

**UNIVERSITY OF SOUTHAMPTON**

**FACULTY OF LAW, ARTS AND SOCIAL SCIENCES**

**School of Education**

**The identity and core values of Church Colleges and  
Universities in twenty-first-century Britain**

by

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ABSTRACT

FACULTY OF LAW, ARTS AND SOCIAL SCIENCES  
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THE IDENTITY AND CORE VALUES OF CHURCH COLLEGES AND  
UNIVERSITIES IN TWENTY-FIRST-CENTURY BRITAIN

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The thesis explores the identity and core values of the Church Colleges and Universities in twenty-first-century Britain. The main task of the research was to explore how Church Colleges and Universities perceive their identity and define their core values. The main research instrument in the methodology was the in-depth interview, with use of a grounded theory approach to analyse the responses. The research was conducted in two parts. A series of interviews of stakeholders was conducted at one church-related Higher Education Institution, from which some tentative conclusions were drawn about the identity and shared core values of the Church Colleges and Universities. In the second part, the same interview format was repeated at four other Church Colleges and Universities, in order to explore whether there was any degree of commonality in the core values and identity of Church Colleges and Universities. It was found that the Church Colleges and Universities are collectively value-rich, but they seem to be characterised more by individual distinctiveness than by a set of shared core values. Nevertheless, a list of some widely shared core values has been derived from the research as well as a 'long list' of core values applicable to one or more of these institutions.

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## **ABBREVIATIONS USED**

CCCU	the Council of Church Colleges and Universities
CEO	the Chief Executive Officer of an organisation or institution
FEC	Further Education College
HEI	Higher Education Institution
RAE	the Research Assessment Exercise, administered by the Higher Education Funding Council

# **1 Introduction**

## **1.1 The origins of this research**

This thesis provides an in-depth study of the core values and identity of contemporary British church colleges and universities in the twenty-first century. The research aims to elucidate what the identity and core values of the Church Colleges and Universities are in this first decade of the twenty-first century and how they perceive this, rather than what they might have been or will be in future decades.

My interest in this subject stemmed from a taught unit on the Doctorate of Education entitled 'Making sense of organisations'. I became interested in researching whether King Alfred's College, in which I work, was more than nominally an Anglican church college. The research I conducted indicated that this was indeed the case. I was stimulated to develop the topic further into this current research on the core values and identity of church colleges and universities in Britain. At the beginning of this study there was only one church university *per se* in Britain, namely the University of Gloucestershire. Since then others have gained a university title, including King Alfred's College which is now retitled 'The University of Winchester'.

## **1.2 My personal interests and values**

I have worked for a church college (now a church university) for over eleven years and so, naturally, have a personal interest in its character, success and effectiveness. As a PGCE student in the late 1970s, I attended a church college called Keswick Hall outside Norwich, a college which shortly afterwards lost its church college identity when it became the School of Education of the University of East Anglia. In the 1980s, I played a very minor part in the establishment of premises for an independent Christian secondary school. I am a communicant member of the University chapel community, a member of Chaplaincy Council and its staff representative on Diocesan Synod. Outside my work responsibilities, I am the Chair of the leadership team of a charismatic church, and the church's representative in Mission Winchester and in Churches Together in Winchester.

### **1.3 Location of the research**

The research was undertaken between 2002 and 2006. The principal locations of this research were King Alfred's College, now The University of Winchester, and another Anglican college whose name will not be disclosed in this thesis. This was followed by further interviews in four more Church Colleges and Universities. As will be elaborated in the methodology chapter (chapter 3), the main research method was the use of in-depth interviews, supported by documentary analysis.

### **1.4 Background**

There are several factors it is necessary to highlight as background to this study. Firstly, although there are relatively few Church Colleges and Universities in Britain, there are a large number of Christian universities and colleges in the world as a whole. Thompson (2001: 27) has estimated that there are about 1,500 such institutions worldwide, and Moore (1998: 15) has written that there over 800 of them are in the United States. Among these, Hesburgh (1994: xiii) has noted approximately 230 Catholic institutions in the USA, twelve or so being universities.

This study, therefore, which focuses on British Church Colleges and Universities is part of a much larger context. Given the above figures, it is unsurprising that much of the literature about church college and university identity has been produced in the United States. It could be argued that what has been written about church colleges and universities in the United States is of little relevance to Church Colleges and Universities in Britain. However, I take the view that it is impossible to treat what happens in these two closely related countries as belonging to two watertight compartments, and particularly with reference to Christian, church and denominational matters.

Secondly, someone not closely acquainted with British Church Colleges and Universities might wrongly assume that these institutions are more consistently Christian than they really are. As Woodrow has asserted (2004: 121), Church Colleges and Universities are today accepted as mainly secular institutions because of their very nature and function. This is an added reason why it is challenging to study their values as distinct from those of other higher education institutions (HEIs).



Thirdly, a distinction needs to be made between Church Colleges/Universities and Christian colleges/institutions. For the purpose of this thesis, a *Church College/University (or school)* is an institution that has formal and legal connections with a specific Christian denomination (the Roman Catholic Church being classified here as a denomination). In Britain at least, that also means that the institution may have religious restrictions placed on its highest level staff appointments. Otherwise, it does not have demanding religious criteria that are applicable to all its staff and student body. Although the words ‘church’ and ‘Christian’ carry important distinctions, any church institution will understandably claim to be also a Christian institution.

In contrast, a specifically *Christian college/university/school*, as referred to in this thesis, may or might not have fixed denominational links. It is overtly Christian and confessional. One can expect to find that the majority of the teaching staff and student body in such an institution broadly share and practise the Christian beliefs that are reflected in the mission statement of the institution. Some level of religious criteria and standards may be applied to the staff and/or student body. Thus, a church-related college or university is by definition a Christian college or university, but not all Christian colleges and universities are necessarily Church (i.e. denominationally affiliated) Colleges and Universities.

The Church Colleges and Universities in Britain can be listed as the fifteen members of the Church Colleges and Universities (CUC-UK). The location (i.e. city) is also given below if it is not evident within the institutional title. Some basic details about these institutions are given in Appendix B. A larger list of organisations of Christian significance to the Church Colleges and Universities is given in appendix C.

Fourthly, the existence of church-related educational institutions in Britain, and hence all that they stand for in terms of their beliefs and values, has long been contested. Karl Marx (McLellan, 1990 43-64 *in passim*) was convinced that collective human emancipation would lead to the redundancy of religion. Perhaps the nearest Church Colleges in this country ever came to complete abolition was in the Edwardian era under a Liberal Government. In 1906 a Bill, that would have caused the abolition of all the church schools

and colleges, was put forward by a Nonconformist (a British English expression included in the glossary) called Augustine Birrell who was then President of the Board of Education. The Bill was only defeated by the large Tory majority in the House of Lords (McGregor, 1981: 143).

Fifthly, the title of the thesis includes the expression ‘in the early twenty-first century’ because my intention is to make this piece of research as contemporaneous as possible. The history of the Church Colleges and Universities in Britain casts a long shadow over what they are now. While recognising the importance of that history, this focus on the contemporaneous reflects the intention to avoid the research unintentionally becoming more of a historical study, which would be beyond the intended scope of this thesis.

## **1.5 Nomenclature**

This thesis follows a form of nomenclature used by the Bishop of Winchester which distinguishes between what he calls ‘the big Cs’ and ‘the little cs’: *the big Cs* are the Church Colleges and Universities (hence the capitalisation) that have recognised denominational ties to this day, while *the small cs* are the colleges in Oxford, Cambridge and Durham that had a church foundation in the first place but which are not formally denominationally recognised as Church Colleges and Universities. The Church Colleges and Universities are also referred to in this thesis as (the) church-related institutions.

The word *institution* is used considerably in HEIs such as the Church Colleges and Universities. Nearly all of these were colleges until fairly recently, and some still are, so the word is useful as a means of combining British higher education colleges and universities under just one generic term ‘institutions’. The need to use this word seems less apparent in more established universities.

The word *foundation* is another word that seems to be used more within the Church Colleges and Universities than in other HEIs. It is a word which refers to the original establishment of an organisation, from which it dates its beginnings. In the case of the Church Colleges and Universities, their foundation was in all cases a religious foundation, and typical use of the word in these institutions connotes this (e.g. the

'Foundation Committee' at The University of Winchester, and the 'Foundation Hour' at Liverpool Hope University, see Elford, 2003: 92-95 and 196).

## **1.6 Format of the thesis**

The format of this work will follow the typical format of a thesis. Chapter two considers the concept of and importance of values in Church Colleges and Universities. Chapter three provides a literature review. Following this, the methodology is discussed in Chapter four. The next three chapters outline what was learned from the data collection, considering firstly in Chapter five the research findings from the majority of the interview questions, secondly in Chapter six an analysis of the documentation recommended during the interviews, and thirdly in Chapter seven findings from the interview data which was specifically about core values. Chapter eight gives some conclusions and recommendations.

## **2 The concept and importance of identity and values in Church Colleges and Universities**

### **2.0 The meaning of organisational identity and values**

The *identity* of an organisation is taken to mean its identifying characteristics. These may be shared to some extent with other organisations of a similar kind. Any discussion of *values* will be highly influenced by what the word is taken to mean. The *Oxford English Dictionary* (Oxford University Press, 2005) defines the word (in the plural) under its definition 6a as ‘the principles or standards of a person or society, the personal or societal judgement of what is valuable and important in life’.

Dictionaries of education (e.g. Lawton and Gordon, 1993: 120; Gordon and Lawton, 2003: 155) give definitions of terms like ‘mission’ but not of identity or values. The word ‘value’ can be traced back as far as Wycliffe in c1380, with a meaning similar to worth. According to the writers of *The Oxford Dictionary* (Oxford University Press, 2005), use of the plural word ‘values’ in Britain can be traced back as far as 1918. This indicates that the word came into general use in Britain well beyond the Victorian era in which most of the church colleges were founded. The *Cassell Dictionary of Word Histories* says that the word ‘value’ is derived from the old French word *valoir*, meaning ‘to be worth’ and, more distantly, from the Latin word *valere*, ‘to be strong, to be worth’ (Room, 1999: 659). Mallak (2001: 20) took a slightly different perspective when indicating that ‘a value is preference for one end-state over another.’ For instance, if an organisation has a value of work-life balance then it can be anticipated it will not also expect its employees to work long hours to achieve its goals. Hodgkinson (1991:84) and Begley (1999:143) have called values ‘concepts of the desirable’. However, this seems insufficient as more than a preliminary way of defining values, since some values are characterised by more by their rectitude than their desirability (cf. Hodgkinson, 1991:89, 97). Halstead and Taylor (1996: 5), writing more about personal values rather than institutional values, observed how much disagreement there is about the term.

In this thesis, *core values* of organisations are taken to be what organisations and their stakeholders consider to be of essential worth and importance. Core values are central tenets

or axioms that undergird a range of visible actions and patterns of organisational behaviour. The core values of an organisation are what it stands for and exists for (Collins and Porras, 2005: xix). They are seen as underpinning what an organisation does in practice. The core values could be described as the keel of the institutional ship, the most fundamental part of the vessel, that keeps it from being blown over by the winds of external pressures and by the urgency to make speed in order to achieve its vision and goals.

For the purposes of exemplification, a list of fifty-two organisational core values taken from the healthcare sector (Mallak, 1993) is given in appendix A. They are stated briefly in order to encapsulate the essence of the values concerned. As a contemporary example from the British business sector, the five core values of Marks and Spencer are quality, value, service, innovation and trust (Myners, 2006: 1).

Hodgkinson (1991:104) used the expression 'metavalues' to describe unquestioned values that are so entrenched that they seem beyond dispute. They can nonetheless still govern what is going on (e.g. education, rationality and consistency). These need to be borne in mind when values are being discussed or researched.

Hodgkinson (1991:68-69) and Begley (1999:143) have located organisational values, the values which are the focus of this thesis, at the third level within a hierarchy of five levels of value. This hierarchy can be summarised as follows:

- V5: Cultural values (of the nation, society and international community)
- V4: Sub-cultural values (of those in the immediate environment of the organisation)
- V3: Organisational values
- V2: Group values (the immediate work group that a person belongs to)
- V1: Individual values

Values should be distinguished from, and should not be confused with, an organisation's mission, vision, strategy, approach, tactics, operations and policies (cf. Collins and Porras, 2005: 82).

*Mission* may be defined as ‘the errand or purpose for which one [or an organisation] is sent; that for which one has been or seems to have been sent into the world’ (Brookes, 2003: 951). It is ‘the commission or charge of a messenger or agent’ and is derived from the Latin *mittere*, to send (out) (Room, 1999: 387). Mission is about specific activity to be undertaken or continued, whereas core values are about what undergirds and informs that activity.

*Vision* is different again, and Brookes (2003: 1701) has defined that as ‘a pleasing imaginative plan for, or anticipation of future events’. The word is derived from the Latin *visio*, meaning sight or thing seen (Room, 1999: 668). Vision has an emphasis on the future and foresight, whereas values encompass what is held fundamentally to be important and worthwhile in a relatively timeless sense.

Where values are articulated in an organisation, it may be asked whose values are being implemented (Greenfield in Hodgkinson, 1991:3). Hodgkinson (1991:63) said that ‘the organizational values and *raison d’être* [of educational organisations] are articulated by top level administration’. However, it could be mistaken to assume that the top-level administration monopolises this role, and there is more potential for a conflict of values between the different levels of the organisation where it is the case. Using a methodology which is applicable to educational organisations, Mallak et al (2003:189) has used the Critical Incident Technique among healthcare employees to assess the true value structure of their organisation. This work of Mallak et al indicates how it is possible for an organisation to have a statement of values that has been refined through the spoken contributions of many who are not in the highest echelons of the organisation.

From an initial study of core values in higher education organisations, I discovered that many writers do not mention values, though they do write about mission and vision. Some of the reasons for this might be that they take the view that:

- the mission statement is of much more practical use than a statement of core values.
- core values are just another fashionable term derived from organisational business theory and practice. Core values are seen as time-taking to agree on but peripheral to an educational institution’s purposes.

- stakeholders, especially prospective students, do not often ask questions about an institution's core values.

The identity of an organisation is arguably as important to an understanding of it as an individual's identity. Regarding core values, it is valuable to note the contributions to research involving these in the business sector. The substantial amount of research done among highly successful and long-lasting business organisations by Collins and Porras (2005: xi) led them to conclude that deeply embedded core values should be at the heart of what an organisation stands for as it renews itself.

### **2.3 The importance of identity and values**

Understanding of the identity of an organisation is important because it enables its staff and outsiders to understand it better. This understanding assists its functions, such as its management, development and marketing. The link between identity and core values is considered below under the sub-heading 'a key to institutional identity'. The importance of understanding the core values of British Church Colleges and Universities can be justified for a number of reasons.

#### Fundamental axioms

Core values are at the heart of what an organisation believes to be important and worthwhile in matters that go beyond its survival and financial viability. They express why an organisation exists and what it stands for. They are part of the cultural content affecting actions in higher education institutions (HEIs) (Morey and Piderit, 2006:23). As Reno (2005:2) has argued, 'the academy must work diligently to keep clear what it is that is most important' so that colleges and universities 'reflect those fundamental values outward...'. Collective identification and awareness of its values, it can be argued, will help an institution to develop in ways that rise above the pressures of day-to-day expediency, the transitory nature of its current mission objectives, the (at times) contradictory demands of its many stakeholders whose composition changes all the time. They are likely to help an organisation to navigate through times of change and crisis without losing its most valued attributes (cf. Collins and Porras, 2005: xix).

Values are not an exclusive preserve of Church Colleges and Universities. Values are intrinsically relevant for any kind of organisation or institution. The language of values makes discourse possible across religious/secular and other divides. In the context of Church Colleges, Arthur (2001: 140) has argued that 'church colleges need to reflect the Judeo-Christian tradition in their life and work'. Identification with the Christian tradition 'should be done consciously and explicitly and should include an attempt to live by Christian values that are at the same time values that can be shared by non-Christians.' (Arthur, 2001: 140)

#### Organisational benefits

Clarity about core values can bring many compelling benefits to an organisation. Collins and Porras (2005: 82) have concluded from their research in the business world that core values are a key to the success of lasting, 'visionary' organisations. Core values facilitate change because they form the stable core around which anything non-core can be altered. Mallak and Kurstedt (1996) conducted an extensive range of studies among healthcare organisations. These authors concluded that cultural strength (the extent of agreement about organisational values as held by members of a work unit or organisation) has positive correlations with financial performance, employee job satisfaction, work commitment and work performance. They concluded that it is prudent for an organisation to build its cultural strength and to maximise the benefits of this (and Kurstedt, 1996: 35,36; Mallak, 2003:31,34,35, 37 and 2001: 19).

#### Informing decision-making

Values provide the criteria for decision-making in an organisation (Morey and Piderit, 2005:23). This may be for several reasons: they represent what the institution prizes and acts on (Morey and Piderit, 2005:23); there may be no time for lengthy discussions (for example, a housing warden has to deal with a scenario in the middle of the night); the institution faces some kind of crisis; or there are no formalised guidelines available to cover a given situation. Stated values can also influence a wide range of decisions on ongoing matters such as selection criteria, criteria for promotion, building design and matters related to scholarships, rewards and prizes (cf. Mallak, 2001: 22 and 2003: 29-31).



### Clarity of purpose and function

Understanding of their core values can give church-related HEIs in Britain greater clarity about their purpose and the primary reason for their existence. Rice and, later, Obholzer and Zagier Roberts focused on a term that Rice coined as the *primary task* of an organisation, the task that it or a part of it ‘...must perform if it is to survive’ (Rice, 1963:13, and later quoted by Obholzer and Zagier Roberts, 1994:29). Clarity about the primary task seems all the more important in an environment where a number of similar HEIs have not survived as independent church-related institutions. The need for such clarity is demonstrated by the steep decline in the number of church-related HEIs in Britain since 1973. In 1973 there were 27 Anglican colleges, 25 being in England and 2 in Wales. By 1989 there were only 12 Anglican colleges altogether (McGregor, 1989: 172; Gay, 1989: 99). Four Church Colleges in Britain have closed or lost their independent Christian identity in the past eighteen years (Goodlad, 2005: 8). There are only 3 free-standing single-denomination church-related HEIs which are not Anglican, all of them Catholic (see appendix B).

### Avoidance of erosion of fundamental purpose

An awareness of core values furthermore can help the Church Colleges and Universities avoid letting their Christian foundation be eroded or dismantled. Arthur (2001: 140) has argued that unless Church Colleges can resist progressive secularisation, their *raison d’être* will become obsolete. From my preliminary study it became evident that some of the remaining church-related HEIs are somewhat diffident about being known as church foundations or standing for overtly Christian values. Some would argue that diffidence is not necessarily a virtue. For example, in Bunyan’s allegorical tale *Pilgrim’s Progress* (Bunyan, 1914: paragraph 617), ‘Diffidence’ was the name of the wife of Giant Despair.

### A key to institutional identity

The Christian foundation of the Church Colleges and Universities is a key to their individual and holistic identity, and thus to their future. Even now, values are not a peripheral matter in some of these institutions. LaCugna (in Hesburgh, 1994: 117) argued that the religious ethos is at the heart of a Catholic university. Institutional identity seems especially important at a time when a number of these institutions have been working towards achieving (taught and research) Degree Awarding Powers and university title. Of course, concern about identity is

not just a preoccupation of church-related HEIs but is common to all higher education institutions (Arthur, 2000: 35). It is important to all institutions to be clear how they see themselves and how they are perceived.

#### Their value to the church denominations

Church Colleges and Universities matter much to the denominations to which they are linked. The level of commitment of resources from the church denominations is considerable. Hesburgh (1994: 10) has argued that the church needs its universities, in order to ‘confront the anguishes, opportunities and challenges of our times’. A recent Church of England publication (Board of Education, 2005a: 2) has observed that ‘the Church colleges offer a tremendous potential resource to the Church’.

#### Special characteristics

It can also be argued that Church Colleges and Universities stand apart, or have the potential to do so constructively, from what is considered to be important among the mainstream of British universities. The Church Schools Review Group report (2001: 68), referring to Anglican colleges, said that they ‘will have characteristics that are additional to or accorded greater importance than those founded in secular institutions. Such characteristics and activities will involve... some combination of education in a Christian manner, education about Christianity and education into Christianity.’ Tubbs (2003) has noted the greater emphasis in the church colleges on teaching, vocation and the human condition.

Although there have always been pressures, church-related HEIs are in some respects less driven by governmental and societal pressures than other HEIs. Indeed, it was because the church, as opposed to the nascent state, valued education that the first European universities took shape under ecclesiastical patronage (cf. Hesburgh, 1994: 1).

Moberly much earlier castigated British universities in general for failing to see that their students are:

incited to disentangle and examine critically the assumptions and emotional attitudes underlying the particular studies they pursue, the profession for which they are

preparing, the ethical judgements they are accustomed to make and the political or religious convictions that they hold. (Moberly, 1949: 70)

It can be suggested that it is at least one step easier in a Church College or University to achieve what Moberly was arguing for. This is because the whole dimension of religious convictions (or indeed the lack of them) is likely to be more consciously considered and weighed in a church-related HEI than in other higher education institutions where religious convictions may not receive such attention. In addition, the values of church-related HEIs are likely to matter not only to the institutions as a whole but also to convinced Christian applicants and their parents (Nash, 1989: 10).

#### Moral, spiritual and intellectual leadership

It can be argued further that Church Colleges and Universities, with sufficient clarity about what they consider to be important, have the potential to offer some moral, spiritual and intellectual leadership within higher education, to the nation and beyond. This is not meant in a privileged sense. They have the capacity to contribute a constructive part in the reflective dialogue of universities (Robinson and Katalushi, 2005: 6), especially by giving freedom for the expression of spiritual insight. Willcocks, the current Principal of York St. John (in Duke and Layer, 2005: 19), has argued that the church colleges are particularly well placed to inform debates about ethics and values in a modern global society. Referring to the Old Testament story of how Moses was attracted to go and investigate a spontaneously burning bush in the wilderness and found himself on holy ground, Moore (1998: 24) developed an analogy by saying that ‘if a Christian college itself is not holy ground, at least it doesn’t discourage bushes from bursting into flame from time to time’.

It can also be argued that core values need to be owned and shared, rather than simply imposed from above, for them to be inspiring and constructive within an organisation. Without that, there is a risk that the core values can be stifling and destructive. With that proviso, the reasons for the importance of core values in the Church Colleges and Universities in twenty-first century Britain can be summarised as follows:

1. Values are the heart of what an organisation believes to be important.

2. Adherence to core values can bring many compelling benefits to an organisation.
3. Core values can inform decision-making in many circumstances.
4. Understanding of its core values can help a church-related HEI to be clear about its purpose and the prime reason for its existence.
5. Awareness of, and adherence to, their core values can help Church Colleges and Universities avoid erosion or dismantling of their Christian foundation.
6. The foundations of the Church Colleges and Universities are a key to their individual and collective identity, so the values embedded in these foundations are central.
7. These institutions, and what they stand for, are of considerable value to the denominations to which they are linked.
8. These institutions stand apart, or have the potential to do so, from the mainstream of British universities in terms of certain characteristics such as vocation, some resistance to government pressures, and providing an environment where it is possible to examine critically the assumptions underpinning subject disciplines, professions, ethical judgements and political and religious convictions.
9. These institutions, with sufficient clarity about their values, can offer some moral, spiritual and intellectual leadership within higher education, to the nation and beyond.

Given all these reasons for the importance of the values of British Church Colleges and Universities, it is nonetheless the case that values are often somewhat submerged, latent, uncharted and unresearched in these institutions. For example, prospectuses may indicate a church affiliation without necessarily articulating what that affiliation actually signifies (Goodlad, 2005: 18). Whereas all these institutions have a mission statement, it is rarer to find a publicised statement of values. According to Boyer (in Moore, 1998: 116), 'Schools and colleges are always in the business of transmitting values, whether they like it or not, and they are doing it every moment of every day, in everything they do.'

Becoming conscious of these values and how they affect the life and work of the institutions may enhance the work that they do. This research sets out to discover what these connections are in the Church Colleges and Universities.

### 3 Literature review

To set the context for the research, this chapter examines the available literature about the core values and identity of Church Colleges and Universities in twenty-first-century Britain. The review considers first what can be deduced from the Bible about what could be taken as values for a new church-related institution (section 3.1). The review then goes on to look at work already done on identity and values in church-related HEIs in Britain (3.2). However, given that these could seem to be a rather restricted sub-group of British HEIs, the next section contextualises them by considering work on values in British HEIs that are not church-related (3.3). The review then widens further to encompass previous work on values in Christian and church-related HEIs in the United States (3.4). Lastly, a theoretical framework for making sense of organisation is applied to research into the identity and values of church-related HEIs in Britain (3.5).

#### 3.1 A biblical approach to core values

The church as a lasting institution was founded primarily on the contents and pre-eminence of one book, the Bible, so it seems appropriate to begin a literature review of the Church Colleges and Universities with that primary source. The Bible has much to say on all areas of life but does not speak directly of institutional (as opposed to personal and social) ‘values’, ‘universities’ or ‘church colleges’, because these terms and institutions are too recent to have been included in it. The absence of these three terms in the Bible is one reason for this thesis: if they were directly referred to in the Bible, the values of contemporary Church Colleges and Universities could have been elucidated better by Bible study rather than by doctoral research procedures. However, if the definition of *values* is ‘taken to be what people and organisations consider to be of essential worth and importance’ (as stated in the introduction), it is constructive to note what the Bible considers to be of greatest worth, importance and value.

Beeby has already attempted to identify the values of the Bible. He identified its ‘dominant images and values’ as ‘trust, worship, sacrifice, generosity, faith, hope, love and obedience’ (in Bartholomew et al, 2000: 281). However, he gave no indication or references which showed how he had concluded that these common biblical terms are the dominant images

and values of the Bible. In contrast, the paragraphs that follow link the biblical values extrapolated to the scriptural passages that have led to their inclusion.

A review of all sixty-six books of the Bible was undertaken for this review in order to identify what might be considered to be its core values, even though it must be recognised that the conclusions of such a review cannot be definitive and will remain debatable among biblical scholars. The references in the list of values given below have been taken from the work of the various biblical authors (e.g. the apostles Paul and Peter).

This findings of this exercise have particular application to the Board of a Christian or church university currently in the process of being founded. Such new universities are being planned across the world (e.g. Anqing-St.Paul University of China, described by the International Council for Education Development, 2006 and 2007). Correspondence with the Advisory Board of Anqing-St.Paul has shown ITS interest in the biblical values that should underpin the institution when it is formally founded. A new Church College or University would be able to turn to its sponsoring denomination for its perspective in defining its values, whereas a new Christian university (without such an affiliation) might more readily go to the Bible as its primary source to help it elucidate its values. The distinction between a church university and a Christian university was made in the introduction, and is also given in the glossary. The overtly Christian register of the following paragraphs is used primarily to match that of the founders of a new Christian HEI.

The following may be identified as some of the core values of a Christian university:

1. The pursuit of true knowledge, wisdom, understanding in a Christian community dedicated to learning

The writer of Proverbs placed much value on the acquisition of wisdom, instruction and understanding (Prov.2:2 NASB ‘Make your ear attentive to wisdom, incline your heart to understanding’; 4:5a NASB ‘Acquire wisdom! acquire understanding!’; 4:7 NASB ‘The beginning of wisdom is: Acquire wisdom; And with all your acquiring, get understanding’; & Prov.23:23). The writer did not just present these as qualities to be sought and found in the abstract. A house analogy was used to help illustrate the gains

that come from acquiring wisdom, understanding and knowledge:

By wisdom a house is built,  
And by understanding it is established;  
And by knowledge the rooms are filled with all precious and pleasant riches.  
(Prov.23:3-4, NASB)

These qualities are to be found not in isolation but through God: the beginning of wisdom is the fear of the Lord (Prov.1:7). It is the Lord who gives wisdom, knowledge and understanding (Prov.2:6). The apostle Paul wrote that it is in Christ that all the treasures of wisdom and knowledge are hidden (Col.2:3,8) and that the scriptures are an inspired source of teaching, reproof, correction and training in righteousness (2 Tim.3:16). The apostle James encouraged his readers by declaring that all who seek wisdom from God will find it (Jas.1:5). The power of functioning in united community is seen in Ps.133:1-3 (NASB): 'How good and pleasant it is for brothers to dwell together in unity... for there the Lord commanded the blessing...'. The writer of Ps.111 showed some intimation of a community of scholars studying and delighting in the world around them, using words that in a later millennium were placed over the entrance of the Cavendish Laboratory in Cambridge by the nuclear physicist Lord Rutherford, quoting from verse 2: 'The works of the Lord are great, sought out of all them that have pleasure therein.' (Barclay, 1963: 17)

The Bible does not regard all wisdom as equally and automatically virtuous. The apostle James made a clear distinction between earthly wisdom which can be selfish, ambitious and disorderly and 'wisdom from above' which is gentle, peaceable and open to reason (Jas.3:13-18).

## 2. The good news of Jesus Christ for the world and the response of faith

The good news (that is the gospel) of Jesus Christ was the primary aspect of his preaching (Mk.1:14,15) and was a message to be passed on to the whole world (Mk.13:10). The apostle Paul described it as 'the power of God for salvation to everyone who believes'. A response of faith is needed from its hearers for it to be effectual

(Rom.1:16-17).

3. The ongoing development of character among staff and students, as a necessary supplement to faith

Faith is invalid without a life that matches it. The apostle Peter wrote that faith should be supplemented in turn with moral excellence, knowledge, self-control, perseverance, godliness, brotherly kindness and love (2 Pet.1:5-7, NASB). This can be seen as an expansion of the point made by the apostle James that faith is dead if it has no deeds to go with it (Jas.2:14-26).

4. Love, reverence, worship, prayer and praise towards God as revealed in Jesus Christ

Blessing, reverential worship prayer and praise are to be given to God in all times, places and circumstances (Ps.2:11; 34:1; 36:9; 103 (all); Jn.4:23,24; Rom.12:12; Heb.4:16). He is the sources of life and can give light to his followers (Ps.36:9). Jesus taught that love for God is the foremost commandment. The glory of Jesus is the same as that of God the Father (Jn.1:14).

5. Development of individuals to reach their highest potential

The Parable of the Talents shows that individuals should invest what they have in terms of their abilities, opportunities and responsibilities, rather than bury or hide them. Where God is involved, individual potential is very great (Phil.4:13; Ps.108:13).

6. Love and humility towards all humanity, with special care for the poor and vulnerable

Christians should be 'ready for every good deed' and to show consideration for all people (Tit.3:1-2, NASB). God delights in all exercise of loving kindness, justice and righteousness (Jer.9:24). He has great concern for the poor and needy, which he expects his followers to reflect (Deut.15:7-8; Mt.25:37-40). Humility is an important aspect of true wisdom (Prov.11:2). According to Jesus, the second most important commandment is to love one's neighbour as oneself (Mt.22:39; cf. 1 Cor.13:13). The exercise of God-given gifting to specific individuals includes service of others, giving with liberality and showing mercy to others with cheerfulness (Rom.12:6-8). The Christian life is to be



lived out in the strength of the life of Christ (Gal.2:20).

#### 7. Hope of the return of Jesus Christ

The return of Jesus is a central part of the Christian hope (Tit.2:13; 1 Pet.1:13). Jesus' promise that he will come unexpectedly is a strong motivation for his followers to live in readiness for him, as people who are alert, sober and ready for action (1 Thess.4:13-5:11; 1 Pet.1:13).

#### 8. Justice, righteousness and holiness

'Righteousness exalts a nation' (Prov.14:34) and, by the same principle, righteousness exalts an organisation. Followers of God are exhorted to do justice, love kindness and walk humbly with their God (Mic.6:8). It is the gentle who will inherit the earth (Mt.5:5). Evil is not to be repaid in kind but overcome with good. What is seen as right in the sight of all is to be respected. In so far as is possible, it is important to live in peace with all (Rom.12:7-21).

It can be observed that this list of biblical values sets a high standard for those who would live by them. It can also be seen that they are wide-ranging in their impact and do not observe divisions between what is academic and what is not. It could be argued that there are not enough prospective students and staff who would wish to live by them, though the number of Christian/Church schools in the United Kingdom and in other countries would appear to indicate otherwise. This review now moves on to the more immediate and direct matter of what has been written about the identity and values of church-related HEIs in Britain.

### **3.2 Values and identity of Church Colleges and Universities in Britain**

It is necessary first to consider briefly where these institutions came from. Church-related higher education can trace its origins back to universities such as Bologna (which evolved in the eleventh century from a centre for the study of Roman law), and Paris (which received its royal charter in 1200, Rempel, 2005). The medieval universities in Britain arose with the backing of the church (Adrian, 2003: 15-17). The date of foundation of the first of these, the University of Oxford, is uncertain, though it is known that teaching existed in some form

there by the end of the eleventh century and that it developed rapidly from 1167 (University of Oxford, 2006). The first civic foundation in Great Britain was the University of Edinburgh, founded in 1583, which to this day has no chapel (Graham, 2002: 6). In England, it was only as recently as 1826 that the first university in Britain was founded which was open to students who were not members of the established church (University College London, 2005).

The first place to look for a discussion about the values of the existing Church Colleges and Universities is among the monographs about them. These monographs include works such as those about Bishop Grosseteste (Zebedee, 1962), Canterbury Christ Church University, Liverpool Hope University College (Elford, 2003), Newman College of Higher Education, Roehampton University, St.Martin's College, St. Mary's College (Walshe, 2000), The University College of St.Mark and St.John (McGregor, 1991), Trinity College Carmarthen (Grigg, 1998), the University of Chester (Bradbury, 1975; Dunn, 2005), The University of Winchester (Rose, 1981 and 1990), the University of Chichester (McGregor, 1981), and York St.John University College (McGregor, 1991). However, the institutional core values (or even values) are generally not discussed in these monographs, especially in those works published one or more decades ago. As an example of a use of the term in a recently published monograph, Dunn (2005: 41) writes about the University of Chester that it is 'secure in its values and principles' without stating what they are. Where any other reference to values has been found in the monographs listed above, this will be mentioned later in this review.

Other documents published by and for the Church of England related institutions have focused on identity over recent decades, and it will be shown how discussion about values has emerged. A report written in 1994 by the Board of Education looked back to a comparable report written in 1974 which had set out the conditions for an institution to maintain its identity as a church college and to another written in 1980 which had addressed the same matter. The 1994 report added, '...the colleges are so very keen to continue their existence with a clearly recognisable church identity' (Board of Education, 1994: 2).

In the Catholic sector, research was conducted among the five Catholic colleges in Britain

by Eaton et al (published in a work entitled *Commitment to diversity*, 2000: 280-294). The work of Eaton et al indicates that British Catholics had been thinking about values much earlier than Anglicans. Eaton conducted unstructured, hour-long interviews with the institutional heads and other staff members who were perceived to play a key role in their college's mission, besides drawing on her own twenty-five years of experience of work in Catholic colleges. She concluded there was a consistency of values both across the five colleges and across time. One interviewee said, 'There is a set of values that underpin what we do and they're not that different from the values of the 1920s and 1930s, although the place would be quite different at that time' (Eaton et al , 2000: 293). However, the exact nature of this set of values was not defined.

Also in *Commitment to diversity*, Sullivan (in Eaton et al., 2000: 245) argued that a managerial approach to education was seeking certainty from short and medium term outcomes, and this was the wrong end of education to examine. He argued that, 'It would be better to look for certainty at the beginning of our endeavours to aim for greater clarity about our purposes in education and those beliefs and values which frame the whole process for us'. Sullivan (2005) has since observed that even when values, goals and priorities have been agreed, it does not necessarily mean that people will interpret them or act on them in the same way.

Longmore (in Eaton et al., 2000: 5-6) wrote that 'the communication and dissemination of the values of the contemporary Catholic college...distinguish the challenges of the twentieth century'. Taken together, these references to values in Catholic colleges show how embedded the concept of values in Catholic colleges has been over many decades.

Meanwhile, by the beginning of this new millennium, Anglican interest in Church College identity had developed into more of a matter of concern. In 2000, a conference of the Council of Churches and Associated Colleges (CCAC) brought together representatives of Anglican and Catholic colleges as well as from the one remaining Methodist college in Britain (Southlands College in Roehampton University). Arthur (1990: 35) observed that 'All institutions in higher education are concerned about their identity...' before he went on to consider some aspects of the Christian identity of Church Colleges.

In the following year 2001, a second conference was held under the auspices of what was by then called the Council of Church Colleges. One of the keynote speakers was the Revd Canon Don Thompson, the General Secretary of the Colleges and Universities of the Anglican Communion worldwide. In his paper 'Links and supports for the Church University in the global era' he said that almost all of the colleges in the Anglican Communion worldwide 'currently struggle with their Church identity' (in Fisher and Combes, 2001: 23). He equated that struggle with the need to define their *distinctiveness*: whereas in the past church college identity had been assumed and was second nature, now an overtly intentional approach was needed which was appropriate for the time. A presentation was also made by Professor Gary Crossley to the Principals and Governors Network Group in which he identified one of the differentiating characteristics of the Church Colleges as their 'championing of Christian values within the broader fabric of society' (Fisher and Combes, 2001: 40,58).

Arthur's (2000) CCAC paper was published in an elaborated version in the following year (Arthur, 2001: 137-143). Arthur (2001: 137) argued that church colleges should be '...rigorous academic institutions whose programmes are informed by Christian insights and values.' He saw Christian values as being 'at the same time human values that can be shared by non-Christians' (Arthur, 2001: 140). The church colleges should be institutions where the pursuit of knowledge can take place 'within an environment that values the life of faith' (Arthur, 2001: 139). He called for some level of research appropriate to such a college's [Christian] identity (Arthur, 2001: 141).

That same year, 2001, a highly influential Anglican document for both the church schools and Church Colleges was published. This was the report of the Church Schools Review Group, chaired by Lord Dearing (Church Schools Review Group, 2001). It was entitled *The way ahead: Church schools in the new millennium*. This report emphasised the concept of the *distinctiveness* of Anglican Church Colleges (Church Schools Review Group, 2001: 68, 69, 81). This meant that these HEIS were being encouraged to develop their own identity, thus rendering them more distinct from each other and, more especially, from HEIs that are not Church Colleges. The importance and intention associated with the term 'distinctive' is reflected in the fact that the chapter on 'The Church colleges' concluded with an annex

entitled 'The distinctiveness of the Church Colleges: a suggested framework' (Church Schools Review Group, 2001: 73-74). The annex related that distinctiveness to what each institution could offer, its characteristics as a community, purposes that reflected its foundation and foundational Christian teaching, its responsiveness to stakeholders and ways in which it might meet the needs of the Church, especially the Anglican Church. The word 'values' was not used in the report, but subsequent feedback to the author from staff and governors associated with various Church Colleges and Universities has indicated that *The way ahead* provided an important framework within which the Christian distinctiveness of the church colleges was subsequently explored (cf. Board of Education, 2005: 4).

Before publication of *The way ahead*, the word 'values' was already in use in Anglican circles with reference to their church colleges, though with a fairly generalised meaning, as illustrated by the following separate examples. In 1989, the Archbishop of Canterbury Dr. Runcie had praised the church colleges at their 150<sup>th</sup> anniversary celebrations for having 'linked education to spiritual values' (Brighton, 1989: 191). A paper produced by the Foundation Working Group at King Alfred's College (Turner, 2000: 14) said that the College brought together 'specific Christian activity and more general ethics and values'. Arthur (2001: 140,141) argued that church colleges need to live by Christian values and suggested that church colleges have a mission to build up the character of their students.

In 2003, several key documents raised issues about the values of Church Colleges. A philosophical/religious perspective was taken by Tubbs (2003), who elaborated on how the fundamental goal of education as 'upbuilding' might be achieved through the integration of philosophy that would encourage students to 'know thyself'. He critiqued the Church of England's 'Engaging the Curriculum' approach (Thatcher, 1995) of seeking to permeate the curriculum with theological insights because it assumed that education is about educating students 'about' or 'into' something.

One of the most recent substantial monographs about one of the church-related institutions has been written with reference to Liverpool Hope University (Elford, 2003). This monograph deals not only with history but with best practice in a Church College or University. In this work to which there were various contributors, Kelleher (in Elford, 2003:

25) claimed that the University's shared values were the reason for the successful outworking of the federation of the constituent colleges in the 1980s to form Liverpool Institute (a former name of Liverpool Hope). Sagovsky (in Elford, 2003: 121) indicated that the successful engagement of the institution with issues in public life to its commitment in its mission statement to 'sustain an academic community... enriched by Christian values and worship...'. Also in the same document, Sullivan (in Elford, 2003: 162) argued that effective educational leadership needs to be informed by a core of values. These three citations show how institutional values have been articulated recently in the Anglican/Catholic ecumenical environment of Liverpool Hope University.

Publication of the Government's White Paper *The future of higher education* (Department for Education and Skills, 2003) sparked off a substantial response from the Church of England about the values and purposes of higher education. The White Paper had included a section on values, as follows:

### **Values**

- 1.1 Higher education is a great national asset. Its contribution to the economic and social wellbeing of the nation is of vital importance.
- 1.2 Its research pushes back the frontiers of human knowledge and is the foundation of human progress. Its teaching educates and skills the nation for a knowledge-dominated age. Its gives graduates both personal and intellectual fulfilment. Working with business, it powers the economy, and its graduates are crucial to the public services. And wide access to higher education makes for a more enlightened and socially just society.
- 1.3 In a fast-changing and increasingly competitive world, the role of higher education in equipping the labour force with appropriate and relevant skills, in stimulating innovation and supporting productivity and in enriching the quality of life is central. The benefits of a higher education system are far-reaching; the risk of decline is one that we cannot accept.

(Department for Education and Skills, 2003: 10)

If the definition of values given in the introduction to this thesis is adopted, the above three

points in themselves are not classifiable as values, even though underlying values can be detected. These were stated as higher education values in the above Government White Paper. While they do refer to intellectual fulfilment, they indicate rather narrow education values of wealth creation and utilitarianism. Not surprisingly, this produced a lively response both within and from the Church of England.

The Church of England Board of Education (2003), hereinafter referred to simply as the Board of Education, found things to praise in the White Paper but criticised it for dealing with values in education so briefly and for defining them so narrowly. It went on to say that ‘The Church therefore urges that the debate on values in and the purposes of education should not be put aside’. It argued that the universities founded by the Church were founded ‘for reasons other than the economy. Historically, universities have been the guardians of the culture and values of society.’ The response’s final paragraph began, ‘The fear, therefore, is that as an unintended result of current policy, there will be a shift in values towards self-interest, and away from the ideal of self-sacrifice in the common interest, which is central to the Christian tradition.’

Various contributions to successive debates on the associated Higher Education Bill were made by Anglican Bishops in the House of Lords. The Bishop of Chester, for instance, championed mutual and communal values over and above freedom and choice (Board of Education, 2005a: 6).

The possibility of introducing a values amendment into the Bill was considered but rejected, because it was thought to be unachievable (Board of Education, 2005b: 11). Instead, the Bishop of Portsmouth outlined what the values of higher education might be (Board of Education, 2005b: 5). In his contribution to the Second Reading of the Bill in 2004, he said that the role of higher education was to:

- a. inspire and enable individuals to develop their capabilities to the highest potential levels throughout life so that they grow intellectually, are well equipped for work and can contribute effectively to society;
- b. promote the spiritual, moral and cultural wellbeing of individuals and society;

- c. increase knowledge and understanding for their own sake and foster their application to the benefit of the economy and society;
- d. serve the needs of the economy at local, regional and national levels; and
- e. shape a democratic, civilised, inclusive society.

(Board of Education, 2005a: 6)

The Board of Education's report *Mutual expectations* (2005a: 7) and an internal report (Board of Education, 2005b: 5) both identified this five-fold 'role' of higher education as stating higher education values. However, this thesis distinguishes between roles and values, and these five roles do not completely fit the definition of values given in the introduction to this thesis (see also the glossary). It can be questioned whether institutional roles and values can ever be synonymous, even if there is some overlap. One specific example of a Christian value (not meaning that it is exclusively a Christian value) is given in *Mutual expectations*. That value is that 'the church HEIs are strongly committed to widening access' (Board of Education, 2005a: 7). The same point is reinforced in some reports from the individual institutions (Board of Education, 2005a: 13, 17 & 23).

The report *Mutual expectations* (Board of Education, 2005: 6) says that 'The Church of England has made a distinctive contribution to the debate about values in higher education, and to academic practice informed by values based on faith.' In sum, the Church of England has made a considerable contribution to this debate about values in higher education. Nonetheless, there appears from the literature review in this section to be a research need for some clarification of what actually are these 'values based on faith' (Board of Education, 2005: 6).

There is one other Protestant Church College in Britain which has not produced documents comparable to those cited from the Anglican Board of Education. Southlands College is a Methodist College which is part of Roehampton University. Such documentation may not have been produced because there is not a critical mass of Methodist Colleges comparable to the Anglican Colleges and Universities in Britain. It may also be because Roehampton University, as a whole, has recently defined its own values (Roehampton University, 2006; see appendix E). Values are also discussed recurrently in Liverpool Hope University, which



has a group called the 'Mission and Values Group', chaired by the Rector, which meets about six times a year (Sullivan, 2004).

#### Opposition to the existence of church-related colleges and universities in Britain

Opposition to the existence of British church colleges in the latter part of the twentieth century (and pre-9/11) was relatively muted and off the record. An example of such opposition was noted by Scott-Joynt (1996: 70). He reported a remark made by a Pro Vice Chancellor from a university that was not a Church College that a Christian college seemed an oxymoron, a contradiction in terms. Scott-Joynt in turn made it part of his text to muse whether that criticism could not equally be applied to colleges and universities that were not Christian.

Since 9/11, there has been more strident public criticism of religion-based educational institutions, though this has been directed at schools rather than at the colleges and universities. Academics such as Grayling (2005) have objected to the use of public money on church or faith schools. His reasoning has been largely specific to school-age children, but one of his objections is that 'Taxpayer's money – my atheist's tax money included – should emphatically not go to support schooling premised on religious beliefs.' This objection implicitly includes church colleges and universities. Grayling (2001) argued in an article entitled 'Keep God out of public affairs' that 'the public domain needs to be secularised completely as a matter of urgency...leaving religion as a matter of private conviction'. He had values in mind because part of his argument was that 'secular values continue to increase their influence'. Toynbee (2001a) made a very similar case, writing in the same year that 'Religion should be kept at home, in the private sphere'. According to Toynbee (2001b), 'The only good religion is a moribund religion'.

Not only individuals but whole organisations in Britain, such as the British Humanist Association (2006) and the National Secular Society (2006), campaign to see religion removed from any support in the public domain. A representative of the National Secular Society (NSS) was asked recently by Bowring (2006) what the difference is between themselves and the British Humanist Association. He replied, 'Very little, except we are more anti-Church.'

Writers such as Grayling and Toynbee have shown the same fundamental misunderstanding about religion, which is to ignore the implications of its intrinsic social dimension. In contrast to this, writers such as Woodhead (2005) have called religion 'the sacred as primarily a social matter'. It also seems inconsistent to argue that religion should be kept at home while atheism should not. Kelly (2000: 24) helps to make some sense of this apparent inconsistency with his observation that the hallmark of secularity is the distinction between public knowledge and private faith.

The secularist argument has been developed further by Grayling (2001) who has called for the public domain to become 'neutral territory where we can all meet without prejudice, as humans and equals'. In contrast, Thiessen (Astley et al, 2004: 38) has contested this humanistic view of neutral universal rationality being possible where religion is excluded. He has observed that the idea of a neutral and universal rationality has its own location as part of an Enlightenment narrative. Thiessen states, 'to use the language of postmodernism, the idea of an ahistorical, non-contingent, rational self is a myth' (cf. Wolters in Bartholomew et al, 2000: 91. Collins has written of a clash between two conflicting moralities concerning religious matters: 'one of which celebrated faith and belief as virtues and regarded doubt as sin, whereas the other celebrated methodological scepticism and was distrustful of prior commitments' (Propp et al, 1990). Many of the more mythic features and rituals of secularised British education are, in fact, inherited from monasticism (cf. Beare and Slaughter, 1993: 86-91). In other words, writers such as Grayling seem to want to rid universities of all church elements without realising that universities are fundamentally monastic in character. Coffey (2003) has also concluded that the concept of secular tolerance, as championed by writers such as Grayling and Toynbee, is a myth.

There has also been a less confrontational form of opposition which has developed a view of universities which marginalises the significance of the religious foundations that characterised nearly all higher education in Britain from the eleventh century to the later nineteenth century and which created the framework from which subsequent developments were derived. This approach is exemplified by Scott (in Robinson and Katalushi, 2005: 17) who claims that 'the later nineteenth and early twentieth centuries' were 'the first great age of university foundations'. Under such a view, the churches are described as 'having played

a limited part in the foundation of universities’.

Noteworthy opposition to the values of Church Colleges and Universities has also come from theologians who see confessional discourse as valueless in academic terms. Davies (2004: 48) distinguishes the discourse of the academy from confessional discourse. He then compares discourses to currencies and asserts that ‘a confessional currency has no intrinsic value... it is a soft currency which is unable to be negotiated beyond its own country’. This viewpoint, in this case held by a Professor of Biblical Studies at a university which is not church-related, would dismiss discourse about the values of church-related institutions as having no exchange value with the rest of academia. However, Davies’s viewpoint seems to imply that confessional Christianity has a restricted discourse that is designed to exclude those who are outside it and to reject what emanates from the outside (Davies, 2004:48-49). This seems to reflect a misunderstanding about confessional Christianity, which in fact has an outward-looking worldview encompassing everything in Creation, visible and invisible, and including its critics and their criticisms. The much-repeated saying of Archbishop William Temple, that the church exists entirely for the benefit of non-members (McGregor, 1991: 263), reflects this outward-looking worldview.

The concept of distinguishing between the sacred and the secular, which has frequently been made use of by both Christian and ‘pro-secularisation’ writers who have already been cited in this review, has been seriously questioned by Pawson (1999). If the whole world is God’s world, as the Bible portrays it to be (‘The earth is the Lord’s and all it contains, the world, and those who dwell in it’, Ps. 24:1 NASB), then nothing is secular or can become secular. Pawson (1999) argues that ‘there is nothing secular except sin’ and that secularity is not Christian in its origins but is a carry-over from ancient Greek thinking that distinguished a duality between the base physical, material world of the body and the elevated spiritual world of the spirit. The integration of Greek dualism into Christianity can be traced back to Augustine in the early C5th (Augustine, 1972: 281; Rist, 1996: 98).

Pawson (2003: 39-40) regards discussion about values in church circles as part of what he calls a ‘segregated’ approach, which sets up an inappropriate division between the physical and the spiritual. However, since his rejection of values as a useful term seems to be based

on a distinction he does not agree with (which separates science with its facts from scripture with its values), it seems unnecessary to abandon the use of the term 'values' altogether. This review of the literature about the values of Church Colleges and Universities in Britain has shown that detailed discussion about values in Anglican universities has been relatively recent, and requires further elucidation of what those values are in detail. In Catholic institutions in Britain, values are much more deeply embedded, though there is no evidence of research in Britain showing what these values are beyond umbrella expressions used such as 'Catholic values'. Sullivan (in Eaton et al, 2000: 245) has presented the case for educational leaders having a core of values and the need for greater clarity about the values that frame the educational process. Some opposition in Britain to religion in the public domain and within academia has been noted.

### **3.3 Values of Britain higher education institutions without reference to church-related institutions**

If the articulation of values of church-related higher education institutions in Britain in the literature has yielded relatively little by way of consensus, a review of the same topic within British higher education as a whole will place this in a wider context. Tubbs (2003) has pointed out that the problems of defining distinctiveness under postmodern conditions are not limited to church colleges but are shared by universities across the United States and the United Kingdom.

As far back as the nineteenth century, a work was published that still looms in the background of Christian thinking about universities and whose title has echoed in the titles of various recent publications about higher education: This is *The idea of a university* by Cardinal Newman (Turner, 1996), which was first published in 1852. Newman discoursed at length about the role of universities in training the intellect in the fullest sense and in providing a liberal education (Turner, 1996: 108-126).

In the 1940s, Moberly (1949) warned about the dangers of presenting university education as value neutral. He argued that, under the false flag of being value neutral, educators were in danger of imparting values that would undermine the foundations of a free society. He warned that neglect of laying moral and spiritual foundations and of the effort to develop

character would undermine both the individual and democracy. 'The most pernicious kind of bias consists in falsely supposing yourself to have none' (Moberly, 1949: 67). More recently, Barnett (1994: 152) expressed concern about the damaging effects of the market metaphor on universities, including the emphasis on aspects such as entrepreneurialism, instrumental thinking and administration that purported to operate in a value-free environment. Without bringing any religious perspective to this view, Barnett expresses concern about the value shift occurring in academic life, away from the virtues that the university had hitherto supplied to society. Barnett (2003: 122) has subsequently developed the idea by pointing out how apparent value neutrality in universities, operating as though they are equidistant from any particular worldview, can lead administrators to treat outside agencies like the state, as though they are just technical and value-neutral. As Sullivan (2006) has commented, an emphasis on instrumentality and technicality can suggest that values are either already agreed or that they cannot be agreed and are best ignored.

A series of discussions about values of the modern university have also been taking place recently in the HE sector (Watson, 2006a & 2006b). Watson (2006b) has particularly noted the values of 'academic freedom' and 'respect for persons'. These discussions have included a series of debates at the University of Leeds. The debates led to the publication of *Values in higher education*, edited by Robinson and Katalushi (2005: 1). This book illustrates how discussion of values beyond the Church Colleges and Universities can be both highly secularised (chapter 1 'The university and civic values' by Scott) and yet be juxtaposed with thinking by the current Archbishop of Canterbury quoting Cardinal Newman at length (chapter 2, 'Faith in the university' by Williams) and yet another chapter on 'Values, spirituality and higher education' in which the author asserts that 'the history of the university in the UK has been dominated by the Christian church' (in Robinson and Katalushi, 2005: 227). The University of Leeds (2006) has a statement of five values that is notably pithy (though each is elaborated on their website): academic excellence, community, integrity, inclusiveness, and professionalism.

A perspective on the oldest Christian foundations (Oxbridge and Durham) that are not Church Universities, has been made by Graham (2005: 243-261) in an essay entitled

‘Spiritual values and the knowledge economy’. He makes some analysis of his observation that the oldest universities in the country are expected by the country’s political masters to be major contributors to the knowledge economy while also being religious foundations. He concludes that these institutions should be hesitant to declare their religious foundations irrelevant and that to concentrate too much on their contribution to the knowledge economy could empty all meaning from their distinctive purposes and activities.

To conclude, this section has shown that the non-church-related sector of British higher education has simultaneously been attempting to grapple with the issue of values, with concerns being expressed about the idea that universities could be value-free and with arguments for a spiritual dimension of values being articulated among more overtly secular perspectives.

### **3.4 Values and identity of church colleges and universities in the United States**

This thesis is not about the identity and core values of the church colleges and universities in the United States, so it is inappropriate to attempt a comprehensive literature review related to these. Nonetheless, much that has been written about them does inform a study of Church Colleges and Universities in twenty-first-century Britain. There are far more such institutions in the USA (over 800 according to Moore, 1998: 15) and there are more denominations represented there (e.g. Lutheran, Baptist and Nazarene institutions, Hughes and Adrian, 1997: 97, 346 and 367). These institutions also include many ‘Christian’ colleges and universities as well as church colleges and universities (see the glossary for the distinction between these terms) and sect-related foundations linked to the Mormons and others. Despite the various cultural differences between the United Kingdom and the United States of America, the effect of Christian and church links across the Atlantic should not be underestimated. Given the international constituency of Christianity, what is discussed or written about in a Christian context in one country, especially but not only the United States, can be noted in and affect practice in others.

It is apparent that discussion about values and core values has been in currency in the United States for longer than in Britain. Moore (1992: 14) traced the history of values in the United States back as far as the mid-nineteenth century. He held that any governing board

(not just of church-related institutions) in the United States would have core values as part of its current agenda (Moore, 1992: 91). Murphy (1991: xviii), also writing in an American context, said that communication of values is fundamental to the role of Catholic colleges and universities.

Hodgkinson (1991:84) made the case that educational leadership is essentially a philosophical activity and a moral art. He took the view that values are central in determining action: 'the business of warfare and philosophy rests ultimately on values' (Hodgkinson, 1991:84). He asserted that 'All organizations and institutions are value-ridden' (Hodgkinson, 1991:44). Though neither of these claims are provable from a research perspective, his writing helps to indicate that a researcher of values should expect rather than be surprised to find a multiplicity of values in a typical organisation or institution.

He also claimed that 'value conflict can be safely assumed to be a built-in feature of organizational life' (Hodgkinson, 1991: 40). He developed his concept of value conflict with an analysis of how values conflict can be resolved across different levels of an organisation. His view has already been noted in section 2.0 that it is the top level administration who articulate the values of their organisation. It can be commented that value conflict is all the more likely where the values have been articulated without much consultation, consensus or research among the staff of an organisation. His 'value conflict' approach nonetheless alerts a researcher of values to expect some degree of conflict to emerge as values are investigated.

Discussion about the identity of church-related colleges and universities was taken to a new level in a widely cited book entitled *Quality with soul* by Benne (2001), in which he examines in detail six varied but 'premier' American colleges and universities. This book was to some extent a positive reply to previously published works of a more pessimistic tenor, such as that by Burtchaell (1998). Burtchaell's book *The dying of the light: The disengagement of Christian colleges and universities from their Christian churches* adopted, as its title implies, a predominantly negative view about the spiritual health of church-related educational institutions in the United States. Some authors in the 1990s had adopted a more positive viewpoint than Burtchaell towards the American church colleges and

universities, such as the different denominational contributors to the work edited by Hughes and Adrian, 1996)

Unfortunately for the British scene under consideration in this thesis, there are no British Church Colleges and Universities that are comparable to any of the varied six American institutions selected by Benne (2001: 69ff.). Nonetheless, Benne also offers a taxonomy which he calls 'Types of church-related colleges', into which it is possible to fit British institutions (see table in Benne, 2001: 49). Benne's final chapter of *Quality with Soul*, called 'The Long Road Back' offers a series of suggestions to colleges and universities that need and wish to recover their Christian vision and ethos. He describes these institutions as being places where religion is '...relegated to the founding of institutions or to vague talk of "values" or "atmosphere"' (Benne, 2001: 207). It is apparent that, in Benne's perspective of premier institutions, discussion of 'values' has pejorative overtones.

The expression 'Catholic values' is used by Morey and Piderit (2006:41). However, the extensive research which they conducted among 124 administrators at 33 Catholic colleges and universities seems not to have lead them to clear conclusions about what these values in a collective sense:

while most administrators were convinced that values at Catholic colleges and universities was transformational, they did not agree about which values were part of that education. (Morey and Piderit, 2006:156)

McBrien (in Hepsburg, 1994: 155) took the view that 'Catholic values' include Catholic social teaching over the past one hundred years, such as the rights of employees. The findings of Morey and Piderit taken alongside this illustrate how the outsider, and possibly some insiders, can have great difficulty in appreciating the connotations of umbrella-like expressions such as 'Catholic values'.

Another expression with some ambivalence of meaning was identified by Moore (1998: 133) who, when commenting about Pepperdine University, drew out the dilemma of the noun phrase 'church university'. In the early 1970s he had noted a tension between older faculty members who had more interest in the church aspect of their church university and



younger faculty members who had much more interest in the university aspect.

Equally, some would argue that an ongoing search for organisational identity is not necessarily productive for church-related institutions. For example, Sloan (1994: 231) took a fairly pessimistic view about ‘the never-ending saga about the search for the identity of the church-related college’. He warned about the dangers of combining a dual commitment to ‘academic excellence’ and ‘Christian faith and values’. He argued that the latter would always end up subordinate to the former, because there is so much more agreement about the meaning of academic excellence. He saw the relationship between the two as only tangential. He also elaborated on what is usually meant in practice by the expression ‘Christian faith and values’, thus providing an elaboration that has not been found in literature about such institutions in Britain:

encouraging official opportunities for worship; having faculty who can “represent Christian values” in their teaching and advising; providing religion courses in the core liberal arts curriculum; raising questions of the ethical uses of knowledge; experimenting with the humanities to ensure that students are exposed to the “basic questions”; emphasising “the importance of persons” and an active student personnel program; and so forth. (Sloan, 1994: 231-2)

Another aspect missing from published literature in Britain about Church Colleges and Universities has been the offer of any kind of comprehensive list of what the core values might actually be. A few American writers have offered some such lists.

The most comprehensive research of values in church colleges and universities in Britain or the United States has been undertaken by Murphy (1991). He conducted a large scale piece of research to find out the *Visions and values in Catholic higher education* in the USA. In stage one of his research, he undertook ethnographic observation and interviews of presidents and organisational members in five dissimilar Catholic colleges and universities. In stage two, he used the qualitative data gathered in the first stage to construct questionnaires to find out to what extent organisational members could recognise and share the values elicited in the first stage of the research. A large number of questionnaires were

sent out, in some cases reaching the total student body of the institution. Of 9,606 sent out, 2,910 completed questionnaires were returned. He found four 'nearly universal' shared values across the five institutions:

- academic quality
- respect for people
- caring for people
- reaching out to the underprivileged. (Murphy, 1991: 194)

It was evident to Murphy that the presidents of these institutions actively tried to communicate and manage the sharing of values. Organisational members reported they were aware of these efforts and that these were communicated by inference as well as by example (Murphy, 1991: 194). Murphy's findings confirm the impression from Catholic literature from Britain already cited, that Catholic colleges have generally been more articulate and consensual about their values over a long period. It can be observed that these values of Catholic institutions are not overtly religious and spiritual, though they are social.

Falls-Corbitt (in Haynes, 2002: 61), writing from a United Methodist college in the United States, did not offer a comprehensive list of values in her discussion of the values of the academy in the postmodern era, but she nonetheless named three: fairness, tolerance and respect for individual freedom. Again, it can be argued that these are democratic values that should be present in all organisations, not necessarily spiritual ones.

Cuninggim (1994: 106ff.) reasoned that educational institutional values of a college or university must be academic ones. He deliberately excluded all moral and spiritual values. He proposed four values, arguing that a larger number would lead to dilution:

- truth: truth is honoured in both content and method.
- freedom: seeking and the sharing of truth must be unfettered.
- justice: justice is the bedrock of collegiate behaviour. There must be as much fair play as can be mustered.
- kinship: By *kinship*, he meant the relatedness of all the inanimate material used in

the academic enterprise and the whole universe of human beings involved in academic activity.

Cunningham's list is also social and democratic rather than being overtly spiritual.

It is noteworthy that, when taken together, the three lists given above represent separately an interesting distillation of primarily social values but they have not used any of the same key words, each reflecting subtly different discourses.

It might have been expected that a PhD thesis entitled *The impact of institutional core values on traditional students at a Southern Baptist College* (Neiemier, 2003) would state a useful list of such values. However, Neiemier's definition of values was so unusual (see the introduction) that that the 'core values' he investigated read more like institutional goals than values. For example, his second core value (Neiemier, 2003: 58) was 'Assist students to think analytically, communicate effectively and discriminate ethical, moral and spiritual values'. By the definition of values offered in the introduction to this thesis, this is not a values statement. He also did not explain how his eight core values, as stated, were first identified and selected for use in his investigation.

Another American writer who could have clarified further the values of a Christian institution was Wright (2000: 139), the President of Regent College in Vancouver. Regent College (2006) is a theological school located on a university campus. Wright attempted to agree with his staff some institutional values. In order to achieve that, he used a values statement he had drawn up called 'The Character of a College', in which he set out thirty-seven values categorised under six headings. Despite the relatively high level of Christian commitment among the staff, Wright found it impossible to get them either to agree with or vote against his proposals. In the end, just four 'core values' were agreed, namely:

- personal spiritual growth and maturity
- biblical scholarship
- experienced Christian community
- vocational integration.

Wright might have been wiser to start with a more consultative approach from the outset

and to present a shorter list of values for his colleagues to respond to collectively. However, his experience illustrates the problems that can occur when trying to agree values at institutional level, even when the CEO is highly motivated to achieve this.

McKinney (2004: 147, 167), in a paper about evangelical theological higher education, suggested ten core values that should be characteristic of such education:

- 1) cultural appropriateness
- 2) church focus
- 3) theological grounding
- 4) servant leadership
- 5) Christian worldview
- 6) community life
- 7) academic excellence
- 8) educational creativity
- 9) outcomes assessment
- 10) a co-operative spirit.

Besides the PhD thesis of Neiemier already mentioned in this section, another PhD thesis that has been written about values was by Moore (1992). He investigated the values of faculty (i.e. academic staff) in higher education in the United States. He made the case, beyond his own research, for more empirical research into the common values of organisational cultures (Moore, 1992: 39). His own area of study was the values of academics rather than the institution itself. However, this topic is close enough to be instructive in some ways. He used interviews 'informed and framed by an extensive review of literature' (Moore, 1992: 64). He conducted his interviews in three liberal arts institutions with a strong reputation for their educational standards, none of them church-related. Two were private institutions, and one was a state institution. From the interviews, he extracted emerging themes. He identified the following values among academic staff, though these were not necessarily shared by all:

- The public nature of ideas: ideas should be available for public review.

- Truth as it is currently known is most often partial or fragmentary.
- Solidarity [with others] as a manner of making ‘sense’ of the world.
- The legitimacy to explore ideas without necessarily the knowledge of where that exploration may lead in terms of benefits, conclusions, or outcomes.
- Recognizing the ownership of ideas as expressed and the value of identifying the foundations, roots and connections of ideas.
- The development of that which is aesthetically beautiful, culturally enriching and critically examined. (Moore, 1992: 266-271)

Although not derived from church-related colleges, this list makes a notable contrast to church-related institutional core values, reflecting as it does the priorities of a major group of stakeholders in higher education that is not church-related.

On a scale only possible in the USA where there are so many church-related colleges and universities, there has been an ongoing initiative called the Rhodes Consultation (2006) to research issues of church relatedness, especially taking into account campuses that have maintained only a tenuous relationship with their founding denomination. Research started in 1995 led finally to the publication of a book (Haynes, 2002) entitled *Professing in the postmodern academy*. This was a thoughtful work that seriously tried to engage with the challenges of postmodernism. Some of the work of Falls-Corbitt (2002) in this book has already been referred to above. Falls-Corbitt noted postmodernism’s suspicion of objective values (Haynes, 2002: 67), while Beal (Haynes, 2002: 183) commented on ‘the current identity crisis experienced by so many church colleges’. This echoes what was said to the CCCU in Britain shortly before that, as noted above.

Opposition to, the values of American church/Christian colleges and universities has taken various forms. For example, Cox (1965:221) reflected a highly secularised view rejecting any form of religion from academia. He failed to recognise that historically the first universities in Europe and the USA were religious foundations and that many of them have continued to recognise this long after the medieval period. Despite these historical realities, he took the view that ‘The idea of developing “Christian universities” was bankrupt even before it began’ (Cox, 1965: 221).

Criticism from a Christian perspective has come from Marsden. While being strongly in favour of Christian scholarship in general, Marsden (1997: 104) asserted that an emphasis on values had contributed to the loss of religious identity in church-related institutions. He criticised the word for being vacuous and having no clear meaning. This implies a very loose use of the term, at least in the United States. In Marsden's view, claiming an emphasis on values says almost nothing. As evidence for this, he cited the recent work of Fisher (1995) who had researched the curricula of sixty-nine colleges affiliated to the Presbyterian Church as compared with the curricula of other comparable institutions in the United States. From his research, Fisher had concluded that there was no difference in the curricula of these colleges as compared with the curricula of others that had no religious heritage. There is a difference of expectation revealed here. Many church-related HEIs in the USA or Britain would probably not accept that the content of their curriculum is a valid test of their values, as they would not claim to have an overall curriculum that is identifiably threaded with Christian values in a way that sets them apart from secular institutions.

This section of the literature review shows some common themes with the situation in Britain: there has been the same search for institutional identity and values, and a comparable diversity of views has been expressed on what these are or might be. Some of the main differences are: the larger scale of the Christian part of American higher education, a longer collective history of discussing values irrespective of denominations, more relevant research and writing already accomplished, and the greater strength of opposition to Christianity in higher education. Moore (1992: 39) has called for more empirical research about organisational values in general. The work of Hodgkinson (1991) helps to give an expectation that research among educational organisations will reveal a multiplicity of values and that some evidence of value conflict will emerge in the process.

### **3.5 A theoretical framework for making sense of organisations**

This section presents a specific theoretical framework about 'making sense of organisations'. The literature background to the research reported here offers a potential framework for analysis. It stems from an EdD taught unit called 'Making Sense of Organisations', which introduced an overall process and a range of constructs for

understanding organisations. Weick (2001: 62-63), who is one of the leading theorists in this area, has made use of the concepts of an improviser and improvisation being analogous to a *bricoleur* and *bricolage* respectively, as originally expounded by Lévi-Strauss (1966: 16). According to his translator, Lévi-Strauss meant by the term *bricoleur*:

a man who undertakes odd jobs and is a Jack of all trades or a kind of professional do-it-yourself man, but, as the text makes clear, he is of a different standing from, for instance, the English 'odd job man' or handyman. (Lévi-Strauss, 1966: 17)

*Bricolage* is listed in an English dictionary with the definition 'a work of art or construction put together from whatever materials are available' (BCA, 2003: 184). A *bricoleur* (in Weick's use of the term, 2001: 62-63) is thus one who makes do with whatever materials are to hand in order to create a work of art. These materials may not be perfectly suited to the task in hand, but they are all there is. In the same way, a 'sense maker' tries to make skillful and creative use of the knowledge and constructs that s/he has accumulated. It must be observed that the end-product of such *bricolage* is inevitably an approximation. Lévi-Strauss's special use of the terms *bricoleur* and *bricolage* have also been noted by others such as Patton (2002: 400-401), and Denzin and Lincoln (2000: 4) who have applied it to the creative, adaptive approach needed by a qualitative researcher.

It may be noted that, since Lévi-Strauss's metaphorical use of the word four decades ago, *bricolage* now has a somewhat different meaning in contemporary French, equivalent to the English word do-it-yourself (DIY).

The following six subsections drawn from the literature on organisational theory proved applicable and useful for the composition of the interview questions and in the analysis.

#### The overt and the covert organisation

Martin (2002) has elaborated an analytical concept now in widespread use called the organisational iceberg (e.g. see Siakas and Georgiadou, 2006: 4). Use of the iceberg concept is traceable back at least to Sigmund Freud (1856–1939), who used the analogy of an iceberg to describe the hidden part of the human psyche. The concept of the organisational

iceberg provides a diagrammatic way of recognising the aspects of an organisation that are below the surface as well as those that are above it. It is the underlying, majority part of an organisation (Harrad, 2006). This indicates that there is much to find out by trying to get below the waterline of what is publicly seen. This concept helped to direct the formulation of the questions so as to reach further depth with regard to interviewees' perceptions, based on their own experience.

### Holistic thinking

Holistic thinking is one of the two main ways used by the Grubb Institute (2006) to understand personal and corporate behaviour. As an example, Hirschhorn (1999: 149) relates the memorable story of the accident at the Three Mile Island nuclear reactor in the USA. A faulty valve had led to water being drawn away from the fissionable material and dumped onto the containment floor. However, the workers' experience of interpreting their instruments led them mistakenly to think for several hours that the fissionable material had too much water rather than too little. This was despite the fact that they continued to receive puzzling and contradictory information. Hirschhorn concluded that they failed 'to think holistically and tolerate the anxiety of learning'.

The concept of a Church College or University is a holistic one, as it relates to the institution in its entirety. Systems thinking can be related to this holistic approach. Huczynski and Buchanan (1999: 355) have defined *systems thinking* as 'a management perspective which emphasises interdependence between the various parts of an organisation, and also between the organisation and its environment'. In a similar vein, Senge (1992: 7,68) has written that systems thinking is a system for seeking wholes. It enables people to perceive underlying structures in complex situations. It is a conceptual framework, a body of knowledge and tools, that helps make patterns clearer and helps to show how those patterns can be changed (Senge, 1992: 7,68).

This systems approach had considerable influence on the wording of the interview questions, for example to try and help establish whether Church Colleges and Universities are primarily a sub-system of higher education institutions or a sub-system of something else. This approach influenced the development of the interview questions B1, B2 and C3.



### The fantasy of inevitability

In a paper entitled 'The fantasy of inevitability in organizations', Levine (2001: 1251-1265) explored the fantasy whereby people in an organisation easily come to believe that their organisation will last for ever and that the world could not go on without it. Levine suggested that it is helpful to get employees to suspend that belief and their pre-formed assumptions about their organisation. He coined the word *indeterminacy* to express the capacity of an organisation to suspend its assumptions and pre-formed knowledge about itself and the world. Such thinking challenges the status quo. It enables people to think the unthinkable, and in that way to reflect more objectively on their organisation's actual place in the world. This concept helped inspire the interview questions B1-4.

### Deciphering culture

A further construct which proved helpful was provided by Schein (1997: 151-2) who used groups to help elicit the corporate values of their organisation. The basic question to which he was trying to elicit an answer was, "What is going on here?" He would first get the relative newcomers to give him details of artifacts [sic] that made the organisation different from where they had worked before (e.g. the distinctives of the dress code). After making a long list of such 'artifacts', he would pick an area that was clearly of interest to the group and ask them essentially 'why do you do what you do?' For example, if there were few status symbols visible to him, he would ask them why that was so. His questions at this stage usually elicited value statements (e.g. 'we value problem solving more than formal authority'). As a new value statement emerged, he would check with the other group members to see if the emergent value was widely shared or just upheld by some sub-group. If he observed evidence of values that had not been named, he would gently suggest some possibilities. In his view, this was a stage in uncovering what was beneath the 'espoused values', to elicit what he called 'underlying assumptions'. It can be observed that Schein's methodology shows how values can be elicited by means of a staged series of skilfully asked questions.

### Metaphors

Another way to help elucidate meaning when trying to make sense of an organisation is to

ask interviewees to think in metaphors. Patton (2004: 290) has observed the value of metaphors as one form of expression used by those being researched. Metaphors say how things are understood. They relate and give life (Czarniawska-Joerges and Joerges, 1990). Metaphors (and similes) can also be succinct, memorable and amusing, as exemplified in a higher education context by Ryan (2005: 13). In a society where there is such widespread use of visual and imagined pictures, metaphors provide another way of communicating perception and meaning. The concept of metaphors inspired interview question B5 (What metaphor or metaphors could you give to illustrate the place or role of church colleges and universities within the context of British higher education?). It was a question that a number of interviewees responded to with notable enthusiasm.

#### Organisation-in-the-mind

Hutton (2000) has introduced a way of thinking about organisations which was developed as a tool for leaders and managers of institutions and for consultants working with organisational clients. She distinguishes between concepts that are 'organisation-in-the-mind' and concepts that are 'institution-in-the-mind'. The former are concepts that managers need to hold in view when seeking to bring their vision for an organisation into reality. The latter are concepts that the members of an organisation have about it in terms of unstated beliefs, values and emotions. These concepts are broadly negative, and leadership is needed to steer an organisation out of its institution-in-the-mind.

Hutton's two 'in-the-mind' terms seem to have unfortunately similar labels. However, her idea of two competing constructs of an organisation seems a valid one, contrasting the somewhat depressed state of how an organisation might be perceived by its staff with the fresh vision that an effective manager can bring to it. Hutton gives the example of a head teacher in a secondary school in central London. The school had a reputation for being a 'sink' school for failing pupils. The head teacher realised that she was managing the school as if it was a social work agency, and that was her debilitating institution-in-the-mind. She then had to face up to the question of whether she could lead her staff into viewing the school as a 'place of education and learning' (her organisation-in-the-mind).

Reflection on Hutton's concepts suggests that when a selection of staff are asked to describe

their institution in metaphorical terms their answer may either attempt to describe it honestly at that moment or they may suggest an aspirational metaphor about what they would like the institution to become. Hutton's approach, as described here, was also part of the reason for including interview question B5 in the interview study.

It can be seen that, taken together, these six constructs of the overt and the covert organisation, holistic thinking, the fantasy of inevitability, deciphering culture, metaphors and organisation-in-the-mind have provided a number of specific ways to elicit responses from interviewees about the identity and values of church-related institutions in Britain.

### **Conclusion to the literature review**

This literature survey began with a biblical approach to institutional core values and derived the following values from the Bible as a whole: the pursuit of true knowledge, wisdom, understanding in a Christian community dedicated to learning; the good news of Jesus Christ for the world and the response of faith; the ongoing development of character among staff and students, as a necessary supplement to faith; love, reverence, worship and praise towards God as revealed in Jesus Christ; development of individuals to reach their highest potential; love and humility towards all humanity, with special care for the poor and vulnerable; the Christian hope of the return of Jesus Christ; and justice, righteousness and holiness. Given the sections that have followed, it is noteworthy how many of the above elements have received no further mention in this chapter. This could be said to indicate the extent to which literature about the values and identity of church-related institutions in Britain especially has become separated from might be seen as the more foundational values of Christianity.

The study of the literature about the values of Church Colleges and Universities in Britain has principally shown that discussion about values has been current for considerably longer in the Catholic HEIs than in the Anglican HEIs. However, there is a need for more research to examine the precise nature of the values of these institutions.

The review of literature about the values of British higher education institutions that are not Church Colleges or Universities has helped to contextualise the topic of this research by

showing that some of these institutions are also making a serious study of values. The case for a spiritual dimension to values has been made there too.

The study of relevant literature pertaining to the United States has provided some more precise articulation of shared values than has been available from sources relating to Britain. Study of the work of Hodgkinson (1991) has given the expectation of finding a multiplicity of values in educational institutions and that some evidence of what he termed 'value conflict' will emerge as such values are researched. Taking together the literature relating to church-related institutions in Britain and the United States, it can be observed that both Moore (1992: 39) and Sullivan (in Eaton et al, 2000: 45), while writing from opposite sides of the Atlantic, have made the case for more research and greater clarity in the area of values. In contrast to the literature available from the United States, the lack of research about the values of British church-related HEIs collectively indicates that there is a place for more research to help elucidate what these are.

In the last section of this review, six constructs have been outlined that were used to help make sense of the values of these organisations. The overall concept of the research approach is typified best by the organisational iceberg: there are evident features of an organisation that can be seen by casual observation above the surface, but well-designed interview questions can help make deeper sense of the organisational culture and elucidate the organisational values that are below the surface. Respondents would be asked to think holistically, both about their own institution and about the Church Colleges and Universities taken together, in order to help make patterns across these institutions clearer. Another key concept is typified by the 'fantasy of inevitability', as described by Levine (2001): respondents would be asked to imagine the hypothetical situation where the Church Colleges and Universities no longer exist, in order to help bring into sharper relief the role that they occupy. A further key concept would be to ask interviewees to think of metaphors in aspirational terms, in order to help them communicate in an alternative way how the Church Colleges and Universities can be perceived. The data could then be analysed to help show up more about the organisational identity and values of the Church Colleges and Universities collectively, to help reveal the patterns and commonalities that could be found in that data.

## **4 Methodology**

### **4.1 Introduction**

Research into the core values of the Church Colleges in Britain seems an important means of understanding their overall identity and a useful means of informing ongoing discussions in these HEIs about their identity. This chapter describes the methodology adopted in this research, beginning with a rationale for the main approach. It presents how the research question was developed and an analysis of my underlying assumptions about the social world being researched (section 4.2). The next section gives the research design (4.3). Research methods are outlined in section 4.4. It consists of a review of research methods that have been used elsewhere to elicit organisational values, my choice of methodological direction and then a commentary on the interview questions and the other means of data collection used. That is followed by discussion about the validity of the data (4.5). Ethical matters are considered (4.6), followed by my reflections on the methodology (4.7).

### **4.2 Rationale for the main approach used**

#### **4.2.1 Framing the study**

The relevant literature (see chapter 3) and my experience of Church Colleges and Universities had shown by late 2002 that the core values of Church Colleges in twenty-first-century Britain were, in the majority of cases, unstated and unknown. A study of all the organisational values would be too onerous, since a long-established educational institution can incorporate an extensive collection of them. In order to make the research task manageable, I decided to focus on the shared organisational *core* values and identity, thereby limiting the values studied to those that are central and commonly shared in these institutions.

There was only one wholly Church University (the University of Gloucestershire, not to mention Roehampton University of Guildford as it was then called), at the time that the research proposal was composed. In addition, some Church Colleges were seeking to achieve university title. As a result, it seemed important to include mention of Church

Universities in the research question alongside the Church Colleges.

In all, fifteen institutions were involved, which was a manageable number (see the list in appendix B). There is one church college in Wales (Trinity College Carmarthen) and there are none in Scotland or Northern Ireland. That made it possible to think in terms of a geographical area within the island of Great Britain, abbreviated in this thesis to the word 'Britain'.

I decided to include a time frame in the research question, limiting it to the twenty-first century, in order to avoid the research becoming too historically slanted. In terms of value theory (axiology), Rescher (2004: 1-4) has argued that we are not in a position to judge or evaluate the values of the past from the perspective of the present, though this is commonly done. At a more practical level, it would have been easy for this study to become historically based, given the relatively long history of the Church Colleges, the extensive literature available about that history, the legacy of that history, the amount of historical data available from an oral tradition, as well as my own serendipitous interest in historical matters. Having taken this decision, the research question was finally refined as follows:

**What does it mean, in terms of core values and identity, to be a church college or university in twenty-first-century Britain?**

#### **4.2.2 Assumptions about the social world being researched**

It is important to understand the assumptions involved when trying to answer such a research question, especially within a topic that involves both values and religious belief. Bateson (1972: 320, 314) has observed that 'all human beings... are guided by highly abstract principles' and that the researcher is bound within a net of premises that become partially self-validating. These premises and principles need to be foregrounded as clearly as possible.

Burrell and Morgan (in Cohen and Manion, 1994: 6-9) have identified various assumptions that influence how research is framed and conducted. I will consider these in turn in relation to the decisions I took in framing the study.

(1) The first of these assumptions is *ontological*, concerning the form and nature of reality (cf. Punch, 1998: 170). What kind of being is a human being (Denzin and Lincoln, 1998: 26)? Does social reality exist only in the mind, or does it have an objective reality outside of the human beings involved? The realist position contends that there is an external reality that can be discovered. The nominalist position contends that objects of thought are merely words and that reality cannot be fully apprehended but can only be approximated (Pring, 2000: 58; Cohen and Manion, 1994: 6).

I do not fully identify with either position. I recognise that it is only within a shared external reality that researchers of different ontological persuasions can communicate with one another. I take the view that the perspectives of other people are knowable, meaningful and capable of being articulated. In this sense I share Pring's view (2000: 51), who says that:

It is not that there are multiple realities. Rather there are different ways in which reality is conceived, and those differences may well reflect different practical interests and different traditions.

On the one hand, it can be argued that the values and identity of Church Colleges and Universities only have a current meaningful existence outside their own campuses if they are somehow embodied in the minds and experience of people who know about them. On the other hand, Church Colleges and Universities it can be observed that all have a bricks-and-mortar, historical and enduring reality beyond the social constructions of those people who are currently connected with them. Beyond the social constructions already mentioned, my personal experience of being part of some centuries-old educational institutions has led me to the observation that each such institution has its own stamp: people can come and go, but some at least of the deepest features of a historic educational institution transcend the individuals in it and leave a lifelong impression on many who have passed through it. The capture of this complex reality by research can only be an approximation. My own viewpoint, therefore, leans towards the realist position, but without the conviction that all social reality can be captured in that way.

(2) The second of these assumptions is *epistemological*, concerning whether knowledge is objective and tangible (a positivist viewpoint) or personal, subjective and unique (Cohen and Manion, 1994: 6). It considers the relationship between the knower/enquirer and the known (Punch, 1998: 170; Denzin and Lincoln, 1998: 26). Impartial consideration of this was complicated for me by the fact that ‘positivist’, after its nineteenth century heyday, has become a pejorative word among educational researchers in general (Pring, 2000: 44) and, more particularly, it seemed a somewhat negative concept among fellow researchers at the time that I was composing the research proposal.

I concur with Pring that it is important to hold on to concepts such as ‘reality’ and ‘objectivity’ for research to be intelligible. He states:

Once one loses one’s grip on ‘reality’, or questions the very idea of ‘objectivity’, or denies a knowledge-base for policy and practice, or treats facts as mere invention or construction, then the very concept of research seems unintelligible. (Pring, 2000: 159)

Regarding the values of Church Colleges and Universities, I expected that much of the relevant knowledge to be derived from field work would be personal, subjective and unique. I anticipated that there would be no right answer out there waiting to be found. Where the values of a Church College or University had already been identified and advertised, these values (as specifically worded) would be unique to that institution and a reflection of shared reality developed over time.

(3) The third of these assumptions concerns *the relationship between human beings and their environment*, concerning whether people respond mechanically to their environment or are initiators of their own actions (determinism versus voluntarism) (Cohen and Manion, 1994: 7). My view is located between these two dimensions, though leaning to the latter. One could argue that staff and students in Church Colleges and Universities who respond to research questions on a topic such as core values would be likely to reply in ways somewhat constrained by their environment. However, to view those people in advance as entirely constrained by their environment could lead to a serious underestimation of the responses



they might make. It can be seen that I largely favoured a subjectivist approach to the topic, though without taking up a polarised position about this.

Another approach to be taken into account, which is not covered by the above three categories, is the epistemology of the background *grand narrative* (or ‘metanarrative’, Punch: 1998: 170) of Christianity and of Christian scholarship. Marsden (1997: 6), in *The Outrageous Idea of Christian Scholarship*, argued the case for Christians to examine the intellectual implications of their faith. Since this is a Christian academic’s thesis about church institutions, it may reasonably be asked what underlying Christian epistemology is here implied or assumed.

A biblical epistemology would take a view that undergirds everything, including all thought, scientific enterprise and philosophy from all available sources. Written almost entirely by Hebrew/Jewish authors, the Bible approaches knowledge as something to be experienced holistically and dynamically rather than contemplated at a distance. In a biblical perspective, the supreme kind of knowledge is to know God (Jer.24:7; Jn.17:3). Equally, to know God’s power is not primarily to know about it in a theoretical sense but to experience it in practice (Jer.16:21; Acts 1:8, Phil.3:10). Truth is a quality to be sought and found in daily life but it is ultimately embodied in the person of Jesus Christ (Prov.23:23; 1 Cor.13:6; Jn.14:6).

Christian scholarship makes full use of reason and other qualities of ‘wisdom...from above’ such as purity, gentleness and mercy (Jas.3:13-18). It has a concept of true knowledge (*epignosis* in the original Greek) which is amenable to the exercise of love, wisdom and faith (1 Cor.13:4-6, Jas.3:17). In contrast to that concept of true knowledge, the church in the New Testament era struggled against an esoteric kind of knowledge (*gnosis*) that was separate from Christian qualities such as love, wisdom and faith (1 Tim.1:3-5, 6:20; Kelly, 1963: 151; Stott, 1960: 151; Vine, Unger and White, 1996: 348). Christian scholarship approaches the world as a created place that is available for endless investigation (Ps.111:2), with a sovereign Creator who knows His creation and who Himself may be approached and known in some measure (Ps.95:5; 135:6; 1 Cor.13:12; Heb.4:16).

The ontological question of ‘What kind of being are humans?’ is replied to in biblical terms

that humans are created beings, made in God's image (Gen.5:1-2), each a whole entity that consists of a body, soul and spirit (1 Thess.5:23). Humans are seen not only as created beings but subject to the Fall (Gen.3:24) and with free access to redemption. The Bible notes, and supplies some answers to, the effects of sin on the human mind (as described in the apostle Paul's letter to the Romans). This contrasts with Greek dualism that has so profoundly influenced western thought, which portrays the body as essentially bad and the spirit as essentially good (Pawson, 1999).

Faith is valued above what can be seen in the visible world (2 Cor.5:7). A Christian epistemology, therefore, inspires the Christian academic to approach God's world (Ps.24:1, Mt.11:25) as a holistic entity that can be seen in both temporal and spiritual terms.

Marsden (1996: 7) has argued that Christian schools of thought should be accepted in academia, in the same way that feminist, Marxist, postmodern and other schools of thought are accepted. This view compares significantly with the lack of any religious schools of thought in a list of theoretical paradigms and perspectives tabulated by Denzin and Lincoln (2000), which in other respects seems to have been intended to be highly inclusive.

Theoretical Paradigms and Perspectives:

positivism, postpositivism

interpretivism, constructivism, hermeneutics

feminism(s)

radicalized discourse(s)

critical theory and Marxist models

cultural studies models

queer theory

(Denzin and Lincoln, 2000: 20, from Table 1.1 'The Research Process')

The concept of Christian scholarship has been critiqued both by those who oppose it outright and even by some who might have been expected to be sympathetic to it. Those who oppose it outright argue, for instance, that faith is not an empirical construct and not open to logic, and that it involves beliefs that are beyond scholarly proof (Marsden, 1997:

5). Wuthnow (1995: 41) is more sympathetic but nonetheless opposes the concept of distinguishing Christian scholarship from scholarship in general, on the basis that 'good Christian scholarship may be virtually indistinguishable from scholarship done by anyone else'. Wuthnow's view seems a reasonable expectation of scholarship that is truly fair-minded. I take the view that religious schools of thought should be considered as theoretical paradigms, while taking into account that the pursuit of truth can be a central characteristic of humanistic epistemologies as well as of religious ones. It is notable, especially for those who have difficulty accepting the concept that scholarship should ever be mixed with beliefs, that some of the most articulate of humanists also have 'beliefs' (e.g. as stated on the website of the British Humanist Association, 2006).

### **4.3 Research design**

The research design had its origins in research about Church College identity within a unit called 'Making Sense of Organisations', in the taught part of the Doctorate of Education programme. The fieldwork for the research involved in-depth interviews of seventeen staff or governors and six students at what was then called King Alfred's College in Winchester. This study was later designated as a pilot study for the current research, following the University of Southampton examiner's observation, 'There is potential for further development of this work if you wish to do so'. It is this more extensive research that is the subject of this thesis. There were two parts in the main study in this research:

#### First part

The first part, was an in-depth 'Interview Study' in another Church College (other than King Alfred's), involving staff, students and governors. Respondents were invited to reply to a number of questions. The plan (see below for the actual numbers) was to interview about twelve stakeholders who were not students and six students (eighteen in all), including academic staff, support staff and governors. The small sample of students included the following categories:

- a sabbatical Students Union officer
- a student with no religious commitment
- a student involved with the chapel

- a student involved with the Christian Union
- a student with no particular involvement with the chapel or Christian Union but a member of a local church.

The total sample was designed to represent a range of different perspectives which I thought was sufficient to gain in-depth data from the interview questions and answers. Being in one institution, no permissions about access were needed beyond the general permission of the Principal and the individual agreement of the interviewees. Staff/governor interviewees were selected from those put forward by the Principal, and these people gave sufficient coherence and breadth for the study. Some of the students I interviewed were found through the Chaplain. In practice, the interview study involved ten staff (one of them also a governor), one governor and five students, adding up to sixteen interviews in all. When that number was reached, a large amount of interview data had been collected, particularly because of the depth of replies from some respondents, and this seemed large enough for the purpose of the research. The staff and students were all interviewed on campus, while the governor was interviewed at home. Interview responses, once all checked with the interviewees, were re-sorted under each question so that all responses to each question were collected together in the order given by the interviewee coding A, B, C, etc.

### Second part

The second part, the 'Wider Study', involved similar interviews with two members of staff in each of four other Church Colleges and/or Universities. The purpose of this was to explore the degree to which findings and coding from first part of the research were confirmed in other church HEIs, and to see if further issues emerged. In order to help achieve some clear parallels with the interviewing already conducted, I asked if I could interview the Head of Student Services (or equivalent) and a member of academic staff who had been there some time and who in some way embodied the institution. I knew none of the interviewees in advance. If significant differences emerged during the interviews, every attempt was made at the time to gain a deeper understanding of those differences.

The actual interview numbers can be represented diagrammatically as follows in Table 1. It can be seen that scale of the overall research was relatively small, which has implications

for the conclusions that may be drawn from it.

**Table 1 Numbers interviewed**

	<b>parts of the main study</b>	<b>number of staff/governors interviewed</b>	<b>number of students interviewed</b>	<b>total interviewed</b>
pilot study		17	6	23
<b>main study</b>	<b>Interview Study</b>	<b>11</b>	<b>5</b>	<b>16</b>
	<b>Wider Study</b>	<b>8</b>	<b>0</b>	<b>8</b>
total		36	11	47

#### **4.4 Methods**

The main method used in this research was interviews supported by documentary analysis. Interviewing is considered in detail in section 4.4.3 and the use of documentary analysis is considered within section 4.4.5.

##### **4.4.1 Research methods used elsewhere to elicit organisational values**

Before considering in detail the main research methods used in this research, it is nonetheless instructive to see what methods others have used to investigate organisational values.

Organisational core values have been investigated in business organisations, for example by Collins and Porras. These researchers (Collins and Porras, 2005: 2-3) were interested in social systems and wanted to find the key principles that have enabled some businesses to become and remain very successful over a long period and what has driven such enduringly successful organisations. The authors did a six-year research project in which they identified and researched the development of thirty-six ‘visionary’ companies in the United States (e.g. Boeing, Ford, Hewlett-Packard, Walt Disney). Their criteria for selection of companies were that these were for-profit organisations founded before 1950 and were notable for their premier place in their industry, their distinctive and significant impact on the world and their iconic stature. The selection took into account the views of a carefully selected sample of 700 CEOs of companies based in the United States.

The authors then did a matched-pair study in which they sought to identify how these visionary companies differed from a carefully selected control set of comparison companies that matched each visionary company, by being successful companies that had been founded in the same era but which had not met all the criteria for them to be classified as visionary companies. Collins and Porras sought to identify the factors that accounted for the extraordinary long-term position of the visionary companies by examining their entire histories as they evolved. They gathered evidence across a wide range of dimensions, using a technique called 'Organisation Stream Analysis' whereby they gathered and tracked nine categories of information over the lifetime of each company (such as technology, management, culture, and values). This included the study of nearly one hundred books and three thousand documents. As a result of looking for repeating patterns, they concluded that a key factor was that visionary organisations both preserve their core values and stimulate progress. The authors' published findings in *Built to Last* became a bestseller and have been applied within for-profit organisations, non-profit organisations (including universities) and even in people's personal lives (Collins and Porras, 2005: ix-x, xiii-xiv, xxi, xxiv-xxv, 2-3, 12-19).

In a simpler form of research, Francis and Woodcock (1990: 18-24) used questionnaires to study businesses. Although useful as an analytical tool, their questionnaire presupposed the emphasised values of the organisation (e.g. 'reward: performance is king', Francis and Woodcock, 1990: 23). This approach seems to have limitations because it prescribes the range of possible core values even before an individual organisation is researched.

Murphy (1991: 227), in a study of Catholic church colleges and universities in the United States, used a questionnaire to research the values of these institutions, but this was based on refining his findings about values already elicited from interviews in these institutions. This seems a more precise and less prescriptive way of using a questionnaire to research values. It must be observed, however, that Murphy was researching in an environment where the concept of values was recurrently articulated and exemplified by the leading staff in those institutions.

Mallak (2006a and b) has developed and applied a number of culture analysis instruments, making considerable use of core values, such as 'Organizational Culture Analysis', 'Critical Incident Analysis', 'Critical Incident Technique', 'Culture Gap Analysis' and 'Desired Culture Analysis' (manuscript in review). The study of critical incident was first developed to help bring to the surface values that were not already identified by the management in a Midwestern hospital (Mallak et al, 2003: 180-190). The research instrument involved the use of a paper and pencil format. Respondents (the employees) were asked to describe incidents where an employee's action had either supported or worked against the culture of the organisation. The methodology required respondents to think about the organisation's values and then describe one or more incidents relevant to those values. Two hundred and ninety-six critical incidents were elicited in this study. By aggregating the responses, the researchers were able to construct a set of values that were important to the employees, as opposed to those values that might be perceived by the patients or other stakeholders. The results confirmed the organisation's stated values (e.g. 'care and respect for people'), while providing more detail about them (concern for the patient/ concern for family and visitors/ support and concern for employees/ working together to serve the patient, etc).

Although not originally designed for educational institutions, the study of critical incidents seems to provide a useful means of follow-up study for Church Colleges and Universities that have already identified their core values. This could help show what resemblance there is between their established list of core values and the perceptions of people in the institution or, more specifically, the students.

#### **4.4.2 Choice of methodological direction**

Reliance on a qualitative approach was preferred for this study because it allowed the open-ended research question to be answered:

- in depth and detail
- by relatively complex responses rather than simplistic ones
- in an environment where approaches to a key word like 'values' are varied or contested.

- with openness and flexibility.

The research was designed to find out what values stakeholders perceive underpin the mission and procedures of the Church Colleges and Universities rather than to explore the essence of values or how people experience them. This means that the qualitative approach adopted in this study was not phenomenological. A phenomenological approach emphasises subjective experience (Patton, 202: 488). It explores the essence of what is studied: Van Manen (1990: 10) described 'phenomenological research as the study of essences'. It is concerned with what people experience and how they experience what they experience (Patton, 2002: 107).

#### Naturalistic research

The research was to some extent naturalistic in character. I say 'to some extent' because it took place in the institutions in which these values are applicable and, as the researcher, I was making no attempt to manipulate the phenomenon of interest (in this case, the institutions being studied for their core values). However, the research was only partly naturalistic because I was not engaged in observing the practice of values in the field (cf. Patton in Lewis-Beck et al, 2004: 714).

A strength of naturalistic research is that it is designed to achieve a natural unfolding of the phenomenon being studied. No constraint is placed on what the outcomes of the research will be. It allows insight and experience to blossom into new understanding (Patton, 2002: 512). However, there are some limitations to naturalistic research, one of which is that the researcher's presence is presumed to affect the data collected, without it being clear what that effect is (cf. Patton, 2002: 43). Another limitation is that its quality is substantially dependent on the openness, flexibility, sensitivity, discipline, reflexivity and creativity of the researcher (Patton, 2002: 402, 512). This is an issue that I explore later in this chapter under interview question D3.

#### Grounded theory

The aim of the research was to investigate the organisational identity of British church-related HEIs and to identify their core values inductively from the research data. Grounded



theory seemed most applicable for the study of these core values. This was because no existing common set of values or overarching theories about their values were available and the literature mentioning or discussing them was limited.

Grounded theory is both a strategy for research and a way of analysing data. As a research strategy, its purpose is to generate theory inductively from data (Punch, 1998: 166-169). In the words of Strauss and Corbin (1998: 12), 'the researcher begins with an area of study and allows the theory to emerge from the data'. It is particularly applicable where there are no satisfactory theories available on a given topic and where there is not enough understanding available to begin theorising about it. Data collection is followed by analysis, which is followed by more data collection and analysis. This process continues until the topic is so 'saturated' that no new information seems to emerge during the 'coding' of transcripts. By that stage of saturation, collection of more data seems counterproductive in deriving the emerging theory (Strauss and Corbin, 1998: 136).

Grounded theory can be seen as an effective, systematic way to conduct qualitative research. The relevant literature on the area of study is seen as providing further data for the research (Punch, 1998: 168; Patton, 2002: 125,128). The researcher is seeking to find out the perception and perspective of the research participants (Strauss and Corbin, 1998: 47). Grounded theory uses a comparison of research done on different sites, and it tests theoretical concepts with additional fieldwork. Grounded theory can be seen as the creative combination of the different approaches of its two originators: the deductive attitude to data analysis of Glaser combined with the inductive methods of Strauss (Warburton, 2005; Glaser, 1992: 2; Strauss and Corbin, 1998: 9-10 and Glaser and Strauss, 1999: 1).

Silverman (2001: 71) has described grounded theory as having three stages:

1. An initial attempt to develop categories that illuminate the data
2. An attempt to 'saturate' these categories with many appropriate cases in order to demonstrate the relevance of the categories
3. Development of the categories into more general analytic frameworks that are relevant outside the setting.

Grounded theory seemed applicable in this study because of the following strengths, based on Punch's five reasons for explaining its extensive use (Punch, 1998: 168-9):

1. It addresses how to generate theory from research.
2. It represents a coordinated, systematic and flexible research strategy.
3. It brings a disciplined and organised approach to the analysis of research data.
4. It demonstrates impressively what research can produce (e.g. as in the dying studies of Glaser and Strauss, 1965).
5. It concentrates on concepts, hypotheses and theories. It can be used in research contexts where, at least initially, a theory verification approach is inappropriate.

However, for a researcher using grounded theory methods, it is helpful to bear in mind the cautionary words of Silverman (2001):

Grounded theory has been criticised for its failure to acknowledge implicit theories which guide research work at an early stage. It is also clearer about generating theories than about their test. Used unintelligently, it can also degenerate into a fairly empty building of categories... or into a mere smokescreen used to legitimize purely empiricist research. (Silverman, 2001: 71)

According to Strauss and Corbin (1998: 223-237), Punch (1998: 212-217) and Burtin and Steane (2004: 170-171), grounded theory coding of interview data is done in a series of stages:

1. Open coding

At the open coding stage, the data is assigned to a coding system. Codes are provisional at this point, and the same piece of data might have more than one label. Only concepts generated by the data are admissible. It brings some sense of order to the data and some sense of what is central to it.

## 2. Axial coding

At this stage, the main categories derived from open coding are aggregated. The word 'axial' denotes the idea of putting an axis through the data.

## 3. Selective coding

At the selective coding stage, the analyst deliberately selects one central phenomenon arising from the axial coding and concentrates on that, which then becomes the centrepiece of the grounded theory.

### Grounded theory: its use in practice

In my analysis of the interview data, I distinguished between how I analysed the responses to all the questions leading to my final interview question from the responses to the final question on core values. For all the responses to the preliminary questions in each interview, I was looking for the main themes arising in the Interview Study (conducted in one institution) and then noted to what extent those main themes were confirmed or supplemented by the interview responses in the Wider Study (conducted in four other institutions). When analysing the responses to the final interview question, which was specifically about core values, I attempted detailed use of the grounded theory coding system described above. The application of the three stages was as follows:

### 1. Open coding

My coding was intended to identify the distinct values emerging from the data using, as much as possible, the expressions of the interviewees. Values emerging (from the Interview Study) were identified and then taken to the next stage of coding.

### 2. Axial coding

My plan was to reduce the list of values, as derived from the Interview Study, to a relatively short list of core values. Interviews in the Wider Study would then be used to confirm, add to or perhaps dismiss the axial coding of values derived from the Interview Study responses. This was expected to lead to a refined shortlist of core values.

### 3. Selective coding

While recognising the place of this final stage in various grounded theory studies, I did not expect to find one central or overarching core value applicable to all the Church Colleges and Universities. Bearing this in mind, I did not expect to be able to progress beyond the axial coding of core values, as I anticipated that any attempt to do so would be too reductionist.

Grounded theory proved helpful as a research strategy for the study of core values because of its rationale for generating theory inductively from data. However, the three-part theory coding system as described above seems in retrospect somewhat idealised. In particular, the third stage (selective coding) was not meaningful in this study because the (second stage) axial coding was not sufficiently confirmed by the subsequent data.

Since the research design described above was put into action, grounded theory has been strongly critiqued by Thomas and James (2005). They note with some disapproval Charmaz's re-interpretation of grounded theory and argue that grounded theory in any form can undermine interpretation, narrative and reflection and can stunt the growth of qualitative enquiry (Thomas and James, 2005: 767, 770,790). They take exception to the use of the key words 'grounded', 'theory' and 'discovery'. They object to: 'ground' because it conveys the assumption there is something beyond and underpinning for the researcher to discover; 'theory' because it suggests that qualitative enquiry can share elements congruent with scientific enquiry; and 'discovery' because, like 'ground', it conveys the idea of capturing truth that was previously far from the seeker (Thomas and James, 2005: 779, 787 & 790). Their clash with advocates of grounded theory seems partly epistemological: for example, they distance themselves from the word 'discovery' because it 'reveals much about the way that the proponents of grounded theory think about knowledge' (Thomas and James, 2005: 787).

However, they seem to overstate their case at times. For example, a reader of the statement

'Ground', with its intimations of solidity and fixity, simply does not mix with

‘construction’ (Thomas and James, 2005: 770)

need think no further than about buildings and works of engineering in order to find reason to disagree with them. However, their critique seems more convincing when they suggest that the earlier protagonists of grounded theory were responding to the challenge to provide a more rigorous explanation of qualitative methods than had been achieved hitherto (Thomas and James, 2005: 788). With that now achieved, the authors argue that it is possible to give attention instead to more intuitive, qualitative approaches that grounded theory misses or dismisses (Thomas and James, 2005: 790-791).

#### **4.4.3 Interviewing**

Interviewing was the main method of data collection used in this research, as opposed to other sources of data such as field notes, observations, conversations, public records and other documentary sources (Charmaz, 2000: 514; Richards (2005: 37).

Interviewing has several advantages as a method of data collection. It enables the researcher to enter other people’s perspectives, their thoughts and feelings in ways that are not necessarily amenable to observation (Patton, 2002). People are often more willing to talk than to write (Best, 1981: 164). Interviewing also makes it relatively straightforward to find and compare responses (Patton, 2002: 341, 346).

Compared to observation records, interview records provide better reliability and comparability across sites. The interview records can also be made available for inspection. As a result of these various factors, it is less likely that the political credibility of the findings will be challenged, compared with the findings of more impressionistic studies (Patton, 2002: 342-7).

However, as with any method of data collection, there are also weaknesses associated with interviewing. The presence and questions of the interviewer will have some influence on the interviewee, including the possibility that the interviewee may deduce from the interviewer some sense of what replies are expected (Patton, 2002: 43,306,365; Ribbens, 1989: 590). Factors such as age, race, religion, class, gender and sexuality can impact the relationship

and openness between the interviewer and the interviewee (Powney and Watts, 1987: 44). Moreover, interview data can also be limited by distorted responses due to the emotional state, bias, anger, anxiety, politics and/or lack of awareness of individual interviewees or interviewers. Although interviews are viewed as discrete entities, it is possible that an interviewee may talk about the topic or the interviewer to someone else yet to be interviewed. Helmsley-Brown (2001) has observed that 'the relationship between what respondents say and what respondents do is not always very strong'. In a similar vein, it was possible that the relationship between organisational values espoused and the values actually practised might not be the same thing. There is a public/private tension about interviewing, which has been observed by the feminist writer Ribbens (1989: 579): there will be inescapable tensions created if the interview is treated by the interviewer as a wholly private conversation.

Well-composed interview questions should be open-ended, neutral, separate from one another and clear. Good questions are based on the sense that 'something is missing here' and sensitivity to what the available data is saying (Strauss and Corbin, 1998: 75). From the viewpoint of the interviewee, a key question on the topic may be missing in the interview schedule. This potential inadequacy was redressed in this research by an open-ended invitation for comment from the interviewee (see question D2 in section 3.4.1).

Interviewees should feel able to use whatever words they wish to use in response in questions (Patton, 2002: 353-4). Greater success in interviewing is likely if the interviewer achieves an effective rapport with the interviewee. The kind of interviewing that can achieve this is very reliant on the interpersonal skills of the interviewer, including his/her objectivity, sensitivity and level of insight (cf. Tuckman, 1972: 188; Best, 1981: 167).

Research interviewing has been critiqued strongly by Scheurich (1997: 61-79), from a postmodern viewpoint. Scheurich has argued that interview interaction is so fundamentally *indeterminate* (having no defined or fixed value) and complex that it cannot be captured and categorised: the indeterminacies are overlaid by our meaning-making, findings and constructions. Into the 'interpretive moment' (Scheurich, 1997: 73) the researcher brings the 'considerable conscious and unconscious baggage' (Scheurich, 1997: 73) of related research, training in a particular discipline, epistemological inclinations, institutional and

funding imperatives, conceptual schemes about story-telling or power, social positionality (the intersection of race, class, gender, etc.), macrocultural or civilizational frames (including the research frame itself) and individual idiosyncrasies. As a result, the interpretation and the written result 'is overloaded with the researcher's interpretive baggage and is, therefore inevitable' (Scheurich, 1997: 74). He makes two recommendations for the researcher to take account of this: first, state what baggage s/he has brought to his or her study (see the Introduction and in section 3.2.2); secondly, the indeterminacy of the interview interactions should be foregrounded in the written report (as noted here). Scheurich's critique seems to display both strength and weakness in the postmodern perspective. On the one hand, he helps show very effectively that no-one brings mere neutrality to research collection. On the other hand, the collected expertise, skills, positionality (and apparently the identity, convictions and values) of the researcher are collectively trivialised as 'baggage', which makes such a considered postmodern perspective seem rather shallow.

#### Process of interview

The style of interviewing chosen was a semi-structured in-depth interview. The structure of the interview meant that answers to different questions could easily be compared and collated afterwards. The interview schedule (see appendix D) was substantial both in the number of questions and the depth of questions, and calculated to take between thirty and sixty minutes per interview. The freedom to ask one or more questions that were not prescribed on the interview schedule allowed a measure of flexibility for each individual interview. The place of the interview (typically a staff member's office) meant that interviewees were in a very familiar environment and were linked as closely as possible at that moment to the kind of institution they were answering questions about.

Interviewees were asked to take part usually by email, involving an explanatory message and an attachment giving a full and updated version of the research proposal. No-one declined to be interviewed. The research proposal contextualised the interview questions that were stated on the final page of the research proposal. Interviewees were subsequently emailed direct the day before (indirectly if they were very senior staff) to remind them that the interview was coming. In many cases, interviewee responses indicated in the course of

the interview that they had made prior study of the interview questions.

The main approach to the data analysis is described above, under grounded theory, and in section 4.4.2. Sixteen people were interviewed in the Interview Study (in one institution) and eight more in the Wider Study (two people in four different institutions). More details have been given in section 4.3.

The issue of interview transcription was an important issue in this study, not least because I did it all myself, which used a large amount of research time over more than two years. In the pilot study I had not used precise transcription, whereas in this research the transcriptions included even the hesitations and conversation fillers. The reason for this was some academic feedback to my presentation of my findings from the pilot study. In the pilot study, my interview records were built up from substantial (almost verbatim) notes I had taken at the time, which I then put in sentence form and asked each interviewee to edit as they wished, in order to ensure an accurate record. At a presentation of this work at a School of Education research seminar at what was then King Alfred's College (Paterson, 2002b), this methodology was criticised because I had not used tape recordings. A similar view is taken by Seale (1999: 148) who emphasises the importance of recording precisely what people say rather than using the researcher's reconstruction of what was said. The criticism seemed fair to me, as any attempt to use my own words to elaborate those of an interviewee did seem to bring unwanted interviewer influence on the data. Therefore, in the main study, I began and then kept to a policy of tape-recording the interviews and later making very detailed transcripts, including all the conversation fillers and hesitations used by the interviewee and myself. The possible intrusiveness of the tape recorder was to be recognised and possible reactions from interviewees. I thought that these conversation fillers and hesitations would be relevant aspects of the interviewees' utterances when I would be subsequently doing detailed analysis of the responses. My subsequent reflections on this are considered in the final section of this chapter.

#### **4.4.4 The interview questions**

The expression 'making sense' was used quite transparently in both the case study interviews in the pilot study (in Winchester) and in the main study.



The interview questions in both studies were structured under the headings:

- A. Making sense of the past (question A1)
- B. Making sense of the present (questions B1-9)
- C. Making sense of the future (questions C1-3)
- D. Other comments (questions D1-4)

Each of the interview questions used in the main study (and, therefore, the follow-up studies) is given below in italics, followed by an explanatory paragraph that gives a commentary on the question. The interview questions are also given in full in appendix D.

A Making sense of the past

*A1. What do you understand were the origins and justifications for the foundation of church colleges?*

This historical question was included in order to demonstrate that the past has not been forgotten. It would help to ascertain whether most interviewees were aware of the *raison d'être* of the Church Colleges and Universities. The pilot study had shown that several interviewees were not aware of why their institution was founded. It was also intended to help frame the questions in the following section about the present. In practice, I found that this question had a successful anchor role in the interview.

B Making sense of the present

*B1. If the church colleges and universities in Great Britain were all closed, who would take over their functions? (this helps define the church colleges and universities' true role at this moment)*

This was a 'fantasy of inevitability' question, asking the interviewee to think the unthinkable. It was designed to help elucidate the institutional categories to which Church Colleges and Universities belong: Are they just a subsystem of HEIs in Britain, or do they also belong within other systems outside the HEIs? In practice, some interviewees did not find this question straightforward to answer because they realised that 'functions' could be interpreted widely. In retrospect, it might have been wiser to break this question into two

parts, first asking the interviewee to define the functions of the Church Colleges and Universities and then asking the question given above.

*B2. What claims to uniqueness or distinctiveness among the church colleges and universities in Great Britain do you perceive your own institution has? What uniqueness or distinctiveness do you observe in any other church college or church university in Britain that you know of?*

Most of the questions in the interview were about Church Colleges and Universities in general. However, if these HEIs are not just clones of one another, it was anticipated that different answers to this question should be forthcoming in different institutions. It was also designed to help show the extent to which institutions had reflected on their distinctiveness since being encouraged to do so in *The Way Ahead* (Church Schools review Group, 2001: 73-74). Once I started doing the interviews, I soon found that the word ‘uniqueness’ was not the most suitable word to use, though I felt committed to continue to go on using it in the overall question by then. It seems too easy to dismiss the idea that an organisation is unique. Responses in the first few interviews indicated that some academics are uncomfortable with the word ‘unique’ in academic register. Therefore, ‘...or distinctiveness’ was soon added to the question format (see above) in order to help bring clarification to what was being asked.

*B3. If your institution's survival in higher education meant being less of a church college/university, what would you let go of and what would you maintain?*

This was another ‘fantasy of inevitability’ question which it was thought might help focus on what seemed essential to the identity of the church-related institution in which the interview was taking place. I found that for the most robust defenders of their foundation, who clearly felt they had seen enough eroded already in their institution, this seemed an unwelcome question.

*B4. Has this current era and generation made the place of church colleges and universities redundant? What reasons do you have your answer?*

This was yet another ‘fantasy of inevitability’ question. Had such institutions passed some kind of sell-by date? If not, a contemporary justification would be needed at this point, which was not reliant on historical justification. This worked well in practice, because it

facilitated a clear answer in either direction.

*B5. What metaphor or metaphors could you give to illustrate the place or role of church colleges and universities within the context of British higher education?*

This question was intended to make use of the fact that some people think more freely and express themselves more vividly in metaphorical terms. The answers given could also be analysed as a collective group. This was one of the most successful questions. I found that some interviewees had difficulty expressing themselves in metaphors, because they replied with responses that were not either metaphors or similes but adjectives or descriptions. However, other interviewees were able to produce metaphors, some of them in multiples.

*B6. What are the main things which characterise X (your institution) as a church college/university?*

This was another variant of question B2. It was intended to get to the centre of what the interviewee's institution is about. Whereas B2 had probed for distinctiveness and uniqueness, this was about the evidence that made the interviewee's institution a Church College or University in more than name. It became apparent in practice that this is a complex matter for most interviewees to answer. My whole pilot study had been devoted to looking at this matter, from different angles, in what was then called King Alfred's College (Paterson, 2002A).

*B7. Could you describe a situation that distinguishes your institution from a higher education institution in Great Britain that is not a church college/university?*

Like metaphors, story is another way of elucidating meaning. This paralleled the critical incident analysis developed by Mallak et al (2003: 180-190), as already described in section 4.4.1. Using the approach of Mallak et al, the answers to this question could help indicate some possible values.

This question required a certain skill with words which not everyone has in equal measure. The skill needed was to be able to recall and describe something that had happened and to attach a comment to the narrative. The word 'situation' and the tense of 'distinguishes' in the question may have created some ambiguity. The intention of the question was to elicit a story, but some interviewees answered as if 'a situation' meant an aspect of the current state

of affairs in their institution. It might have better to ask interviewees to ‘...describe a critical incident that in your view has distinguished your institution...’

*B8. If Jesus came to this church college/university to speak about UK church colleges and universities in general, what do you think he might say?*

This was a question posed to me by a professor when interviewing her during the pilot study. It was such an intriguing question that I included it among the interview questions. It introduced Jesus to the conversation in an open-ended way. There are many different levels at which an answer could be given. Because it asked the interviewee to reply about Jesus, I thought it would help provide a spiritual barometer for the whole interview. The pilot study had already shown that some non-Christians in a church-related college have clearer and better articulated ideas on Christian matters than some who profess to be Christians, so I had not expected that this would be an embarrassing question to answer in a church-related institution. In practice, it only seemed difficult to some whose theology was well developed enough to recognise the different shades of meaning embedded in the question.

*B9. To what extent do you think that the church colleges and universities in Great Britain have a shared identity at the moment?*

This was intended to draw the section on ‘the present’ together. It would help to show whether the concept of a shared identity among these institutions is a real or fictitious social construct.

The question had more implications than was evident when it was designed. If the collective response was basically that there is no shared identity, there would be little to say about the core values of the Church Colleges and Universities taken together. If the collective response was that there is a shared identity, it would suggest that more could be done between these institutions. However, the wording of the question indicated that a balanced answer rather than a polarised one was anticipated.

## C Making sense of the future

In retrospect, the use of the word ‘future’ in the title of this section seems slightly problematic. The word ‘vision’ has a future orientation (see question C1), but ‘our view of

church colleges and universities in this decade' is ambiguous as to whether it refers to the present or the immediate future (see question C2). C3 is about the present (based on impressions gained in the past), though the practical use of a model example might be yet future (e.g. as a place to visit).

*C1. What do you think should be the vision of a church college or university in Great Britain?*

It was said in the introduction that vision must be distinguished from values. This was intended to be a lightning conductor question that would elicit the aspirational vision of the interviewee before the values were brought out. In practice, it became apparent that some people do not have a very clear understanding of what vision means. It could have been helpful to have supplied a written definition of what I meant by 'vision', though the widespread confusion between words such as 'vision' and 'values' was not so evident to me at the outset of this study.

*C2. Do the current proposals about forming more faith or church schools inform our view of church colleges and universities in this decade and, if so, how?*

The subject of faith and church schools was a background story going on during the years this research was conducted. This interview question was intended to elicit whether interviewees thought that public and private discussions on church and faith schools had anything to say about church-related HEIs. In order to achieve a shorter interview schedule, this question could have been left out. Moreover, it became apparent that some interviewees did not recognise without some explanation what 'current proposals' were being referred to.

*C3. What model or models of a church college/university are there elsewhere in Great Britain, or in the world as a whole, that UK church colleges and universities might wish to emulate?*

The pilot study had already involved a similar question about models and had elicited comparatively little that was useful in reply. This was an opportunity to ask the same question to a wider number of people. There is little point in establishing new approaches, including values statements, if good models are already available somewhere else. However, in practice, the question drew out relatively few positive answers. This was partly

due possibly to their lack of in-depth knowledge about other Church Colleges and Universities. It is also possible that the word 'model' was too strong for some, who might have felt but did not like to say that it is difficult, if not impossible, for any HEI to be viewed as an overall model for others.

#### D Other comments

*D1. Do you have any other comments on this subject?*

One of the limitations of interview questions is that the interviewee may be longing to answer a question which has not in fact been included in the questions script. This question would offer the interviewee an opportunity for an open-ended response. In practice, this open-ended question produced a high rate of response, and it worked well as another lighting conductor question.

*D2. Do you have any recommendations about literature that would give further overall insight into the past, present or future of church colleges and universities in Great Britain?*

Until this thesis, I had seen no reading list on the thesis topic, so this question was intended to help identify more such literature. As has already been noted as part of a grounded theory approach, relevant literature on the area of study is seen as providing further data for the research. As with D1, the underlying question seemed to work out well in practice as an appropriate one for a research interview of this nature.

*D3. (Category for any final questions arising from what has been said)*

It was anticipated that some answers by a given interviewee would inspire some deeper follow-up question(s). This pre-set question helped to flag to the stakeholders and interviewees that one or more unscripted follow-up question(s) might be asked during the interview. In practice, I asked at least one supplementary question somewhere in every interview.

*D4. In conclusion, what do you think are the core values of church colleges and universities in Great Britain at this time?*

This was the key question for which all the other questions were a preparation. In practice, interviewees had perhaps answered too many preparatory questions by this stage. It became

harder to get a full answer if the interviewee responded to this vital question along the lines, “I think I have covered that in my answers to the previous questions.”

#### **4.4.5 Other means of data collection**

##### Stated values

Careful search was made for lists of published values from the Church Colleges and Universities, which was kept up-to-date until September 2006. Where nothing could be found from printed or internet-based sources, I wrote to check and enquire from those institutions that did not have published values accessible on their website (the values are given in full in appendix e).

##### Review of undergraduate prospectuses

During the main study interviews in another HEI, one of the interviewees suggested that it would be a form of triangulation to include a study of values from the current prospectuses of the Church Colleges and Universities. *Triangulation* involves the use of more than one approach to the investigation of a research question, in order to enhance confidence in the research findings. It makes possible a cross-check and critique of research interpretation in the light of other evidence and it helps establish whether there is consistency of findings across the methods and data sources used (Bryman, 2004: 275,545; Pring, 2000: 130; Patton, 2002: 544; Silverman, 2001: 306-7; Gomm, 2004: 188). However, there are limits to its applicability. Silverman (2000: 98) has questioned whether multiple methods always make analytical sense, because they can be measuring different variables.

The interviewee mentioned above thought that some triangulation using prospectuses would be a means of comparison between what I was told by staff and what is communicated to prospective students. As a result of that suggestion, I requested copies of the undergraduate prospectus from each of the Church Colleges and Universities in Britain (as listed in appendix B). The date of publication is not normally given inside these prospectuses. Where it is not otherwise stated, the convention used in reporting is that a prospectus was published in the year previous to the date of student entry it refers to. It must be borne in mind that several institutional name changes have occurred since these texts were published.

I also requested undergraduate prospectuses from six HEIs that are not church-related but which are comparable in some way to one or more that are. These prospectuses were from: Bath Spa University College (2004); Royal Holloway, University of London (2005); Southampton Institute (2005); University College Northampton (2005); University College Worcester (2005); and the University of Southampton (2005). After reading through a sample of the prospectuses obtained, a research instrument was developed in order to help identify the values portrayed in these prospectuses (see appendix F).

In practice, the instrument produced results that seemed too unreliable to record as findings about values. Thorough reading of the prospectuses led me to the conclusion that these publications are foremost a marketing tool written in marketing language, designed to appeal to a very broad range of interests and tastes. In that sense, they have to emphasise every conceivable aspect of the institution that might attract more applications. For example, if 'Students Union' is written in an unusually large font size in a particular prospectus that does not necessarily provide convincing evidence that the Students Union or even the students are a major value of the institution concerned. I concluded that the prospectuses are too marketing-oriented to be a useful indicator of core values, except in the very rare cases where the values are expressly stated. The discussion of findings from the prospectuses is, therefore, limited in the following chapters to:

- Information about the foundation given in the prospectus. The *foundation* of an organisation refers to its original establishment, from which the organisation dates its beginnings. In the case of the Church Colleges and Universities, their foundation was in all cases a religious foundation. Information in the prospectuses about the foundation included any inferences to be made from the front cover about the foundation (e.g. the institutional name and logo) and the place given to description of the institution's foundation (see chapter 6). Given that the pilot study and the main study interviews had both shown that some students enter and even graduate from the church-related institutions without realising their institution is a Church College or University, the undergraduate prospectuses were scrutinised to see if they specifically state that the institution is a Church College or University.



- Instances where organisational values are stated (see chapter 7)
- a relevant comparison with a sample of undergraduate prospectuses of HEIs that are not Church Colleges or Universities (see chapters 6 and 7).

#### Models of a church college or university

This was a follow-up to the responses to interview question C3. Question C3 was designed to elicit the names of church colleges and universities across the world that might serve as models. Where any institution was named by the interviewer, I accessed the website of the institution to see if there was any relevant text there, such as a values statement. In all cases, the initial source of information on these institutions was taken direct from websites. In addition, each of these institutions was also emailed to see if they had a values statement that was not stated on their website.

#### **4.5 Validity of the data**

This section considers the extent to which the research undertaken could be said to have elicited the actual values of Church Colleges and Universities. The validity of data is dependent on the extent to which the measuring instruments have measured what they were intended to measure (cf. Carmines and Woods in Lewis-Beck et al, 204: 1171).

The most important point is that the methodology of interviews helped to elicit what stakeholders perceived to be the core values, rather than to identify the core values in practice. However, where institutions stated their values, that too is a list of what managers and their institutions perceived their values to be, rather than constituting any deeper reality.

Studies by researchers such as Mallak (2001) indicate that research about values among employees of an organisation can show highly variable levels of unanimity. Even if there is a substantial level of agreement by employees on the organisational values (what Mallak and Kurstedt call 'cultural strength', 1996: 36), the interview method also gives place to the voice of alternative and dissenting viewpoints. It can be argued that, provided the latter responses are not expunged in the data analysis, the sum of the responses conveys a useful analysis of the values relevant to that organisation.

Another factor to keep in mind when looking at such research findings is the country in which organisational values research is undertaken. A large scale piece of research by Hampden-Turner and Trompenaars built upon the classic research findings of Hofstede (2006), which had concluded that there are five primary dimensions (e.g. individualism) that differentiate cultures. The research by Hampden-Turner and Trompenaars (2000: 71-72, 84) concluded that countries such as the United Kingdom and the United States are more at the individualistic end of an 'individualism/communitarianism' spectrum of countries. If that is the case, it would suggest that interviewees in a country like the United Kingdom are more likely than interviewees in a more communitarian country like Singapore to give individualised responses on organisational values even though it is really a collective topic.

I also attempted to cross-validate interview findings with any publicly stated values of the interviewees' institutions. The outcome of this is reported in chapter 6.

#### **4.6 Ethical considerations**

Four ethical considerations were identified prior to start of the data collection.

##### 1. Interviewee responses

Interviewees might regret what they had said or wish that a transcribed version of the interview would record their considered opinion rather than their spontaneous response in an interview. In response to this, the interviews were tape-recorded and a transcript made. The transcript was then forwarded to the interviewee to check for accuracy and relevance. In practice, one advantage of doing very detailed transcription was that interviewees subsequently made only very minor alterations to the text submitted to them for checking. Individuals seemed to 'own' what they had said and did not withdraw opinions they had expressed in the interview.

##### 2. Potential linkage to institutional politics

The pilot study had shown that I was in some danger of being drawn into the institutional politics of the institution in which I was interviewing. In the pilot study the wording of the interview questions had left the occasion somewhat open for interviewees to promote their

own agenda in ways not necessarily connected to the research topic. In particular, a Students Union representative had used a question about what his church college could do differently in the future to reply with his wish for a new sports pavilion and a fitness suite (both since realised). In order to help avoid the recurrence of this kind of response in the main study, the questions were phrased to ask interviewees to respond mainly about the Church Colleges and Universities as a whole.

### 3. Anonymity

It had become apparent from the pilot study that some respondents would prefer to be completely anonymous. The pilot study, into the church college identity of King Alfred's College, had named the staff but not the students interviewed (Paterson, 2002a). In this research, staff were coded as staff member 1, 2, 3, etc. and the student interviewees as Student A, B, etc. Interviewees were promised that any of their comments directly quoted in this thesis would be anonymised. It was brought to their attention before the interview that someone with a deep knowledge of a particular institution might possibly be able to recognise the source of some remark. As an extension of that anonymity, no institutions have been named in this thesis other than what is now called The University of Winchester. In practice, there were still some understandable concerns among some senior staff, before and after interviews, about issues of anonymity and confidentiality. Their level of concern was such that the institutions visited for the interviews are not named in this thesis. Interviewees, where quoted at all in this thesis, have been quoted only briefly. To enhance readability, actual phrases used by individual interviewees are given within double quotation marks, while all other responses have been paraphrased.

### 4. Self-censorship

It was anticipated that respondents would experience some pressure towards self-censorship, arising from a general sense of discretion. As an employee of a Church HEI, I anticipated I would experience an inner pressure to ignore or play down the significance of findings that might put British Church Colleges and Universities in a poor light. Given the denominational differences between some Church Colleges and Universities, there would be a need to demonstrate sensitivity and fairness with respect to those differences. However, judging from experience gained while doing the pilot study, I anticipated that the

differences would serve more to enrich the research data than to create difficulties.

#### **4.7 Self assessment instrument**

As indicated in the introduction, I am a committed Christian. I believe in the existence and continuation of Church Colleges and Universities and that they offer a distinctive educative experience for students. There was a danger that I would confirm what I sought to see. I needed to monitor the ways in which these values may have affected the data, and I did aspire to operate impartially in the conduct and analysis of the research. However, strongly held values can intrude in unexpected ways, so I adopted a number of procedures to check for bias and reduce any undue influence of my values on the data. These procedures were:

- aspiring to ask questions impartially
- cross-checking from different sources of data (spoken and published)
- constant self-awareness and self-monitoring of questions
- identification and elimination of value judgements not supported by the evidence
- asking my tutor to spot where my values may have influenced my interpretation of the data.

#### **4.8 Reflections on the methodology**

In retrospect, I may have been a little hasty in subscribing so totally to a qualitative approach before starting the main study. For instance, an open collection of core values from several institutions in a first part of the research, gained through interviews, could have been followed by a postal survey which asked a selected sample of people from across all the Church Colleges and Universities to pick out core values (from a list provided) which seem most central to these institutions. My reading about research conducted about organisational core values in the United States has shown that various researchers have successfully combined qualitative and quantitative methods, notably Collins and Porras (2005), Mallak (2006) and Murphy (1991). It would have been possible to follow their example if I had found their work earlier. Mallak's (2003: 180-190) Critical Incident Technique (see section 4.4.1) could have been another method used in the main study.

The level of scrupulous transcription that I adopted in the main study seems to have been

unnecessary. I conclude that my policy on exactly what would be recorded in the transcripts could have been set up more efficiently at the beginning. At the time, I was trying to respond fully to what had seemed a just criticism of my methodology in the pilot study. However, not only was the detail of the non-content items unnecessary and time-taking to transcribe, but the 'warts and all' transcript subsequently sometimes produced a slightly humiliated response from the interviewee when asked to check it. The detailed transcriptions have given me interesting evidence of the substantial differences between spoken English and written English, which is useful to my teaching of English. For example, it shows how often educated British people begin spoken word groups with the word 'and'. It also shows that people often produce a revealing hesitation of some kind just before saying something they appear to find risky or controversial. However, neither of these interesting findings were particularly relevant to this study, and they do not justify the time taken in establishing them from the transcripts. In parallel circumstances, though the practice may be useful for investigating matters such as why some students say little in class, I would not make a written record of the hesitations and conversation fillers.

Also in retrospect, I think I had seen previously an unnecessary either/or choice between observation and interviewing. The methodology of interviewing that I adopted gave relatively little place to structuring in any on-site observation. As a result, I think I was too preoccupied with the transcript as the agreed record of each interview and not concerned enough to make on-site or post-interview notes of other impressions gained around the interviews undertaken. It is true that I was consciously making observations. For example, I deliberately visited the student refectory, rather than staying aloof from such places, because that brought me into relatively close contact with the students and their conversations. Similarly, I sought out the chapel in each institution in order to try to sense what spiritual atmosphere it conveyed. Despite following such a policy, I did not make or use an observational grid to record my observations, and I did not make diary notes afterwards of the impressions gained. Nonetheless, I successfully inwardly noted various impressions, and some of these were recorded later.

The majority of the interviewees gave the impression of being interested in responding to the interview questions. A few interviewees seemed to encounter difficulties in being

interviewed. My topic made one of my interviewees look and sound uncomfortable, judging from what the interviewee said before the tape recorder was turned on. One or two others had laboriously done some reading in preparation for the interview. Some looked considerably relieved when they had finished the interview, maybe because they had carried a sense of representing their institution and wanted to avoid saying the wrong thing.

The Wider Study interviews were intended to be, and were in practice, a mind-broadening experience. In retrospect, I wish I had worked with some kind of observational grid and had kept a diary on those days, even though I can remember the occasions very clearly.

Observations that I did make consciously at the time include the fact that the students look quite similar in terms of dress and department across these institutions, though different from those in an institutions like the University of Southampton or Southampton Solent University. The overflow of student talk seemed also quite similar in the different places where I interviewed, though focused on projects that sounded unfamiliar to me. In contrast, the quality of buildings and campuses varies considerably from one institution to another. The chapels reflected the denominational affiliation more than anything else on the campus, and all the chapels with any length of history conveyed a distinctive atmosphere of Christian devotion. In one instance, I felt a strong sense of the presence of God pervading the campus, which did not seem to surprise the staff to whom I mentioned it.

No problems were experienced in either the Interview Study or the Wider Study regarding access to the people I wished to interview, either from themselves or from their managers. In addition to the twenty-four people I interviewed in the overall main study (besides the pilot study) there was only one person whom I asked to interview but never reached, and that was probably due to my failure to fix an appointment in good time. The reasons for the lack of problems about access can be primarily ascribed to the high level of co-operation and support received from the CEOs (Chief Executive Officers) and secondly due to my own conscious intention to avoid problems by seeking interview access according to appropriate protocols.

The preceding analysis has examined the methodology of this research. This leads now to a review of the data collected about Church College and University identity.

## **5 Data Analysis (1): Making sense of the past, present and future of Church Colleges and Universities**

### **5.0 Introduction**

This chapter will report on the data about Church College and University identity that was collected from the interviews in the main study, consisting of the Interview Study and the subsequent Wider Study. Salient patterns of response will be noted, as well as individual responses that add significant understanding about the identity of the Church Colleges and Universities.

The Pilot Study, which preceded the main study, has been reported on elsewhere (Paterson, 2002), so limited reference to its findings are given here. As stated already, the main study consisted of two parts, called the Interview Study and the Wider Study. The Interview Study involved sixteen stakeholders who were interviewed in one Anglican HEI. Five of the interviewees were students and eleven were staff or governors. The Wider Study was conducted with two interviewees each in four other Church Colleges and Universities, institutions which were chosen for their dissimilarity or distance from Winchester and the Church College visited in the Interview Study. No students were interviewed in the Wider Study.

The findings are first reported from the sixteen interviews in the Interview Study. Where answers have been quantified, the responses are counted out of sixteen (e.g. 7/16). In the Wider Study, responses are counted out of eight (e.g. 6/8). References to exactly who contributed what has been kept to a minimum, even in code, in order to respect the anonymity of the interviewees. In various sections in this chapter, there is some analysis of how the findings from the Wider Study added to or differed from the responses in the Interview Study. If a comment was given by more than one interviewee, the number of interviewees is given in brackets. Where there are bullet points with no number of interviewees given in brackets afterwards, this is because the point made was the individual response of one interviewee. The interview numbers are presented in table 1 at the end of section 4.3. The interview questions stated in chapter 4 are structured here in four parts:

making sense of the past (section 5.1), making sense of the present (5.2), making sense of the future (5.3), and further reflections from the interviewees (5.4).

### **5.1 Making sense of the past: The origins and justifications for the foundation of church colleges**

In the Interview Study, a small majority (9/16) indicated that they were aware that teacher training was at or near the centre of the foundation of the Church Colleges and Universities. Taken as a sub-group within the sixteen, only one of the five students was aware of that. A few of the sixteen respondents showed they were well-informed about various aspects connected with the foundation of church colleges.

In the Wider Study, all the interviewees (8/8) clearly knew that teacher training was at the heart of these church-based foundations when they were first established. Three of the eight showed they were aware that an expansion of education was taking place in the nineteenth century to facilitate education of the poor, and one of them celebrated the fact that this represented an early form of ‘widening participation’.

It is notable that, out of the total of twenty-four interviewees from both studies, six reflected in some way on the less worthy motives of the denominational founders (referring to denominational competitiveness, social control, defensiveness, protectionism and what might be paraphrased as linguistic imperialism). This evidence of criticality, surfacing even in answer to the first question about the origins of the foundation, suggests that the interviewees did not accept unreservedly a positive and laudable view of the Christian motivations of the denominational founders.

The responses of the twenty-four interviewees taken together support an observation from the Pilot Study in Winchester that ‘a general impression... [was] gained that the College’s foundation is only partially understood by a number of staff, and most hazily by some students’ (Paterson, 2002: 11).



## 5.2 Making sense of the present

### 5.2.1 The functions of the Church Colleges and Universities

The interview question in this section was worded to investigate the functions of the Church Colleges and Universities by asking who would appropriate their functions if they closed. In the Interview Study, a small majority (9/16) anticipated that, if they were closed, either a takeover would occur which would pass all the functions of the institution to local educational competitors, or they would become new secularised institutions. The other seven interviewees were more evidently wary of what these “functions” might be or what the “church colleges and universities’ true role” might signify. Interviewee S commented, “...you can’t divvy out something that is actually immeasurable”. Interviewee X said, “It depends on what one sees ‘function’ is” and also expressed the thought that it would be difficult to see how anywhere else would take over the ethos of the institution. However, where interviewees anticipated that some functions would pass beyond the current HEIs, Further Education Institutions (FEIs) or the Local Education Authority, they proposed that these would be carried out at other destinations. These other destinations were the church/denominations to which the institutions had been related (suggested by two interviewees), local parish churches, church-related organisations, the cathedral or the local council.

Although diverse, the above responses point towards a perception rather like an overlapping Venn diagram, that Church College and University functions can be classified as belonging to two overlapping circles, that of state-funded education and that of the denominational church connection.

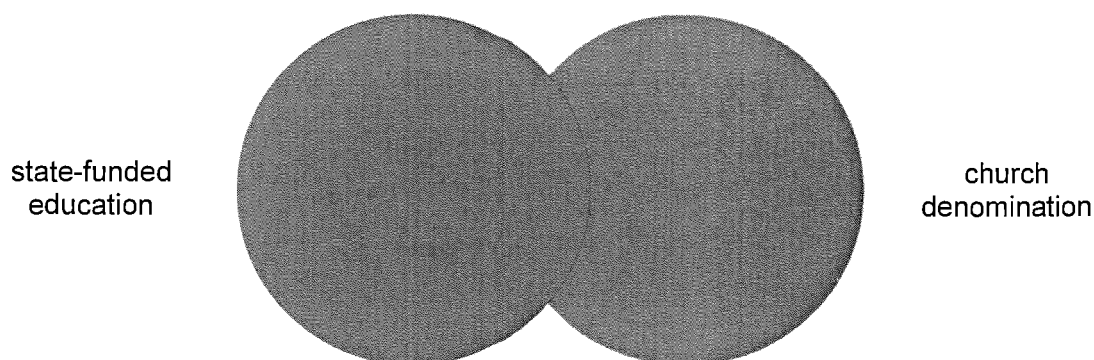
In the Wider Study, the responses confirmed the concept that the Church Colleges and Universities operate in two overlapping circles (see the following diagram). However, in the Wider Study the number of respondents was larger (7/8) who thought that the functions of the Church Colleges and Universities could not simply be devolved piecemeal to competitor institutions. Five out of the eight thought it would be impossible for some or all of their institutional functions to be taken over. Compared with the Interview Study, this indicates a lower level of identification with state-funded education and a higher level of identification

with the denominational church connection. Faced with the thought of their organisation ceasing to exist, these five interviewees indicated that they thought the Church Colleges and Universities irreplaceable. One interviewee suggested that their functions could be divided between theological colleges and Oxford, Cambridge, Durham and Kings College London, because of the extent to which those institutions still relate to the churches.

These responses taken together draw an overall picture of the Church Colleges and Universities as having functions that make them classifiable as either:

- a subset of British higher education
- overlapping subsets of higher education and a denominational church.

A proposed classification of Church Colleges and Universities in Britain as belonging in two overlapping circles



### **5.2.2 The distinctiveness of individual Church Colleges and Universities**

Apart from the response of one interviewee, the responses from interviewees in the Interview Study tended to elicit features that show how the Church Colleges and Universities are distinctive from non-church-related institutions rather than what makes them distinctive or unique in relation to each other. Some interviewees made clear that their knowledge of other Church Colleges and Universities was limited. The features that were identified have been extrapolated as follows:

1. the denominational tradition, heritage and profile arising from the foundation (five interviewees)

- 2 the extent of links with churches beyond the foundation denomination
- 3 the specific projects, journals and research centres based at the institution
- 4 the specifically Christian related courses offered in the overall programme portfolio
- 5 the library holdings and other specific learning resources of the institution
- 6 the features and exact location of the chapel (e.g. its prominent place on the main campus) (three interviewees)
- 7 the institution's location on a Christian/secular spectrum found within the Church Colleges and Universities [i.e. some are more overtly Christian than others]
- 8 the extent and nature of the institution's international connections and projects.

Interviewees in the Wider Study gave responses to this question that showed little overlap with the above eight points, with just one echoing point 1 and two echoing point 7. It appears that these aspects of distinctiveness listed above are more applicable to the one institution in which the Interview Study took place rather than to the other institutions in general. The Wider Interview respondents added a number of other thoughts about the possible distinctive features of individual institutions:

- 9 ecumenical vs. single denominational affiliation
- 10 different relationships of some church-related institutions with non-church-related educational institutions
- 11 the historical order in which they were founded, especially among those of the same denomination (two interviewees)
- 12 the quality of friendliness in the institution
- 13 the level of support for Theology and Religious Studies
- 14 the Christian ethos as voiced by the Vice Chancellor
- 15 Links with others through the [Anglican] Regional Training Partnership
- 16 [an outwardly confessed] Christian style of management
- 17 the extent to which the institution serves the community and the social and political agenda of the region (two interviewees)
- 18 involvement with voluntary agencies
- 19 being seen by the diocese [or comparable governmental grouping for the denomination] as an agent of change (two interviewees)

- 20 being a centre for ecumenism of some kind
- 21 being a regional base for smaller denominations
- 22 all the alumni to whom the institution relates
- 23 [conscious and longstanding commitment to] widening participation
- 24 the sense of community [within the institution]
- 25 the level of concern for the staff as well as the students.

The Interview Study respondents also identified the following features that the Church Colleges and Universities have in common, as distinct from the broad spectrum of British HEIs that are not church-related:

- 1. their small size [relative to other HEIs] (five interviewees)
- 2. the high level of pastoral support
- 3. their campus environment
- 4. close-knit, community-based institutions (four interviewees)
- 5. an embedded respect for people, still there from the old days of [being involved exclusively in] teacher training
- 6. a centrally located Chapel on the main campus (three interviewees)
- 7. a collegiate environment
- 8. strong Theology (and Religious Studies) departments (two interviewees)
- 9. commitment to the caring professions and to service
- 10. a distinctive view of education that arises from the foundation
- 11. the constitution of the Board of Governors
- 12. the nature and role of the chaplaincy (three interviewees)
- 13. an inclusive, open ethos that takes faith and spirituality seriously (five interviewees)
- 14. long-term commitment to what is now called widening participation
- 15. generous interpretation of the human spirit and the potential of the student
- 16. the relatively high employment rate of graduates, compared with other HEIs.

Feedback from Vice Chancellors and Principals of the CCCU (Paterson, 2006) has indicated that not all the church-related institutions see themselves, or the others, as distinctively small (as put forward by several of the interviewees and noted in point 1 above).

In conclusion, the responses noted in this subsection have led to the identification of twenty-five distinctive characteristics (as numbered above from 1 to 25) that might set a church-related institution apart from the others, and the responses also led to the identification of sixteen characteristics that are shared across these institutions. Overall, this indicates that these church-related institutions have reflected successfully in recent years on their distinctiveness (as recommended by the Church Schools Review Group, 2001: 73-74) and that they also share in practice a number of specifically defining characteristics.

### **5.2.3 Reducing a church college or university to its absolute essentials**

In the Interview Study, the replies of four respondents to the question about what they would be prepared to sacrifice and what they would maintain indicated that they thought that there was not a great deal left to let go of if the institution's survival was at risk. One took the view that too much had already gone.

In the Wider Study, three respondents said there was nothing they would contemplate losing. Other individual responses were as follows:

- some of the more explicit forms of religious affiliation
- anything necessary in order to survive
- change Anglican identity to Christian identity
- transform the Theology Department to provide Christian Theology by distance learning
- [underplay] the mention in publicity of being an Anglican foundation
- [reduction of] church symbols on campus
- having so many diocesan nominees on the Governors
- the requirement that the Principal should be a practising Anglican
- the current number of Chapel services
- the Chapel [as a place of Christian worship], which would become more of a secular place

What respondents specifically wanted to maintain were:

- the Chapel (four interviewees)
- Christian Theology (two interviewees)
- the role of the chaplain (three interviewees)
- the high level of pastoral support
- the composition of the trustees and governors
- the link with the Church and the campus [which it owns]
- having the Bishop on the Board of Governors
- respect for others, celebration of diversity and acceptance of those with religious belief or none
- the smallness
- the family-oriented atmosphere.

In the Wider Study, there was a strong reluctance to let go of anything (7/8 interviewees). One of the interviewees commented that there were things that some or all institutions had never had, such as an agreed set of values. Another observed that being a church-based institution is not a quantitative matter but qualitative (e.g. sudden and accidental destruction of the chapel would not make the institution organically less church-related, even though a seemingly measurable church-related feature was no longer there). The only person who was ready to let go of anything named the events of a religious nature that were in the institution's calendar.

In the Wider Study, individual interviewees said they would like to maintain:

- Theology [as a taught subject]
- foundation-linked events
- the Christian mission of the institution
- being a guardian of Christianity.

The replies to the question of what they would let go or maintain seem to indicate a strong difference of opinion between interviewees in the Interview Study and the Wider Study, with more stridency shown by Wider Study interviewees for maintaining all aspects of the Church connection. However, if the interviewees in the Wider Study were matched with the

equivalent rank and role of similar colleagues in the Interview Study, it could be seen that the replies to this question were generally uncompromising among comparable senior staff members in the sample interviewed. The greater variations of opinion that were expressed in the Interview Study were found when a wider range of colleagues and some of the students were interviewed. The research indicates that a number of senior staff in church-related institutions are fairly or highly tenacious about the church-related identity, whereas opinions elicited were more mixed when students and a wider range of staff were consulted on the same matter.

#### **5.2.4 The question of whether Church Colleges and Universities are redundant**

This question queried, and sought reasons for, whether the current era and generation had made the place of church colleges and universities redundant. In the Interview Study, the opinion of 11/16 thought that they are not redundant, while 2/16 thought that they were. The replies of the remaining interviewees (3/16) did not supply a clear answer either way.

Those who said these institutions are not redundant and who justified their answer, did so in the following ways. Each of these justifications was put forward by one individual.

- “I don’t think that the church colleges are redundant, because that’s rather like asking me, ‘Is the church is redundant in modern society?’ and I would say, ‘No it’s not.’... I think the values that I’m talking about [are] a sense of service to the community, a sense of fulfilling one’s potential in order to assist others in doing so, a sense of fulfilment [and] a sense of duty...” (interviewee C)
- There is not only room but also a need for colleges in a very positive way. (D)
- They have “this indefinable ethos”, parallel to what is found in church schools. (E)
- “Those that have survived and continued to survive do so by the way the Church has always done, by adapting to the society in which it finds itself.” (F)
- They offer a place for reflection. “You could argue that we are living in an era of postmodernity. That has brought back the place of spirituality, religion and the opportunity to ask the why questions of the subjects that are studied here... Here we can say to a prospective student, ‘Here is the opportunity to come to a church college, but as a part of that you will be presented with the opportunity to reflect’.” (G)

- "...they [departments of Theology/Religious Studies] are still viable in the sense of ensuring that other disciplines are taught side by side with Christian theology." (H)
- "I think that we're a sleeping giant, and I think that we have every opportunity to awaken to our responsibility to show what are about as church institutions, Christian institutions, in terms of addressing some of the very real needs that materialism hasn't addressed." (I)
- "I think what some students and some students' parents still want is this sense of our, a community – a smallish community – where there is a caring kind of undertone..." (J)
- "It is standing against that individualistic view and celebrating, nurturing, developing a community view of what the world is about." (K)

Interviewees who thought the Church Colleges and Universities are redundant said that:

- "I actually think the church is dying... I think that ...people will become much more syncretistic." (A)
- "Actually it doesn't necessarily feel like a church college anyway... I think the current situation, in terms of a more secular Britain, and so more secular people being in education, leads to less of a need for ... the idea of getting together as a group of people who all believe in the same thing. Because of secularisation I don't think that is necessarily the case." (P)

In the Wider Study, there was unanimous agreement that they are not redundant. Several reasons were advanced to support this view. Some of these reasons were student-related: these institutions care for the whole student; they offer an alternative experience from the larger HEIs, which is particularly useful for various sectors of young people; and many parents see these institutions as a secure and safe place. Other reasons given were connected with changes in society: the more secular society becomes the more these institutions are needed; they would only be redundant if society was spiritually rich and theologically grounded, which it is not; and they are a place for dialogue about religious troubles occurring elsewhere. It was also noted that the Government has allowed a number to become Church Universities. These institutions have good retention rates. They provide a multiethnic community, they get good results and their alumni become good citizens.



It may be seen from the above analysis that the majority of interviewees thought that the Church Colleges and Universities are not redundant. Taking these responses together, perhaps the strongest argument for their continuation is that the more secularised, insecure and spiritually impoverished society becomes the more these institutions are needed.

#### **5.2.5 Metaphors identifying the role of Church Colleges and Universities in the context of British higher education**

In the Pilot Study, at what was then called King Alfred's College in Winchester (Paterson, 2002), a question was asked about the metaphors that interviewees would use to describe King Alfred's as it was then. The responses primarily conveyed a sense of transition, an expectation of being or becoming something substantially different from what had been there before, and these were illustrated by metaphors of a chrysalis, a phoenix, and a ship that has had a refit. This corresponded to the fact that King Alfred's College was seeking taught Degree Awarding Powers at the time. There was also a theme of being of service to others (a channel, a filter, an assembly point and a focal point), and the metaphor of Janus, the classic mythological character who faced both ways at once. This metaphor of Janus seemed an especially powerful one, as it expressed how a church-related HEI can, because of its nature, face successfully and simultaneously towards other universities and the church.

A similar question was asked in the interviews conducted in this research. The following table has been created from the metaphors supplied by the interviewees in the Interview Study. The explanations given below are summarised versions of what the interviewees said.

metaphor	explanation
<i>beleaguered citadels</i>	The church-related institutions are under threat. There are forces at work (e.g. of managerialism and financial pressures) that are damaging the church colleges and making them ripe for takeover and merger.
<i>community</i>	(two responses) 1. This speaks of caring, individuals mattering, responsibility, integrity and tolerance. 2. It is a place for living and working together. It is a model that is working and it gets the education done.
<i>duck treading water</i>	The feet are busy moving underneath, but there is not much showing on the surface. There are a lot of wheels turning [in a church-related institution] but not all of that movement is going to be apparent to the staff, students or prospective students.
<i>The elf world under threat</i>	The forces of darkness threaten so much. Nonetheless, these institutions punch well above their weight.
<i>part of the family tree of higher education</i>	On the tree the church-related institutions are mixed in with the post-1992 universities, actually doing better than many of them in terms of the service provided.
<i>a liberal arts college</i>	rather than a Church College [which is what it really is]
<i>The lights are on but there's no-one at home</i>	The chapel has not got the same presence as that of a local church in the local community.
<i>post-it stickers</i>	These institutions can be like post-it notes stuck on the overall educational system of this country, reminding all concerned that there are higher ideals than just simply learning its own sake.
<i>servant</i>	Christian theology can learn from and contribute in debate and discussions with other disciplines for its own sake. Working with other subjects has opened up many doors for theology to form collaborations and partnerships.

<i>sleeping giant</i>	There was a time in the recent past when it seemed that the church was irrelevant in higher education. A time is coming within society where the church-related institutions have much to contribute, because materialism has not delivered. These institutions have something to show other academic institutions what holistic education can and should be about.
<i>small fish</i>	Like small fish, these institutions are in danger of being overcome by the big creatures represented by the big universities (seen as big businesses).
<i>telephone box (the old-fashioned variety)</i>	It is the redness that gives its identity and keeps it traditional. The phone box would still work without the redness. This institution could work without being church-related, but it is the church side of it that gives it its origins, its tradition and its identity.
<i>witness</i>	This expresses the thought that Christian theology is still important, and that it is possible to combine academic study with regular worship in the Chapel.
<i>yeast in the bread</i>	This is the idea of the hidden yeast affecting the whole. There is the opportunity to show that the attitudes and values that underpin the Christian ethos of these institutions are as relevant today, if not more so, than they have ever been.

The metaphors in the above table express the following features in particular:

- an attitude of service
- a feeling of community
- a sense of destiny (the sleeping giant)
- work that others do not see or appreciate (the duck treading water),
- the threats of extinction (the beleaguered citadels, the elves, the small fish)
- the ideals of the foundation (the post-it stickers)
- the pleasant quaintness of Church Colleges (the red telephone box)
- a wistfulness because these institutions are conducting themselves as something less

than they really are or could be (a liberal arts college; the lights are on but...)

- images taken straight from scripture (witness and yeast).

The following table has been created from the metaphors supplied by interviewees in the Wider Study, again with summarised explanations:

<i>also ran</i>	The church-related institutions should not overrate their significance within the HE context.
<i>beacon</i>	The image is of a beacon flashing away in academic darkness. Academia can lose sight of why it actually exists. The church-related institutions are here to help people discover their true potential and to enable them to live their lives to the full.
<i>a community</i>	-
<i>salt</i>	It has unique properties. It is essential, and it is a preservative that people cannot do without.
<i>family</i>	<ol style="list-style-type: none"> <li>1. A caring family</li> <li>2. A place for Christian students to go</li> <li>3. Those who are campus-based are like the nuclear family, while those who have completed a course are like the extended family.</li> </ol>
<i>an irritant (as needed to produce a pearl)</i>	The Government may regard the church-related institutions as an irritant. However, if they are an irritant, it should be of the kind needed to produce a pearl. Sometimes they have to push to say that Christian distinctiveness is on the agenda.
<i>jewels in the crown of higher education</i>	The Russell Group [2006] would probably think of themselves as the jewels in the crown of British higher education, but the Church Colleges and Universities have something very special to offer (in terms of community, etc.) that is attractive to people.
<i>oak tree among pine plantations</i>	While pine forests grow very fast, thin and straight up towards the light, the oak tree takes a lot longer to grow. It is a lot sturdier, and it can last for centuries.

<i>yeast, the mustard seed</i>	In themselves they are of small power, but their effects are incalculable. The achievements of the church-related institutions can be out of all proportion to their number.
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A sense of great purpose and dignity are interwoven in the above list (the oak tree, the yeast, the jewels, the irritant that produces the pearl, the beacon), along with more homely metaphors of community, salt and family. The ‘also ran’ metaphor cautions the Church Colleges and Universities not to think of themselves too highly.

One way of summarising this collection of metaphors about the Church Colleges and Universities collectively is to say that it seems typified by the oak tree (in terms of their long-term perspective), the beleaguered citadels (in terms of the dangers that can lead to their individual disappearance), the yeast (a hidden dynamic that is out of all proportion to its scale) and the sleeping giant (expressing their great potential).

#### **5.2.6 The institution as a church-related institution**

Respondents in the Interview Study identified six prominent features that characterised their institution as a church-related institution:

1. the chapel, including its location on campus (10/16)
2. the presence of a chaplain of the related denomination (9/16)
3. the composition and Christian representation on the Governing Body (5/16)
4. engagement with the foundational and denominational identity (10/16)
5. Theology within the programme portfolio (6/16)
6. The requirement that the CEO (and perhaps others too) should be a practising member of the denomination (3/16).

These features were all echoed to some extent in the Wider Study. Taking the Interview Study and Wider Study responses together, six other features were mentioned by more than one person:

- inclusivist (3 interviewees)
- regular worship (2 interviewees)
- links with church schools (2 interviewees)

- Christian symbols on campus (2 interviewees)
- friendliness (2 interviewees)
- a sense of community (2 interviewees).

From the responses it may be concluded that the central aspects of Church College and University identity include: the physical place of the chapel, the nature of the chaplaincy, the composition and Christian representation on the Governing Body, engagement with the foundational and denominational identity, having Theology included within the programme portfolio, and the requirement that the CEO should be a practising member of the denomination. Only one interviewee out of the twenty-four mentioned the important matter of who owns the real estate where the institution is based. At Winchester, for example, the real estate belongs to the Church of England (Paterson, 2002: 18).

### **5.2.7 Critical moments**

Asked to describe critical moments or situations that distinguished their institution from other higher education institutions in Great Britain that are not church-related, the following happenings were reported in the Interview Study. Three interviewees reported issues and discussions connected with the maintenance of Theology as a subject. Two reported on a special day of vigil in the Chapel and departmental collections organised after the tsunami disaster, while another described a well-supported act of remembrance that takes place each Armistice Day. Two referred to meetings they had attended about denominational identity. One mentioned committee discussion about the Hind Report (Archbishops' Council, 2003) and reference to church origins when discussing the institutional mission.

A small majority of the interviewees (9/16), including all five students, were unable to think of any situation. The lack of student responses was perhaps due to their relative lack of direct experience of other HEIs.

In the Wider Study, interviewees described the following situations that distinguished them from other HEIs: appreciation expressed by students and their parents that the institution was bothered about its students in a way not found in other universities which they knew about from their family and friends; the retention of Theology and Religious Studies when

other departments had been closed in the same institution; a lecturer had left the institution but later returned, which to the interviewee indicated something attractive about its nature and ethos; and three hours of closure of the daily timetable in order to celebrate an annual foundation-related event.

As indicated in section 4.4.1, a ‘critical incident’ approach has been used elsewhere by Mallak et al (2003: 180-190) to elucidate values. Although the research reported here has not followed the methods of Mallak et al precisely, it is possible to detect the following values from the above responses: the denomination; God’s place in people’s lives, revealed when facing thoughts of tragedy and extremity; Theology (and Religious Studies) as a subject; the foundation; the ethos of the institution; and student support.

### **5.2.8 Jesus as a guest speaker**

Interviewees were asked to reflect on what Jesus might say if he came to their institution to speak about UK Church Colleges and Universities in general.

One shared response, from four interviewees in the Interview Study, was that Jesus would be *challenging* his listeners. The form which this challenge might take was described in the following terms:

- He might ask, “How good are you at being distinctively a church college?” (interviewee G)
- He might ask, “What are you doing for the Church and others?” (interviewee C)
- His challenge might be to some individuals.
- “Don’t be discouraged. Work out more clearly what you think your role is.” (interviewee H)
- “Go for it, ... there’s value in what we want to do, and what we’re looking at”. (interviewee I)
- ... he’d probably be quite challenging about what we were doing, and maybe challenging how broad a community we actually served. (interviewee J)

Four interviewees suggested that, in some way, he would *exhort* his listeners to be more outwardly Christian: to profess their Christian values and message clearly and relevantly to the needs of contemporary society; to be more active, and not hide away. He would reinforce the proselytising aspect of the church college mission.

Three thought that he would be *encouraging*: that there is value in what they do, to be true to what they are, to consider what it means to be created in the image of God, and that Church Colleges are a good idea.

Two suggested aspects he would be *pleased* about: He would be pleased with their hospitality and their ability to accommodate different points of view; “You’re doing okay” (holding on only to what is genuine about their identity as a Church College);

The Wider Study interviewees replied using similar categories, but they generally (6/8) expressed a sense of confidence that what they were already doing would meet with his approval.

One interviewee challenged the interview question because:

- of the interviewee’s belief that Jesus was present already
- the HEI fanfare approach to distinguished guest speakers would not match with how Jesus would want to come: he would not want the recognition of power and status that we associate with these occasions.
- exercise of the dominant system of power [that partly underlies guest speaker events] is something that the Church Colleges should perhaps be challenging.

In conclusion, it can be seen that if Jesus were to come as a visiting speaker to one of these institutions to talk about the Church Colleges and Universities, interviewees anticipated that that what he would say would be encouraging, challenging and exhorting, and that he would express his approval of various aspects such as their hospitality and their ability to accommodate different viewpoints.



### **5.2.9 The question of a shared identity between the Church Colleges and Universities**

This question encouraged interviewees to reflect whether the Church Colleges and Universities in Great Britain have a shared identity at the moment. Given the wording of the question (see also the notes in section 4.12), it is not surprising that relatively few respondents in the Interview Study responded to this question with an unequivocal answer. However, scrutiny of the sixteen responses indicates that a small majority (9/16) broadly took the view that there is a shared identity, three disagreed that there was (3/16). Four, for various reasons, were uncertain (4/16).

The Wider Study showed a comparable pattern, with five (5/8) taking the view that there is a shared identity and three (3/8) taking the view that there is not.

Taking all twenty-four responses together, the reasons for perceiving a shared identity (each of which was noted by at least two respondents) were as follows. The strongest reason proposed was that the shared identity arose out of them being small in number. Having a shared need for survival against adversity, it was thought necessary to consider joint options and ways of helping each other (six interviewees). Also important were their similar features: similar size, outlook, subjects, courses attitude to students, mission, foundation, emphasis on teacher training, and on worship (three interviewees). Thirdly, these institutions face common issues (e.g. seeking Degree Awarding Powers and university title; two interviewees), do networking together (two interviewees) and seek to learn from each other for benchmarking purposes (two interviewees).

There was little concurrence among the few interviewees who thought the Church Colleges and Universities do not have a shared identity. Two interviewees observed that these [church-related] institutions are competitors. Two took the view that the similarity is not because of shared identity but because of shared characteristics and attributes. From among the twenty-four interviews, other reasons for perceiving a lack of shared identity were as follows: the church-related institutions do things differently because of different history, geography and current configuration; there is not much networking done below senior manager level; it does not naturally feel there is a shared identity to many of the staff; there

are too many different agendas between the institutions; the sense of shared identity depends much on the personality and approach of the CEO; and the institutions are too territorial.

It can be seen that the majority took the view that there is a shared identity among the Church Colleges and Universities. The main reasons for perceiving a shared identity were: the need for survival, shared issues, shared features and the networking that already takes place.

### **5.3 Making sense of the future**

#### **5.3.1 Vision for a Church College or University**

There were so many independent responses to the interview question about this that these have been grouped together to indicate the possible features of a future Church College or University. The common features from responses in the Interview Study were: being overtly Christian; impacting the local community, region and wider world; pursuing their own brand of inter-disciplinary scholarship and courses; being a place of dialogue about religion and faith; being a place of inclusivity and widening participation; providing high quality higher education; being or becoming a university; and serving the church. Features proposed by interviewees in the Wider Study closely matched these, while omitting any reference to these institutions being a place of dialogue about religion and faith.

#### **5.3.2 The extent of parallels with faith and church schools**

Opinions as to whether the current proposals about the formation of more faith or church schools inform our view of Church Colleges and Universities in this decade were fairly strongly divided between those who saw important parallels between the two and those who took the view that church and faith schools are very different from Church Colleges and Universities.

In the Interview Study, eight considered that the proposals do inform our view of Church Colleges and Universities, while three thought they do not and five were unsure. In the Wider Study, there was a similar division of view as in the Interview Study: four considered

that the proposals do inform our view of Church Colleges and Universities, while two thought they did not and two were unsure. It can be noted especially that a Church College or University actively pursuing its foundational role in training teachers for its church schools is necessarily linked to what is happening in the church schools.

### **5.3.3 Models elsewhere of church colleges and universities**

This section arises from the interview question that sought for models of Church Colleges and Universities in Britain and other parts of the world that their British Church Colleges and Universities might do well to emulate. Several were mentioned, though none are in the United Kingdom. The first described here, Sewanee, was the only one identified in the pilot study.

**Sewanee:** the University of the South, in Alabama USA.

The interviewee said it was an Episcopalian university in Alabama, but did not offer a reason why it would be worth looking at. The Sewanee website (2005) calls the University ‘home of one of the nation’s top liberal arts colleges and a seminary of the Episcopal Church’. This is clearly a university that serves its denomination: the School of Theology is the alma mater of ‘countless bishops, including the last four presiding bishops of the Episcopal Church.’ The College of Arts and Sciences has produced 24 Rhodes Scholars, which is ‘unmatched by all but a handful of institutions’. The extensive list of achievements indicates an institution that values student and alumni achievement, and staff-student relationships beyond the classroom are celebrated. The website does not specifically state any core values. When I wrote to ask if they had a statement of values, the University simply referred me to their mission statement (as have some Church Colleges and Universities in Britain).

In the Interview Study, some American institutions were referred to as not worthy of recommendation because they were either too evangelical, too confessional or too diehard and narrowly denominational (e.g. with regard to staffing). The majority of interviewees seemed to have limited first-hand knowledge of other Church Colleges and Universities in Britain or overseas. Only one referred to church colleges or universities beyond Britain or the United States.

In contrast, when the same question was asked in the Wider Study it elicited several names, both within the United Kingdom and beyond. These institutions will be mentioned separately and in alphabetical order, beginning with any supporting reasons for the recommendation from the interviewee and completed with any other relevant information available.

### **Alverno College, Milwaukee, Wisconsin USA**

An interviewee recommended Alverno because it had the same ambience as her own institution, and all colleagues who had been there had come back with a sense of peace and inspiration. The College is run by nuns, though that is not immediately obvious because they do not wear a habit.

Alverno (2006a) is a small Catholic, liberal arts college that provides undergraduate courses for women and graduate programmes for women and men. As the website does not have a values statement, I wrote to them. They replied to my request for a values statement saying that there are so many different meanings to the expression 'core values' in the United States that it was difficult to respond to my question briefly. They referred me to their mission statement and sent me various publications about values and 'valuing'.

The mission statement (Alverno, 2006b) indicates that their institutional values include the student (her learning and personal and professional development), service (e.g. to working class women) and ties to the community. From the early 1970s faculty members started to develop an ability-based approach to education, which became operative in 1973. They identified eight abilities that they saw as central to their approach, each of which had been assigned six pedagogical levels. One of the abilities was 'Valuing in Decision-Making'. Earley et al (1980: 6) reported how the faculty 'agreed that "valuing" could be seen most clearly in the ability to make informed moral decisions and to respond to ethical and religious concerns.'

Faculty members at Alverno not only belong to a subject discipline but also are expected to serve in an 'ability' department (Alverno College Faculty, 2005: viii). One of these ability

departments is the Valuing in Decision-Making Department (Alverno College Faculty, 1992: Preface; Alverno, 2006a). The other seven ability departments are Communication, Analysis, Problem Solving, Social Interaction, Developing A Global Perspective, Effective Citizenship, and Aesthetic Responsiveness (Alverno, 2006a). The assessment procedures are closely connected to the overall emphasis on the eight abilities listed here. It can be seen that this is a college in which the mention of values is an everyday matter.

It is apparent from the wording ‘for educators’ on the Alverno website (2006a) that it is widely perceived as some form of a model institution by educationalists. In her welcome message, the President Mary Meethan (Alverno, 2006a) notes that thousands have come from all over the world to study their teaching methods. Although their focus is more on student values rather than institutional values, Alverno’s pedagogical approach makes it an interesting location to see how it is possible to enhance the impact of values and ‘valuing’ on students.

### **the Australian Catholic University (ACU)**

The interviewee who cited ACU as a model observed that it was formed from seven or eight colleges around Australia. The interviewee recommended it because it is a federation of what were formerly competitors but who now speak with one voice, and the model is working well.

The Australian Catholic University (ACU, 2006) was opened in 1991. Its website (ACU, 2006) records that ‘More than twenty historical entities have contributed to the foundation of the University’ which, therefore, involves a level of Church-related federation unprecedented among church-related institutions in Britain. Its mission includes a ‘fundamental concern for justice and equity, and the dignity of all human beings’. Its concept of gradueness seems well-rounded and noteworthy in what it prioritises: ‘Its ideal graduates will be highly competent in their chosen fields, ethical in their behaviour, with a developed critical habit of mind, an appreciation of the sacred in life, and a commitment to serving the common good.’ It has about 14,000 students and operates on campuses in six different towns or cities. The University does not publish a list of values on its website and did not respond to my email enquiring about them.

### **the Catholic Universities in the United States**

One interviewee mentioned the Catholic universities in the United States collectively because they are American Christian universities which have a broad base. On exploring this group of universities further, I found on the website of the Association of Catholic Colleges and Universities (ACCU) (2006a) that there are 221 Catholic Colleges and Universities in the United States, spread across forty states. They include '4 medical schools, 26 Law schools, 17 schools of engineering, 81 schools of nursing, 177 schools of education, 19 women's colleges, 3 Carnegie classified research universities [and] 13 doctoral universities'. The same article says that these institutions 'provide a readiness to reflect on modern society from a values-oriented perspective' and mentions their special commitment to community, which is a moral community.

### **Edge Hill, Lancashire**

An interviewee commended Edge Hill (in the United Kingdom) because of the great care and support for students shown there. The interviewee made the point that it can be rather arrogant to suggest that it is only Christian colleges that provide such care and support. The undergraduate prospectus of Edge Hill (2006) will be considered further in section 6.5.2. However, just as student support is given special emphasis in many Church College and University prospectuses, it is also emphasised in the Edge Hill prospectus. As an indication of its actual achievement in this area, the college came 5<sup>th</sup> for overall student satisfaction in the recent National Student Satisfaction Survey (Edge Hill, 2006: 32, 49).

### **University of Notre Dame**

This is perhaps the most well-known of all the Catholic universities in the United States. It has been thoroughly described from a Christian perspective by Benne (2001). On the subject of values, its website says that 'It has always stood for values in a world of fact' (Notre Dame, 2006).

## **5.4 Further reflections from the interviewees**

Towards the end of the interview, I asked participants if there were any further issues that they thought were relevant to my research.

Thirteen (13/16) made a response at this point. The three who did not make any comment at this point were all students. Most interviewees, but not all, made one overall point. The points made have been grouped here into a number of categories

#### inclusion and widening participation

- “I think we are involved with an agenda to do with widening participation, which is essentially, I think, a Christian approach as well” (interviewee C)
- In the future, Church Colleges “have to be very inclusive, very open...” (E).

#### positive reference to being a small HEI

- “...it would dreadfully boring, if we did lose the smaller scale institutions, ...because they are very often located in areas, aren’t they, where they are serving regional needs”. (B)
- Church colleges have a role to play in British higher education. In terms of diversity, they are offering something distinctive, because of being small and Christian. (B)

#### outward links with the church, church colleges, scholars and organisations (points supplied mainly by interview C)

- “I have a vision...of a church college that is providing a whole variety of types of courses, that is working in partnership with other church colleges and with other colleges, that is working with diocesan partners, and with cathedrals.” (C)
- “I’d like to feel that church colleges are involved in...the whole [church-related] project, not just parts of that” (C)
- I think we probably do want to be in the world of publishing about our work, and a place where scholars can come and feel that they’ve got particular resources. (C)
- “We’re involved with the community in various ways, and supporting voluntary bodies. (C)
- The regionalisation of training, resulting from the Hind Report (Archbishops’ Council, 2003), gives a significant role for the Church Colleges in a region, to see themselves as equal players in offering ordination and post-ordination training.
- “The recent Hind Report, ... puts quite a significant role now for the church colleges

in a region, to see themselves as equal players in providing a range of ordained and post-ordained training” (C)

- “Church colleges need to have some sense of ‘what does the wider church perceive of them?’ and ‘how far is the Church prepared to support them?’” (I)

#### justice for the disenfranchised

- “I think it is important that people in institutions like this are speaking up and speaking out for those who feel disenfranchised.” (E)

#### other reflections

- “...there is this terrible push for survival of an institution... almost at any cost. So, I think that people have rather sold out to business on the whole.” (A)
- “I think it [the process of thinking about church college identity] puts us on our mettle, because it enables us to say some positive things to the world about how things should be in the way of education.” (E)
- “I guess... [that] as an institution we find ourselves at the level of having started on our journey - we are not at the end of it. When someone wishes to excavate...an emphasis from the past, ...or...emphasise it a bit more, that’s quite difficult because you’re dealing with people that are already inside the institution that perhaps will have a differing view.” (G)
- “[This] is an environment where I feel comfortable... I’m aware of... [church] colleges where there’s a much more... in-your-face approach to the college’s identity, which I would probably have a problem working within.” (J)
- “I’ve always seen it [the church connection] as part of a name rather than part of any other kind of ...outlook, or... regarding its aims and objectives.... So, it’s not really something I feel too passionately about, but at the same time I don’t think it is something that many of the staff or students here do.” (L)
- “It [this topic of research] is definitely something which is important to study and to look into, because only when...there is a problem and only when you highlight the problem can you probably change something.” (P)



In the Wider Study, responses to this invitation to reflect included the following:

“I thought you might be going to ask me about [the] ...tension... between being funded by the Government and pursuing to some extent a particular faith agenda.” (Q)

“...if my children were of an age that I was looking for an institution in which they might pursue their higher education, I would choose a church college...over a secular institution, because I believe there are good things about the formation of the whole person that are going on [in] institutions such as this...” (R)

“...I think that [the issues of the identity, mission and values] is a key thing...” (T)

“... you haven’t asked about the impact of leadership. I think leadership is absolutely crucial. It’s very difficult and it’s crucial.” (T)

“I think that experience of community is really important. ... And when I say ‘community’, I mean Christian community in its broadest sense, which is one of tolerance and inclusivity, not exclusivity.” (W)

“... I think it’s a good time to do this, because I think there is a new-found voice in the sector overall, ...I think it’s worth making us all seeing what makes us distinctive and working together maybe.” (X)

These reflections from interviewees in the Wider Study seemed to show a similar depth of insight to those offered in the Interview Study. Taken together, these reflections indicated some shared values across the institutions such as inclusion, widening participation, being a small-scale institution, being a partner (e.g. with the church), being a resource, and being a community.

#### **5.4.3 Final questions arising in the interview**

This is where I could answer any question arising from what had been said. Thus far in the

interview, the interviewees had responded to questions sent to them in advance and on paper in front of them as they spoke. Some of my questions were simply seeking clarification on a point made elsewhere, so those responses are not noted here.

The notable issues mentioned by respondents at this point in the interview during the Interview Study were:

- the importance of spirituality (three interviewees)
- students arriving who do not realise they have joined a Church College (two interviewees)
- a concern that the increasing level of managerialism in higher education as a whole threatens the collegiate, friendly and supportive environment of a Church College
- a desire to see more areas of collaboration across the Church Colleges and Universities
- the regional training partnerships being formed to do ordination training, with the associated challenges and opportunities
- the challenges of maintaining a distinctive ethos while student numbers continue to grow
- a wish to see involvement with churches that goes beyond the denominational loyalties of the church-related institution
- the role of Christian/Church Colleges and Universities to challenge the system
- the ways in which the religious belief of (fellow) music students that emerged when they had to choose what to do for their final year project
- the beneficial consultations that can occur between Student Union Presidents of different Church Colleges and Universities.

In the Wider Study, an interviewee who is not a Catholic expressed appreciation of the Catholics: their emphasis on sacramental worship, their upfront boldness on matters relating to mission, and their commitment to their responsibility for the formation of young people.

Another interviewee speculated on what a newly founded Church University would be like. The interviewee thought that it would have to be much more overt in its Christianity, and it would probably be a charismatic church that achieved it. It would be thrusting and vibrant,

with the church first rather than underneath. However, the interviewee could not imagine the Government allowing such a foundation to happen, because of the other issues it would raise.

It is notable that the greatest response given so far to these varied findings about the identity of Church Colleges and Universities (notably by the Council Meeting of the Church Colleges and Universities, Paterson 2006) has been to the metaphors given by the interviewees to describe these institutions. The following chapter considers the findings from the documentary data.

## 6 Data Analysis (2): Documentary data

### 6.1 Recommendations about literature

Towards the end of the interview, a question was asked about what literature could be recommended that gives further overall insight into the past, present or future of Church Colleges and Universities in Great Britain.

I have chosen to list the interviewees' recommendations of relevant literature in a manner akin to an annotated bibliography, though not with a full explication of each book. Each numbered entry begins with bibliographical details of the book recommended and comments on why the interviewee recommended it. The references listed here are a shortlist of those recommended to me, based on the extent to which they relate to the identity and core values of the church-related HEIs in Britain.

Elford, J. (2003). *The Foundaton of Hope: Turning dreams into reality*. Liverpool, Liverpool University Press.

This was the only publication recommended twice, once in the Interview Study and once in the Wider Study. Although essentially a monograph about what is now called Liverpool Hope University, this work is instructive because it is not just historical but it also celebrates and examines the various strengths of Liverpool Hope in the present. It is cited in the literature survey (see chapter 3). The shortlist of the publications recommended by one interviewee only are given below in alphabetical order of (first) author's surname.

Arthur, J. and Coombs, E. (Eds.) (2000). *The church dimension in higher education*. Canterbury: The Council of Church and Associated Colleges in association with Canterbury Christ Church University College.

This book gives the proceedings of a conference organised by the Council of Church and Associated Colleges (now CUC-UK). The interviewee who mentioned this book had been impressed by the thoughts that the Church should be involved in widening participation in higher education, that the Church Colleges should be very concerned about the potential and care of students, and that these colleges should be working with the underprivileged.

Archbishop's Council (2004). *Formation of ministry within a learning church: The final report from the regions*. London: General Synod of the Church of England.

An interviewee recommended this report because it showed how the dioceses have been looking at theological education and ministerial training while also illustrating how the Anglican Church can carry on its own discussions without fully thinking through how and where its Church Colleges can provide such education and training.

Board of Education (2005b). *Mutual expectations: The Church of England and church colleges/universities*. London: the Church of England.

This work has been cited in the literature survey. It is the latest General Synod publication (numbered GS 1601) about the Church Colleges and Universities, following *An Excellent Enterprise* published by the Board of Education in 1994. *Mutual Expectations* provides a contemporary group portrait of the Anglican Colleges and Universities in Britain. It says and infers more about organisational values than previous reports, with direct reference to values both in the introduction and in a number of the entries supplied by the institutions (Board of Education, 2005b: 6-7, 11, 22, 23, 25, 26 & 28). It could be called a contemporary microcosm of the Church of England Colleges and Universities, because there is a separate entry submitted from each of these institutions (Board of Education, 2005b: 13-19). Linking these entries to the Janus metaphor referred to in section 5.2.5, this report captures the face of these Church of England Colleges and Universities as they look towards the Church. Their Christianity, spirituality and loyalty to the Church is apparent. It is also apparent from the text that their shared values include community within the institution (Board of Education, 2005b: 13, 19, 22, 27 & 28), widening participation (Board of Education, 2005b: 13, 15, 17 & 23) and a sense of service towards their local community or region (Board of Education, 2005b: 14-15, 17, 19, 21-23, 25-28).

Dunn, I. (2005). *The bright star in the present prospect*. Chester: University of Chester.

This well-illustrated monograph about the oldest of the church-related HEIs in Britain makes the overall identity of its subject, now called the University of Chester, more accessible to the outsider than most of the previous monographs of the Church Colleges and Universities.

Hauerwas, S. (1983). *The peaceable kingdom*. Notre Dame, NI: University of Notre Dame Press.

The interviewee observed that Hauerwas had written that the best thing that the church can do for the world is to be the church. From this, the interviewee concluded that the best thing that a Church College can do is to be distinctively Christian. This self-styled 'Primer in Christian Ethics' (as described on its cover) gives notable emphasis to the ethical role of the church ('the church itself is a social ethic', Hauerwas, 1983: 111), which therefore supports the contribution of 'the church' to the Church Colleges and Universities.

McGregor, G.P. (1981). *Bishop Otter College and policy for teacher education 1839-1980*. London: Pembridge Press.

This is not only a thorough monograph about one Church College but it also provides a collective history of the Church Colleges (and now also Church Universities).

McGregor, G.P. (1991). *A church college for the twenty-first-century? 150 years of Ripon and York St.John*. York: University College of Ripon and York St.John.

This work by the same author as above has a forward-looking epilogue which includes reference to the idea of a quest for a distinctive Christian ethos (McGregor, 1991: 263).

National Assembly for Wales (2001) *Learning country*. Cardiff: Training and Education Department

Welsh Assembly Government (2006). *The Learning country 2: Delivering the promise*. Cardiff: Department for Education.

These two publications were jointly recommended. Although neither of them focuses specifically on Wales's only Church College (Trinity College Carmarthen), both adopt a comprehensive and holistic approach to the learning and educational needs of the people of Wales (National Assembly for Wales, 2001: 5; Welsh Assembly Government, 2006: 51). This approach matches the institutional sense of service towards the local community or region that is expressed in *Mutual Expectations* by each of the Church of England Colleges and Universities, as noted above (Church of England, 2005). In both the *Learning Country* publications there is also a clearly articulated policy to widen participation. This policy has

already been successful enough to place Wales ahead of the rest of the United Kingdom in terms of student participation levels in higher education from low participation neighbourhoods (National Assembly for Wales, 2001: 1); Welsh Assembly Government, 2006: 4). This matches well with Trinity College's claim to be an 'inclusive community' (Trinity College Carmarthen, 2006: inside cover).

Naylor, A. (2001). Preface. In Fisher, R. and Combes, E (Eds.) *Collaboration for distinctiveness: strengthening the networks*. Strawberry Hill, London: The Council of Church Colleges. pp.7-9.

Naylor, A. (2001). Principals and Governors. In Fisher, R. and Combes, E (Eds.) *Collaboration for distinctiveness: strengthening the networks*. Strawberry Hill, London: The Council of Church Colleges. p. 40.

These two papers were recommended by one interviewee. The Preface shows that a network group of 'Principals and Governors' was established in March 2001 which identified the options available in order to develop a more coherent expression of church college identity (Naylor, 2001: 8). The outworking of the group's sessions was to produce a statement expressing the intention to pursue collaboration by establishing 'a Confederation of Church Colleges and Universities' (Naylor, 2001: 9, 40). Although an intention at the time, that confederation has not been established.

Pennington, A.M. (2006). A history of Notre Dame College. Liverpool: MPTC, Liverpool Hope University.

Notre Dame was a Roman Catholic college in Liverpool and was subsequently amalgamated with Christ's college to form Christ's and Notre Dame College. That college was later linked with St. Katherine's College to form Liverpool Institute of Higher Education (LIHE). In 1995, LIHE became Liverpool Hope, and the institution is now Liverpool Hope University. This booklet details the history and identity of what is but one of the antecedent colleges of what is now Liverpool Hope University.

Robinson, S. and Katalushi, C. (Eds.) (2005). *Values in higher education*. St. Bride's Major, Vale of Glamorgan: Aureus and the University of Leeds.

This volume was published at the time of the centenary of the University of Leeds in 2004.

This is one of the few books encountered in this research which specifically addresses values in British higher education. It leaves some ambiguity about whose values are under scrutiny, as the values mentioned are not necessarily confined to those of the universities or other educational organisations.

Tippett, B. (1989). *Diversifying the Colleges*. In T. Brighton (Ed.) *150 Years: The Church Colleges in Higher Education*. Chichester: West Sussex Institute of Higher Education. Brighton's edited work is cited in the literature survey (see chapter 3). The chapter by Tippett (1989: 50-57), then a Dean at King Alfred's College, is instructive about the some of the history of Church Colleges. It charts how they diversified from being 'monotechnics' offering only one (teacher training) course to become much more varied institutions that offered arts and humanities courses and then (among several other courses) added health studies and nurse education. The title of the book indicates that it was intended to be a landmark publication.

From the above list, four publications and the surrounding discussion about them give further pointers about the identity and core values of church-related HEIs in twenty-first century Britain. The Board of Education (2005) publication *Mutual Expectations* provides some published evidence of the existence of three shared core values: the institutional community, widening participation and service towards the wider community or region. The work by Hauerwas (1983) inspired the thought in one of the interviewees that the best thing a church-related institution can do is to be distinctively Christian. A similar thought was expressed by McGregor (1991) who looked forward to the twenty-first century while expressing the quest for a distinctively Christian ethos. The Welsh National Assembly (2006) document *Learning Country 2* (following *Learning Country* which was published by the National Assembly for Wales, 2001) has helped to show how a contemporary Church College can help to serve its region in a strategic way.

## **6.2 Indications of church-related identity in undergraduate prospectuses**

An analysis of prospectuses was undertaken to see how important the church college identity and foundation of Church Colleges and Universities was when each institution was marketing and describing itself to prospective undergraduates. This analysis was



supplemented with a study of a sample of prospectuses of British HEIs that are not church-related. In order to achieve consistency of approach, the data collection was based on the following two questions:

1. Is the reader likely to realise that this institution is currently a church-related institution? (applicable only to the prospectuses of the Church Colleges and Universities)
2. To what extent does the prospectus refer to the institution's foundation/origins?

In chapter 7, more from these same prospectuses is reviewed about their specific reference to their values.

### **6.2.1 The prospectuses of Church Colleges and Universities in Britain**

It is noted that several of these institutions have changed their title in the recent past. Where institutions are named here in the body of the text (not necessarily in citations), the title used is that given in appendix B. All quotations in this sub-section are from prospectuses which were partly or wholly about undergraduate study, so these prospectuses are referred to here collectively as undergraduate prospectuses.

The prospectuses of the following institutions were considered, listed here in the institutional order used in appendix b. The date given is the year of publication, not the date of entry. The prospectuses studied were: Bishop Grosseteste College (2005); Canterbury Christ Church University (2005); St. Martin's College (2005); The College of St. Mark & St. John (2005); The University of Winchester (2006); Trinity College Carmarthen (2006); University of Chester (2005); University of Chichester (2006); University of Gloucestershire (2005); York St. John University (2006); Newman College (2005). St. Mary's College (2005); Leeds Trinity & All Saints (2005); Liverpool Hope University (2006); and Roehampton University (2005).

#### Identification as a Church College or University

The main finding from this study was that only four of the fifteen Church Colleges and Universities specifically stated in their undergraduate prospectus that they are a Church College/University. The four which made such a statement were: Bishop Grosseteste

College (2005:2), The College of St. Mark & St. John (2005: 3), Trinity College Carmarthen, (2006: inside cover) and St.Mary's College (2005: 98). It was also found that not one of the seven church-related institutions that are now entitled a university actually called itself a Church University in the undergraduate prospectus cited in above paragraph.

A second theme that emerged from a study of the prospectuses concerned which of them named the denomination(s) with which it has an affiliation. It was found that only a small majority (nine out of the fifteen) in some way named the denomination(s) with which they have formal and legal connections. These nine can be identified in Table 2 below.

A related theme concerned reference to the foundation of the institution, and whether the prospectus stated clearly that the original foundation was a church foundation. This was stated by five of the fifteen institutions (see Table 2 below). At least one or two of the other ten institutions might reply to this observation that their church foundation was assumed by other wording used in their prospectus.

It would appear that the expression 'foundation' has been taken by staff in a number of these institutions to be a code for current church-relatedness, while the meaning of that code is not necessarily obvious to the typical reader of an undergraduate prospectus. Reference in a prospectus to a Christian foundation in decades or centuries past does not in itself say clearly that there is a live connection with one or more denominations now. This helps to explain the phenomenon that students have been reported in this research who joined a Church College or University without realising that it is one.

In thirteen of the fifteen cases there some Christian connotations could be found in the institutional title and/or the logo (see Table 2 below). However, Christianity has been so linked with many older educational institutions in Britain that these Christian connotations would not necessarily impact the onlooker as conveying more than historical significance.

Table 2: Indications in their undergraduate prospectuses that the Church Colleges and Universities are church-related institutions

<b>Institution (current title)</b>	<b>stated specifically that it is a Church College or University</b>	<b>named the denomination(s) with which it has links</b>	<b>stated specifically that its foundation was church-related</b>	<b>Christian connotations in the title and/or logo</b>
Bishop Grosseteste University College	√	√		√
Canterbury Christ Church University		√	√	√
St. Martin's College				√
The College of St. Mark and St. John	√	√		√
The University of Winchester		√	√	√
Trinity College Carmarthen	√			√
University of Chester				√
University of Chichester				
University of Gloucestershire				√
York St. John University				√

Newman College of Higher Education		√	√	√
St. Mary's College	√	√		√
Leeds Trinity & All Saints		√	√	√
Liverpool Hope University		√		√
Roehampton University		√	√	

It is noteworthy that none of the fifteen institutions has a tick in all four columns, while four have a tick in only the last column and one of them has none. It can be suggested that the fewer the ticks for a given institution the greater room for ambiguity there is about the Church College/University identity and hence the greater risk that a reader of the prospectus could enrol at the institution without realising that it has any church connections.

### **6.2.2 Prospectuses of some comparable higher education institutions that are not church-related**

The prospectuses of seven institutions were considered. The seven undergraduate prospectuses considered were those of Bath Spa University (2006), Edge Hill (2006), Royal Holloway (2005), Southampton Solent University (Southampton Institute, 2005), the University College Northampton (2005), the University of Southampton (2006a), and the University of Worcester (2006). These are referred to again in chapter 7 with reference to institutional values. As in the above sub-section, the findings that are discussed here are presented as emergent themes. The most notable finding was that not one of the seven mentioned its original 'foundation'.

#### Similarity to Church Colleges and Universities

Two prospectuses in the sample stood out as presenting their institution as having some characteristics which one would normally expect to find in a Church College or University.

From its 2007 undergraduate prospectus, Bath Spa University (2006) can be seen to have a number of similarities with the Church Colleges and Universities genre of HEIs. In section 5.2.2, a total of sixteen shared distinctives among the church-related HEIs are identified from interviewee responses. Bath Spa University 2007 prospectus specifically celebrated seven of these (the same numbering is used below as was in section 5.2.2). The page references to the prospectus are given in parentheses.

1. their small size [relative to other HEIs] (Bath Spa University, 2006: 4)
2. the high level of pastoral support (pp.100-101)
3. their campus environment (p.2)
4. close-knit, community-based institutions (p.4)
9. commitment to the caring professions and to service (its programmes include various Education degrees, Health Studies, Health and Social Care Management) (p.1)
13. an inclusive, open ethos that takes faith and spirituality seriously ('we welcome students of all faiths and none', p.101)
16. the relatively high employment rate of graduates, compared with other HEIs. (94% of graduates found work within six months of graduating or began further study, p.102).

The 2006 prospectus of University of Northampton (University College Northampton, 2005) has a mainly black cover that would be an unlikely choice of colour for a Church College or University. However, the contents convey a student-centred and friendly approach that is a characteristic of a number of the prospectuses of the church-related institutions (e.g. Canterbury Christ Church University, 2005: 12-13, 21; The University of Winchester, 2006: 2-3; Trinity College, Carmarthen, 2006: 1; the University of Chichester, 2006: 22,30; York St.John, 206: 120,124; and Leeds Trinity & All Saints, 2005: 3-4). Three examples of this student-centred and friendly approach are that the Northampton prospectus includes its own guide on how to use it, a 'jargon buster' double page and a series of reasons for studying in higher education (University College Northampton, 2005: 4-5 & 10-13).

In conclusion to this subsection, it can be seen that not one of these seven HEIs directly refers to its 'foundation'. Even if the word foundation is discounted because of not being

part of their terminology, these institutions gave little or no attention to their origins. In comparison, the foundation and origins of the institution seem to be a matter of considerably more interest to the church-related institutions. It has also been observed that some institutions that are not church-related seem very similar in their prospectus to those that are church-related.

The study and discussion of publications in this chapter has given some printed evidence of the existence of three shared core values (the institution's community, widening participation and its service to the wider community or region). It has also supplied two separate suggestions that Church Colleges should be distinctively Christian, and has shown the opportunity for church-related HEIs to interpret their service to their region by playing a conscious part in its official strategy. Only four of the Church Colleges said in their undergraduate prospectus that they are a Church College, and none of what may be called the Church Universities referred to themselves as such in the prospectuses studied. There appears to be an over-reliance in the prospectuses on the expression '~ foundation' (e.g. Anglican foundation) to do the work of conveying to would-be students that there is a current church connection. In contrast, a study of the undergraduate prospectuses of seven British HEIs which are not church-related showed that not one referred to its 'foundation'.

The next chapter moves to the central question of what the research done through interviews has shown about the core values of the Church Colleges and Universities.

## **7 Data Analysis (3): Core Values**

### **7.0 Introduction**

This chapter addresses the findings derived from the research about the core values of the Church Colleges and Universities in twenty-first-century Britain. It will consider firstly the responses by the interviewees to the final question in the interview, which asked them directly about the core values of the Church Colleges and Universities (section 7.1). The next section offers an analysis of the values of the four (of the fifteen) institutions which have publicly stated their values (7.2). This is followed by some attempted cross-validation between the interview responses about core values and publicly stated values where the two coincided in the same institution (7.3). Then the findings are reported on how organisational values are, or are not, mentioned within the undergraduate prospectuses of the fifteen church-related institutions in Britain (7.4) and in prospectuses of seven British HEIs that are not church-related (7.5). Finally, there is some reflection given to the particular research question addressed in this thesis (7.6).

### **7.1 Responses to the final interview core values question**

The responses to this final question about core values in Church Colleges and Universities were very varied in the Interview Study. It should be noted that the question was not about the institutional values in the place that the interviewees were employed but was about those of the church-related institutions collectively. However, instead of a number of the respondents echoing the same values, they collectively mentioned a long list of values and hardly repeated anything said by others. In ‘open coding’ terms (explained in section 4.5.2), there was little that could, in grounded theory terms, be called central to the data. ‘Caring’ and ‘community’ were mentioned the most, by three respondents each.

I therefore proceeded to the stage of axial coding in order to put some kind of axis through, or help identify a framework arising from, the varied collection of values that had been mentioned (see section 4.5.2 for an explanation of axial coding). This led to the creation of three categories, as given below.

### 1. a distinctive and holistic type approach to learning and teaching

Individual responses have not been letter coded below in order to help preserve interviewee anonymity within the single institution concerned. In each case, the respondent was trying to identify a core value:

1. "a recognition of the transforming power of education to change lives, therefore a serious commitment from that to lifelong learning"
2. "Education that is based on a Christian ethos. This approach that accepts all dimensions... integration... not just intellectual reflection"
3. "emphasis on creativity"
4. "the core values must be much the same as education generally, which is about potential and fulfilment and wholeness, and good teaching, good learning"
5. "the nurturing and promotion of a healthy... student; ...spiritually healthy in the wholeness of caring for... students... so that each student has... the issues concerning them addressed, and they're involved in the interaction of other students' wellbeing"
6. "to try and educate..., not just academically, [but to] educate people in the ways of life"
7. "the value of the individual, as, as met or, or expressed in the corporate"
8. "a caring... environment"
9. "supportive" (three interviewees)
10. "good quality"
11. "a close and caring community within which students could flourish"
12. "that sense of respecting others, tolerating others... a valuing of the contribution that others have to make, no matter what their position or role is"
13. "justice"
14. "openness"
15. "integrity" (three interviewees)
16. "morality"
17. "honesty"
18. "concern... about goodness"
19. "acting with decency"



20. “concern about individuals, about service to others”
21. “what it is to be good in the whole ethical dimension of life”
22. “a sense of inner sense... a sense of proportion about what is true knowledge and true learning”
23. “keeping the whole person in mind... tutorial support for that development [including] Personal Development Plans...stress... on counselling and personal student development”

Various shared themes and words can be noted in the above list: direct reference to ‘education’, ‘learning’, ‘teaching’ and ‘personal development’ (1, 2, 4, 6 & 23); use of the words ‘whole’ and ‘wholeness’ (4, 5, 21 & 23); reference to the (institutional) environment (8, 9), various virtues such as justice (13), integrity (15, mentioned by three interviewees), morality (16) and honesty (17). An interesting omission in the responses was any reference to research.

Taken altogether, it can be suggested that these words from the respondents show that they valued an approach to education (what might more widely in higher education be called learning and teaching) in the church-related institutions which is holistic and distinctive. It is distinctive because its tenor is markedly different from the ethos of various HEIs that are not church-related. A brief example of this difference can be taken from two of the prospectuses studied. Early words in a prospectus are noteworthy, and the first main words in the Royal Holloway University of London (2005:1) undergraduate prospectus were, ‘Why Choose Royal Holloway [:] Ranked in the top 10 universities in the UK’. The ranking valued there was based on its RAE ratings (Royal Holloway University of London, 2005:6), which are themselves not based on the ranking of achievement in the matters mentioned above. This contrasts substantially with the prospectus wording on page 2 of the relatively nearby St Mary’s College (2005), ‘Our friendly, caring atmosphere and strong academic record contribute to St.Mary’s unique personality. It really is a great place to live and study for your chosen qualification’. More about values expressed in the prospectuses is given in sections 7.4 and 7.5. An implication of the above interview data is that the respondents appeared to perceive the church-related HEIs collectively as relatively teaching-led and student-centred, and there was no corresponding perception at that time of these institutions

being research-centred, research-led or research-informed.

2. an underlying Christian/spiritual approach at institutional level

Respondents in the Interview Study also used the following phrases:

1. “a spiritual dimension to life” / “the spiritual side of things” (2 different respondents)
2. “availability of Christian theology”
3. “witness to Christian values”
4. “the values... which underpin the gospel, doing unto others as you would have done to yourself...love your neighbour”
5. “a commitment to a particular religious foundation and the continuing reality of that religion’s relevance to contemporary society”
6. “concern... about faith”
7. “to carry on the practice of the Anglican or whatever type of faith it is to be a church college... in the underlying running of the place... a sense of proportion about material things”
8. “service to the wider mission of the... [institution] through collaboration and partnerships [is] not necessarily governed by financial and commercial interests”
9. “respecting others’ beliefs and faith”
10. “In terms of Christian principles, ... they would be the fundamental principles, for example the Creed, in terms of saying what they believe, don’t get drunk, no sex before marriage, general fundamental ideas.”

Some shared themes and words in the above list are: overt reference to what is Christian or denominational (2, 3, 7 & 11); reference to faith or belief(s) (6, 7, 10 and 11); and recognition of a spiritual or material dimension (1, referring to two respondents, 8 and 9). Point 9 seems an example of the ‘value conflict’ that Hodgkinson (1991:40) wrote about, where the interviewee has apparently observed with concern some form of conflict between service to the wider mission of the institution through collaboration and partnerships and its own financial and commercial interests. There was an absence of mention of other religions. Overall, it can be concluded that these respondents valued, in varied ways, some kind of

spiritual and Christian dimension approach in the institution.

3. The values are in fact little different from non-church related institutions of similar size

There was also a view expressed by some interviewees that the church-related institutions are essentially small higher education institutions that are not very different from other small HEIs in Britain. This was communicated by the following responses about the core values of the church-related institutions:

1. “I would guess they’re not too different from any other ‘normal’ college, rather than just a church college. You would still have the equal opportunities kind of values, equal rights, equal access... [In] terms of anything which is in relation to law, it would be the same as any other college or university.”
2. “tradition”
3. “our values are ... the values of the world”
4. “people are attracted to them [church-related institutions] because of their size rather than their spirituality necessarily”.

It should have been possible to progress then to the third level of Grounded theory coding, namely ‘selective coding’ (also explained in section 4.5.2). However, the selective coding seemed already implicit in the sense that all the above responses were about the core values of British Church Colleges and Universities. It seemed that the best way to test whether the above three categories formed a conceptual framework applicable to all the church-related HEIs in Britain would be to go and ask exactly the same interview questions in a number of other Church Colleges and Universities. Using the same axial coding as has been used above, this summarises the responses to the same interview question in the Wider Study:

1. a distinctive and holistic approach to learning and teaching

There were similar responses in the Wider Study which referred to [the institutional] community, the quality of provision, student welfare and academic enquiry. However, respondents showed a stronger commitment to: being instruments of change, changing communities for the better, intellectual debate, personal identity and a search for truth. Overall, these responses confirmed the pattern of responses given in the Interview Study,

though in a way that seemed more pro-active.

## 2. an underlying Christian/spiritual approach at institutional level

Specifically Christian concepts of belief, the gospel, Christian friendship and scripture were mentioned. Various virtues were also named such as ethical concern, openness, generosity to the world and expressed in social action, honesty, inclusion, inclusivity, integrity, justice and being welcoming to all. There was mention of service in various ways: a readiness to serve, [actual] service to others and service to a broad church. The treatment and welfare of the staff was also mentioned, and there was the thought expressed of being trustees for the future. Again, these responses confirmed the pattern of responses given in the Interview Study, though in a way that seemed more vigorous and incisive.

However, there was no supporting evidence from the Wider Study responses of the view communicated in the Interview Study that the values of the church-related institutions are in fact little different from those of non-church related institutions of similar size. That is not to say that such a view was not out there, but the Wider Study did not find any trace of it. It must be observed that not all the church-related institutions would be able to identify with all that has been mentioned in this section, especially concerning the fact that smallness is a feature of some institutions but not of others.

In conclusion to this sub-section, analysis of the interview responses from the Interview Study and the Wider Study suggests the possibility that some core values in the church-related institutions cluster around a distinctive and holistic approach to learning and teaching and an underlying Christian/spiritual approach at institutional level.

### **7.2 Publicly stated values**

By September 2006, four of the fifteen church-related institutions had publicly stated their values (see also appendix E). These four do not include other church-related institutions which are currently in the process of considering or publishing their values. The following are exact and full quotations of the four publicly stated values statements:

### **Liverpool Hope University**

The values to which Hope aspires and which are integral to the fulfilment of our Mission are to strive to:

- be open, accessible and inclusive;
- take faith seriously, being fully Anglican, fully Catholic, fully ecumenical, fully open to those of all faiths and beliefs;
- be intellectually stretching, stimulating, challenging;
- be hospitable, welcoming, cheerful, professional, full of Hope; creating collegial, aesthetically pleasing environments and supportive communities;
- be well-rounded, holistic, integrated, a team, a community of communities, collaborating in wider partnerships.

(Liverpool Hope University, 2006)

### **Roehampton University**

- We challenge, inspire and support our students as individuals, to grow intellectually, personally and spiritually
- We prepare our students to be responsible citizens and leaders in a fast-changing complex world
- We are committed to serving the needs of local communities and to contributing to the economic, social and cultural success of South and West London
- We work to promote social justice, through our outreach and teaching programmes, and through research, consultancy and engagement with communities
- We encourage learning, creativity, and the arts as ways of nurturing the human spirit and improving the quality of life
- We are engaged in the pursuit of truth through reason, research and debate based on freedom of thought and expression
- We promote equality, diversity, mutual respect and understanding

(Roehampton University, 2004)

## The College of St.Mark & St.John (Marjon)

Values: We are committed to:

Achieving excellence and innovation in learning and teaching, scholarship and research, inter-professional training and development	Respecting a diversity of beliefs and views
Providing intellectually challenging programmes to all who can benefit from higher education and training, regionally, nationally and internationally	Ensuring equality of opportunity
Enabling and supporting students and staff to reach their full personal and professional potential and thereby promoting human advancement and creativity	Building on our Christian Foundation
Contributing to the social, cultural and economic development of the region	Working towards a sustainable future

(The College of St.Mark and St.John, 2006)

## The University of Chichester

brand values

“we are proud to stand by our key brand values...”

- we are a warm, welcoming close-knit community
- we can demonstrate high quality teaching and support for high student retention
- we offer active learning courses leading to professional and graduate jobs
- we have beautiful compact campuses on the south coast

(University of Chichester, 2006: 17)

From an examination of these values, it is possible to identify various themes already noted from the interviews. The four institutions are cited below with the following abbreviations used:

Liverpool Hope University (LH)  
Roehampton University (R)  
The College of St.Mark & St.John (MJ)  
The University of Chichester (C)

It can be seen that there was some interconnections about the quality of learning and teaching: ‘excellence and innovation in learning and teaching...inter-professional training and development’ (MJ); ‘high quality teaching’ (C); ‘learning, creativity, and the arts as ways of nurturing the human spirit and improving the quality of life’ (RH). Intellectual qualities were mentioned such as ‘freedom of thought and expression’ (R), ‘the intellectual... growth of students’ (R), being ‘intellectually stretching, stimulating and challenging’ and ‘openness’(LH). The nature of the curriculum was mentioned: ‘active learning courses’ (C) and ‘providing intellectually challenging programmes for all who can benefit from them’ (MJ). The personal development of students was also alluded to (enabling students and staff to reach their full potential, MJ; the personal and spiritual growth of students, RH). To a reader from a higher education institution outside the Church Colleges and Universities, it might seem that an emphasis on learning and teaching would be conveyed with similar strength by any higher education institution. However, the study of prospectuses of seven institutions that are not church-related indicates that that is not necessarily the case (see section 7.5).

Christianity was overtly mentioned in terms of ‘building on our Christian Foundation’ (MJ) and taking ‘faith seriously, being fully Anglican, fully Catholic, fully ecumenical’ (LH). The Christian concept of ‘hope’ was mentioned (LH).

The institution was valued as a community: ‘being a warm, welcoming, close-knit community’ (C), ‘creating collegial environments’ (LH), ‘creating supportive communities’ (LH) and being ‘a community of communities’ (LH). Service to the wider region was also valued (‘contributing to the economic, social and cultural success of the region’, R; ‘contributing to the social, cultural and economic development of the region’, MJ; ‘serving the needs of local communities’, R).

Various virtues were mentioned, such as equality of conduct (equality, R; 'equality of opportunity', MJ); inclusion ('inclusivity' and 'fully open to those of all faiths and beliefs' LH); hospitality (LH); 'mutual respect and understanding' (R); 'respect for a diversity of beliefs and views' (MJ); being 'welcoming' (LH).

Values that were mentioned in these statements which had not been specifically conveyed in the interview answers about core values included:

- creating the kind of people who will impact the wider world ('preparation of students to be responsible citizens and leaders in a fast-changing complex world', RH; 'promotion of human advancement and creativity', MJ; and 'working towards a sustainable future', MJ)
- the physical environment ('accessibility' and 'creating aesthetically pleasing environments', LH); research and scholarly activity ('excellence and innovation in... scholarship, research', MJ)
- organisational qualities ('professional', LH; 'being well-rounded, holistic, integrated, a team', LH).

In a few cases, it seems questionable as to whether the value publicly stated is a core value. This applies to 'beautiful compact campuses on the South coast' (C), 'student retention' (C) and 'collaboration in wider partnerships' (LH). The expression 'brand values' used by the University of Chichester (2006: 17) could be said to have set its list of values apart from the rest because 'brand' is a marketing word, and this suggests that the university's 'brand values' had been identified primarily for marketing purposes. This implies that continuing care is needed to define what is meant by values when these are under discussion.

Although they seemed more important collectively to the contributing Anglican institutions in *Mutual expectations* (Board of Education, 2005), 'the institution as a community' and 'the institution's role in its region' were each alluded to by only two of the four institutions. The expression 'widening participation' which was mentioned several times in *Mutual expectations* was not used in any of the four lists of values, though the concept could be inferred by words such as inclusion and diversity (see also the discussion of *Mutual*



*expectations* in section 5.4.2).

There was just one reference to research and/or scholarly activity, which seems notably small for three universities and one college of higher education. There was just one value that indicates a sense of responsibility for the environment (inferred by 'working towards a sustainable future', MJ). This again seems notably small where all these institutions share to some extent a Christian theology of creation and human stewardship of it.

It is concluded that beyond the descriptive evidence of how these different values show the distinctiveness of the four institutions from each other, the most widely shared value between them institutions concerns their value of the quality of their learning and teaching, and this has been taken as the preferred expression rather than 'education'.

### **7.3 Cross-validation between the publicly stated values and values mentioned by individual interviewees**

Two of the institutions where interviews were undertaken were also those which had publicly stated values in their prospectuses and on their websites at that time. For reasons of confidentiality already explained in the ethical section 4.6, these two institutions cannot be named here or too obviously alluded to. As an assessment of the overall correlation between official values and values put forward by staff in two of those four institutions, the following observations can be made:

- There was found to be both overlap (e.g. concerning virtues) and variation between the official values and the shared organisational values put forward by individuals in them.
- The cross-validation was not altogether a comparison of like-with-like. A factual discrepancy could be expected between what is said by church-related institutions when they publicly state their values and what may be said when some of their stakeholders are asked about the core values of the Church Colleges and Universities in Britain in general. Given that discrepancy, it can be noted that the shared values named by individuals ranged more widely than the stated values of their institutions, without either duplicating or contradicting their institution's values.
- Out of the four institutions which had named their values in 2006, only two (The

College of St. Mark & St. John and the University of Chichester) stated them in such a way that the majority of their staff could reasonably be expected to internalise and memorise them. This means that some interviewees, when asked about organisational values of the Church Colleges and Universities, could not have been expected to recall clearly their own institution's values.

As a result, the findings of the cross-validation seem inconclusive. If an institution has publicly stated its values, this appears to have informed the thoughts of the interviewees there without either restricting them or governing them in their responses.

#### **7.4 The mention of values within the undergraduate prospectus**

Two instances were found of church-related institutions including a values statement in their undergraduate prospectus. These were the same values statements that have been referred to in section 7.2. The 2007 undergraduate prospectus of Liverpool Hope University (2006: 4-5) had a double page given to its values statement; and the four brand values of the University of Chichester were stated in its 2007 undergraduate prospectus (University of Chichester, 2006: 17).

Some other church-related institutions did not have a values statement in their undergraduate prospectus but nonetheless referred overtly to at least one aspect that they value:

- Canterbury Christ Church University said in its 2006 prospectus that it 'values its international dimension' (Canterbury Christ Church University, 2005: 4)
- The 2006 undergraduate prospectus of St. Martin's College (St Martin's College, 2005: inside cover) said that 'we also offer students...the reassuring security of being part of a welcoming and friendly community founded upon Christian values and principles'.
- In the 2007 undergraduate prospectus of Trinity College Carmarthen (2006: inside cover), the President of the College (the Bishop of St. David's) said in his welcoming message that 'its values and principles derive from its Christian foundation'.

- The opening words of the Principal and Chief Executive of Leeds Trinity & All Saints in the 2006 undergraduate prospectus (2005: 2) were: ‘We are an institution with values. These stem from our Catholic foundation and are reflected in the depth of welcome and support we give to all our students who come from a diverse range of backgrounds, cultures and faiths.’
- The 2006 combined prospectus St.Mary’s College (2005: 2,34) referred twice to its values. In the first reference, the Principal said that the College ‘has a mission to provide high quality academic and professional higher education within a collegial ethos inspired and sustained by Christian values.’ The second reference was that the section ‘our aims’ began in large letters ‘We offer support for students within a college environment that values rights, responsibilities and respect for students of all backgrounds.’

It can be seen that these passing references to values in undergraduate prospectuses specifically named: the institution’s international dimension; Christian values (two institutions); values derived from the Christian foundation; and the rights, responsibilities and respect for students of all backgrounds. The second and third of these gives some support to the conclusion from the interview data that there is a cluster of core values around ‘an underlying Christian/spiritual approach at institutional level’ (see the end of section 7.1). The other remaining church-related institutions were found not to have a values statement in their undergraduate prospectus, and no mention of their values was found elsewhere in it.

### **7.5 Prospectuses of some comparable higher education institutions that are not church-related**

The same prospectuses of seven institutions that are not church-related were studied as reported in section 6.2.2. These were the undergraduate prospectuses of Bath Spa University (2006), Edge Hill (2006), Royal Holloway (2005), Southampton Solent University (Southampton Institute, 2005), the University College Northampton (2005), the University of Southampton (2006a), and the University of Worcester (2006). The main finding was that no values statement could be found in any of them, nor did any refer to a matter that they explicitly ‘value’. Scrutiny of these prospectuses made it possible to identify one or more

implicit value in each, as stated in the following paragraphs.

The 2007 undergraduate prospectus of Bath Spa University (2006: 3) gave a pithy mission statement, which was ‘to be an outstanding and distinctive university that provides degree courses of the highest quality, informed by a culture of scholarship, expertise and teaching excellence.’ The main implicit value seemed to be the quality of their pedagogy.

The 2007 undergraduate prospectus of Edge Hill (2006) conveyed that the College especially values its provision of equal opportunities. The Chief Executive wrote, ‘We have a strong equal opportunities culture which is embedded within the culture of Edge Hill. We actively seek a diverse student population...’ (Edge Hill, 2006: 49).

The 2006 undergraduate prospectus of Royal Holloway (2005: 10) showed that the institution values its original building, called ‘Founders’. It also seemed to value its elite status among universities (p.6), describing itself as ‘a top class university institution’ (p.10). Its first answer to ‘why choose’ Royal Holloway was its ranking: ‘ranked in the top 10 universities in the UK’ (p.1), a claim based on Research Assessment Exercise (RAE) ratings (p.6).

The 2007 undergraduate prospectus of Southampton Solent University gave considerable emphasis to student life, especially their students’ extra-curricular and social experience (Southampton Solent University, 2006: 2-4, 6-7, 15 & 25).

The 2006 combined prospectus of University College Northampton (2005) implied that the institution has a number of values through its use of recurrent themes such as support for students (see inside cover and pp.4, 14 & 16), value added education (pp.4, 26), student employability (pp.14,29), research (pp.40-43) and the institution’s role in regional economic development (pp.30, 38). Given the evidence already noted in the two previous chapters, this indicates that the institution has a considerable amount in common with church-related institutions.

The 2007 undergraduate prospectus of the University of Southampton (Southampton

University, 2006a: 2-5,7) gave prominent attention to its research profile. In the 2007 undergraduate prospectus (University of Worcester, 2006: 3), the Vice Chancellor emphasised the place of inspiration with their motto 'we aspire to inspire'.

To conclude, no values statements and no normative patterns of values were found in these seven prospectuses, but study of the texts has indicated values particular to at least one institution of: the quality of pedagogy, the provision of equal opportunities, an original building, elite status, student life, support for students, value added education, student employability and the institution's role in economic development. This list show both some overlap with what has been found to be valued in church-related institutions, and some different values that were not found in the latter.

## **7.6 Reflections on the research question**

Looking back on the wording of the research question (What does it mean, in terms of core values and identity, to be a church college or university in twenty-first-century Britain?), there seems to be some ambiguity as to whether it was intended to be answered in terms of the present or the future. In retrospect, it seems that it would have been preferable to have placed the question unambiguously in the present. The research question could have been worded 'What are the core values of Church Colleges and Universities in Britain?'

In conclusion, a long list of values has been identified that relates to the Church College and Universities. A composite version of these values is given in appendix G. The derivation of this long list fits the view taken by Hodgkinson (1991) that organisations have many values. The lack of unanimity about shared values of the Church Colleges and Universities could also be interpreted as a reflection of the value conflict that Hodgkinson discussed (see section 3.4).

If there is a shared focus of values between the fifteen church-related insitutions, the evidence from the research suggests that these are:

- a distinctive and holistic approach to learning and teaching
- an underlying Christian/spiritual approach at institutional level.

## **8 Conclusions and recommendations**

Chapter 5 gives the data analysis of the interview questions relating to various aspects of Church College and University identity. Among the findings that have emerged from the questions asked, the greatest interest shown so far by external observers has been related to the metaphors derived (for example by the members of the Council of the CCCU now called the Church Universities and Colleges UK, see Paterson, 2006b).

Chapter 6 gives the data analysis of the documentary data available. It notes the reticence of some church-related institutions to convey their denominational affiliation in their undergraduate prospectus. Reference to 'the foundation' was made by some Church Colleges and Universities, but this expression seems to be an unclear way of indicating that church affiliation remains current. A review of the sample of prospectuses from institutions that are not church-related has shown that not one of them referred to its foundation as such. Even when discounting use of the word 'foundation', the analysis has shown that few gave much attention to their origins. A small number of HEIs that are not church-related seem, in their literature at least, to be quite similar to those that are.

Chapter 7 gives the data analysis of the final interview question which related directly to the core values of Church College and Universities. Although a shortlist was anticipated as a result of this analysis, a fairly comprehensive long list was derived and some tentative suggestions made about some core values that appear to be widely shared across the institutions.

The data analysis leads to some tentative conclusions that might be drawn from this overall piece of research among a minority of the Church Colleges and Universities and the literature survey which preceded it. What seem to be the most important conclusions are presented first. From the conclusions, some possible actions are then presented in the recommendations section.

## Conclusions

1. It is possible to suggest from the evidence presented that a large number of core values can be found among the Church Colleges and Universities in twenty-first-century Britain. A composite list of these values is given in appendix G. If there is a shared focus of core values between the fifteen church-related institutions, the evidence from this small-scale study indicates that it concerns:

- a distinctive and holistic approach to learning and teaching
- an underlying Christian/spiritual approach at institutional level.

Arising from the evidence available, other notable core values in the Church Colleges and Universities include widening participation, being a small-scale institution (for some institutions), being a partner (e.g. with the church), Theology as a subject in the portfolio, being a community, and serving the wider community or region.

2. Preliminary findings from the pilot study which indicated that some staff and even more students in Church Colleges and Universities do not understand the main outward reasons for the foundation of their institution have been confirmed by the main study (see section 5.1.1).

3. The evidence presented from this research suggests an overall picture of the Church Colleges and Universities as having functions that make them classifiable as either:

- a subset of British higher education
- overlapping subsets of higher education and a denominational church. (see section 5.2.1).

4. The research evidence in this study suggests that while the Church Colleges and Universities have individual distinctiveness they also share a considerable number of characteristics (as listed in section 5.2.2).

5. A number of senior staff in church-related institutions are tenacious about the church-

related identity, whereas opinions were found to be more mixed when students and a wider range of staff were interviewed (see section 5.2.3).

6. The majority of the interviewees have responded that the Church Colleges and Universities are not redundant (see section 5.2.4).

7. The collection of metaphors about the Church Colleges and Universities collectively seems best represented by the oak tree (in terms of their long-term perspective), beleaguered citadels (in terms of the dangers that can lead to their individual disappearance), yeast (a hidden dynamic that is out of all proportion to its scale) and a sleeping giant (expressing their great potential) (see section 5.2.5).

8. It appears that central aspects of Church College and University identity include: the physical place of the chapel, the nature of the chaplaincy, the composition and Christian representation on the Governing Body, engagement with the foundational and denominational identity, the inclusion of Theology within the programme portfolio, and the CEO having to be a practising member of the denomination (see section 5.2.6).

9. When asked to describe situations that would not have happened in a non-church related institution, interviewee responses referred to situations that indicated the underlying values of the denomination, God's place in people's lives as revealed when they face tragedy and extremity, Theology (and Religious Studies) as a subject, the foundation, the ethos of the institution and student support (see section 5.2.7).

10. Interviewees anticipated that if Jesus were to come as a visiting speaker to one of these institutions to talk about the Church Colleges and Universities he would be challenging and encouraging; he would express his approval of various aspects such as their hospitality and their ability to accommodate different viewpoints (see section 5.2.8).

11. The majority of respondents perceived that there is a shared identity among the Church Colleges and University. The main reasons for perceiving this shared identity were the need for survival, shared issues, shared features and the networking that already takes place (see



section 5.2.9).

12. The most commonly shared aspects of vision expressed by interviewees for a Church College or University focused primarily on these institutions being overtly Christian in various ways, impacting the wider community and world and pursuing their own brand of inter-disciplinary scholarship and courses (see section 5.3.1).

13. The interviewees had some strongly different opinions as to whether proposals for more faith or church schools inform our view of church Colleges and Universities. Between them, they identified some notable similarities and connections as well as some notable dissimilarities. A Church College or University actively pursuing its foundational role in training teachers for its church schools is necessarily linked to what is happening in the church schools (see section 5.3.2).

14. It has been found from the undergraduate prospectuses that only four of the Church Colleges and Universities state that they are one. This helps explain how it is that students have been found or mentioned in interviews who have enrolled at a Church College or University without realising this to be the case (see section 5.5.1). While nearly all these institutions have a title or logo that connotes some kind of Christian connection, only a small majority named their denominational links in the undergraduate prospectuses at the time of this research.

15. The introduction and the literature survey have, *inter alia*, made a case for the emerging importance of organisations clarifying their values, demonstrated most clearly by research evidence from the business world showing the central importance of core values in enduringly great organisations (Collins and Porras, 2004). The closest previous parallel to this research has been found to be the work of Murphy (1991) who researched in five Catholic higher education institutions in the United States and who found four 'nearly universal' shared values of academic quality, respect for people, caring for people and reaching out to the underprivileged (Murphy, 1991: 194)

## Recommendations

From an analysis of the findings, and taking into account that the core values among the Church Colleges and Universities seem to be focused most evidently on a distinctive and holistic approach to learning and teaching and on an underlying Christian/spiritual approach at institutional level, it is possible to suggest the following recommendations:

1. that those Church Colleges and Universities which have not yet published their core values undertake a consultative approach to identify them.
2. that Church Colleges and Universities which have identified and published their core values make active, meaningful and extensive reference to them. The published values can be used as an institutional reference document informing and affecting the development of policy, the wording of staff vacancies and appointment criteria, learning and teaching initiatives, the selection of research priorities, speeches at larger gatherings such as graduation ceremonies, and the overall programme of staff development.
3. that the published values of an institution can inform and influence curriculum development through a required engagement with them at the time of validation and revalidation of programmes.
3. that the induction of staff and students in Church Colleges and Universities could be used to inform newcomers more fully about the institution's foundation. Staff gatherings could be used to focus briefly on one particular value at a time. Occasional public events such as 'Foundation Lectures' could be the occasion for audiences to reflect constructively, historically and critically on that foundation so that attendees are not just provoked to reflect but become more informed about the foundation as a result (see section 5.1.1).
4. that Church Colleges or Universities state plainly in their prospectus(es) that they are a Church College or University. It is also recommended that the prospectus states, in all cases where this applies, the denomination(s) with which the institution has formal links.

5. that, in the light of what they seem to value most in a shared way, the Church Colleges and Universities could explore together what is distinctive about the approach to learning and teaching that they have in common.

6. that, as has already been suggested to what is now called the Church Universities and Colleges -UK (CUC-UK), a day conference could usefully consider some of the values most central to the institutions represented.

## Appendix A: An illustrative list of organisational core values

1. Flexibility
2. Adaptability
3. Stability
4. Predictability
5. Being innovative
6. Being quick to take advantage of opportunities
7. Being willing to experiment
8. Risk-taking
9. Being careful
10. Being rule-oriented
11. Being analytical
12. Paying attention to detail
13. Being precise
14. Being team oriented
15. Sharing information freely
16. Emphasizing a single culture throughout the organization
17. Being people oriented
18. Being fair
19. Respecting the rights of individuals
20. Being tolerant
21. Being informal
22. Being easy going
23. Being calm
24. Being supportive
25. Being aggressive
26. Being decisive
27. Being action oriented
28. Taking initiative
29. Being reflective
30. Being achievement oriented
31. Being demanding
32. Taking individual responsibility
33. Having high expectations for performance
34. Opportunities for professional growth
35. High pay for good performance
36. Security of employment
37. Offering praise for good performance
38. Having low levels of conflict
39. Confronting conflict directly

40. Developing friends at work
41. Fitting in with each other
42. Working in collaboration with others
43. Enthusiasm for the job
45. Not being constrained by many rules
46. Being distinctive and different from  
others
47. Having a good reputation
48. Being socially responsible
49. Being results oriented
50. Having a clear guiding philosophy
51. Being competitive
52. Being highly organised

Source: 'Culture Strength Measurement Instrument' by Mallak (1993)

## Appendix B: List of the Church Colleges and Universities and in Great Britain

### Anglican Colleges and Universities (10)

<i>institutional title</i>	<i>further information</i>	<i>website</i>
Bishop Grosseteste University College	in Lincoln	<a href="http://www.bgc.ac.uk">www.bgc.ac.uk</a>
Canterbury Christ Church University	The University has the largest number of students among all the church related institutions. There are four campuses, at Canterbury, Tunbridge Wells, Chatham and Broadstairs.	<a href="http://www.cant.ac.uk">www.cant.ac.uk</a>
St. Martin's College	The College has campuses in Lancaster, Ambleside and Carlisle. St. Martin's became part of the University for Cumbria in August 2007, through its amalgamation with Cumbria Institute of the Arts and the University of Central Lancashire's sites in Carlisle and Penrith. (University for Cumbria, 2007)	<a href="http://www.cumbria.ac.uk">www.cumbria.ac.uk</a>
The College of St. Mark & St. John	The College is located in Plymouth and is widely known widely as 'Marjon'	<a href="http://www.marjon.ac.uk">www.marjon.ac.uk</a>

The University of Winchester	The University was formerly called 'King Alfred's College' and was briefly named 'University College Winchester'.	<a href="http://www.winchester.ac.uk">www.winchester.ac.uk</a>
Trinity College Carmarthen	The College is located in Carmarthen. It is a Church College of the Church in Wales. It is the only Church College in Wales and is part of the University of Wales.	<a href="http://www.trinity-cm.ac.uk">www.trinity-cm.ac.uk</a>
University of Chester	The University is the oldest of the Church Colleges and Universities	<a href="http://www.chester.ac.uk">www.chester.ac.uk</a>
University of Chichester	The University incorporates Bishop Otter College (Anglican) and Bognor Regis College	<a href="http://www.ucc.ac.uk">www.ucc.ac.uk</a>
University of Gloucestershire	The University incorporates the foundations of St.Paul's and St.Mary's.	<a href="http://www.glos.ac.uk">www.glos.ac.uk</a>
York St. John University		<a href="http://www.yorks.j.ac.uk">www.yorks.j.ac.uk</a>

### **Roman Catholic colleges (3)**

Newman College of Higher Education	The College is located in Birmingham.	<a href="http://www.newman.ac.uk">www.newman.ac.uk</a>
St.Mary's College	The College is located in Twickenham. It is the oldest Catholic College.	<a href="http://www.smuc.ac.uk">www.smuc.ac.uk</a>
Leeds Trinity and All Saints	The College is a Catholic college in Hosforth, Leeds. It is a college of the University of Leeds.	<a href="http://www.tasc.ac.uk">www.tasc.ac.uk</a>

### **Church Colleges and Universities linked with more than one denomination (2)**

Liverpool Hope University	The University comes from a federation of Christ's College, Notre Dame College (RC) and St.Katharine's College (Anglican). There are two campuses within Liverpool.	<a href="http://www.hope.ac.uk">www.hope.ac.uk</a>
Roehampton University	The University comprises four separate colleges: Digby Stuart (Roman Catholic), the Froebel Institute, Southlands (Methodist) and Whitelands (Anglican).	<a href="http://www.roehampton.ac.uk">www.roehampton.ac.uk</a>

The above fifteen institutions comprise the membership of the Church Universities and Colleges - UK (CUC-UK, 2006), which was previously called the Council of Church Colleges and Universities (CCCU, 2002).



## Appendix C: Councils and other organisations of Christian significance to the Church Colleges and Universities

The table provides information on organisations of significance to the Colleges and Universities in England and Wales. The list is not exhaustive, and listing here does not imply the existence of any formal links to the Church Colleges and Universities.

<b>name</b>	<b>focus</b>	<b>notes</b>	<b>website</b>
Association of Catholic College and Universities (ACCU)	promotes Catholic higher education by supporting the member institutions, especially with reference to their Catholic mission and character, and to serve as the voice of Catholic higher education in the United States	It has over 200 member institutions.	<a href="http://www.accunet.org/homepage.asp">http://www.accunet.org/homepage.asp</a>
Association of Church College Trusts	supports and promotes work in education formerly done by twelve Anglican colleges now closed	The Association is a loosely-knit organisation of autonomous trusts.	<a href="http://www.culham.ac.uk/CS_stud/acct.html">http://www.culham.ac.uk/CS_stud/acct.html</a> (Culham Institute, 2006)

Catholic Education Service (CES)	promotes and supports Catholic education in England and Wales	It is located in Eccleston Street, London. It is part of the Department of Catholic Education and Formation.	<a href="http://www.cesew.org.uk/aboutces/index.htm">www.cesew.org.uk/aboutces/index.htm</a> (CES, 2006)
Church of England Board of Education	advises the General Synod, the Archbishops' Council and the dioceses on all matters relating to education and takes action when required	It is based at Church House in London.	<a href="http://www.cofe.anglican.org/info/education">http://www.cofe.anglican.org/info/education</a> (Board of Education, 2006)
the Church Universities and Colleges – UK (CUC-UK)	aims to advance and develop higher education in the Church Universities and Colleges	The current name of the organisation which brings together the Church Colleges and Universities in the United Kingdom.	<a href="http://cuc-uk.org">http://cuc-uk.org</a>
Colleges & Universities of the Anglican Communion (CUAC)	links Anglican colleges and universities worldwide	It is a world wide association, based in New York, of more than 120 HEIs that retain ties with the Anglican Communion.	<a href="http://www.cuac.org/">http://www.cuac.org/</a>

<p>Council of Anglican Principals (CAP)</p>	<p>provides a forum for heads of Church Colleges and Universities in the United Kingdom who are specifically Anglican.</p>	<p>Membership consists of all the Anglican Colleges and Universities in England and Wales (as listed in appendix B, including those linked ecumenically inside their institution)</p>	
<p>Council for Christian Colleges and Universities (CCCU)</p>	<p>seeks to advance the cause of Christ-centred higher education and to help their institutions transform lives by faithfully relating scholarship and service to biblical truth</p>	<p>It is an American-based, international higher education association of intentionally Christian colleges and universities. It has 105 members in North America and 74 affiliate institutions in 25 other countries.</p>	<p><a href="http://www.cccu.org/">http://www.cccu.org/</a></p>

The Council of Church Colleges		former name of The Council of Church Colleges and Universities (see below), which was in use at the time of the 'second national conference' (see Fisher and Coombs, 2001:3)	
The Council of Church Colleges and Universities (CCCU)		former name of the Church Universities and Colleges – UK	
The Council of Church and Associated Colleges		former name of The Council of Church Colleges (see above), which was in use at the time of the first 'national conference' (see Arthur and Coombs, 2000: title page)	

Lilly Fellows Program Network of Colleges and Universities ('The Lilly Fellows Network', LFN)	an American ecumenical group of institutions interested in exploring issues of common interest.	72 member institutions are listed on the website.	current members of the program network are listed on: <a href="http://www.samford.edu/lillyhumanrights/lfpnrc.html">http:// www.samford.edu/lillyhumanrights/ lfpnrc.html</a> (Lilly Fellows, 2006)
The National Society	promotes religious education	The National Society has a wide membership, including many Church of England and Church in Wales schools, as well as individual supporting members.	<a href="http://www.natsoc.org.uk/society/council.htm">http://www.natsoc.org.uk/society/council.htm</a> (National Society Council, 2006)
Methodist Schools and Colleges	Methodist schools and colleges are part of the Methodist Church's Christian mission to the world.	It is located in Marylebone Road, London.	<a href="http://www.methodist.org.uk/index.cfm?fus">http://www.methodist.org.uk / index.cfm?fus</a> (Methodist Schools and Colleges, 2006)

<p>North of England Institute for Christian Education (NEICE)</p>	<p>creates links between Christian theology and education so as to promote the further education of those who teach the Christian faith</p>		<p><a href="http://www.dur.ac.uk/neice/">http://www.dur.ac.uk/neice/</a> (NEICE, 2006)</p>
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## **Appendix D: The Interview Study questions**

### **A. Making sense of the past**

A1. What do you understand were the origins and justifications for the foundation of church colleges?

### **B. Making sense of the present**

B1. If the church colleges and universities in Great Britain were all closed, who would take over their functions? (this helps define the church colleges and universities' true role at this moment)

B2. What claims to uniqueness or distinctiveness among the church colleges and universities in Great Britain do you perceive your own institution has? What uniqueness or distinctiveness do you observe in any other church college or church university in Britain that you know of?

B3. If your institution's survival in higher education meant being less of a church college/university, what would you let go of and what would you maintain?

B4. Has this current era and generation made the place of church colleges and universities redundant? What reasons do you have your answer?

B5. What metaphor(s) could you give to illustrate the place or role of church colleges and universities within the context of British higher education?

B6. What are the main things which characterise X (your institution) as a church college/university?

B7. Could you describe a situation that distinguishes your institution from a higher education institution in Great Britain that is not a church college/university?

B8. If Jesus came to this church college/university to speak about UK church colleges and universities in general, what do you think he might say?

B9. To what extent do you think that the church colleges and universities in Great Britain have a shared identity at the moment?

### **C. Making sense of the future**

C1. What do you think should be the vision of a church college or university in Great Britain?

C2. Do the current proposals about forming more faith or church schools inform our view of church colleges and universities in this decade and, if so, how?

C3. What model or models of a church college/university are there elsewhere in Great Britain, or in the world as a whole, that UK church colleges and universities might wish to emulate?

**D. Other comments**

D1. Do you have any other comments on this subject?

D2. Do you have any recommendations about literature that would give further overall insight into the past, present or future of church colleges and universities in Great Britain?

D3. (Category for any final questions arising from what has been said)

D4. In conclusion, what do you think are the core values of church colleges and universities in Great Britain at this time?

(The same questions were also used in the Wider Study.)



## **Appendix E: Published values of Church Colleges and Universities in Great Britain**

Values listed are from the publicly available text cited. There must be a specific values statement for there to be an entry to be given here. Every effort has been made to try to ensure this is a complete list at the time of thesis publication.

### **Liverpool Hope University**

The values to which Hope aspires and which are integral to the fulfillment of our Mission are to strive to:

- be open, accessible and inclusive;
- take faith seriously, being fully Anglican, fully Catholic, fully ecumenical, fully open to those of all faiths and beliefs;
- be intellectually stretching, stimulating, challenging;
- be hospitable, welcoming, cheerful, professional, full of Hope; creating collegial, aesthetically pleasing environments and supportive communities;
- be well-rounded, holistic, integrated, a team, a community of communities, collaborating in wider partnerships.

(Liverpool Hope University, 2006)

### **Roehampton University**

- We challenge, inspire and support our students as individuals, to grow intellectually, personally and spiritually
- We prepare our students to be responsible citizens and leaders in a fast-changing complex world
- We are committed to serving the needs of local communities and to contributing to the economic, social and cultural success of South and West London
- We work to promote social justice, through our outreach and teaching programmes, and through research, consultancy and engagement with communities
- We encourage learning, creativity, and the arts as ways of nurturing the human spirit and improving the quality of life
- We are engaged in the pursuit of truth through reason, research and debate based on

freedom of thought and expression

- We promote equality, diversity, mutual respect and understanding

(Roehampton University, 2004)

### **The College of St. Mark & St. John (Marjon)**

Values: We are committed to:

Achieving excellence and innovation in learning and teaching, scholarship and research, inter-professional training and development	Respecting a diversity of beliefs and views
Providing intellectually challenging programmes to all who can benefit from higher education and training, regionally, nationally and internationally	Ensuring equality of opportunity
Enabling and supporting students and staff to reach their full personal and professional potential and thereby promoting human advancement and creativity	Building on our Christian Foundation
Contributing to the social, cultural and economic development of the region	Working towards a sustainable future

(The College of St. Mark and St. John, 2006)

### **University of Chichester**

The University of Chichester lists four ‘brand values’ in its undergraduate prospectus.

brand values

“we are proud to stand by our key brand values...”

- we are a warm, welcoming close-knit community
- we can demonstrate high quality teaching and support for high student retention
- we offer active learning courses leading to professional and graduate jobs
- we have beautiful compact campuses on the south coast

(University of Chichester, 2006:17)

## **Appendix F: Analysis of undergraduate prospectus of church colleges and universities**

An undergraduate prospectus is a highly focused, marketing document. However, given the central place of undergraduate recruitment to the Church Colleges and Universities, it can be argued that the undergraduate prospectus tells the reader a great deal about such an institution and what it considers to be important. The purpose of this analysis was to look for values evidenced in the undergraduate prospectus. Such evidence is confined here to what may be found in printed UG prospectuses for either 2005/2006 or 2006/2007 (but only one of those for each institution). Extrapolation of values that are not expressly stated as such is necessarily an inexact process. The reasons for identifying values that were not necessarily stated as values were coded as follows:

- a A ('value') matter of substance that is important enough to be mentioned by the Principal/Vice Chancellor/SU President/ Chair of Governors is generally taken to be of worth to the whole institution.
- b The 'value' has a large heading/ font/ prominent paragraph/ whole page or more devoted to it.
- c The 'value' is presented with value-laden words such as 'P is our priority'; 'we are committed to Q'; 'R is important to us'; 'S is at the heart of what we do'
- d The 'value' is expressly called a value.
- e The same 'value' is repeated on at least three different pages and under at least two different headings.
- f The 'value' is singled out in one of the first few pages as a reason for a prospective student to choose the institution.
- g The high statistics (e.g. the high number of international students) justify that this matter must be a value.
- h The 'value' is embedded in the mission statement, or aims, as quoted in the prospectus.
- i There is an additional reference to the 'value' which has already been listed because it was categorised by one or more of a-h.

Examples of items that were not recorded as values include:

- points supported by statistics that seem unremarkable e.g. the national average is 88% but we managed 90%.
- a level of resources (library, IT, etc.) that is almost taken for granted in British higher education institutions
- items that seem aspirational rather than achieved or valued (e.g. saying that Z institution ‘has worked hard to retain a friendly atmosphere’ could merely imply there are concerns that the old friendly atmosphere is being eroded).
- mention of the church foundation in a way that is not related to some significant impact on the institution.
- facts that are not given prominence (e.g. information about international exchanges is given under some other heading)
- opinions of an individual student that are expressed in such a way that may not be widely representative of the institution.

## **Appendix G: Composite list of the organisational values of the Church Colleges and Universities**

### **A**

accessibility

Anglican

### **B**

beautiful campuses

belief

### **C**

caring environment

Catholic

Catholic values

changing communities for the better

cheerfulness

Christian belief

Christian Foundation (and values derived from it)

Christian morality lived out

Christian theology, availability of ~

Christian values

collaboration in wider partnerships

collegial environment

community

caring community

warm, welcoming, close-knit community

community of communities

contribution to the economic, social and cultural success of the region

co-operation

creativity

## **D**

decency

diversity

doing unto others as you would have done to yourself

## **E**

ecumenical

education based on a Christian ethos

education in the ways of life

education, its transforming power to change lives

employability of graduates

equality

equality of access

equality of opportunity

equal rights

ethics

## **F**

faith

faith lived out in practice at the institutional level

faith taken seriously

commitment to a particular religious foundation;

relevance of the foundation religion to contemporary society

freedom of thought and expression

friendship, Christian ~

## **G**

goodness

## **H**

healthy students

holistic

honesty  
hospitality

## **I**

identity  
inclusion  
individuals  
instruments of change  
integrity  
intellectual debate  
intellectual, personal and spiritual growth of students  
intellectually stretching, stimulating and challenging  
integration  
integrity  
international dimension

## **J**

justice

## **K**

knowledge and true learning

## **L**

active learning courses  
learning as an experience rather than a commodity  
learning, creativity, and the arts as ways of nurturing the human spirit and improving the quality of life  
lifelong learning  
loving your neighbour

## **M**

sense of proportion about material things  
morality

## **O**

openness  
full openness to those of all faiths and beliefs

## **P**

potential and fulfilment  
practice, what we live out  
preparation of students to be responsible citizens and leaders  
professionalism

## **Q**

good quality  
quality of life

## **R**

respect for others  
respect for others' beliefs and views

## **S**

Christian scripture  
service to others  
serving the needs of the local community  
serving the wider community  
readiness to serve  
small institution  
generosity to the world, expressed in social action  
social justice  
spiritual



personal student development  
student retention  
students involved with each others' wellbeing  
supportive environment  
sustainability

## **T**

high quality teaching and learning  
teamwork  
Theology as a subject in the portfolio  
tolerance  
tradition  
treatment staff and students in  
terms of Christian standards  
trustees for the future  
truth, search for ~

## **U**

mutual understanding

## **V**

value of the individual as lived out in the corporate  
valuing the contribution that everyone else makes, regardless of who they are

## **W**

welcoming to all  
well-rounded  
wholeness  
widening participation  
witness to Christian values

## Sources

The majority in the above list of values have been derived from the words of research interviewees, and some have been derived from the Board of Education (2005) and the published texts of:

Canterbury Christ Church University

Liverpool Hope University

Newman College of HE

Roehampton University

St.Martin's College

The College of St. Mark & St. John

University of Chichester

## GLOSSARY

<b>axiology</b>	study of the ultimate reality, nature, significance and judgements of value (Chambers, 2003; Watson, 2006: 10; Rescher, 2004)
<b>anti-positivism</b>	the belief that knowledge is personal, subjective and unique (cf. Cohen and Manion, 1994: 6).
<b>belief</b>	assent to or acceptance of truth of suppositions, statements or facts. It is a state rather than a mental act (Lacey, 1996: 28).
<b><i>bricoleur</i></b>	a French term, first taken up by Levi-Strauss (1966: 16), and others since (e.g. Weick, 2001: 62), to describe a creative improviser who uses whatever materials are to hand in order to create what he is trying to make. The materials may not be perfectly suited to the task in hand, but they are all there is. See also <i>bricolage</i> .
<b>bricolage</b>	a work of art or construction put together from whatever materials are available (BCA, 2003: 184); the end-product of what is produced by a <i>bricoleur</i> (see above).
<b>Christian college/ university</b>	a Christian college or university which is overtly Christian and <i>confessional</i> . It may have some form of denominational identity or ties. Its governing body is wholly or largely made up of committed Christians. One would expect to find that the majority of the academic staff and many of the student body in such an institution broadly share and practise the Christian beliefs that are reflected in the mission statement of the institution. Some level of religious criteria and standards may be applied to the staff and/or student body. There are no specifically Christian colleges or universities currently within British higher education, though there are many in the United States.

<b>Christian scholarship</b>	scholarship done from a Christian perspective, as compared with scholarship done from a feminist or a Marxist perspective. The concept is elaborated in <i>The Outrageous Idea of Christian Scholarship</i> by Marsden (1997).
<b>Church College/ University</b>	a higher education college or university with current, formal and legal connections with one or more specific denominations. Capitalisation has been used about Church Universities in Britain in order to distinguish them from the Oxbridge, the Oxbridge colleges and Durham which have clear foundational links with the church but which are not categorised by the Church of England as Church colleges or Universities. In Britain at least, the term Church College/ University means that the institution may have religious restrictions placed on its highest level staff appointments. Otherwise, there are not demanding religious criteria applied to the remainder of its staff or any of the student body. Although the words ‘church’ and ‘Christian’ carry important distinctions, any church institution will understandably regard itself as a Christian institution. (contrast with <i>Christian college/ university</i> )
<b>church-related HEIs</b>	higher education institutions with formalised links to one or more denominations
<b>confessional</b>	(adjective) refers to confession or statement of religious beliefs (Chambers, 2003: 318). A confessional church college might typically have a statement of faith.
<b>core values of an organisation</b>	what organisations and their stakeholders consider to be of essential worth and importance
<b>cultural strength</b>	the extent of agreement about organisational values as held by members of a work unit or an organisation as a whole (Mallak and Kurstedt, 1996: 36)

<b>culture</b>	(of an organisation or group) a pattern of shared assumptions, learned in response to needs for external adaptation and internal integration, which have been found to be sufficiently valid that they are communicated to new members about how to behave, think and feel (Schein, 1997: 12)
<b>determinism</b>	the view that people respond mechanically to their environment (contrast with <i>voluntarism</i> ) (Cohen and Manion, 1994: 7).
<b>epistemology</b>	enquiry into the nature of knowledge claims and what counts as knowledge (Punch, 1998: 170; Lacey, 1996: 90)
<b>ethos</b>	(of an organisation) the distinctive character or spirit
<b>evangelical</b>	a school of Christian belief that adheres to such teaching as the finished work of Jesus Christ on the cross, justification of the sinner by faith, the inspiration and authority of scripture in matters relating to spiritual life and godliness, and the importance of communicating the gospel to those without a personal faith in Jesus Christ (cf. Chambers, 2003: 518; Evangelical Alliance, 2006).
<b>foundation</b>	the original establishment of an organisation, from which it dates its beginnings. In the case of the Church Colleges and Universities, their foundation was in all cases a religious foundation, and typical use of the word in these institutions connotes this (e.g. Elford, 2003: 92-95 & 196).
<b>goal</b>	the aim or object to which an endeavour is directed (Collins, 1986: 650)

<b>grand narrative</b>	(or 'metanarrative') a set of supposedly universal, absolute or ultimate truths used to legitimate various projects. Examples include traditional religious orthodoxies and communism (Punch, 1998: 170).
<b>the Hind Report</b>	a Church of England report about the future formation of ministry. It was commissioned and endorsed by the Archbishops' Council and produced by a working party chaired by Bishop John Hind. The report reviewed the training needs of the clergy in the context of the learning needs of the Church as a whole. (Archbishop's Council, 2003)
<b>ideographic view</b>	a research viewpoint that sees knowledge as local and situated (Punch, 1998: 31; Denzin and Lincoln, 1998: 99-104). An idiographic approach questions whether there is an external reality worthy of study. It emphasises the individual perspective and the relativistic nature of the social world (Cohen and Manion, 1994: 8). (contrast with a <i>nomothetic view</i> )
<b>indeterminacy</b>	an expression coined by Levine (2001: 1251) to mean the capacity of an organisation to suspend its assumptions and pre-formed knowledge about itself and the world
<b>indeterminate</b>	having no defined or fixed value (BCA, 2003: 751)
<b>metavalues</b>	unquestioned values that are so entrenched in an organisation that they seem beyond dispute (e.g. some academic metavalues are education, rationality and consistency) (Hodgkinson (1991:104)
<b>methodology</b>	the choices made about cases to study, methods of data gathering and forms of data analysis in planning and executing a research study (Silverman, 2001:306)

<b>mission</b>	a list of institutional aims, and strategies for achieving them, expressed in a mission statement (Gordon and Lawton, 2003: 155). Brookes (2003: 951) defines mission as ‘the errand or purpose for which one [or an organisation] is sent; that for which one has been or seems to have been sent into the world’ It is ‘the commission or charge of a messenger or agent’ and is derived from the Latin <i>mittere</i> , to send (out) (Room, 1999: 387). Mission is, therefore, about specific activity to be undertaken or continued.
<b>naturalistic enquiry</b>	A research design is ‘...naturalistic to the extent that the research takes place in real-world settings and the researcher does not attempt to manipulate the phenomenon of interest’ (e.g.... a community). (Patton in Lewis-Beck et al, 2004: 714). The researcher seeks to minimise presuppositions in order to witness subjects’ worlds in their own terms (Silverman, 2001: 306).
<b>nomothetic view</b>	a research viewpoint that thinks in terms of generalised knowledge, universal laws and deductive explanations (Punch, 1998: 31) (contrast with an ideographic view). A nomothetic approach favours a hard, objective approach to social reality and involves a search for universal laws of some kind (Cohen and Manion, 1994: 8).
<b>nonconformist</b>	member of a church denomination, especially a Protestant one, which notes its separateness from the Church of England (cf. Brown, 1993: 1014-5)
<b>objectivist</b>	a view that certain things exist independently of the mind and are, therefore, independent of human wishes or beliefs (Lacey, 1996: 334). (contrast with <i>subjectivist</i> ).
<b>ontology</b>	a philosophical concept that refers to what exists in the world, to the form and nature of reality (Punch, 1998: 170)

<b>organisational iceberg</b>	a concept that the formal or overt aspects of an organisation are just the proverbial tip of an iceberg: the greater part of the organisation remains hidden from obvious view. The formal part of the organisation is visible, while the informal part is hidden and waiting to sink any ship that ignores it (India Infoline, 2006).
<b>positivism</b>	a model of research which treats ‘social facts’ independently of the activities of both participants and researchers. A positivist viewpoint sees knowledge as hard, objective and tangible (Cohen and Manion, 1994: 6).
<b>postmodernism</b>	an intellectual movement (Punch, 1998: 170) that questions or seeks to deconstruct accepted concepts and the scientific method. It describes modern society as a pastiche of insecure and changing elements (Silverman, 2001: 306).
<b>reflexivity</b>	an activity of social researchers in which they consciously recognise they are part of the social world they study (cf. Punch, 1998: 171). Researchers treat themselves as research subjects in their own research (Gomm, 2000: 240).
<b>spirit</b>	(of an organisation) The collective attitude of people in a group. The term was used of a Church University by Dunn (2005: 41).
<b>stakeholder</b>	someone with an interest in the success of an institution or organisation. The term was notably used with reference to Church Colleges and Universities in the Dearing Report <i>The Way Ahead</i> (Church Schools Review Group, 2001: 74).
<b>subjectivist</b>	a view that what appear to be objective truths are really expressions of command or attitude (Lacey, 1996: 333). (contrast with <i>objectivist</i> )



<b>systems thinking</b>	a system for seeking wholes. It enables people to perceive underlying structures in complex situations. It is a conceptual framework, a body of knowledge and tools, that helps make patterns clearer and helps to show how those patterns can be changed (Senge, 1992: 7,68). Huczynski and Buchanan (1999: 355) have defined it as ‘a management perspective which emphasises interdependence between the various parts of an organisation, and also between the organisation and its environment’.
<b>triangulation</b>	the use of more than one approach to the investigation of a research question, in order to enhance confidence in the research findings. It makes possible a cross-check and critique of research interpretation in the light of other evidence. It helps establish whether there is consistency of findings across the methods and data sources used (Bryman, 2004: 275,545; Pring, 2000: 130; Patton, 2002: 544; Silverman, 2001: 306-7; Gomm, 2004: 188).
<b>validity</b>	the extent to which any measuring instrument measures what it is intended to measure (Carmines and Woods in Lewis-Beck et al, 2004: 1171)
<b>values</b>	(see core values)
<b>vision</b>	an imaginative plan for future events (Brookes 2003: 1701). The word is derived from the Latin <i>visio</i> , meaning sight or thing seen (Room, 1999: 668). Vision has an emphasis on the future and foresight.
<b>voluntarism</b>	a view that people are initiators of their own actions and do not just respond mechanically to their environment (contrast with <i>determinism</i> ) (Cohen and Manion, 1994: 7).

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