, but also passages from the draft chapter where their observations appear. In addition, I will send the institution a copy of the full chapter draft to reduce the possibility of misrepresentation.

It is, of course, difficult to offer a comprehensive overview of the project in the space of a two-page letter, or to anticipate questions you might have. In light of this, I will follow up this letter with a telephone call (in about ten days), and could provide other documentation or information as you might require. The response form could then be returned in the envelope provided.

Yours sincerely,

Peter Rae

Response Form

I have read the attached information concerning the proposed Case Study on Church-Related Higher Education.

__ My College will participate in this case study. Please contact me to arrange further details.

__ My College will not participate in this study.

__ I wish to receive more information about the study and/or the interviews. Please contact me.

Note: Completion of this response form in no away affects your right to withdraw from this study at any point.

Signed:_____ Name/Position: _____

Institution:_____

Address: _____

Telephone: _____ FAX: _____E-Mail: _____

Please return this form in the envelope provided to: Peter Rae, Dept of Educational Administration & Foundations, Faculty of Education, University of Manitoba, Winnipeg, Manitoba, R3T 2N2

Appendix F:

Letter to Potential Interview Participants at each Case-Study Location

THE UNIVERSITY OF MANITOBA

FACULTY OF EDUCATION
Department of Educational Administration and Foundations

Winnipeg, Manitoba
Canada R3T 2N2

Tel: (204) 474-9019

Participant X X
X College
X Street
X City
XxX XxX

June 13th, 1995

Dear Participant X,

I'm engaged in a research study of Canadian Church-Related higher education (in my other life I'm an administrator and faculty member at a Church-related institution). The study forms a key part of my doctoral dissertation at the University of Manitoba, and examines the nature and effect of different academic alliances (affiliation; accreditation) upon Christian Colleges.

The first research stage involved a broad survey, and I'm now engaged in completing the final analysis of some 120 responses. The second stage moves to a case study of several selected institutions, in an attempt to understand how different approaches to affiliation or accreditation affect a college's freedom of action in expressing or protecting its distinct religious and academic identity.

Your college has agreed to take part in this study, and I will be on campus this autumn to conduct the research. I would like to take the opportunity to set up a one-hour interview with you in the course of that visit, to talk about your perceptions of college accreditation or affiliation arrangements...their merits and their liabilities...and how they affect the broader college culture and mission.

Some important procedural notes: the interview would be tape-recorded and transcribed, and this transcript would be sent to you for revision and approval. All tapes will be erased and disposed of at the conclusion of the study. In the study itself, no remarks or observations will be attributed to individuals without their explicit written approval. You would receive a copy of the draft chapter where your observations appear, and have the right to have your observations emended or removed. I will use pseudonyms (unless explicit written permission is granted to use a real name), although institutions will be identified. Please indicate on the form below whether or not you are willing to participate, and return that form to me in the enclosed envelope. Should you have further questions feel free to contact me directly (403-590-2094), or contact my Doctoral Supervisor, Dr. John Stapleton (204-474-9030).

Participation is, of course, entirely voluntary, and you may withdraw at any time (before or after the interview). I would, of course, like to encourage you to be part of the study: as Canadian Higher Education itself is in turmoil it is increasingly important for Christian Higher Education to know itself and to be known. This study aims at two audiences: at those who study public higher education in Canada (who are woefully ignorant of the very existence of Church-related institutions); and at those inside these institutions, who too seldom have time or opportunity to reflect on the nature and purposes of the institutions they serve.

I look forward to the opportunity to talk with you!

Your sincerely,

Peter Rae

Appendix G:

Protocol Questions for Case Study Visits

Protocol Question #1

Question: What is the precise, formal nature of your accreditation or affiliation arrangement(s)? How do they address the academic, administrative, financial, and personnel functions of the institution?

Data Sources: Formal affiliation agreement; Committee Minutes or Explanatory documents; Institutional history. Interview with President and Academic Dean, and Board Member.

Strategies & Approaches: Request for copy of documents; from documents, create organizational chart of decision-making processes, and seek confirmation in interviewing.

What is the effect of accreditation/affiliation arrangements
-on personnel decisions (Search committees & appointments; disciplinary issues; promotion); Are Faculty also members of other departments (ie university departments); who appoints them?
-on academic decisions (course & program offerings; timetabling; nomenclature; course requirements)
-on financial/administrative matters

Is approval (where required) a mere formality?
Do affiliation/accreditation arrangements work like they are supposed to?

Protocol Question #2

Question: What are the historical reasons that led the institution to establish this particular arrangement?

Data Sources: Institutional history; President/Dean/Board Member. College publications (newsletter; Magazine); Faculty minutes.

Strategies and Approaches:
-Why did you choose to become affiliated/accredited
-Was there opposition to this move? From whom/where?
-What were seen as the dominant arguments for/against?
-How did this affect the economics of the institution?

Protocol Question #3

Question: How has the historical ideal lived up to the contemporary reality? How has the initial relationship changed?

Data Sources: As for #2: seek subsequent documents which delineate changing relationship.

Strategies and Approaches: Adjust chart from #2 to show changes in relationship

-why did these changes take place?
-who initiated these changes?
-how easily were the changes negotiated?
-were all stakeholders comfortable with the changes?
-Given a choice, how would you position your institution? As affiliated with a public university? In consortium with other Church-related colleges? Free standing, accredited?

Protocol Question #4

Question: Does your approach to academic matters have the support of your sponsoring church or religious community? What are/have been the problem areas? Are the interests of potential students the same as those of potential supporters?

Data Sources: Board Members; Students; Public Relations Director; President/Dean. Possible documentary reviews, either by Church or college.

Strategies & Approaches: Do you see this as a Religious college, or just a small college with a religious history?
-Are the interests of the Church being served; directly or indirectly?
-Does the college have the support of the church...the hierarchy and the membership? How is this expressed?
-What have areas of conflict been over the years? Have they been differences of substance and philosophy, or of personality and approach?
-What would the Church change about the college, given the chance?
-In the classroom, do instructional approaches, means of assessment, and syllabi reflect the religious mission of the institution, or only the broad disciplinary concerns?

Protocol Question #5

Question: In what ways might your affiliation/accreditation relationship be said to limit or facilitate your ability to be a church-related college. Has this happened?

Data Sources: Documents of agreement; Academic Dean; President; Board Members; Students

Strategies & Approaches:
-examine the explicit limitations of Docs. of agreement;
-Is the college free to appoint staff according to religious conviction (does it)?
-Have equity considerations affected hiring or recruitment patterns?
-Able to respond to Church needs by adjusting programmes?
-Has affiliation brought an ability to serve a wider range of student needs?
-Are Faculty loyalties focussed on their academic discipline; the institution; the Church?

Protocol Question #6

Question: Given the institutional orientation, which factors of accreditation/affiliation are liabilities, and which are assets?

Data Sources: Students; Public Relations Director; Dean/President; Board Members.

Strategies and Approaches:
-What are the net gains and losses from affiliation/accreditation?
-What aspects are publicised most; which are seldom mentioned?
-What facets of affiliation appeal to particular market segments? What facets disappoint or dismay them?
-What attracts students to the institution? Do students get what they expect? Why do they leave?
-What attracts faculty to the institution

Protocol Question #7

Question: What are key areas that distinguish your institution from a public university? What are the "non-negotiables" for you... the things that are "sacred"? To the constituency? The students? To the host institution/academic community?

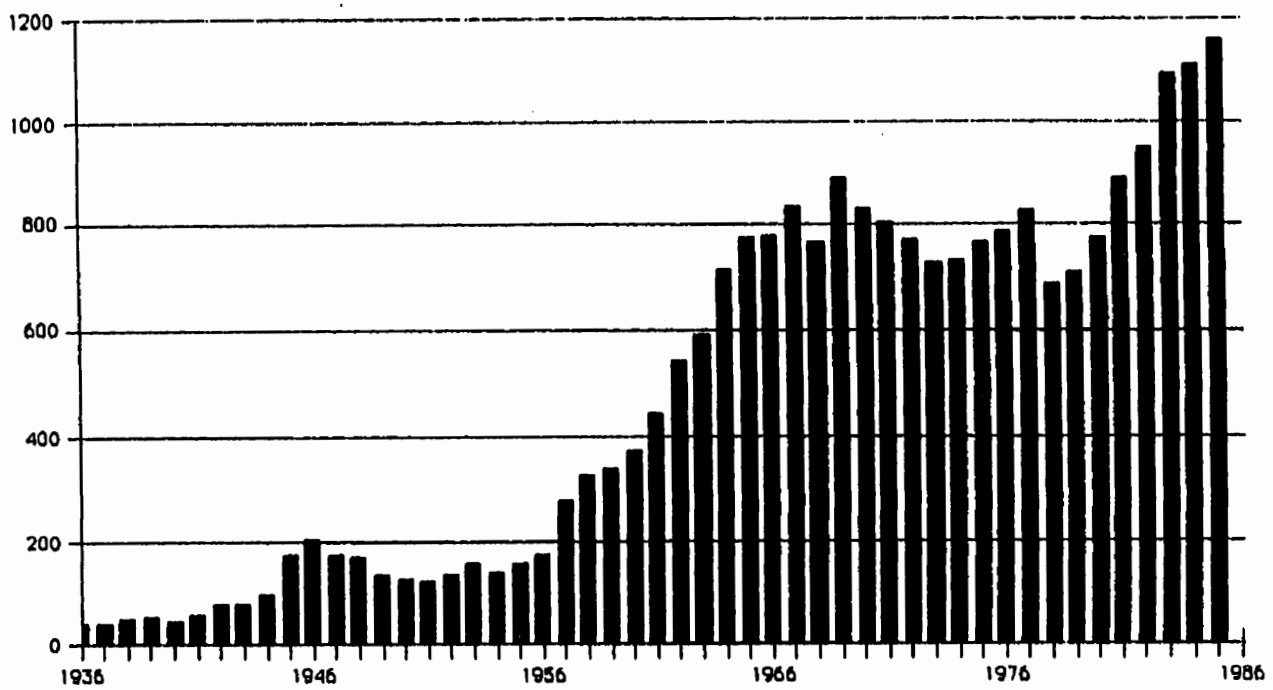
Data Sources: All interviews.

Strategies & Approaches:
-Ask what factor seems most crucial to their identity as a Church-related institution; what would they be most reluctant to surrender?
-What do they see other interest groups as valuing most highly?
-Might accreditation/affiliation threaten these values? How?
-in what ways are the values of the academy seen to be inimical to the Church-related institution?

Appendix H:

Enrolment Chart: St Thomas More College

St Thomas More College Student Registration 1936-37 to 1985-86[1]



[1] From Sanche, 1986, p. 197.

Appendix I:

Report of Providence Ad Hoc Committee

Report of the *Ad Hoc* Committee of the Senate Executive to Review University Policy on Approved Teaching Centres

Preamble

On January 31, 1991, Dr. William R. Eichhorst, President of Winnipeg Bible College (since renamed Providence College and Theological Seminary), wrote to President Naimark expressing concern that the University of Manitoba does not currently recognize courses offered by Providence College (PCTS). In previous discussions with the Senate Committee on Approved Teaching Centres (ATC's), College officials found the University of Manitoba's criteria for ATC's would cause the loss of too much of its autonomy and the application was not pursued further.

At its meeting of February 20, 1991, the Senate Executive Committee established an *ad hoc* committee of the Executive. Its terms of reference were to review the University's ATC policy with a view to determining if there are mechanisms, other than the one provided in the current policy, by which the University's concerns with academic freedom could be met by PCTS. The following members were appointed to serve on the Committee: Dean J. Stapleton, Chair; Professor J. Teunissen; Dean D. Burton; Professor L. Hurtado, Chair of the Senate Committee on ATC's; Mr. D. Bevis, Director of Admissions; and Ms. D. Dott, a student member of the Executive Committee. This action was reported to Senate at its March 6, 1991 meeting.

The *ad hoc* committee met a total of seven times, including once with Drs. Eichhorst and Hiebert from PCTS. Moreover, the following documents were examined: Policy on Approved Teaching Centres; Affiliation Agreement between the University of Alberta and North American Baptist College; admission policies at Canadian universities, including Wilfrid Laurier and Waterloo; American Association of Bible Colleges (AABC) accreditation requirements; Bible College catalogues; and AUCC "Notes on the Organization and Procedures of Visiting Committees" and the AUCC "Statement on Academic Freedom and Institutional Autonomy," as well as Appendix B "Interpretation: Collegiality and Academic Freedom."

Observations

1. The Policy for ATC's was approved by the Senate in May, 1970 to provide an opportunity for a small college to offer its students the initial phase of a university education, in conjunction with its own distinctive programs, and to do this while maintaining its own identity and ethos. While the ATC policy was first put into place to serve Canadian Mennonite Bible College, a second religious institution, Canadian Nazarene College, applied for ATC status and was approved in 1972. Prairie Theatre Exchange became an ATC in 1988 to enable it to offer courses in the Theatre Program of the University of Manitoba. The Senate Committee on ATC's is presently considering a request from a third religious college.

   ATC's are fully autonomous institutions, with the right to offer UM courses for UM credit. Senate, on an annual basis, approves courses to be offered by each ATC, as well as each instructor. Students who register in these courses and have

Report of the *Ad Hoc* Committee of the Senate Executive to Review University Policy on Approved Teaching Centres (Cont'd.)

been admitted to the University of Manitoba receive UM credit.

In order to ensure that ATC faculty members who teach UM courses are offered the same academic freedom as are UM faculty members, the following policy statement was adopted:

> The aims and objectives of the Centre shall be compatible with the aims and objectives of the University. Therefore, a Centre whose aims and objectives are compatible with those of the University shall be expected to support the exercise of academic freedom by its faculty, and to guarantee academic freedom by the institution of an appeal procedure providing for final arbitration, by a disinterested party or committee, of any dismissal of a faculty member, and the non-renewal of the appointment of any full-time faculty member who has reason to believe that the non-renewal of his/her appointment is due to his/her exercise of academic freedom.[1]

While the current ATC's have indicated their willingness to accept this criterion, the President and Academic Dean of PCTS felt it was too restrictive and would result in the loss of its autonomy. They indicated, however, that their employment policies fall well within AUCC guidelines which state that institutions requiring "adherence to a statement of faith and/or a code of conduct" can become members of AUCC

> provided that the conditions of membership in that university community, including any sanctions that may be invoked, are made clear to staff and students prior to employment or admission as the case may be; and provided further that adequate procedures are in place to ensure natural justice in the event of alleged violations of any contractual arrangements touching such required statement of faith and/or code of conduct.[2]

A great deal of effort has been expended in establishing the UM's ATC policy which was affirmed in 1979 by the *ad hoc* Committee of Senate to Reconsider the Institution of Approved Teaching Centres, and by Senate, and was reaffirmed in December, 1989 by Senate, and it is currently working well. For these reasons, the *ad hoc* committee was reluctant to recommend changes at this time, preferring instead to explore other alternatives.

2. The *ad hoc* committee recognized the need for a clear and concise policy on the admission of students from Bible Colleges. It is also clear that some courses

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[1] Policy 410.1, *Policy and Procedures Manual* (Appendix I)

[2] AUCC "Notes on the Organization and Procedures of Visiting Committees," Appendix B, Article 4, rev. 1984.10.02

Report of the *Ad Hoc* Committee of the Senate Executive to Review University Policy on Approved Teaching Centres (Cont'd.)

offered at Bible Colleges are appropriate for transfer credit towards a degree program at this institution, while others are not and the committee has attempted to recognize this in the proposed policy. While not all universities have yet established a policy of this nature, the University of Waterloo and Wilfrid Laurier University have already done so. It should be noted also that one of the recommendations arising from the Commission of Inquiry on Canadian University Education is that greater cooperation should exist across the postsecondary education system with respect to credit transfer.

3. Among the alternatives examined by the Committee were a) the development of a special contractual arrangement that would permit transfer credit for courses taken at PCTS and b) the drafting of a new policy that would apply to transfer credit from Bible Colleges in general. The Committee also reviewed other relationships that currently exist between Bible Colleges and universities; for instance, the Mennonite Brethren Bible College has developed a number of courses which were approved by the University of Winnipeg Senate for degree credit. In the case of the North American Baptist College and the University of Alberta, the University of Alberta decides on an annual basis which of the College's courses it will recognize from a selected list of courses.

4. The *ad hoc* committee found it preferable to explore a general policy for admission and transfer credit for students from Bible Colleges as has been done at both Wilfrid Laurier and Waterloo. For this purpose, it was agreed to consider three primary groupings: 1) colleges that are members of AUCC or accredited through a regional accreditation body in the United States; 2) colleges that are affiliated in some way with a university which is either a member of AUCC or which has received full regional accreditation, or colleges accredited by AABC; and 3) colleges which fall into none of the foregoing categories. Bible Colleges in the first category would be treated in similar fashion to all other universities and colleges with this type of accreditation. Students from category three Bible Colleges would have no special admission status and receive no transfer credit; their admission to the University would be based solely on their ability to meet normal university entrance requirements. The proposed admission criteria and credit transfer restrictions for category two Bible Colleges are outlined in the recommended policy which includes a requirement that students have a minimum cumulative grade point average of C+ on all course work completed in a degree program. This is consistent with existing UM policies with respect to students from nursing programs, community colleges and the National Coast Guard College.

5. Admission and transfer of credit exist if the institution is a member of AUCC or, in the case of United States post-secondary institutions, if regional accreditation has been granted. The University of Winnipeg has instituted a policy for admission of students from non-AUCC institutions; students from Bible Colleges are given consideration under this policy. The *ad hoc* committee noted, however, that the University of Manitoba does not have a policy at present with respect to admission of students or transfer credit from non-AUCC degree granting post-

Report of the *Ad Hoc* Committee of the Senate Executive to Review University Policy on Approved Teaching Centres (Cont'd.)

secondary institutions in Canada. It has been customary to follow the practice of a major university in each province. Similar difficulties are encountered by students seeking to transfer from non-regionally accredited U.S. institutions or those Bible Colleges that have been accredited through AABC. The University of Waterloo and Wilfrid Laurier University both have policies in place for consideration of students from Bible Colleges accredited through AABC.

6. In all cases, the unit representing the appropriate academic discipline would continue to be responsible for determining transfer course equivalency.

7. Previous course work from non-recognized institutions would not be considered as a basis for admission or for transfer credit or as fulfilment of prerequisite requirements for admission to a professional faculty.

8. It was agreed that the policy would apply to undergraduate students only; the question of recognition of degrees from these institutions is the responsibility of the Faculty of Graduate Studies.

Recommendations

The *ad hoc* Committee of the Senate Executive to Review University Policy on Approved Teaching Centres recommends that:

1. The attached policy with respect to admission of students and transfer credit from Bible Colleges be adopted.

2. The Faculty of Graduate Studies consider the implications of recommendation No. 1.

3. The *ad hoc* committee be disbanded.

Respectfully submitted,

J.J. Stapleton, Chair
Ad Hoc Committee to Review University Policy on Approved Teaching Centres

Appendix J:

Internal Providence College Survey

STRATEGIC PLANNING RESPONSE

The College will continue to require a minimum of 30 credit hours (one full year equivalent) in Bible and Theology along with its emphasis in the spiritual life, missions and music, etc. of every student. What programs would you recommend should be developed in future planning:

[ ] Computer studies
[ ] Secretarial skills
[ ] Management
[ ] Teacher training
[ ] Youth ministry
[ ] Psychology - counselling
[ ] Social work
[ ] Communications - journalism
[ ] Child care
[ ] Other (specify) _____

	Strongly Disagree	Disagree	Undecided	Agree	Strongly Agree
We believe that it is important for WBC graduates to receive proper recognition of their courses. WBC should seek more acceptance of its programs among Canadian universities.	[ ]	[ ]	[ ]	[ ]	[ ]
WBC should consider changing its name.	[ ]	[ ]	[ ]	[ ]	[ ]
"*Providence College*" would be a good new name for WBC.	[ ]	[ ]	[ ]	[ ]	[ ]

What other name would you suggest? _____

Comments: _____

_____

_____

May 16, 1991

WINNIPEG BIBLE COLLEGE
AND
THEOLOGICAL SEMINARY

Final percentages on responses for two mailings. Total repsonses received 423.

	Disagree	Undecided	Agree
1.	17 or 4%	16 or 4%	381 or 92%
2.	41 or 10%	53 or 13%	318 or 77%
3.	50 or 13%	42 or 10%	311 or 77%

Computer - 63%
Teacher training - 57%
psychology - 54%
Management - 52%
Social Work - 50%
Communications - 48%
Youth Ministries - 43%
Child Care - 24%
Secretarial Skills - 23%

Appendix K:

Enrolment Table and Chart: Concordia University College of Alberta

Concordia Enrolment Figures

Year	College Only	Total Enrolment inc. High School
1921-22	0[1]	35
1922	0	51
1923	0	48
1924	0	65
1925	0	68
1926	13	83
1927	13	76
1928		72
1929	12	62
1930	8	51
1931	8	42
1932	10	46
1933	14	41
1934	12	32
1935	13	36
1936	14	53
1937	11	39
1938	8	38
1939	6	30
1940	8	28
1941	8	41
1942	8	50
1943	8	61
1944	8	68
1945	4	75
1946	4	82
1947	3	95
1948	11	112
1949	14	123
1950	7	108
1951	3	105
1952	6	97
1953	13	102
1954	10	99
1955	14	108
1956	20	114
1957	21	117
1958	25	128
1959	26	116
1960	20	104
1961	24	127
1962	21	126
1963	22	129
1964	21	109
1965	29	102
1966	21	86
1967		
(1st year affiliation 1968-74)		
1968	25	125[2]
1969	29	149
1970	68	192
1971	68	185
1972	77	196
1973	76[3]	196
1974	63	199
1975	69	229
(2nd Year Accreditation 1975-87)		
1976	234	393
1977	271	430
1978	271	431
1979	306	492
1980	359	514
1981	295	491
1982	316	517
1983	499	699
1984	545	(206)
1985	647	(184)
1986	694	(195)
1986-87	803.1[4]	(189)
(PCAB Accreditation 1987)		
1987-88	881.25	(160)
1988	1085.45	(162)
1989	1161.25	(167)
1990	1269.95	(158)
1991	1384.7	(179)
1992	1349.9	(192)
1993	1527	(192)
1994	1455	(178)
1995	1385.5	(164)
1996-97	1117	(154)

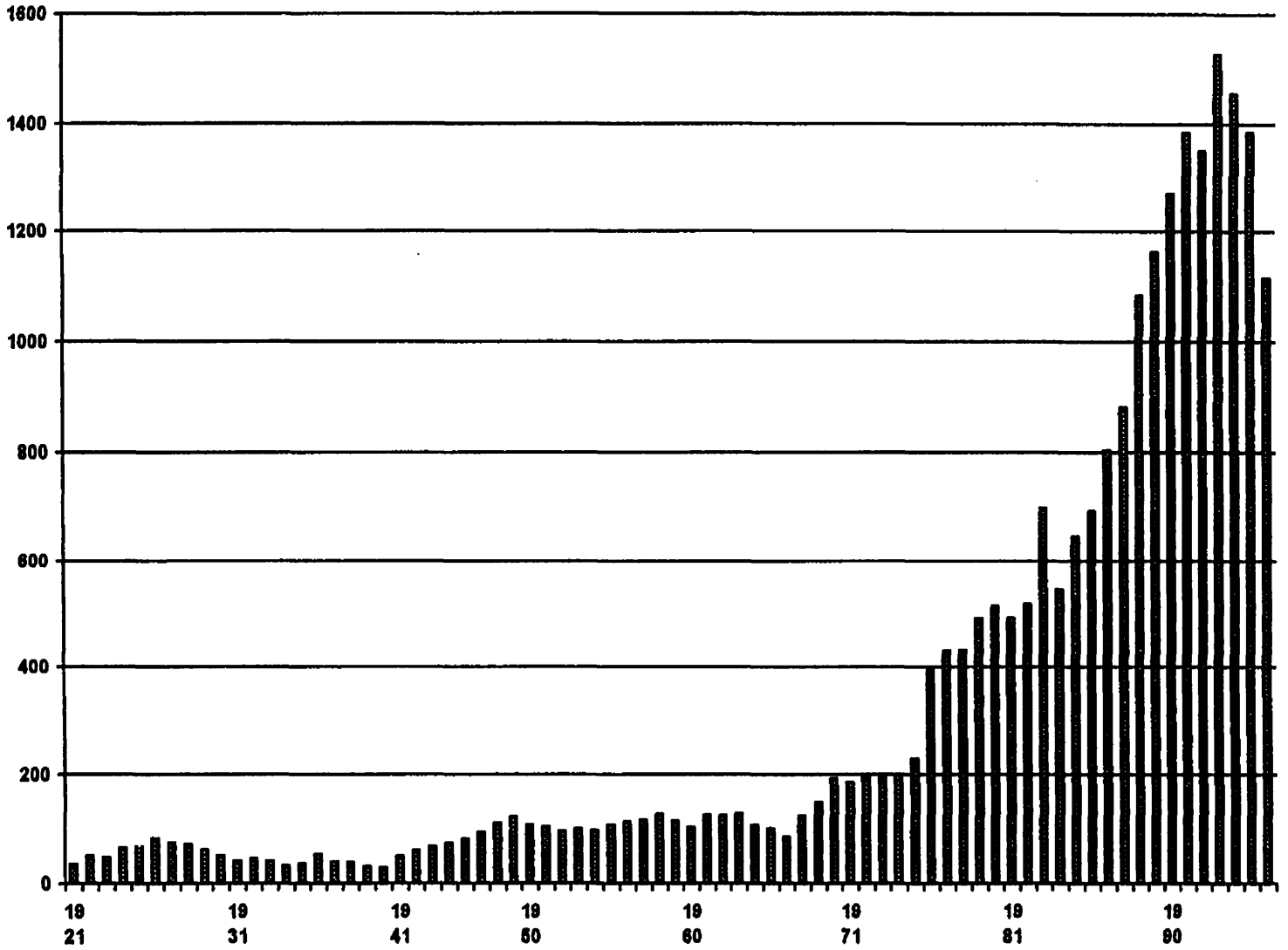
[1] Figures for 1921-1967 drawn from *Proposal to the Board for Higher Education ... to Affiliate.*", January, 1967, Appendix Table 1.

[2] Figures for 1968 - 1972 *from 'Lengthening the Cords'* May 1973 p 33 (1968-1972)

[3] Figures from 1973-83 and 1993-97 from the office of the Registrar

[4] Figures from 1986 -1992 from *1993 Self Study*, July, 1993. (1986-1992) In 1986-87, the numbers changed from head count to FTE.

Concordia Enrolment: 1921-1997



Appendix L:

Province of Alberta Universities Act

Bill 48
Mr. Stromberg

UNIVERSITIES AMENDMENT ACT, 1983

CHAPTER 50

(Assented to June 6, 1983)

HER MAJESTY, by and with the advice and consent of the Legislative Assembly of Alberta, enacts as follows:

RSA 1980 cU-5 *1 The Universities Act is amended by this Act.*

2 Section 1(f) is amended by striking out "an" *and substituting* "a private".

3 Section 21.92(1)(a)(ii) is amended by striking out "41(1)" *and substituting* "44(1)".

4 Section 53 is amended by adding "or a private college designated under section 64.5" *after* "university".

5 Section 60(3) is amended by striking out "Board of Governors" *and substituting* "Governors of".

6 Section 61(2) is repealed and the following is substituted:

(2) A representative may be appointed by each of the following to attend meetings of the Universities Co-ordinating Council:

(a) a private college that has been designated under section 64.5;

(b) a private college that

(i) is affiliated with a university under an agreement under section 17(3), and

(ii) provides instruction in courses that are acceptable to the university under the provisions of the agreement referred to in section 17(4).

7 The following is added after section 64:

PART 2.1

PRIVATE COLLEGES ACCREDITATION BOARD

Definition

64.1 In this Part, "Accreditation Board" means the Private Colleges Accreditation Board established under section 64.2.

Establishment of Board

64.2(1) There shall be a Private Colleges Accreditation Board appointed by the Minister consisting of

(a) a chairman,

(b) 4 academic staff members of the universities, nominated by the Universities Co-ordinating Council,

(c) 4 academic staff members of private colleges that

(i) are affiliated with a university under an agreement under section 17(3), or

(ii) have been designated under section 64.5

nominated jointly by the chief executive officers of each of those private colleges, and

(d) 4 members of the public.

(2) The Minister shall designate an employee under his administration to attend meetings of the Accreditation Board.

(3) The person designated under subsection (2) shall be given prior notice of all meetings of the Accreditation Board and has the right to attend and to participate in those meetings, but does not have the right to vote on matters before the Accreditation Board.

Term of office and remuneration

64.3(1) A person appointed as a member of the Accreditation Board holds office for a term not exceeding 3 years as prescribed in the appointment and is eligible for reappointment for a 2nd term, but not for further reappointment.

(2) The members of the Accreditation Board

(a) shall be paid travelling and living expenses while absent from their ordinary places of residence and in the course of their duties as members of the Accreditation Board, and

(b) may be paid remuneration for the performance of their duties as members of the Accreditation Board

at rates prescribed by the Minister.

Budget, records and reports

64.4(1) The Accreditation Board shall each year prepare a budget and submit it to the Minister for approval, and the Minister shall, in accordance with the approved budget, pay the operating expenses of the Accreditation Board.

(2) The Accreditation Board shall

(a) keep full and accurate records of its proceedings, transactions and finances, and

(b) prepare and transmit to the Minister annual and other reports and returns as required by the Minister.

Approval of programs of study

64.5(1) The Accreditation Board may inquire into any matter that relates to the approval of programs of study, other than programs in divinity, leading to a baccalaureate that may be granted by a private college.

(2) If the Accreditation Board determines that a private college has met the prescribed minimum conditions for the approval of a program of study leading to a baccalaureate, it shall approve the program of study and recommend to the Minister that the private college be granted the power to grant a baccalaureate in respect of that approved program of study.

(3) On the recommendation of the Minister, the Lieutenant Governor in Council may by order designate a private college as an institution that may grant a baccalaureate in respect of a program of study approved by the Accreditation Board.

(4) An order under subsection (3) is subject to any conditions specified in the order.

Periodic evaluation of approved programs

64.6(1) The Accreditation Board shall establish procedures for the periodic evaluation of approved programs of study provided by private colleges designated under section 64.5.

(2) If the Accreditation Board determines that a program of study should no longer be approved, it shall withdraw its approval of the program of study and recommend to the Minister that the private college that offers the program of study should no longer be designated under section 64.5.

(3) On the recommendation of the Minister, the Lieutenant Governor in Council may by order rescind the designation under section 64.5.

Powers of Board

64.7 Without restricting the generality of section 64.5(1) and 64.6(1), the Accreditation Board may

(a) determine the minimum standards for the approval of a program of study leading to a baccalaureate that may be granted by a private college,

(b) establish and implement procedures for

(i) the review and approval of courses of study,

(ii) the review and approval of the academic credentials of the instructional staff,

(iii) the inspection and approval of libraries, laboratories and other related instructional facilities, and

(iv) the examination of available financial support

of a private college that proposes a program of study leading to a baccalaureate to be granted by that private college,

(c) require a report from the governing body of a private college on any matter pertaining to a proposed or to an approved program of study, and

(d) appoint persons to provide advice and recommendations relating to the review and evaluation made by the Accreditation Board in respect of any program of study.

8 The heading preceding section 65 is repealed and the following is substituted:

PART 3

GENERAL

9 Section 67(b) is amended

(a) in subclause (i)

(i) by adding "or a private college designated under section 64.5" *after* "study by a university"; *and*

(ii) by striking out "already provided by a university";

(b) in subclause (ii) by adding "or a private college designated under section 64.5" *after* "university".

RSA 1980 cC-18

10 The Colleges Act is amended by repealing section 1(h) and substituting the following:

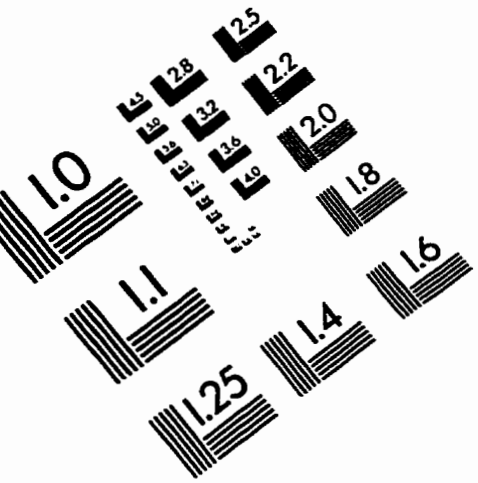
(h) "private college" means an educational institution incorporated under a private Act of the Legislature that

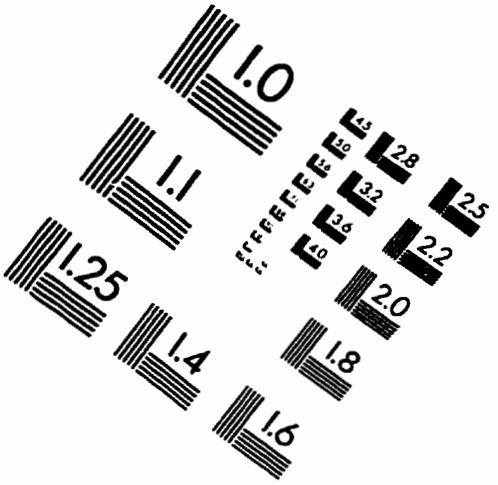
(i) has entered into an affiliation agreement with a university and is providing instruction in courses acceptable to that university as constituting a full year's work towards an academic degree, or

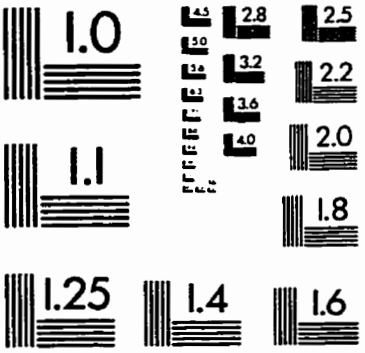
(ii) has been designated under the *Universities Act* as an institution that may grant a baccalaureate;

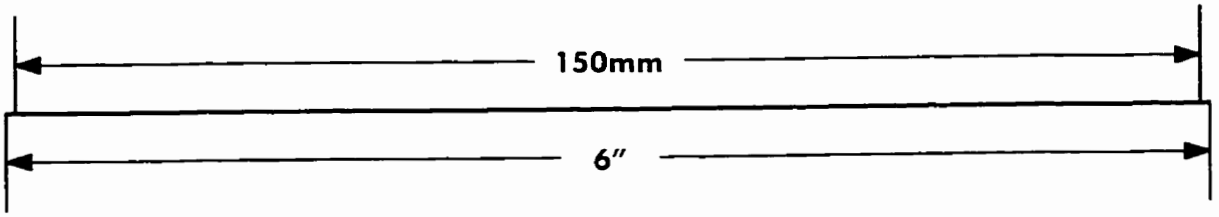
11 This Act comes into force on Proclamation.

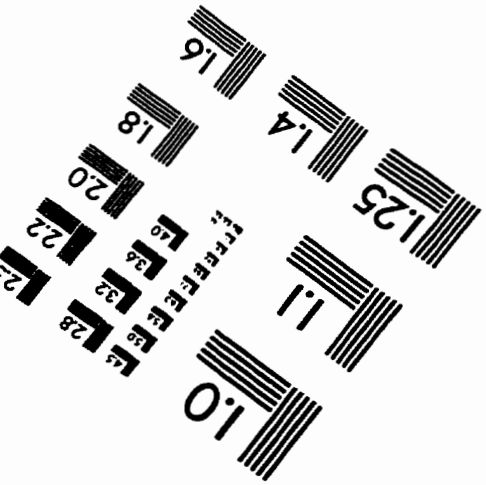
IMAGE EVALUATION TEST TARGET (QA-3)











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