

EDUCATIONAL AND THEOLOGICAL ASPECTS
OF UNIVERSITY CHAPLAINCY WORK

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ABSTRACT

The nature of the role and function of the university chaplain is as much determined by educational considerations as theological ones. While there is an almost essential marginality to chaplaincy work, it is safeguarded from any sense of irrelevancy by sharing in the university's central concern with human development. A study of the factors involved in student development reveals its holistic nature. Spiritual development has its own particular place in the developmental process. The pattern of spiritual development has many parallels with other aspects of development more obviously encountered in a university setting. Research on student development has insights to offer for the expansion of chaplaincy work. Consideration of the traditional models of chaplaincy reveals their failure to take adequate account of the educational implications. A new and adequate model of chaplaincy requires educational as well as theological foundations. Such thinking results in a threefold approach to chaplaincy work centering on ministry to the institution, to the individual and to the Christian community; an approach which is responsive yet innovative, flexible and transient, largely unstructured, but with a consequent freedom for experiment.

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INTRODUCTION

In a paper produced for a day conference of chaplains in the Scottish Universities which was held in June 1974, Dr. Horace Walker, the then Secretary of the Home Board of the Church of Scotland indicated that

any attempt to delineate the role of the chaplain means coming to terms with the adjectival part of the phrase 'University Chaplain'. Thus it is right in our thinking that our view of the role of the chaplain depends on how we see, in Christian terms, the purpose of the University and the Church.

There is a certain merit in taking such an approach as the starting point for a consideration of the nature and scope of the university chaplaincy work.

The university chaplain is one who is in the university with a responsibility, which is not always clearly defined, towards a group of people who, perhaps, have little in common, other than the fact of their belonging, in some sense, to the University. Though there is this lack of clear definition about chaplaincy work, there does exist a more or less commonly accepted image of the university chaplain. As we each build up for ourselves a general outline of our own picture of the chaplain we draw heavily, and sometimes unconsciously, on the various assumptions we have of the nature of a university. In many respects they give shape to the place the chaplain can occupy in the institution, though, of course, that shape is modified by any understanding we might bring of the theology of a chaplain's ministry.

Although the resulting image is often over idealised, and on careful inspection bears little relation to the actual reality of the chaplain's presence in the university, it is not the method of construction which is at fault so much as our failure to appreciate the true and complex

nature of a modern university and of the ministry involved in chaplaincy work.

To reach a satisfactory understanding of the chaplain's role it is necessary to be aware of the nature and purpose of a university, seeking to know what sets universities apart from other institutions of higher education. An understanding of the aims of our universities, and how they might be achieved, will open the way to an appreciation of how the chaplain might relate most effectively to the institution.

One obvious difficulty confronting the chaplain is that, on the surface at least, he can have little direct involvement in the educational role of the university. Only very seldom can he have a teaching role. The chaplain is always in danger of being marginalised, reduced to one who, being in but not of the university, is really of little importance. In fact a closer examination reveals that the Church, through the chaplain, and the University share a common concern for individual development and growth. In reality, going to university is all about growth and development; obtaining a degree could perhaps be said to be one way of giving recognition to the developmental process. From the earliest days the Christian Church has had a deep concern for individual growth in grace. This is a concern which can give a particular relevance to the chaplain's presence in the university.

This idea of development is an important one. In many ways it provides the theme which runs through our thinking on many aspects of chaplaincy work. Not only can it be used to provide a new relevance for the chaplain, it can be a useful context in which he can work. A concern to encourage development and growth can be a strong foundation on which chaplaincy activities can be built. A develop-

mental concern is a way that is both educationally and theologically sound, which can be used to shape and to plan the chaplain's day to day involvement in university life. This is valuable for all too often chaplaincy work is opportunistic, simply responding to situations as they are encountered, with little attempt being made to take full advantage of the opportunities they present.

If a developmental approach is to be considered as a basis for a strategy of chaplaincy work a number of questions present themselves. What patterns of growth are likely to be encountered? What is the nature of the developmental process? What kind of development is likely to be encountered in students at university and how can it be encouraged and directed?

In recent years there has been a considerable amount of research into student development. The work of William Perry (1968) and Douglas Heath (1968) appears to be of particular relevance in this connection and has a number of factors involved in development - the shift from dualistic to relativistic thinking, the emergence of autonomy, the growth of commitment and an awareness of relations with others. If the chaplain is to be involved he must have an understanding of the factors affecting development.

While the indications are that individual development is essentially holistic, it is not altogether unexpected that much of the emphasis in a university should be on intellectual growth. Learning and knowing are therefore of particular importance. How they are achieved can also be influenced. Here again education and theology can come together. The key to the biblical understanding of knowing lies in its close connection with doing. Increasingly it is being recognised today that education must have a purpose. It is no longer sufficient that we learn for the sake of learning. As Green (1969) and

Nuttgens (1981) argue, the purpose of learning and knowing is doing, a fact which chaplaincy must take into account.

If healthy development is holistic, as Perry and Heath believe, while religious awareness might not be subject to the same intensity of influence as the intellect, it must be open to development too. A study of recent research in the United States on faith development shows that it is wrong to suppose that faith is not open to growth like other attitudes. Apart from the fact that the balance of development requires movement in religious understanding it appears that such movement is a natural aspect of living. Not only does faith development help us to understand how religious faith expands, but it provides pointers to ways of encouraging the right kind of growth. This is of particular interest and use to the chaplain at a time when there appears to be a movement towards a conservative fundamentalist expression of the Christian faith which appears to be more concerned with the absolute preservation of what are believed to be essential elements of faith, not just in content but in form, than with growth and development. Such a position seems to be the more attractive to many students because of its authoritative nature. Uncertainty and the possibility of doubt appear to be removed, yet if there can be no doubt, can there really be faith?

An awareness of the factors involved in the whole range of individual development is important. The chaplain has to be able to relate to all the different people he will meet in the university. Each has to be recognised as an individual. Meaningful encounter can only take place with them as they are and where they are. The kind of people they perhaps ought to be; attitudinal positions they ought to occupy are really irrelevant. Who and what they are matters alone.

Effective ministry will recognise and take account of this. It will not be so concerned with stereotypes and ideal patterns that it will lack relevance for most of the people it seeks to serve.

There are a number of different approaches to chaplaincy work today. While they have much to offer, some do suffer from a lack of vision. Chaplaincy is not always as effective as it might be. What is needed is a closer examination of the situation that is encountered in the circumstances of a particular university so that the chaplain's ministry might be better shaped by the situation as well as by theological and educational considerations.

To seek to identify the educational and theological aspects of university chaplaincy work means, therefore, that we shall have to give detailed consideration to the nature and purpose of the university and to the theological understanding of the nature of ministry in the particular situation of a distinctive institution. The educational purpose of that institution, its developmental concern, its responsibilities to society and its life affect and shape the chaplain's ministry as much as his theology. Indeed it could be said that these things must be instrumental in his interpretation of this theology.

If such a venture is undertaken seriously the result will be an appreciation of the opportunities and possibilities that will enable the chaplain to move towards the realisation of the full potential of ministry in the context of a university when

at last we shall attain to the unity inherent
in our faith and our knowledge of the Son of
God - to mature manhood measured by nothing
less than the full stature of Christ.
(Ephesians 4: 13)

CHAPTER 1

AN EDUCATIONAL AND THEOLOGICAL BASIS FOR A
DEVELOPMENTAL APPROACH TO CHAPLAINCY WORK

This study of university chaplaincy work begins with the recognition that there is a real sense in which chaplaincy must always be marginal in an educational context. In itself this is both necessary and desirable, though open to misunderstanding and misinterpretation.

The chaplain is located on the periphery of the university, yet with a specific commitment elsewhere. He is concerned with its purpose, yet always pointing to something else lying beyond conventional and accepted values.

Though, for the chaplain, such a position can be of great value, there is always the danger that marginality can be mistaken for irrelevance. The role of the chaplain is not always clear and obvious to the university. At times what is perceived appears to bear little relation to the educational aims of the university. At others the chaplain seems to be pointing to a different way as the proper direction for the university.

It is, then, important that we should be clear that there are sound educational and theological grounds for a chaplaincy presence in higher education which confer an appropriate relevance while preserving this essential marginality.

The study also recognises the importance of the concept of development and personal growth in any consideration of chaplaincy.

As we shall attempt to demonstrate the idea of development is an important strand in the educational basis of a chaplaincy presence in the university, as in the more traditional theological approach. Indeed, the value of a developmental approach lies in the way it enables us to bring and hold the two together.

We shall try to establish the educational grounds for university chaplaincy which relate the chaplain firmly and positively to the purpose of the university, showing the important position occupied by developmental understandings, and seek to demonstrate how this links closely to the theological reasoning normally used to account for a chaplaincy presence in higher education.

THE DEVELOPMENTAL CONCERN OF THE UNIVERSITY

In the light of the discussion in the Introduction on the term 'university chaplain', which emphasised the importance of the adjectival half of the phrase, it is fitting to begin with the university; to explore something of our understanding of it - as an institution, as a place of learning, as an academic community - for as such it is the locus in which chaplains and chaplaincy operate. As the adjectival part of the phrase, the university, its aims, its structure and the content of the education it offers, must have a considerable influence on the nature of chaplaincy, for there is a real sense in which chaplaincy can only have meaning when it is carefully shaped to fit the identified needs of the institution and those in it. On the one hand this means that something simply imposed from the outside, with little or no reference to the requirements of the university community, must always be marginal to the extent of irrelevance, and on the other that individual chaplains should not be so limited by personal philosophies that their minds are closed to the situation confronting them in the university.

The new chaplain is confronted by many difficulties and questions when he first arrives in the university. There is a temptation to leap into deep thought and discussion about what appear, at first glance, to be pressing issues - What is his status in the university as an ordained

minister of the Church?¹ What is expected of him, by the university, by the students, by the staff, by the church? Nevertheless, it is important to come first to some understanding of the nature and purpose of the university, for it is the fact of operating there which sets the chaplain's ministry apart from other ministries in the church.

When we seek to trace the development and growth of the universities it soon becomes clear that as educational institutions they do have an essential involvement with individual development. Newman, in "The Idea of a University" (all references are taken from the 1976 edition edited by Ker), identifies "the chief and direct object" of a university as ensuring in its students the "exercise and growth in certain habits, moral and intellectual" (p.6). He recognises the ideal end of a liberal education as that which

makes not the Christian, not the Catholic, but the gentleman. It is well to be a gentleman, it is well to have a cultivated intellect, a delicate taste, a candid, equitable, dispassionate mind, a noble and courteous bearing in the conduct of life; - these are the con-natural qualities of a large knowledge; they are the objects of a University. (p.110)

In this Newman is subscribing to that view of a university which regards the development of students as an important feature of its *raison d'etre*. So he can say with some justification that

it is a great point then to enlarge the range of studies which a University professes, even for the sake of the students; and, though they cannot pursue every subject which is open to them, they will be the gainers by living among those and under those who represent the whole circle. This I conceive to be the advantage of a seat of universal learning considered as a place of education. (p.95)

The growing concern for the individual which can be seen in the development of universities over the past fifty years is, in effect, a formalisation of those ideas which Newman claimed to be inherent in any understanding of the nature of a university.

It is such an understanding which permits Clyde Parker to remark that

concern with the development of students in higher education can be traced back in one form or another to the beginnings of the university as an institution in modern society. (Parker 1970, p.3)

He can even make the definite assertion that

in America the early university was primarily a religious institution and its major purpose was the development of character in students. (Parker 1970, p.3)

When the Robbins Report in 1963 reminded us that it is of the essence of higher education to be concerned with the transmission of culture and citizenship, it too is taking up some of the major concerns of Newman. Sir Walter Moberly also reflected on this concern of the universities.

The traditional task of the universities is the creation, generation by generation in a continuous flow, of a body of men and women who share a sense of civilised values, who are united by their culture, and who, by simple pressure of their existence and outlook, will form and be enlightened public opinion. (Moberly 1949, p.21)

The stimulus of the Robbins Report produced an upsurge in writing about universities in which the point is made repeatedly that they have been concerned traditionally with much more than the discovery and communication of knowledge.

For example, Wilson remarked

In England the universities themselves have regarded their distinctive mission as the dissemination of human, liberal, civilising values. They have sought to introduce students to the richness of our cultural inheritance, to provide access to the cumulative aesthetic, literary, philosophic and scientific resources of mankind, and to stimulate intellectual discussion and critical assessment in a context in which young people have leisure and opportunity to savour all the best that our culture has to offer. Thus information alone has never been the concern of English Universities - it has merely been the basis on which an educated understanding and cultivated attitude could be developed. (Wilson 1965, p.45)

While such ideals might be difficult to observe in practice, there is a sense in which the academic community stresses that learning in itself would be too narrow a description of what takes place in a university. Learning is a major part of the university process, but takes place alongside other things not usually defined, like growth, development, maturation. Each provides a clue to the nature of the overall process and, furthermore, reinforces the impression that the university, as an institution, has a primary responsibility to produce the educated man, in the widest sense of that term.

There is a sense, therefore, in which there is, or ought to be, a goal or aim in the university experience. From start to finish some kind of change takes place resulting in the student, whether undergraduate or postgraduate being an 'improved' person at the end of the course. Thus the university, no matter what other things it might claim as its legitimate concerns - teaching, research, scholarship or whatever - can claim to be involved in the development of individual students. Therefore, while the acquisition of knowledge is an essential aim of a

university education, there must also be scope for the development of individual curiosity. The student has to become able to assess the value of evidence so that he can determine if his discoveries have value. He has to develop qualities of objectivity and impartiality to be certain that his conclusions are reasonable, and capable of confirmation by someone else confronted by the same information.

The power to assess the relative importance of things is one of the most valuable qualities to be gained from the pursuit of scholarship. This is true in the moral sphere as well as in the intellectual. Therefore, like it or not, universities are concerned with the formation of character. (Brook 1965, p.11)

In this sense the communication of knowledge that is so central to university life can be involved in development, not by increasing the individual's store of knowledge, but through the hope that the acquisition of knowledge is accompanied by an appreciation of its multiplicity and complexity, together with a recognition that knowledge is not a simple concept of fact, concerned with what is true or false, right or wrong, but is much more broadly based, often requiring value judgments to be made for it to be handled correctly. The ability to handle knowledge, to use it in critical analysis, and more especially in synthesis, are the hallmarks of a successful university education. Thus an undoubted aim of higher education is to make students knowledgeable in some special direction and to enable them to think empirically. They are encouraged to seek the evidence and hold to it through thick and thin.

The emphasis is upon the rational; feeling and indefiniteness are suspect, as is pretentiousness of any kind. For we want higher education to help young men and women to use their intellects alertly and instrumentally, so that they can understand more of how the universe works and thus gradually get it more under control, or at least

learn how to co-operate with it. It is this world that is our home. Stress is placed upon the lively acquisition of facts that are dependable and laws that are the same for all who see them clearly. Whether the subject studied be physics or theology, psychology or history, getting to know the facts and discern the principles for oneself, so that one can flexibly deploy them, are among the objectives. An increasing proportion of time is spent in perfecting the means of acquiring such data and then of working efficiently with them so that they are made to yield new knowledge.
(Niblett 1965, p.81)

The learning that enables this type of exercise to be undertaken successfully must, inevitably, have an effect on more than the intellect. Given the nature of man, intellectual development is most unlikely to be an isolated phenomenon.

A person is more than a collection of unrelated trends and structures. He has organisation and unity. He grows and acts all in one piece..... Growth is an organismic process. It assumes that the development of one structure is not independent of the development of others.
(Heath 1968, p.5)

While many of the statements of this nature are the expression of sentiment or feeling there is some support in empirical work for them. Heath (1968) has shown in his survey of the students and alumni of Haverford College that there is a necessary connection between intellectual, ethical, social, spiritual and any other kind of development. The validity of these findings has been strengthened by their replication in further studies of groups of Italian and Turkish students. The findings of the Survey on Student Attitudes and the Survey on Student Development also indicate that intellectual, ethical and religious development are connected (cf. Appendices I and II, p.259, 296). This is not to imply that all these areas will necessarily advance together. The evidence does not suggest a linear

connection, but it does indicate reciprocity amongst the various spheres of personal growth. Growth in one area does therefore have implications for the others. The current resurgence of interest in freshman development in the United States is based on this assumption.

Intellectual growth, social growth, physical growth, moral growth, the assumption of more and more responsibility for one's self - all these things can and should happen during the college experience. (Guidelines for University 101).

Heath summarises the findings of his extensive, empirical study of growing up in college as follows:

a liberal education should help a person become more mature by educating those potentials that enhance his educability and adaptability. The most important adaptive potentials for a liberally educating institution to educate are, in temporal order of priority, the symbolised, the allocentric, and the integrative development of a person's cognitive-intellective skills and values. The extent to which such goals can be realised is contingent on the maturing of other self-structures. The test of becoming liberally educated is the maturing of the individual, not just the attainment of more reflective, allocentric or integrative intellective skills and values. (Heath 1968, p.261)

It is on such a basis that we are entitled to assume that the university is involved in development and that people do develop during the university years. But if the concept of development is to help us to understand the nature of chaplaincy work we shall need to move away from such general statements about development in the university to a more specific understanding of the development processes.

Believing that such an understanding can help to uncover the implications for chaplaincy, we shall seek to examine those theories which claim to account for the processes of

development. Using the concept of development as a core, we shall look at more formal educational development to see how students develop and shall attempt to discover how educational processes seem to contribute to individual development and the achievement of maturity. After an examination of the parallel concept of faith development we shall be in a position to point to the issues for chaplaincy which arise out of this more structured educational view of development.

But first we shall seek to establish the developmental concern of chaplaincy on theological grounds so that we might be certain that we are, as we have claimed, using the idea of development and growth to bring together and to hold together the educational and theological as a proper way of coming to an appreciation of chaplaincy in a university.

THE DEVELOPMENTAL CONCERN OF CHAPLAINCY

The concept of growth and development is an important and valuable one for chaplaincy representing an area in which it has a relevant and valid contribution to make on both educational and theological grounds. We have already discussed the developmental role of education. Its significance for chaplaincy lies in the way in which it opens the door to a meaningful involvement of chaplains with the institution which is not so obviously possible under the more traditional understanding of education as a fixed system of stages of teaching and learning directed and related to the age of the participants. Under that interpretation, people like chaplains who are involved in educational institutions, but not directly involved in teaching, must remain peripheral and marginal, always struggling to justify their presence. Unable to be involved in the formal sense of the teacher they can have

little to contribute directly to the system. Yet if education is understood as basically a developmental process such people can make a relevant and meaningful contribution to the upbuilding of the members of the educational community.

Some of the ancillary workers in a university are more obviously involved in development and growth. The various advisers and counsellors clearly come into this category. Chaplains too can make a legitimate claim to share this concern.

On the theological grounds alone, all ministry can be described as developmental. From the beginning the Church has had a concern to encourage growth and development. The New Testament makes it clear that a primary concern of the early church was with personal growth. At first this might seem strange to a generation accustomed to think of the New Testament in terms of beliefs and truths. While these are essential elements in its teaching they are presented in a way which underlines the primary concern of the early church with right living.

Much of the early church had as its primary concern the way that life might be lived in responsibility to God, i.e., usually ethical issues took priority and the primary theological issues were related to the ethical issues. (Freeman 1984, p.173)

A good example of this is in Romans where Paul uses the theological discussion in Chapters 1 to 11 as the basis of his appeal for ethical responsibility in Chapter 12. The link between the two sections is 'therefore' (Romans 12: 1). Paul's exhortation to the Roman Church to

Adapt yourselves no longer to the pattern of this present world, but let your minds be re-made and your whole nature thus transformed.
(Romans 12: 2)

is made on sound theological grounds. This developmental concern is clearly supported by John who drawing on a quite different tradition makes it clear in his First Letter that

the primary and enduring gift of God's Spirit is love, i.e., behaviour which is able to go beyond self-interest. (Freeman 1984, p.174)

This ethical and life-centred focus of early Christian teaching is in continuity with ancient Judaism which emphasised use of the Law in shaping life and practice.

The fact that the New Testament writings were either produced out of the life of a particular Christian community or are highly reflective of the church life of the time has resulted in a considerable emphasis on growth. Matthew, for example, is concerned to present the goals and discipline of life in the Kingdom. His view is that this life is the ultimate fulfillment of human existence, a fulfillment which exists in potential in every individual and which can be achieved by obedience to the commandments of God, both old and new (St. Matthew 5: 22; 34-40).

Paul and Peter, on the other hand, are more concerned with responsibility than obedience. They both emphasise the natural gifts with which all are endowed (I Cor.7: 7; I Peter 4: 10) and the need for stewardship. The word they use is charismata. The whole basic idea of that word is of a free and undeserved gift (Barclay 1964, p.63) which comes through God's grace. As Jenkins (1976, p.4) noted

The Pauline writings are notable for their emphasis on how necessary and many-sided the resources of the Spirit are if we are to attain to mature manhood 'to the measure of the stature of the fullness of Christ'.

A significant feature of this spiritual maturity is that

it can only be attained in relationship. As I Corinthians 12 and Ephesians 4 underline, the gifts of the Spirit are given to each for the sake of all, because it is only in fellowship that those who follow Christ achieve mature manhood. Kennedy Thom (Sensation, lent 1978, p.2) expressed it so well

In the emotional and spiritual life of mankind growth can only really take place through relationships that unlock and unfreeze the human potential. That potential we have glimpsed in Christ and therefore it is in relationship with him, experienced in his Holy Spirit that we shall begin to grow.

Therefore we have a mutual interest in each other's growth towards maturity. The spiritual gifts provided for the building up of the body of Christ are not intended to be used in isolation but are meant to enable us, as a community of believers, to express the service of God in the world.

The Christian community is meant to be the place where.... fellow members of Christ neither keep each other down nor do each other down but build each other up, as the necessary condition of growth towards a common maturity. (Jenkins 1976, p.4)

Without this building up we can only remain underdeveloped 'children, tossed by the waves and whirled about by every fresh gust of teaching, dupes of crafty rogues and their deceitful schemes' (Eph.4: 14).

The other truly distinctive feature of this Christian growth to maturity is its assertion that it takes place purely in grace. We cannot achieve this maturity which is the fullness of the stature of Christ by human effort alone. The mature Christian is precisely the one who, knowing that he has riches beyond measure, also knows that this makes his own position before God all the more

precarious, so that he is always driven back to the realisation that he owes all to God's grace, made clear in the cross and resurrection of Jesus Christ. It is Paul, who in human terms had been given everything which would be the foundation of a successful life, but who counted it all, heritage, tradition, education and religion, as sheer loss, who makes clear the Christian understanding of that maturity which is the end of our growth in grace which begins with our incorporation with Christ, in His death, in baptism and our becoming one with Him in a resurrection like His. It is at this point that Paul begins to grow. As he says,

I have not yet reached perfection, but I press on, hoping to take hold of that for which Christ once took hold of me, forgetting what is behind and reaching out for that which lies ahead. I press towards the goal to win the prize which is God's call to the life above in Christ Jesus.
(Phil.3: 12-14)

Because of its essential communal character Christian maturity brings a particular liberty which places the power of choice firmly on our own shoulders. In this sense though we are endowed and guided from on high we become masters of our own destiny. Now it is characteristic of choice that once made it carries with it limitation. One does this and not that, goes here and not there. Further as Barth (Church Dogmatics IV, 3) emphasizes in his discussion of freedom "one is released only to discover one's vocation and it is always a vocation which has reference to the community." This imposes a further limitation on the liberty of Christian maturity. Always our freedom is freedom for, "the release from self-preoccupation to be available for one's neighbour, to become 'a man for others'" (Jenkins 1976, p.5).

The ends of our growth in grace are therefore an awareness of and an ability to cope with freedom, choice, limitation,

responsibility and accountability. This means that in any situation it is the individual who is answerable to God. The role of the Church through the ministry is to help. What the minister cannot do is to take the decision away from anyone. His function must be limited to the promotion of growth.

If we turn again to the university situation we can, perhaps, begin to see the way in which the chaplain can make a meaningful contribution. His initial, and, some would say, primary concern is with the community of believers within the university. His work within that community is essentially caring and developmental in the terms just outlined. It would be arbitrary and unrealistic to expect such a concern to be limited to the members of this one sector of the university community. Indeed, as we shall see in Chapter 3; there is evidence that healthy human development is holistic. Healthy growth implies a measure of development on all the various dimensions; intellectual, social, ethical and spiritual. If an objective of a university education is the turning out of more mature individuals, then much more than intellectual input is required.

While the argument that faith has a deep essential concern with development applies strictly, in its biblical form, to believers, it does give an indication of an area which ought to be a more general concern of the chaplain, especially since there are educational grounds (cf. Chapter 3), as well as these theological indications, showing the need for a genuine concern for development on the part of all those engaged in the university enterprise. The chaplain's clear concern for the development of the members of the Christian community predispose him towards the wider concern for development and growth which can provide the relevance which enables a valid contribution to be made in this area.

In this way the concept of development would appear to have a significant contribution to make to our understanding of both parts of the original phrase 'university chaplain' with which we began. It provides one possible theme which can bridge the gap between the two areas of concern, the University and the Church, that are the main contributors to the debate about the role and function of chaplains in a modern university.

1. This assumes that the Chaplain will be ordained, as is usually the case in Scotland. Many churches, particularly in England and the USA, make considerable use of lay chaplains. It also appears to assume that all chaplains are men which is not the case. However, for ease of writing I shall use the masculine third person in an inclusive sense.

CHAPTER 2

AN EDUCATIONAL GROUNDING FOR CHAPLAINCY

It is important that those involved in a professional capacity in a university should have some understanding of the nature of knowledge, for its acquisition is an important aspect of the education which is a primary concern of the university.

Education has been defined by Apps (1981, p.54) as

planned learning. Or to be more formal, education is an organised and planned activity with the intent that learning will result.

Learning, in turn, has a variety of descriptions, none of which can be said to be definitive, but which, when taken together, do provide an adequate description of the concept. Apps (1981, p.53) summarises them well as follows

For some learning is defined as a change in behaviour. For others learning is personal development; for still others, it is developing the mind. Many talk about learning as the accumulation of knowledge, and still others talk about learning as a problem-solving activity. A common element in all the various definitions of learning is change. A person who has learned is somehow different than he or she was before the learning took place. The change may be a new idea the learner has acquired or even a new way of understanding an old idea. The person who has learned may have a new skill he or she can perform or a new insight gained from solving a problem.

Clearly the accumulation of knowledge is but one aspect of the learning process, but it is an important one, and one with which all in the university must be concerned. In teaching, information is communicated which the learner must use to construct knowledge for himself. This is an

important element in education. It is obvious that simply pushing information at the learner does not ensure a measure of cognitive development (cf. Moore and Waldren, p.57). The goal of education, as distinct from teaching, is an ability to make use of the information acquired; to use it in analysis, synthesis and evaluation. Using Bloom's (1976) Taxonomy of Educational Objectives, Moore and Waldren demonstrate how the process of education involves certain stages or levels. The most basic, and perhaps the most difficult yet least valuable of these, is the acquisition of knowledge, that is the ability to recall basic information, such as dates, names, rules and the like. Comprehension follows, which is the basic understanding of knowledge which permits use to be made of it. At this point the process moves into higher and more interesting and exciting levels in which the basic information can be applied in problem solving, analysis and evaluation of specific situation and in synthesis to produce solutions, answers or procedures. There are indications that the way in which an individual approaches learning is related to his perception of what learning involves. If learning is thought of only in terms of the lower stages of Bloom's Taxonomy as acquiring and understanding information and facts, the approach adopted is likely to place considerable emphasis on memorising and reproduction. It is when there is a deeper appreciation of the nature of learning that there is a realisation of the importance of a wider understanding which facilitates construction rather than simple acquisition of knowledge (this is discussed again in the section Styles of Learning).

The Personal Nature of Learning

As we have already noted, all learning involves a measure of change. Whenever we learn a change has taken place, in our knowledge or cognitive ability, in our attitudes, in the skills we possess, or in the way in which we respond to the world around us. How exactly this is accomplished, is in fact, unique to each individual. We can generalise on the ways in which learning is approached, producing categories into which individual students can be grouped. This can be a most useful aid, provided we do not forget that, in the end, the ways in which learners develop and apply learning skills will be unique to themselves. Moore and Waldren (p.62) have listed the skills commonly used in learning - listening, observing, organising, studying, reading, forming questions, taking notes, searching for information, writing essays, expressing one's self orally, working in groups, working on projects and taking examinations. In the end the learning which results from the application of such skills is a personal thing. No one can learn for us, so that, although we can improve our learning skills by watching how others apply them and by seeking counsel, learning must remain a very personal and unique accomplishment.

Styles of Learning

If learning is such a personal achievement, then the real value in categorising the ways in which students learn consists, not of what it can offer to the learner, but to the teacher and the counsellor. If nothing else, it indicates to them the kind of features to be noted about the learner which permit evaluation and judgments to be made which can indicate a profitable future direction for

teaching and advice.

A basic principle of learning formulated by Brunner (in Main 1980, p.9) is that it is more effective when there is some structure around which materials or ideas can be organised. This offers an immediate criterion for the grouping of learners - those who are capable of generating or identifying for themselves a framework for their learning as distinct from those who are dependent on some external agent for structuring such a framework. These basic groups can be subdivided according to the characteristics of the framework itself.

Syllabus-bound, Syllabus-free

Parlett (1970) draws the distinction between those students who are syllabus-bound and those who are syllabus-free. The former can only operate happily within a given syllabus. If it is ill-defined, or too open, they find it difficult to choose what they should be doing and are less effective learners. The latter operate better when they can pursue their own lines of investigation, often feeling restricted or inhibited by the requirements of the course or syllabus. Main (1980, p.10) comments that syllabus-bound students tend to need exams in order to study, do not read widely outside the set work, attend classes regularly, and may well have conscientious study habits. Syllabus-free students, on the other hand, often spend disproportionate amounts of time on particular areas of study because they have a feeling of involvement in them, are more likely to be adventurous in their reading and are prepared to explore their own ideas.

Cue-seekers, Cue-deaf

As far as these categories imply a degree of dependence on, or independence from, the teacher, they fit in with further work by Miller and Parlett (1974) in which they use three interesting shorthand descriptions to identify different types of student behaviour which they encountered:

- (1) Cue-seekers - students who actively elicit from their teachers an understanding of the structure of a course or examinable subject.
- (2) Cue-conscious - students who are able to pick up hints about structure which are passed on by teachers.
- (3) Cue-deaf - students who do not respond to information given about structure.

The evidence of Miller and Parlett's study indicates that cue-seeking students are the most likely to succeed. They are highly motivated and, from the outset, do appear to want to learn.

Depth and Surface Processors

An important activity in the learning process is reading. As we read we are seeking out and trying to grasp hold of the meaning implicit in the words and symbols which appear on the printed paper. Because of the access it affords to facts and ideas, reading is an important vehicle of learning. Like learning, reading can be difficult to investigate because it is a private internal activity. There have been a number of studies which have sought to

investigate how students read and what levels of understanding they reach (Marton 1975, Marton and Saljo 1976, Laurillard 1978, Entwistle and Ratcliffe 1979).

One major series of studies was carried out at the University of Gothenburg where Marton investigated the ways in which students read to learn in a situation in which they were aware that learning was to be assessed. A number of consistent differences in the quality of understanding were found which could be related to the ways in which the students read or 'processed' the text. Wilson (1981, p.98) has summarised the Gothenburg results.

'Depth processors sought out or created the meaning or 'thing signified' the author was trying to communicate. Their approach to reading was active and brought about qualitative change in their understanding of the subject matter. 'Surface' processors, on the other hand, paid attention to the more superficial features of the text. They read to remember facts, details and main arguments: their approach to reading was passive in that they rarely examined the bases of conclusions, nor did they question the assumptions and logic of the argument. Reading to learn meant, for them, simply the addition of items of information to the memory store on a quantitative basis.

This distinction between depth and surface processors, or atomists and holists, the description used by Svensson (1977), is based on an analysis of the students' own accounts of the way they read the set passage; what they thought about as they were reading, the parts of the text they concentrated on, and how far they attempted to memorise facts and details. Marton (1975, p.130) explains the differences between the two approaches produced in the study:

For some, learning is the grasping of what the discourse is about, i.e., learning is learning through the discourse, and for others learning

is learning the discourse (i.e., memorising it). The former appear to experience an active role (i.e., learning is something they do); the latter do not appear to do this (learning is something which happens to them).

Depth learners have a positive approach to the learning task. They try to make sense of what they read, linking the facts and arguments they extract from the substance of the text to conclusions. All the time they are concerned to build up an overall structure in which ideas can be inter-related. They are also keen to draw links between their studies and their experience of the 'real' world beyond the confines of the university.

Surface learners, on the other hand, are much more concerned with the ability to reproduce the learning material. This often results in a rote learning strategy. They tend to pay attention only to superficial features, reading in a passive and unreflecting way, as if unaware that understanding involves effort. They do not seek to link ideas together and are unlikely to relate their learning to external reality.

Marton has produced criteria for distinguishing between depth and surface processors as follows (from Laurillard 1978, in Wilson 1981, p.108).

Depth processors focus on:

- (1) the intention of the article (author)
- (2) actively trying to integrate what they read with previous parts of the argument (text)
- (3) trying to use their own ability to make a logical construction

- (4) thinking about the functional role of the different parts of an argument

Surface processors focus on:

- (1) the time factor instead of the task
- (2) the demand to perform instead of the actual task
- (3) learning which is equated with memorising
- (4) the subject, confronting the text passively and treating it as an isolated phenomenon (read without thinking)
- (5) the subject, keeping their reading to the surface of the text without any relation to the meaning.

IMPLICATIONS FOR CHAPLAINCY

The outcome of the research into cognitive and learning styles, outlined in the earlier sections of this chapter, appear to have some interesting implications in a chaplaincy context.

Styles of Learning and the Use of Knowledge

As we shall see later (Chp.8) an important element in the biblical approach to knowledge is the close connection between knowing and doing. In a theological context right knowledge is useful knowledge. For the chaplain the

practical outcome is a concern to equip the individual for action; to enable him to put his knowledge to good use. In this connection an understanding of cognitive and learning style can be helpful. Since the ability to act on one's knowledge is a much more likely outcome of a 'deep' approach it is clear that an understanding of how the approach to learning might be influenced can be of value in determining strategy in particular circumstances. It is also clear that if knowledge is to be useful for action, we must take note of the comments of Moore and Waldren (cf. p. 33). Learning is concerned with much more than memorising and reproducing information. The practical application of our concern to relate knowing and doing must take account of this. The chaplain who is aware of the need to encourage movement beyond the acquisition of knowledge to its application must be aware of the need to achieve that degree of comprehension which permits knowledge to be used. He has to make it clear that simply knowing, in terms of facts and information, is effectively only the beginning and not the end of learning.

At this point we simply seek to draw attention to the usefulness of a knowledge of learning styles in this context. Discussion of the implications of 'useful knowledge' for chaplaincy will be found later (p.243f.).

The Problem of Religious Fundamentalism

On theoretical grounds, the Gothenburg findings would appear to provide indications of a new approach to the problem of religious fundamentalism. On the basis of Marton's criteria there seems to be a similarity between the characteristics of conservative fundamentalism and surface processing. Both surface processors and fundamentalists prefer authority and tend to be dualistic in outlook. For

both groups learning is conceived as an ability to receive and recapitulate what Authority hands down. Knowledge is largely categorised in terms of right and wrong, good and bad.

Since it appears to be possible to influence the level of processing students adopt (Marton and Saljo 1976; Laurillard 1981; Ramsden 1979) by heightening their interpretation of the demands of the learning situation, this might indicate that it would also be possible to devise ways of influencing religious development.

If this could be done it would provide a solution to one of the basic problems confronting chaplains in higher education - making meaningful contact with those who are at the conservative fundamentalist end of the religious spectrum which would allow the encouragement of their religious growth. Unfortunately such students are often distrustful of contact with a chaplain whom they think to be theologically suspect and are highly resistant to influences which are believed to threaten their faith. The result is that while they are open to the many influences on development encountered in university life these are not permitted to impinge on their faith. As we shall see (p. 60) Heath (1978) has shown the dangers inherent in this kind of situation.

If Perry (1968) is correct in his analysis of individual development, we should locate the conservative fundamentalist fairly low down on his scale in the early stages of dualism. The problem confronting such people is how to cope with new ways of thinking about what they believe, without threatening or destroying their faith. One of their major concerns is that if a degree of doubt or uncertainty is admitted at any point of belief it is difficult to prevent that doubt from pervading the whole

belief system and ultimately destroying it. The commitment, which Perry envisages as the goal of all development threatens, rather than reinforces, belief because of its necessary relation with relativism. For the fundamentalist belief remains something that is 'given' rather than something for which the individual has a measure of personal responsibility (see also Chapter 5).

Any attempt to deal with the problems posed by fundamentalist attitudes must take account of the nature and role of Authority. Since the basic Authority is Scripture, one possible approach might be through the encouragement of what most Christians would regard as a healthy more open approach to the reading and understanding of the Bible which would acknowledge its divine inspiration without the additional assumption of infallibility. In this it might be possible to adapt the factors which influence the adoption of deep level processing by seeking to demonstrate the reality of the demands made on the individual by study of scripture. Thus while it may not produce dramatic short-term results, what could be most effective in this situation is a consistent approach to the handling of scripture which demonstrates that scripture is best understood when it is interpreted sympathetically, but critically, against its own background of the times and circumstances in which it was written. In this way through bible study groups it may well be possible to show that its authority does not lie in verbal inerrancy and that interpretation need not be literal.

It may well be that in the short-term such an approach might appear to have little effect. Fundamentalist groups are surprisingly rigid and unyielding. But as Barr (1981) points out it is their shifting constituency which favours the rigidity of fundamentalism. While the groups themselves

continue from year to year with little outward sign of change, yet of

those active in fundamentalist organisation at any one time, and especially in student organisations, a large proportion will have become evangelicals quite recently, within the measure of a few years at most; and of these many will before long be moving into another sort of position, most commonly one within mainstream Christianity. (Barr 1981, p.320)

Very often this movement takes place in the years following graduation. One factor influencing the change in attitude is that they will have to live in a Church that is not fundamentalist, so sooner or later they have to form a new way of thinking about faith which will allow them to get along with others who think differently. It may very well be that the contribution of the chaplain ought to be more concerned with preparing the way for this than with seeking dramatic results in terms of the transformation of the conservative groups encountered in the university situation.

SURVEY OF STUDENT ATTITUDES

It was at this stage of the research that it was realised that the type of theoretical approach to chaplaincy work, which is being developed here, necessarily rested on a number of assumptions in areas concerning the nature of student belief and attitude; student expectations, of the Chaplaincy, of the University itself and of their academic pursuits; the ways in which individual development occurs and is encouraged over the span of a university course; and the kind of relationship between what we have called academic strategy (the student's choice of subjects and how he sets about them) and moral and religious attitudes. It was felt appropriate that there should be some testing of these assumptions. Accordingly a Survey was devised which

would, it was hoped, provide evidence of patterns of growth, though it was not intended that it should be used as an empirical base for any theory of chaplaincy work. This latter point is important for it was felt that the relationships which would be encountered would be complex and, at the time, not sufficient was known about them to enable an appropriate Survey to be prepared to be an acceptable basis for a model of Chaplaincy. In the event the experience of the Survey, carried out in April 1981, fully justified this expectation. Full details of the questionnaire, its design, distribution and results will be found in Appendix I.

At this point it is interesting to note that it proved possible to identify distinct groupings of surface and depth processors on the basis of Marton's criteria. The indications are that in second year the characteristics of deep learning begin to emerge, a tendency which reverses somewhat between second and third years, perhaps as subject specialisation begins. By the fourth and final year the trend is again reversed and deepened.

There would appear to be a parallel development in the ethical and spiritual realms. First year students were shown to be dependent on 'conventional' and 'accepted' values. There is a move towards a more independent judgment in second year with a slight return to convention in third year before a final move towards independence of judgment and belief in fourth year. As we shall see later (cf. Chapter 4 on Fowler's theory of faith development) the Survey has produced empirical evidence to suggest that some students, at least, experience transition from Fowler's Stages 2 and 3 towards Stage 4.

However, although there is a parallelism between the various movements detected by the Survey, all attempts

failed to discover any link between the type of processing adopted and religious attitude. What the Survey did reveal was that students with conservative fundamentalist beliefs tend to work harder than other students and are less likely to attempt to develop their own ideas. Unfortunately, therefore, the evidence would appear to indicate that it is unlikely that ways of encouraging religious development can be based on those used to develop learning strategy. Nevertheless, it must be said that there are indications that the fundamentalism test which was used might not in fact give an accurate measurement of religious attitude, since it might not be entirely accurate in its location of individuals on the religious spectrum. It may be that the lack of any discernable link between cognitive and religious style was due to the failure to identify religious attitude correctly rather than any lack of relation between the two factors. As is indicated in the discussion of the Survey results in Appendix I we are investigating a different type of questionnaire which, it is hoped, might be better able to clarify the situation.

The major problem with the results of the Survey, as is indicated more fully in the report in Appendix I, is that it measured difference in attitude, though not necessarily change, a problem it shares with other cross-sectional surveys (cf. Feldman & Newcomb 1970). The results indicate that the attitudes of final year students do differ from those of first year but do not show that the difference can be explained by change or development nor if change has taken place, or what is the extent of the change.

Further reference to the results of the Survey will be made from time to time as appropriate.

It should also be noted that, as is discussed in Appendix

II, consideration is being given to a new form of Survey which would seek to provide indication of any change which might occur in attitude while a student is at university instead of attempting to measure the attitudes themselves.

CHAPTER 3

DEVELOPMENT AND THE ACHIEVEMENT OF MATURITY

INTRODUCTION

Since one of the major concerns of the university has to do with student development, clearly there ought to be, in the university, a concern to promote and encourage the development of maturity, among all the other concerns which are legitimately recognised to belong to it. A proper concern for the total well-being of its students should occupy a recognised place in the university's scheme of things alongside teaching, research and the more practical welfare provisions like the student health and advisory services. This need not be a formal provision in terms of a 'student service', indeed the nature of this concern is such that it is hard to envisage how such a 'service' could operate. What is required is a general awareness in the university of the existence of this kind of concern; that it is a proper concern to be shown by academic staff in particular; and therefore there should be sufficient goodwill, compassion and common humanity to ensure that this function is fulfilled.

Of course, as an educational institution primarily, the main thrust of the university's developmental concern will be directed inevitably towards the achievement of that measure of intellectual maturity, commonly held to be the hallmark of the graduate, which permits the correct and proper dealing with facts, information, knowledge and learning in the whole range of situations liable to be encountered in everyday life and work. However, it is, at least, questionable whether the kind of development of the intellectual senses, which such a process would imply, could or would occur without some degree of corresponding development in other areas of the personality. While it is highly unlikely that the whole development of an individual will take place at the same pace across the whole spectrum - intellectual, social, moral, religious,

emotional - it is a reasonable assumption that, in healthy development, movement or progress in any one area has effects in the others. Thus, in the end, a more reliable, though vastly more difficult to measure, indicator of the success and value of time in university is not the type and grade of degree obtained, but the progress achieved towards maturity.

MATURITY

The concept of maturity is not altogether easy to comprehend, although, apparently, it can be fairly clearly defined in terms of the overall development process where maturity is conceived of as its endpoint or goal.

Maturity represents the stage at which psychological characteristics are best developed and the individual functions as an independent person in a social setting. However it is an ideal from which we all deviate in some respects. (Mowbray & Rodger 1963, p.320)

In fact, it is notoriously difficult to determine exactly when this endpoint has been attained. In many respects this is precisely because ideals are not normally capable of rigid definition nor of being expressed in definite terms. Indeed much of their usefulness derives from the way in which we use hopeful and symbolic language in the expression of ideals. Therefore we should not be surprised when this kind of attempt at definition breaks down as soon as we seek to apply it. What we do discover is that we can define examples of maturity in particular areas, but maturity itself, as a concept, is much more.

In practice, it has a kind of global effect on the individual which, in a kind of Gestalt way, we perceive without being fully aware of all the factors it implies. In the 1984 Gifford Lectures Allan Galloway hinted at this

when he remarked that a condition of maturity is an ability to perceive the world as an integrated whole. The real signs of maturity are not particular types of behaviour; these can be indicators but are part of the whole; but attitudes. Maturity exists not because of ways of behaving but because the individual is able to achieve a significant personal orientation which establishes a reciprocity with the environment through which it is possible to make some sense of life.

Therefore it is clear that maturity is not achieved simply by living for a certain length of time. The attainment of adulthood, whether it be measured by physical or legal standards, is not synonymous with maturity. Nor is maturity the automatic result of the accumulation of experience by virtue of having spent some indefinite but reasonably lengthy period in a developmental situation. Thus mere survival at university is no guarantee that the experience will be maturing. Yet maturity has within it elements of all these, inasmuch as it can only be acquired in time, and then only as a result of experience.

In view of such problems Lugo and Hershey (1974, p.158) question whether it is right to speak about 'the mature person' at all. Arguing that though there are those who are capable of acting 'maturely', whatever we mean by that, most of the time, nevertheless, everyone can act at times in ways that are clearly 'immature', they prefer to talk of the 'maturing' individual since that denotes movement, aliveness, growth and spontaneity. What is sought in maturity is, in their terms, not an endpoint or goal before us, but a continuing process of becoming.

There is considerable advantage in this kind of thinking. It immediately removes many of the problems of definition for definition in precise terms is only required in any

attempt to fix the mythical endpoint of maturity. It also fits with the experience of life which demonstrates again and again that those we should readily describe as mature do not invariably act in competent and responsible ways though their style of life as a whole does reflect what we regard as mature behaviour.

If, however, we do talk of maturity in such terms, it is as well to be aware of some of the implications. When we think of becoming it is difficult, if not impossible, to avoid the concept of growth. The idea of becoming implies a progression through a sequence of stages, a process commonly described as growth. However, to describe progress in any sphere of human development, perceptual, intellectual, social, emotional or religious, as growth is to suggest that continued progress is more desirable than halting or regressing. Becoming, in this sense, is therefore, value-laden. Perry (1968) maintains that this is a factor we must recognise and accept, acknowledging that there are characteristics we deem to have more value than others. Openness in such assumptions is preferable to any attempt at the use of non value-laden language which is required to be so general as to be virtually meaningless.

In fact when people consider the nature of maturity they do make value judgments inasmuch as some features and characteristics are recognised to be more desirable. To identify these characteristics in the kind of ways attempted in the next two sections is not to imply that those we should describe as mature must be in possession of all of them, but that sufficient of them exist in their make-up to allow the use of the description 'mature'.

Characteristics of Maturity

The concept of maturity implies a relatively advanced degree of physical, mental and emotional development characterised by a high level of adjustment (Mowbray and Rodger 1963, p.321). In general terms 'good' adjustment involves being able to cope successfully with:

- (1) Biological Requirements. The individual has to be able to provide for himself (and those for whom he is responsible) adequate food, warmth, and shelter. Such needs are of course fundamental and are dependent on geographical and climatic conditions.
- (2) Cultural Requirements. The individual must be able to respond to the demands, prohibitions and taboos of his society, such as are formulated in its legal system and morals. Because a culture is complex it will contain many inconsistencies and a well-adjusted person may find himself in conflict with some sets of principles... and has the responsibility of deciding the issues.
- (3) Psychological Requirements. Once the basic biological and cultural requirements are met there still remain a number of needs which each one of us experiences and has to fulfil. Among these are the need for self-esteem and independence from others and recognition of our achievement.

(Mowbray and Rodger 1963, p.321)

Besides these basic biological, cultural and psychological characteristics of maturity there are other intellectual, social and moral factors which are commonly held to be

characteristic of maturity. For example analytic and synthetic thinking based on logical reasoning is an indicator of intellectual maturity, while tolerance, consistency of behaviour and concern for others indicates social maturity. Also it is a clear sign of the mature individual that he can exercise a healthy independence while understanding when to acknowledge dependence on others.

The Mature Individual

From such characteristics it is possible to paint a word picture of the mature person. Ideally the mature individual has been able to represent his experiences in words and ideas. He is able to reflect on his experience of life to produce images, thoughts and combinations of ideas which facilitate problem solving and produce new perspectives about his own life. In terms of belief and attitude, maturity confers the ability to bring them into conscious awareness where they can be assessed and evaluated. The mature person not only is aware of the nature of his beliefs but can give account for them. This he does without elevating his beliefs to the status of absolutes. Thus he can recognise the right of others to have different beliefs without feeling that his own beliefs are threatened. Indeed with maturity there comes the ability to communicate with others, to exchange ideas, to see things from their point of view. To do that is not to betray one's own values. It could be that it is the immature person who believes himself to be so unique that the opinions of others have no relevance for him.

As the individual grows towards maturity he becomes more integrated, stable and autonomous. He begins to know himself, who he is, what he wants, where he is going. As time passes his concept of himself does not change greatly and

so he has a growing certainty about his future which is the main orientating factor in his life. Such a picture of the mature individual reinforces our original contention of maturity as an ideal. It is much more of a continuing process than an arrival at any goal or objective.

The Maturing Effect of the University Experience

Clearly, the university as such is not directly concerned with all of these characteristics. But when we recognise that a person is more than a collection of unrelated trends and structures, that he has organisation and unity, and that when he grows he does so in one piece (Heath 1968, p.5), we find development of one characteristic is not independent of others. Thus the university, directly concerned with intellectual growth, contributes more widely than it often realises to the total development of its student population.

One of the aims of higher education is to 'liberate' the student from bias, superstition and prejudice by confronting him with reason, logic, and empirical evidence in order to develop alternative explanations of his existence and alternative modes of coping with his environment. (Parker 1971, p.749)

Such a process is, of course, not exclusively an outcome of higher education. Its effect lies in the enhancement of the process rather than its initiation so that the change which often takes place in students during their time at university is usually greater than that found in their peers who are not exposed to the effects of higher education, cf. Astin 1977, p.212 ff.).

Anyone with reasonable experience of a university recognises that the attitudes of the Freshers who arrive each October and those who graduate each summer demonstrate

that considerable and dramatic change has taken place in the intervening years. The dewy-eyed idealists have somehow or other become the hard-bitten pragmatists who are adjudged by the examiners as fit persons to be unleashed on the world as the proud possessors of their degree. Because so much of this change is qualitative, it is difficult to be specific about its exact nature. But clearly the experience of university life has rubbed off on the graduates as they passed through, though whether this was intentional or accidental is often an open question. To this we shall return later. However it is achieved, the university experience does have an effect on its participants. The constant contact with fellow students can be a stimulating experience. Seldom is there any relaxation of the discipline of thought. Thus the kind of thinking processes encouraged and developed by academic work are constantly being reinforced in all sorts of ways.

Even though we seldom spell it out, we have an ideal somewhere at the back of our minds which is our model of the graduate. This model identifies those abilities which are the hallmarks of a useful time spent at university which correspond fairly closely to some of the characteristics of maturity noted above. They include an understanding of the nature of knowledge as such and its value, as well as an understanding and useful acquaintance with that particular field of knowledge with which the particular degree is concerned. To achieve such heights one has to be able to handle information and facts, to be able to assess them, analyse them and synthesise them into further knowledge.

Thus one of the main concerns of education at whatever level, is seen to be the promotion of what are regarded as healthy and wholesome responses to the stimuli of life.

STUDENT DEVELOPMENT DURING THE UNIVERSITY YEARS

Recent research (Parker 1978, Perry 1968, D. Heath 1965, 1968, R. Heath 1964) has confirmed that students do develop during their time at university. Their attitudes are changed, their approach to their studies reflects their deeper involvement as time passes, and their whole outlook on life is altered. Before discussing some of the implications of this for the university we shall look briefly at two studies of student development.

(A) William Perry

Prompted by the realisation that students being counselled had a variety of responses to the relativism which permeates the intellectual and social atmosphere of a pluralistic university, the Harvard Board of Study Counsel carried out a programme of interviewing students in Harvard and Radcliffe Colleges about their college experience. From study and analysis of the information obtained an outline scheme emerged of the nature of the development which occurs during a student's years in university (Perry 1968). Perry's scheme envisages intellectual and ethical development occurring in a series of generally irreversible stages in which each successive stage demonstrates a different set of assumptions about knowledge and values.

Perry (1968, p.9-10) summarises his scheme as follows.

Position 1: The student sees the world in polar terms of we-right-good vs. other-wrong-bad. Right answers for everything exist in Absolute, known to Authority whose role is to mediate (teach) them. Knowledge and goodness are perceived as quantitative accretions of discrete rightness to be collected by hard work and obedience.

Position 2: The student perceives diversity of opinion, and uncertainty, and accounts for them as unwarranted confusion in poorly qualified Authorities or as mere exercises set by Authority "so we can learn to find the answers for ourselves".

Position 3: The student accepts diversity and uncertainty as legitimate but still temporary in areas where Authority "hasn't found the Answer yet". He supposes Authority grades him in these areas on "good expression" but remains puzzled as to standards.

Position 4: (a) The student perceives legitimate uncertainty (and therefore diversity of opinion) to be extensive and raises it to a status of an unstructured epistemological realm of its own in which "anyone has a right to his own opinion" a realm where right-wrong still prevails, or (b) The student discovers qualitative contextual relativistic reasoning as a special case of "what they want" within Authority's realm.

Position 5: The student perceives all knowledge and values (including authorities) as contextual and relativistic and subordinates dualistic right-wrong functions to the status of a special case, in context.

Position 6: The student apprehends the necessity of orienting himself in a relativistic world through some personal Commitment (as distinct from unquestioned or unconsidered commitment to simple belief in certainty).

Position 7: The student makes an initial commitment in some area.

Position 8: The student experiences the implications of Commitment and explores the subjective and stylistic

issues of responsibility.

Position 9: The student experiences the affirmation of identity among multiple responsibilities and realises Commitment as an ongoing, unfolding activity through which he expresses his lifestyle.

According to Perry there is likely to be a considerable shift in a student's attitude during the years spent at university. While position 1 is rarely found, and is, in effect, an extrapolation downwards from the views of students at a higher level, students are likely to arrive at university with fairly fixed ideas of what constitutes knowledge in terms of a 'right-wrong' dualism. This is, perhaps, an understandable outcome of school education where, so often, examination pressures result in this particular type of presentation of information. Over the years of their university studies students are likely to move from such a simplistic, absolutist conception of the nature of knowledge and values to a more complex, pluralistic perspective. Such an outline fits in well with what we have already said about the general process of maturing.

Heath (1978) has criticised Perry's scheme for being too restricted in cognitive emphasis and in age span, but inasmuch as it is concerned with student development specifically in the college years, it can hardly be said to be a fault of the scheme that it fails to take account of what happens in the years before or after. In addition, Jacob (1957) challenged the ability of higher education to influence the student's basic characteristics, a claim which Astin (1961) partially confirmed in a study which showed that the 'product' of a college or university was more dependent upon the characteristics of the students who entered than upon the influence of the college itself,

(cf. Parker 1971, p.733). But the fact remains that the empirical studies at Harvard and Radcliffe indicate that students are different and have different outlooks on a variety of aspects of life by the time they complete their course. Even if it could be demonstrated that this change is dependent on factors unrelated to university education, it is still competent for educators to enquire how healthy progress through this change might be encouraged. Perry's scheme does appear to offer one way of approaching the change and can be adapted to provide new approaches to teaching.

(B) Douglas Heath

Another approach to an understanding of the developmental progress is found in the work of Douglas Heath. He has produced a model of healthy development which is claimed to be comprehensive, general and value-free, thus meeting some of his criticisms of schemes like that of Perry (Heath 1965, 1968, 1978). From a study of a number of student groups from different cultural backgrounds (USA, Italy, and Turkey) Heath claims to have determined five main aspects of the maturing process.

- (1) Increased potential for symbolising experience.
- (2) Growth from auto- to allocentricism.
- (3) Increased integration.
- (4) Increasing stability.
- (5) Autonomy.

Heath's first dimension of maturity is an increased potential for symbolising one's experiences. A principal effect of education is the provision of the tools, such as words and numbers, by which experiences can be represented. As the individual grows towards maturity two things happen. Firstly, there is an increasing ability to

articulate his experience and secondly, it becomes possible to turn these thought processes back on themselves that they might be monitored, checked and, if necessary, altered. In this kind of way the more mature person is better able through reflection to express his values and motives and to symbolise his self-understanding.

The second dimension concerns what Heath describes as growth from auto- to allocentricism. It is generally accepted that the movement of individual growth is away from narcissism and egocentricity towards other-centredness. Maturity confers the ability to relate positively to other people. In educational terms this implies that a major goal should be the awakening of an understanding of other people through an ability to think in terms which take account of more than self-interest. Thus education should seek to encourage more allocentric values like social consciousness and respect for the rights and views of others

The third dimension on which maturing takes place is integration. The process of growth leads towards more differentiated and integrated structures. This results in the development of a more coherent and integrated self which corresponds more closely to the ideal image we have of ourselves. This facilitates the making of stable and meaningful relationships by eliminating much of the need to play roles.

This idea of stability in our relationships leads on to Heath's fourth dimension - increasing stability.

Excessive development in one sector of the personality can lead to resistance to further development until there has been compensatory growth in the other lagging areas.

Equally resistance to growth can be harmful. The stability of maturity is concerned with maintaining a healthy balance in the whole development process and, consequently, with

the avoidance of disorganisation under stress and pressure. Heath's evidence strongly confirms that the more mature person is able to maintain the stability of his cognitive functions and, if he becomes disorganised, is able to bounce back more rapidly than the less mature person.

The final dimension associated with maturity is autonomy. One clear sign of maturity is the ability to respond clearly and selectively to the press of the environment. In this sense the experience of maturity is truly liberating enabling the individual to act free of unconscious impulse or environment control. Thus the mature person has a better idea of who he is and can resist altering his view of himself under pressure.

Following our study of the work of Perry and Heath it is now worth comparing their findings. Though Heath's model differs considerably from Perry's the kind of maturity it advocates is not so very different from the nature of true commitment implicit in Perry's scheme. Both concepts involve an ability to stand back from the world and its pressures to analyse what has been learned and to apply it in a synthesis which permits action in specific circumstances. Together, these studies help to build up the outline of the development pattern of students during their time at university. However, it has to be admitted that they do not demonstrate that the changes they reveal are, in fact, the results of the university experience. Bearing in mind Astin's (1961) contention that the 'product' of a college or university was more dependent on the characteristics of the students who entered than upon the influence of the college itself, it is unfortunate that it is not possible to quantify the influence of the university experience. It does seem to be reasonable to postulate that university experience encourages and enhances any development naturally occurring in the student age

group. To this extent student development is an important aspect of university education.

Teaching Practice and Development Theory

Thus, in theory at least, it can be argued that one major effect of a university education is the promotion of healthy development in students. The question now is whether the theory finds any development in actual practice. At the University of Strathclyde, discussion with students appears to indicate that they do not detect any significant regard being taken of developmental concepts in the teaching of their course. As far as they are concerned, any growth they achieve is largely incidental to the aims of their course. Nor does examination of the university prospectus reveal much interest in this area in terms of curriculum. In the end it is probably fair to say that the development which obviously occurs from first to final year is, in practice, largely an accidental outcome. The only indications there are of any attempt to encourage a measure of development and growth, and even they are not found in every case, lie in seeking to teach right study methods and proper essay and paper presentation which encourage the student to develop his critical faculties.

It appears, therefore, that little account is taken in university teaching of any relationship there might be between developmental theory and teaching practice. Part of the problem is that what would appear to be one of the most basic and essential questions, 'Education for what purpose?', is seldom asked. As Heath points out (in Parker 1978, p.189)

few academicians or counsellors make explicit to themselves or their students the values and psychological assumptions that underlie their choice of goals, curricula, or teaching or

counselling methods.

This has the practical effect of perpetuating the chasm between academic theory and teaching practice so that, despite talk of the developmental nature of education, little or no use is made of developmental theory in teaching methods. Thus while

A content analysis of the ideas of twenty-five of the principal educational theorists since Socrates reveals widespread agreement that a liberally educated person should become more reflective, and aware of himself, his values, and other people; more social and humane in his interests, values and identifications with other people and their traditions; more integrative in his thought as well as in his values, ideas about himself, and relations with other persons, more centred in his values; more independent of other viewpoints; and in greater control of his own powers. (Parker 1978, p.190)

teaching practice remains firmly concerned with the mastery of cognitive information and a limited set of academic skills.

Some of the reluctance to relate teaching practice to theory might be explained by the fact that, as we have already noted, though it is comparatively easy to assume from our general understanding of the university experience that individuals do experience change, so that the person who emerges at the end is different from the one who began, it is not so easy to demonstrate that change has occurred or how it takes place. However, now that it has been demonstrated that change does in fact take place during a student's time at university, it might be that future teaching practice should take closer account of this work to ensure that it does remain relevant to the needs of students.

Parker (1978) and Mason (1980) have given accounts of attempts to use Perry's model of cognitive development as a guide for the development of teaching methods. They make it clear that it is important that students' current belief systems must be subjected to challenge, though some support is necessary so that the student is not overwhelmed. The crucial feature of the teaching model they describe is that it takes account of "where students are". Teachers have a responsibility for ensuring that their message is heard and understood as well as for delivering it. For this it is necessary to have a detailed understanding of important student learner dimensions and the technical skill with which to apply this understanding to teaching method.

Parker, with Knefelkamp and Widdick, has developed a teaching methodology based on Perry's scheme which is claimed both to recognise the rigid, dichotomous thinking of new students and to deal with it through the teaching of knowledge and skills which promote higher cognitive levels (in terms of Perry's scheme) and through the manipulation of four instructional variables - degree of structure, diversity, experience and personalism (Mason 1980, pp.54-55).

This kind of approach provides an academic parallel of what it is intended that this thesis will do for university chaplaincy work and reference back to it will be made from time to time.

THE CHAPLAIN AND DEVELOPMENT

If the kind of development theories we have been discussing have significant implications for the teaching purposes of the university, as Parker (1978) and Mason (1980) have

shown, they can also have an effect on the way the chaplain should approach his task. His basic concern with development has already been explored in general terms in Chapter 1. Here we have to consider some more specific implications of the development process as they might influence his strategy.

Dimensions of Development

Heath (1978) comments on the inter-relatedness of the dimensions of development in healthy growth,

Development on a dimension or in a sector of the personality can become exaggerated, distort the system's equilibrium, and lead to resistance to further development until the system has resumed its growth in the lagging areas of the personality. (Heath 1978, p.201)

Perry (1968) also hints that growth in one area should be reflected in others, and, while his data does not include information on religious attitudes, he does believe that it is reasonable to assume that the pattern of intellectual and ethical development, he has demonstrated will hold good for religious development as well. Prickett (1983) provides a further indication of the links between the various dimensions of development which are necessary for healthy growth. Referring to the 'crisis' experienced by John Stuart Mill in 1826 at the age of 20, he points out that

it is clear that what we might call his (Mill's) personal growth did not really begin until he reached this 'crisis' in his life. The process of acquiring knowledge had, in his case, actually inhibited the development of his own personality and sense of values. It was only with the realisation of the failure of learning to provide of itself adequate goals that he really began to struggle with the fundamental

questions of what men live by. (p.7)

As Prickett further shows the fact that Mill did not enjoy anything approaching a normal upbringing, being taught exclusively by his father and being

brought up as a preternatural little adult, isolated from childhood... seems to illustrate quite dramatically the importance of a framework of values as the context for the acquisition of knowledge. (Prickett 1983, p.8)

Clearly the intense concentration of learning coupled with the inhibition of normal developmental influences were the principal factors which precipitated Mill's 'crisis', which today would probably be termed a nervous breakdown.

Thus it does appear to be a reasonable assumption that the different dimensions of development are related though this should not be understood to imply that the connections are necessarily linear. While it may well be reasonable to infer that intellectual development will influence social, ethical or religious growth this does not mean that growth in one area is necessarily proportional to growth in any of the others. What it does mean is that healthy growth does involve movement in all dimensions, not just in some.

Any programme of development enhancement must take this into account. Care has to be taken to preserve some kind of overall balance, recognising that it is not healthy to seek to isolate any dimension to protect it from what might be regarded as unhealthy stimuli. In a university situation this can sometimes be the case with religious growth. There is a way of viewing religion as a unique human attribute which is set apart from everything else. Religious attitudes are therefore not seen to be subject to growth and development in the way in which it is not only permissible, but desirable, for intellectual, social

and even ethical attitudes to grow and develop. However, the fact is that religious attitudes are subject to this kind of growth and development as Parker (1971) Glock and Stark (1965) and Fowler (1981) have demonstrated.

In the university intellectual development is clearly encouraged: student life makes a significant contribution to social awareness; and there is a gain in maturity which is naturally experienced as young folk grow from the late teens into the early twenties (Feldman & Newcomb 1969; Astin 1977; Foster 1980).

The chaplain, if he is at all aware of the developmental implications, must recognise the need to maintain a degree of religious growth to set alongside the other development which is undoubtedly taking place.

Commitment and Faith

If the work of Heath gives a reminder of the essential importance of balance in development, Perry may well provide a vital indication of its goal and direction. While the data on which Perry's scheme is concerned with cognitive issues, he clearly believes that his study has general relevance (1968, p.209, 214). If this is so, and Perry's work can be applied in the field of religious development, it raises several interesting possibilities, some of which are discussed in the section on 'Encouraging Religious Development'. (p.70).

However, one significant contribution from Perry in the area of religious attitudes and their development may come from his idea that the ultimate goal of growth is commitment. In view of the use made of the term commitment in religious language we might expect that Perry's scheme would prove to have the kind of wider relevance he claims.

While it is true that one of the most popular words used in connection with the Christian life is 'commitment' - we speak of 'committed Christians' when referring to those who actively profess Christianity as opposed to those with only a nominal attachment and, in evangelical circles especially, the acceptance and confession of the Christian faith is termed 'committing oneself to Christ' - we have to remember that in biblical terms faith is essentially trust in a gracious God. 'Commitment' in the modern sense is hardly a biblical word (cf. Clements 1981, p.74 ff.). It may well be that its use in this connection is a reflection of the high value placed by modern Western society on human freedom and responsibility. Clearly, if choice does lie in this way with the individual, responsibility for the consequences of choice and the need for effort to realise the goals set by choice must also lie with the individual. But in biblical terms faith is trust in God in response to the initiative he has made towards mankind.

The free decision of faith is always a response. And the call to which it is a response is the call to accept the forgiving and liberating Word of God. 'God be merciful to me a sinner' (Luke 18: 13) strikes the authentic note of Christian faith. This is a truly paradoxical situation, for what we have now to say is that the response of faith is a free response, while at the same time it is the forgiving Word which sets us free. (Gregor Smith 1966, p.35)

There is also in the Bible a close link between faith in God and obedience to him (cf. Acts 6: 7, Romans 1:5, Romans 16: 26, I Peter 1: 2). In effect our trust in God is an obedient response to his call to trust from which stems the active aspect of commitment in faith: the readiness to do whatever God wills us to do.

This is quite different from the conception of commitment described by Perry,

'Commitment' refers to an act, or ongoing activity relating a person as agent and chooser to aspects of his life in which he invests his energies, his care and his identity...

The word 'Commitments', then, refers to affirmations: in all the plurality of the relativistic world - truths, relationships, purposes, activities and cares, in all their contexts - one affirms what is one's own. (Perry 1968, p.135)

for faith can never be entirely 'our own'.

It would therefore be wrong to think in terms of an equivalence between 'faith' and 'commitment' as our use of language sometimes might suggest. The relevance of Perry's scheme in the development of religious studies is not to be found in some kind of progression towards 'faith'.

However, the gap between Perry's idea and the type of commitment inherent in the Christian concept of faith is not as wide as the foregoing might suggest. There is another strand in Christian thinking which comes much closer to some of Perry's description of commitment. The full biblical description of faith is faith in God 'through Jesus Christ', who is both the embodiment of God's grace and the paradigm of response to that grace in obedient trust. In a very real sense faith is identification with Jesus, the ground and enabler of our trust in God,

He who enables us to commit our lives in obedient trust in God's grace, also points us to how we are to commit our lives in trustful obedience to God's will and purpose. So Christian commitment is the acceptance of Jesus as the most basic concrete goal for what we are to become as persons. We are committed to him because we are identified with him. (Clements 1981, p.78)

Growth to maturity in Christian terms is defined in terms

of that mature manhood measured by the full stature of Christ (Eph.4: 13). Though this is something to which we are called through grace so that any attainment of which we might be capable can never be 'our own', it clearly involves the investment of our energies, our care and our identity. Provided we recognise that 'comitment' and 'faith' are not interchangeable there appears to be no particular reason that the kind of progression Perry has discovered in the cognitive domain should not be paralleled in the realm of faith. In this instance, the movement is not to faith, as such, but towards a deeper understanding of the nature and implications of faith which will enable us to give account of the faith that is in us.

How it might be possible to make use of Perry's model of development in the religious context is one of the topics discussed in the next section.

Encouraging Religious Development

Before we discuss some of the ways in which it might be possible to encourage healthy religious development we must consider further the kind of objection to the idea of religious growth to which we have already alluded (p. 66). For some the whole idea of growth in religious understanding is an impossibility. For them faith is simply the gift and creation of God himself and therefore is something an individual either has, through God's grace, or does not. According to such an understanding it is just not possible for the individual to develop his faith. Indeed taken to extremes

It can even be suggested that 'to call for a decision' in an evangelistic sense pre-empts the work of the Holy Spirit and is derogatory to the all-sufficient work of Christ who not

only offered himself as an atoning sacrifice on our behalf but also acted as 'believer' in our stead. (Clements 1981, p.41)

Though the motive behind such a view, a fear that faith might be regarded as another 'work' and so a means of self-justification before God, is a worthy one, it does carry within it the danger that the element of trust in God's grace, which is at the centre of faith, may be forgotten. (A full discussion on the nature of faith will be found in Chapter 4 and Appendix III). The fact that faith is personal trust in the graciousness of God means that it is, in a very real way, the believer's own trust. Thus it is possible to talk about the growth and development of that trust without compromising in any way the 'givenness' of faith.

Indeed it can be said that this idea is very much a feature of the teaching of Jesus in the parables. The very obvious message of the parable of the talents (St. Matthew 25: 14-30) is two-fold, that the gifts with which we are endowed are meant to be used, and that if they are not they become useless and are forfeited. Clearly the servants who receive the master's commendation and 'enter into the joy of the Lord' are those who invest their gifts that they might increase and grow. A similar message of the essential importance of growth and development is to be found in the parable of the vine (St. John 15: 1-6), where the dead branches which do not bear fruit are cut off and burned. Far from the 'givenness' of faith being a bar to the possibility of its growth and development it is a true incentive.

In any case, if faith is to be truly human it must be open to growth and development for they are very much a feature of the natural order. In this world if things are not growing they are in decay for nothing ever remains exactly

the same. It is clear, as David Attenborough's 'Life on Earth' and 'Living Planet' television series demonstrate so vividly, those forms of life which survive are those which are good at growing and developing to cope with prevailing circumstances. The ones which disappear are the ones which, for some reason, cannot respond to the changes which are going on all around. Faith is really no exception to this basic law of existence. This is clearly borne out in the Old Testament.

When the ancient kingdom of Israel was finally established under David and his successors, the various folk tales, myths and chronicles that had been handed down from generation to generation were at last set down in a permanent form to give a statement of the nation's faith. Thus in the Psalms we can read how the people had come to place their dependence on the God who had brought them through many trials and tribulations. He was their "refuge and strength" (Ps.46: 1); "the great king over all the earth" who would "subdue the people under us" (Ps.47: 2-3). Jerusalem was his city; he was "in the midst of her, she shall not be moved" (Ps.46: 5). But then the unthinkable happened. Jerusalem was not only moved, but destroyed and the people of Israel were carried off into exile, where they were forced to rethink the whole basis of their faith. Undeniably, the new interpretation of Israel's relation to God, found in the later prophetic writings, which was the outcome of that reappraisal can only be described in terms of growth and development.

Given that religious growth and development of faith are not only possible, but desirable, there are many ways in which effective encouragement can be given. Perhaps one of the greatest barriers to this kind of development is the common feeling that religion and faith are 'special' and 'different' and are things to be held in isolation from

what is often regarded as wordly contamination. Often what is needed to counter this is a realisation that there can be an openness to the things of religion which permits questioning and discussion without introducing any feelings of vulnerability and brings out the true relationship of religious knowledge and any other form of knowledge as complementary ways of considering truth, not incompatible alternatives. The role of the Chaplain here is to encourage meaningful discussion and the sharing of ideas. His task is not so much one of religious instruction as of exploration in which chaplain and students together can search for understanding and insight. Here again (as we shall see) issue-related studies can be very useful. As well as providing a focus which brings together knowledge and expertise from a whole range of subjects as well as religion they can provide an insight into the complexity which so often pervades life.

In the light of Perry's analysis of the nature of cognitive development this could be significant. If, as Perry believes possible, there is a parallel scheme of development in religious attitude, the key to healthy growth lies in the realisation that in moral and religious concerns there is seldom a simple answer. Before growth can become possible the fatal limitations of dualism must be exposed. Once there is a realisation that simple solutions cannot be easily applied in real life situation and that the answers we can give to the questions they pose often raise many other questions, the path is open for movement towards the stage of commitment which Perry regards as the goal of development.

Of course movement of this nature can be a painful experience. It naturally involves the realisation that beliefs which have been cherished have been, if not mistaken, at least partial. It can be very threatening to the

individual to face up to the consequences of change.

There is a need for the chaplain to assume the role of the sympathetic enabler. His task is to lead and to encourage, rather than to direct. Here the role of the chaplain is closely related to that of the teacher as described by Parker, Knepfelkamp and Widdick (cf. pp.112-113). Alongside the often much needed challenge to current belief systems, support has to be provided so that development will not be overwhelming.

In the kind of progression envisaged in Perry's scheme there are a number of transition points at which the nature of intervention might be critical in fostering or retarding growth. As the individual begins to experience the reality of diversity and complexity (Position 3 and 4 in Perry's scheme, see. p. 56 for an outline of the positions in the scheme) he needs support to allay anxiety and help in making some kind of pattern out of the seeming chaos of pluralism. Without a measure of encouragement, regression to what is likely to be regarded as the comfortable security of dualism is an all too likely outcome. Once the transition to relativism (Position 5 and 6) has been accomplished further intervention can be crucial in the encouragement of the final step to accepting personal responsibility in making commitments despite uncertainty. Like the initial move away from dualism this can be a threatening and unsettling experience.

Perry himself recognises these transitions as critical ones in terms of religious belief. He acknowledges that the movement away from absolute dualism to multiplicity can call belief in a religious Absolute into question (1978, p.131) with the distinct possibility of loss of faith. Position 5, the stage of relativism between multiplicity and commitment is especially critical in terms of religious belief.

For a student in Position 5, what answer can there be for the problem of a religious Absolute? None. The relativistic structure in this diffuse form offers no assimilation for an absolute in the old sense. As an alternative to the usual loss of belief, the only possibility lies in the unstable dissociated condition of Relativism Competing, and any attempt at integration of the competing systems would be fatal to one or the other. (1978, p.131)

This is in effect the critical division between 'belief' and the possibility of 'faith'. For belief to become faith requires personal investment. To become faith belief must first be doubted for only then can there be the act of commitment that is the individual's contribution which sets faith apart from simple unquestioned belief. If the individual can move beyond the competing relativism of Position 5 a new answer becomes possible to the problem of religious belief. Then faith in an Absolute is possible through a Commitment made in the context of a relativistic world. This faith is meaningful for the individual for reasons which make sense to him, but it is no longer an 'absolute faith' which carries with it an exclusiveness which implies that any other faith 'must' be wrong.

But such a stage in religious development can only be attained if the movement, which brought about the transition from dualism through multiplicity to relativism, can be continued. This is not always automatic. Loss of belief occurs frequently enough for Perry to be able to talk of it as 'usual' (1978, p.131). Clearly, there is a real need for sensitive encouragement at this point.

Like the teacher (see p. 64) the chaplain has the responsibility for ensuring that his message is received and understood. If he is to exercise this responsibility effectively he must rely on his understanding of the development process to know when and how to intervene.

Encouraging effective development, in this instance, depends on much more than sound doctrine or good theology.

While Perry's work on cognitive development can provide the basis for one model of religious development, it is clearly not the only one. Another instructive model is given by Fowler in Stages of Faith (1981). Fowler's work appears to be of such significance that Chapter 4 is devoted to a discussion of his findings and their implications. If, as Fowler's research appears to indicate, there is a kind of natural process of faith development which is capable of general application, this could provide another framework for understanding and facilitating religious development.

It is clear from the discussion throughout this chapter that the original contention that a developmental concern was meaningful for the chaplain has been justified on educational and theological grounds. A need for the chaplain to be aware of the implications of development theory has not only been demonstrated but shown to have a useful application in terms of working out a strategy which has particular educational relevance. It is in ways like this that chaplaincy can be meaningfully involved in the life and work of the university. This is not to suggest that development should occupy a disproportionate place in the work of the chaplain, but it ought to be an aspect to which serious attention is given.

CHAPTER 4

FAITH DEVELOPMENT

According to the old adage, all men live by faith and can do no other. It is true that all life is lived to some extent in the face of the unknown. We can never 'know' what the future holds for us except that ultimately only one thing is certain and that is the universal awareness of death. Again and again we are confronted with choices which have to be made under conditions of uncertainty and risk. When the religious man claims that his beliefs point to a way of discerning meaning and purpose in existence, the atheist and the agnostic are often quick to assert that the existence of God cannot be proved so that we can never 'know' that He is. What is not always as easily recognised is that the converse is as true. The non-existence of God is not a provable claim so that the atheist's claim that there is no God is as much a statement of faith as any Christian creed. In this sense faith is a human universal. Men and women are creatures who live by faith. Through our faith, whatever form it might take, we seek to find meaning in life. Without meaning we cannot live comfortably or well.

Throughout human history faith has been a religious faith. Mankind has always, until modern times, found meaning through the medium of religion.

The modern period, however, has been marked by the rise of scientism and the breakdown, for many, of their communal groundings in shared narratives of meaning. Secularisation, the rise of pluralism, and the vertigo of relativity have all cracked and fissured the mosaics of meaning by which whole cultures have been formed and sustained. We have come to recognise that the activity of being and becoming in faith may take forms and may struggle for integrity in directions other than through cultic or institutional religion. There are secular forms and objects of faith. There are secular communities of faith. (Fowler 1984, p.51)

Now we can no longer assume that the faith by which we seek

to find meaning in life will be religious. Indeed, in some respects, the decline in religious adherence seen in the decline in church membership, would appear to indicate that for many faith is essentially non-religious.

This is a fact of life with which Christian ministry must deal today, especially when it seeks to venture out beyond the religious community. In the university situation chaplaincy has to seek to make its way in a pluralistic, multi-faith context. The chaplain is a witness to one way of finding meaning and seeking after truth. In his work he will inevitably encounter those engaged in the same tasks but from different perspectives.

In this sense faith is a focus for research. We have argued the need for relevance in chaplaincy work (p.15). To achieve this the chaplain has to address the situation in which he seeks to work, as it is. He has to seek to understand things as they are. In this context we have already considered some aspects of cognitive and personal development trying to identify their implications for chaplaincy. Now in a similar way we should turn our attention to the realm of faith. Without an understanding of the faith by which people seek to live and the ways in which they are given expression the chaplain will find relevance difficult, if not impossible to achieve.

We have noted (p. 24) that the spiritual dimension is subject to growth and change. Freeman (1984) points to the recent emergence of interest in spiritual formation and spiritual direction. In the United States this has resulted in a fresh emphasis on psychology which includes the spiritual dimension. These developments have led to a conscious awareness of personal growth models in spiritual formation. But such models are not really new in religion, though they have not always been as consciously expressed.

Wherever there has been concern for the forming of persons, there has been some implied model or theory. Two thousand years before Freud and Jung, Jewish scribes discussed the 'impulses', good and evil, which shape human behaviour and how the less acceptable might be controlled by the application of the Law. (Freeman 1984, p.172)

As we have seen the New Testament itself has a particular concern with personal growth (cf. p.24).

Out of this awareness that there can be a variety of faiths through which human beings seek to make sense of life and the realisation that this dimension of human life is subject to growth and change has come an understanding that it is possible to discern styles of faith and to describe stages in its growth and development.

This field has a particular interest for the chaplain. As an understanding of cognitive development and of the factors involved in the achievement of maturity point to the formation of chaplaincy strategy, so faith development can add a wider dimension to that strategy. By understanding as fully as possible the processes involved in human growth and development chaplaincy can be shaped to fit its context.

FAITH DEVELOPMENT

Not only do different people have different faiths which enable them to come to a personal understanding of existence, but at different times in life the way in which an individual seeks to give expression to his faith can change. Ways of understanding faith which are appropriate at one particular stage of human development do not remain relevant as development proceeds. Children have quite different ways of looking at things from

teenagers and adults again have a different outlook on life. As St. Paul puts it

When I was a child I spoke as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things.
(I Cor.13: 11)

As ways of looking at life become less than satisfactory new ways of understanding have to be produced. Faith development theory is concerned with this process. It seeks to come to an understanding of the ways in which people understand existence, how they express it and the factors which initiate change in the form of expression.

Since around 1970 faith development has become a particular focus in developmental research. The work has been largely empirical, based on interview techniques, though reference has been made to other developmental theories. Two of the principal researchers have been John H. Westerhoff (1976) and James W. Fowler (1978, 1981 and 1984). First we shall give an account of their different approaches to faith development, then we shall seek to draw out from the two accounts what faith development might have to offer to our understanding of chaplaincy work.

WESTERHOFF ON FAITH DEVELOPMENT

Within the particular context of an alternative framework for evaluating, planning and engaging in religious education Westerhoff (1976) has produced a simple model of faith development in four stages. For Westerhoff, as for Fowler, faith is essentially verbal in form.

Faith is a way of behaving which involves knowing, being and willing. The content of faith is best described in terms of our world

view and value system, but faith itself is something we do. Faith is an action. It results from our actions with others, it changes and expands through our actions with others, and it expresses itself daily in our actions with others. (Westerhoff 1976, p.89)

If faith is understood in this way it can expand through four distinctive styles -
experienced faith
affiliative faith
searching faith
owned faith.

Westerhoff makes it clear that each style of faith is complete in itself so that the result of expansion is not a better faith but the fulfilment of potential. Development only takes place in encounter with the proper environment. It is gradual and orderly (it cannot be rushed), adding one style at a time (Westerhoff 1976, p.90). The old expression of faith is not abandoned. The expansion adds a new layer to one's experience of faith. While faith can grow and expand with experience, this is, and must remain, a personal process.

No one can determine another's faith and no one can give another faith, but we can be faithful and share our life and faith with another. Others, regardless of age, can do the same with us, and through this sharing we each sustain, transmit and expand our faith. (Westerhoff 1976, p.91)

Experienced Faith

This is typically the faith of children. Their experiences in life are important. For them it is not so much the words they hear spoken that matter as the experiences they connect with the words. Their faith has little intellectual content but is rather their response.

Experience is foundational to faith. A person first learns Christ not as a theological affirmation but as an affective experience. (Westerhoff 1976, p.92)

In the early years of life experiences of trust, love and acceptance are important to the growth of faith which is 'learned' through interaction with others. We can share our faith with our children but cannot determine its character. Our responsibility is to provide an environment of sharing and interaction in which our children can experience our faith and begin to make it theirs.

To live with others in Christian ways, to put our words into deeds, to share life with another, to be open to influence as well as to influence, and to interact with other faithing selves in a community of Christian faith is to provide the necessary environment for experienced faith. (Westerhoff 1976, p.93)

Affiliative Faith

If the needs of experienced faith are met then affiliative faith may be adopted in early adolescence. This is the stage at which the individual seeks to act with others as part of an identified community. Belonging becomes important with a feeling that it is by participating he can contribute to the life of the community. What matters is the sense of being wanted, needed, accepted and important to the community.

At this stage religious affections are dominant. Faith has not yet been intellectualised and tends to be expressed through participation rather than words. Drama, music, dance, painting are all important in the enhancement of religious affections. The religion of the heart still takes precedence over the religion of the head.

Affiliative faith is authoritarian in that it is important that the community sets the standard of faith by affirming its story and its way of life.

Searching Faith

But though faith has its beginnings in experiences and affiliation, we have a need to internalise and personally own the story which lies beneath the community's faith. In late adolescence this need leads to expansion into searching faith. Searching faith is characterised by doubt or critical judgment, experimentation and commitment. To move from an understanding of faith which belongs to the community to one's own means doubting and questioning that faith. This is the point at which religion of the head becomes as important as religion of the heart. We have to think about our faith, not just accept it.

Experimentation is also important.

Searching faith requires that we explore alternatives to our earlier understandings and ways, for people and to test their traditions by learning about others.
(Westerhoff 1976, p.97)

Only then can truly personal convictions be reached.

Searching faith finally embodies the need to commit our lives to persons and causes. This can mean that people with searching faith can appear to be fickle, giving themselves to one ideology after another. But that is how commitment is learned. Unfortunately the community does not always appreciate the need for searching and can force the seekers to leave because they do not show true commitment to the community. Yet they do need to be encouraged to remain within the faith community during this time of

intellectual struggle, experimentation and first endeavours at commitment.

Owned Faith

If the needs of searching faith are met in early adulthood we can expand into owned faith.

This movement from experienced and affiliative faith through searching faith to owned faith is what historically has been called conversion. (Westerhoff 1976, p.98)

Whatever the nature of conversion, sudden or gradual, dramatic or undramatic, emotional or intellectual, it always results in a major change in thinking and feeling. After the struggle with doubt and uncertainty which precedes it, owned faith often appears as a great illumination or enlightenment. It becomes important to witness to owned faith. People want to express their faith in words and deeds. Typically those owned by their faith try to determine their actions by their beliefs.

Now people want to put their faith into personal and social action, and they are willing and able to stand up for what they believe, even against the community of their nurture. (Westerhoff 1976, p.98)

Owned faith is God's intention for everyone. To reach it, and fulfil the potential in us, requires an environment and experiences which encourage us to act and think in ways that assist the expansion of our faith.

Another leading figure in this field is James W. Fowler, who has devised a stage theory of faith development from empirical observations. His approach, grounded on the work in cognitive and ethical development of Piaget, Kohlberg and Erikson, is concerned with the structures which enable faith and within which humans give expression to their faith. As Fowler understands it, 'faith' is not necessarily or essentially religious. (A full account of Fowler's conception of faith is given in Appendix III). Faith, for Fowler, is not simple belief. Rather it is the way in which the individual seeks to make sense of life and existence. It is a dynamic system of images, values and commitments which everyone uses as a guide for living. It is therefore a universal human attribute.

Faith is not always religious in its content or context. Faith is a person's or group's way of moving into the force field of life. It is one way of finding coherence in and giving meaning to the multiple forces and relations that make up our lives. Faith is a person's way of seeing him- or herself in relation to others against a background of shared meaning and purpose.
(Fowler 1981, p.4)

Fowler's understanding of faith has its beginnings in the writings of Paul Tillich and Richard Niebuhr. He claims that in Dynamics of Faith (1950) Tillich pushes aside a too easy identification of faith with religion or belief and challenges his readers to ask what values have centering power in their lives. What Tillich calls the 'god values' are those things that are of ultimate concern and it is to them that real worship and true devotion are directed. The individual can vest ultimate concern in family, university or church. Ultimate concern is a much more powerful matter than claimed belief in a creed or a set of doctrinal propositions.

Faith as a state of being ultimately concerned may or may not find its expression in institutional or cultic religious forms. Faith so understood is a very serious business. It involves how we make our life wagers. It shapes the way we invest our deepest loves and our most costly loyalties. (Fowler 1981, p.5)

In Faith on Earth, an unpublished manuscript (summarised in James W. Fowler 'To see the Kingdom', Abingdon Press 1957) Niebuhr describes faith taking form in our earliest relationships with those who care for us and growing through experiences of trust and mistrust with those closest to us. He sees faith in the shared visions and values that hold human groups together. And he sees faith in the search for an overall integrating trust in a centre of value and power to give unity and meaning to life. For Tillich and Niebuhr, faith is a universal human concern.

However, such a conception of faith raises its own problems. To clarify some of them Fowler turns to the work of Wilfred Cantwell Smith (cf. Appendix III). Using Smith's studies in Comparative Religion and his linguistic analysis of the use of the words for 'faith' in the languages of the main world religions, Fowler argues for a clear distinction between faith, religion and belief, and shows how faith has to do with our relationships with the environment in which we find ourselves and with the transcendent other in whom our trust is placed and to whom our loyalty is given. In faith

we value that which seems of transcendent worth and in relation to which our lives have worth. Further, in the world of powerful forces that have an impact on us, enlarging and diminishing us, forming and sometimes destroying us, we invest loyalty in and seek to align ourselves with powers that promise to sustain our lives and to undergird "more being". The centres of values and powers that have god value for us, therefore, are those that confer meaning and

worth on us and promise to sustain us in a dangerous world of power. (Fowler 1981, p.18)

The Publisher's introduction to "Stages of Faith" gives a clear and concise summary of Fowler's understanding of faith.

Faith, as approached here, is not necessarily religious; nor is it to be equated with belief. Rather faith is a person's way of leaning into and making sense of life. More verb than noun, faith is the dynamic system of images, values and commitments that guide one's life. It is thus universal: everyone who choose to go on living operates by some basic faith.

Faith and Human Development

The theory of faith development which Fowler has constructed draws much on the work of Piaget, Kohlberg and Erikson on cognitive, moral and social development. At this point a word about the contribution which comes from their work would be appropriate.

Structural-Developmental Theories and Faith

Perhaps the most important contribution of the Piaget-Kohlberg school to Fowler's theory of faith development lies in its focus on ways of knowing. This relates to Fowler's understanding of faith as a way of seeing the world. He claims, following Tillich and Niebuhr, that faith is a kind of knowing through which we construct the world in the light of our perception of the nature of reality. Fowler summarises what he sees to be the contribution of Tillich and Niebuhr -

Different faiths are alternative modes of being in the world that arise out of contrasting ways of composing the ultimate conditions of existence. Ways of being and ways of seeing are reciprocal. As Niebuhr puts it in "The Responsible Self", we shape our actions and responses in life in accordance with our interpretation of the larger patterns of actions that impinge upon us. Communities of faith are communities of shared interpretation. (Fowler 1981, p.98)

It is clear that how we know and how we build up a construction of the world and how we relate to it and others in it is an important element in faith as Fowler understands it. Thus the structural-development theories provide a useful model for understanding faith as a way of knowing and interpreting, especially as they focus on the structuring of knowing as it gives form to the content of knowledge. Even though such a model does involve the difficulty of distinguishing between 'structure' and 'content', it does make possible a comparison of different styles of faith among persons belonging to a single faith community with a common tradition and content.

However, although Fowler's 'Stages of Faith' are constructed in the light of Piaget's cognitive stages and Kohlberg's moral ones, Fowler does make it clear that

faith stages are not identical with and cannot be reduced either to cognitive or moral stages or to some mixture of the two. (Fowler 1981, p.99)

What they do provide, it is claimed, are

formal descriptions of integrated sets of operations of knowing and valuing. (Fowler 1981, p.99)

In this description the various stages are related in what is believed to be an invariable sequence (Kohlberg 1973, p.181). Since each new stage integrates and carries

forward the operations of all previous stages we are dealing with an account of positive development and growth in the realm of faith.

At this point Piaget and Kohlberg make a most significant contribution to Fowler's theory. As they understand it development is something which results from the interchange between an active, innovative subject and a dynamic changing environment. Though our capacity for action is not unlimited, development, and particularly faith development, is not something determined only by outside influences as Behaviourist theories of psychological development might indicate, nor is it the unfolding of what Maturationists would describe as 'innately programmed organismic capacities' (cf. Fowler 1981, p.100). Faith development is, in effect, the way in which, in response to the total environment encountered, individuals are able to realise the potential in them for knowing and acting. Further, according to Piaget and Kohlberg, structural development occurs when there is an interaction between subject and environment which requires the construction of new modes of knowing and acting to meet the new challenge of the environment. This attempt to restore the balance disturbed by some factor of maturation or environmental change results in development. In the same way the growth and development in faith is a response to life crises of one kind or another which bring disequilibrium and require changes in our ways of seeing and being in faith to restore a proper balance.

The final contribution from structural-developmental theory comes from its understanding that the more developed stages of knowing are, in the first place, more comprehensive and adequate than the less developed ones, and therefore, in the second place, they facilitate a knowing that is 'more true'. So often when we talk about faith we are reluctant to claim that any particular form of faith is

better than another, a feeling which is reinforced by life in modern pluralistic society. Here, however, we are reminded that there are in fact styles of faith which, if not better, are certainly more adequate in the way in which they seek to come to terms with ultimate reality and give it expression.

Of course the structural-developmental theories of cognitive and moral development are only models which shed light on our perception of faith development. The theories themselves cannot be applied holistically in the realm of faith. Faith does have its moral and cognitive aspects, but it also involves much more. Thus the insights from the structural-developmental approach give more direction to our thinking about faith than they answer our many questions about its nature.

Psychosocial Development and Faith

In the construction of his theory Fowler also draws heavily on Erikson and his theory of psychosocial development stages.

In his study of ego development Erikson has tried to relate biological maturation with changes in social role and to coordinate both with an account on persons' conscious and unconscious psychic modes of adaptation.
(Fowler 1981, p.106)

Fowler acknowledges that Erikson has frequently been criticised for his breadth and inclusiveness and that attempts to test his claims empirically have yielded mixed results.

Nevertheless, the central lines of his account of the growth and crises of the healthy personality have much to commend them. They were formed out of the testing and refinement

in clinical experience of Freud's pioneering work. They were tested and corrected for bias in the context of several kinds of cross-cultural studies. Moreover, their use and wide-spread intuitive acceptance by a large and thoughtful audience represents another important, if unscientific, kind of validation. (Fowler 1981, p.106)

Although at first Fowler attempted to hypothesise stages of faith which paralleled Erikson's eras, he later modified his approach in the light of the structural-developmental theories, using Erikson's theory as a background against which to analyse the various life stories encountered in the research interviews. This was because it was noted that a time of shift from one of Erikson's eras to another often occurred at the same time as, or helped to precipitate, a change in the structural operations of faith, but not always. Sometimes it became clear that a person's stage of faith had an important influence on the way he approached the crisis which inaugurates a new Erikson development era. Instead of providing a blueprint for stages of faith, as was originally thought, Fowler's research experience indicated that Erikson's theory provided a guide to the predictable crises of life - crises of trust, autonomy, initiative - which are reasonably correlated with maturation and age, and which are challenges that confront each one of us. In our coping with them they exercise an influence on our total appreciation of life and affect that way our faith functions. Thus Fowler claims that

Piaget and Kohlberg have given impetus to study the structuring activity of faith, Erikson has helped us in many ways to focus on the functional aspect of faith, the expected existential issues with which it must help people cope at whatever structural stage across their life cycle. (Fowler 1981, p.100)

Fowler also draws on the work of Levinson (1978) who sees the

human life as divided into four broad seasons of about twenty years each. The first, childhood and adolescence, is superceded at around twenty years of age by the second twenty year span of early adulthood. This is followed by the double decade of middle adulthood and finally there is the period of late adulthood. Between each season Levinson envisages an overlapping transitional period of about five years during which we look back to complete the work of the season that is coming to an end while at the same time we begin to adapt our outlook to cope with the tasks of putting the pieces in place for the coming era. Levinson points out that the way in which we structure life is time related.

The major shifts from one season to another are precipitated by the convergence of a number of time-related indicators. Our bodies, with their changes in maturation and ageing, serve as biological time clocks. They give us gradual but unmistakable clues to the passage of time and its effects on our personages.
(Fowler 1984, p.32)

The fundamental insight of Levinson's work is that the ageing process brings us periodically to the major seasonal times when our present life structures must be fundamentally re-examined, assessed and modified.

In terms of faith development this underlines the fact that over time the individual does come to see things differently. It simply is not reasonable to expect that the way in which faith is expressed can remain unchanged over time.

Daniel Levinson's perspective enriches our understanding of life as process. In contrast to social tendencies to overprize youth and young adulthood, he asserts the dignity, the creativity and the richness that each of the four major seasons of our lives make possible. Avoiding giving prescriptive norms for good womanhood/manhood, Levinson, instead, provides

a framework that can help us keep abreast of "What time it is in our lives" and understand some of the dynamics of transitional experiences. His position can help by providing one kind of orientation we need as we face decisions or choices and as we work at the maintenance and renewal of long-term commitments. (Fowler 1984, p.48)

There are times in life when the personal life structure has to be examined and either modified, extended, or confirmed. They are moments when our life may begin to move in a new direction which can result in new and different ways of expressing our faith.

Fowler's Stage Theory of Faith Development

On the basis of Piaget's work on the structures which characterise thinking at various ages, Kohlberg's interest in moral development and Erikson's approach to psycho-social development, Fowler characterises faith according to the mental and psychological structures which develop with broadening human experience. From a series of interviews conducted over a ten year period he has analysed the views and life stories they present to show the developmental stages that typify the faith by which we all live. A brief account of the six stages of Fowler's theory is given here.

Stage 1 Intuitive-projective faith

In the early years of our life our faith is intuited from our parents and those with whom we have close contact. Our understanding of the world in which we have our existence comes through experience. Perception, feelings, and imaginative fantasy make up our principal ways of knowing. At this stage we form images which we use to try to hold

together an understanding of a world of wonder.

Stage 2 Mythic-literal faith

By the time the child has reached the age of six or seven what Piaget called 'concrete operational thinking' has begun to develop. The child's construction of experience becomes much less dependent on feeling and fantasy and less centred on the self. Here we can see the beginning of the recognition that others see things from a different perspective. This means that a sense of fairness based on reciprocity begins to emerge. Faith becomes a matter of reliance on the stories, rules and implicit values of the family and where the family is part of a larger faith community faith involves the valuing of the stories, practices and beliefs of that tradition. At this stage it is the story itself that is important. Knowing the stories of 'our people' is the significant means of giving expression to faith.

Stage 3 Synthetic-conventional faith

Stage 3 takes the learning process begun in mythic-literal faith a step further as the person learns the story of the faith, belief and ethics of the community. This is still done in a largely uncritical way. Faith is not yet individual and personal. The use of the term synthetic does not imply that faith is in any way artificial. Rather it means pulling together different elements of faith into a unity through a synthesis. The faith of significant others is an important benchmark against which the individual measures the reasonableness of their faith. Though a particular person's faith synthesis is their own, it is conventional in that the elements in it come from the community of faith and are accepted because they do belong to the community. The synthesis is supportive and sustaining, but it has not yet become the object of

critical reflection.

It is important to be aware that many people find an equilibrium in this stage. They can and do move through the rest of life with a set of tacitly held, strongly felt, but unexamined beliefs and values.

Stage 4 Individuative-reflective faith

Individuative-reflective faith begins to emerge when the variety of experiences encountered make it necessary for the individual to examine and make choices between the defining elements of their identity and faith. The self begins to be and to act from a new quality of self-authorisation and is no longer entirely dependent on an external authority. For this to be achieved there must be a choosing of which beliefs, values and commitments will come to assume importance in one's life and existence. What were previously tacit and unexamined convictions and beliefs must now become matters of more explicit commitment and accountability.

The transition to Stage 4 usually comes in the early or mid-twenties though it can be delayed. When individuals who are in their thirties or forties face this transition it can be a disturbing experience. Sometimes, instead of the double shift to self-authenticating authority and to critical evaluation of beliefs, only one of them is in fact worked out. This results in a kind of stabilised transitional position between Stages 3 and 4 (cf. p.124).

Stage 5 Conjunctive faith

In midlife a further transition can take place to conjunctive faith, brought about by new awarenesses which lead to a re-evaluation and reworking of faith. The recognition that truth is more multiform and complex than

most of the clear, either-or categories of the Individual stage can grasp, means that one's approach to truth must come from more than one direction at a time. The analogy Fowler uses to explain what he means here is illuminating.

Truth must be approached from at least two or more angles of vision simultaneously. Like the discovery of physics that to explain the behaviour of light requires two different and unreconcilable models - one based on the model of packets of energy and one based on the model of wave theory - Conjunctive faith comes to cherish paradox and the apparent contradictions of perspectives on truth as intrinsic to that truth. (Fowler 1984, p.65)

This means that Conjunctive faith is open to the truth of communities and traditions other than one's own. While holding fast to a commitment to a particular expression of faith Conjunctive faith recognises that truth is greater than any human expression of it (cf. p.177), thus the individual in Stage 5 will seek to combine loyalty to his own community of faith with a loyalty to the reality of a community of communities. They will not have a single minded, uncritical devotion to their beliefs, but in faith will seek truth wherever it might be found.

Stage 6 Universalizing faith

In Conjunctive faith the individual can begin to recognise the possibility of a new and more just order in life. Yet at the same time he has an attachment to the order of things as it is which results in a living in tension, working for greater justice but aware of their own involvement in things that they now recognise to be less than just. For some this results in immobilisation.

Persons of Conjunctive faith long for transforming newness; yet their integrity involves keeping steadfast commitments to institutions

and persons in the present. They see the possibility, even the imperative, of lives in solidarity with all being. Yet their wills, affections, and actions manifest tension, splitness, and disunity. (Fowler 1984, p.68)

For others this tension can lead into a new transformed and transforming relation to the ultimate conditions of life which Fowler labels Universalizing faith.

The movement towards Stage 6 is marked by the radical completion of the tendency towards decentration which develops through the earlier stages. As the individual moves from stage to stage the process is marked by a significant expansion in his ability to view the conditions of existence in perspective. At each stage the circle of 'those who matter' for one's way of finding meaning in life widens. From the intimate family one's circle of significant others gradually expands through the community of faith to the whole of humanity and finally to Being itself. This means that one comes to 'know' the world through the eyes and experiences of people from traditions and races and faiths quite different from one's own.

In a similar way the pilgrimage of faith marks an expansion in the centres of value to which we devote ourselves. At first we attach ourselves to centres of power which promise to be of value to us in helping us to deal with our fears and insecurities. As faith develops each successive stage means a widening of the groups and interests whose valuing, based on the groups' fears about worth and significance and survival, gradually becomes our concern too, until in Universalizing faith we are able to set aside personal interest and view life from a standpoint more related to that of the Creator than to an anxious, defensive and vulnerable creature.

Universalizing faith is characterised by detachment and

disinterest which Fowler describes as a kenosis.

The kenosis - literally, the "pouring out" or emptying of self described here - is actually the fruit of having one's affections powerfully drawn beyond the finite centres of value and power in our lives that promise meaning and security. "Perfect love casts out fear", as it says in I John 4: 18. The transvaluation of values and the relinquishing of perishable sources of power that are part of the movement to Universalizing faith are the fruit of a person's total and persuasive response in love and trust to the radical love of God. (Fowler 1984, p.70)

The Universalizing faith is recognisable in any tradition.

Despite differences in the metaphysical convictions and imagery used to express them and despite differences in their understandings of the relation of being and time, the quality of the lives of persons of Universalizing faith from whatever time or tradition are demonstrably similar in spirit and in power. (Fowler 1984, p.71)

Some Comments of Fowler's Faith Development Theory

The publication of "Stages of Faith" was warmly received as

a fascinating intermingling of diverse theoretical approaches in a fresh attempt to understand descriptively the main types of faith commitment and their development over time. (Wallwork 1982, p.65)

However, this should not blind us to the fact that Fowler's

approach does contain within it certain difficulties.

In the first place his understanding of faith is somewhat unusual by theological standards. He acknowledges (1981 p.91) that not everyone would agree that his work is in fact concerned with faith at all. It can be argued that a better description might be ego or consciousness or attitude.

The main title of Fowler's book should be reversed to reach "The Psychology of Human Development and the Quest for Meaning, Stages of an Aspect of Faith". Fowler's work is a sensitive, insightful study of the ego's competence in structuring meaning, and it is only potentially but not necessarily related to faith in a biblical or theological sense. (Loder 1982, p.135)

Certainly, despite his acknowledgment that the heart of faith involves a personal trust which looks away from self-sufficiency to the all-sufficiency of God (Fowler 1981, p.132), Fowler's theory makes little allowance for the kind of trusting which many would recognise as 'faith'. There is too much concern with faith as a way of knowing, of imaging the ultimate environment, which places too much emphasis on the role of the individual and leaves little scope for the kind of experience

in which the individual is dissolved and has the sense that he is being moved by a power beyond himself. This is the experience Rudolf Otto described as the confrontation with the Holy. The Holy Other breaks into and destroys the human categories of understanding, shattering the nice coherences we have managed to make. It fractures the intellect. (Keen 1978, p.105)

There are those who are concerned that Fowler's theory is too intellectual (cf. Fowler 1981, p.91) both in its treatment of the notion of faith and in that it is too

biased towards an intellectual way of being in the world. Fowler responds to this kind of criticism with a reminder that the processes of faith are generally unconscious and that inevitably an attempt to express the unconscious must seem to be abstract if not arbitrary. To talk of knowing in faith is not to imply that faith is purely cognitive.

A separation of faith into cognitive and affective aspects is a vestige of Cartesian epistemology that will not work. Augustine knew better. St. Paul knew better. A great many theologians have always known better. They have always known that faith involves valuing. It involves resting one's heart upon something, trusting someone, committing oneself to someone or something. (Fowler 1978, p.137)

Fowler believes that when the structures of faith he has identified are considered in terms of the way in which individuals actually experience them, knowing and valuing, fearing and trusting are all bundled up together in what he calls the enterprise of faith. What is really important is how the nature of the expression of one's faith can and does change, not how faith, at any given point of time, might be described.

Neither is there any clear relationship between Fowler's view of faith and that presented in the Synoptic Gospels. There it is made clear that faith gives certainty to existence.

It is taking sure steps although no road is visible, hoping although there is nothing to hope for, refusing to despair although things are desparate, having ground under us although we step into a bottomless abyss. The source and substance of such faith clearly resides beyond the ego's capacity to construct meaning. (Loder 1982, p.135)

Biblical faith typically results from the encounter with

other people, particularly Jesus. The significant point is that the rise of faith is a response to an encounter with witnesses of faith. It is not described as something within everyone which is brought out by interaction of the person with the environment. But most importantly, in biblical terms, faith is saving faith. Faith is that which makes whole (cf. Mark 5: 34).

Pistis and soteria are characteristically associated in the Synoptic Gospels. Whatever the manner of their interaction, the point is that with the arrival of faith on the scene, between God's action and human affairs the decisive encounter has occurred. Massive facts will now have to yield. The cause of the future has been espoused and the old - all that comes from the past to the present - has been declared to be past. Where there is faith, then and there, at the point of encounter, existence becomes whole and is healed not as an expression of human fulfilment but by and for the purposes of God. (Loder 1982, p.136)

Faith is always more than just human response and certainly more than human understanding. The grace of God is always an essential element in faith.

Fowler acknowledges that he has avoided theological discussion in "Stages of Faith" in the hope that his work will be of use in a variety of religious traditions, and, indeed, will also be helpful to those who have no religious affiliations (Fowler 1981, p.292). Therefore, though he is aware that his understanding of faith differs in many respects from the traditional biblical view, he never seeks to deal with these differences. In "Becoming Adult, Becoming Christian" (1984) Fowler does set his faith development work in a specifically Christian context, but even here he makes no attempt to relate his understanding to the biblical concept of faith; seeking instead to relate faith development to the concept of human vocation.

There is yet a more serious doubt to be cast on the

validity of Fowler's faith concept. Professor Allan Galloway has suggested that Fowler's understanding of Tillich is wrong. He points out that

Tillich's concept of ultimate concern belongs within an existential/ontological frame of reference. It is true that he illustrates the hermeneutic power of this concept by applying it to various findings of developmental and therapeutic psychology. But he never reduces it to the level of an empirically observable phenomenon. (Galloway, personal communication 1985)

This means that Fowler has tried to build on Tillich's phenomenology without taking proper account of his ontology and in the process has distorted Tillich's thinking. This must cast doubt on the acceptability of Fowler's conception of faith.

Certainly Fowler's understanding of faith does appear strange at first. In some respects it does relate fairly closely to Christian faith, for example in its emphasis on the trusting relationship (Fowler 1981, p.16ff.) But its emphasis on inclusiveness, universality and the human dimension set it firmly apart from traditional Christian faith. Briefly, at the end of 'Stages of Faith', Fowler acknowledges that ultimately faith is not just a human business.

There is a limit to how much one can talk about faith and development in faith without acknowledging that the question of whether there will be faith on earth is finally God's business. Faith development theory, focussing resolutely on the human side of the faith relationship, comes up against the fact that the transcendent other with whom we have to do in faith is not confined by the models we build or the patterns we discern. In the biblical tradition, at its best, the radical freedom of God is a central and indispensable testimony. God is recognised as sovereign reality - as creator, ruler and as redeemer of all being. (Fowler 1981, p.302)

When we talk of faith in a Christian context we recognise this in our insistence that faith is not just belief. Always the Christian has "faith in" not "faith that". His faith is in God, in Jesus. Christian faith is a relationship of loving trust in which we respond to the gracious and loving actions of God.

It is when Fowler seeks to go beyond this, in pursuit of universality, that his understanding of faith begins to lose value in Christian terms. From being essentially a relationship, a position which holds good for Christian and non-Christian expressions of faith, faith becomes a 'world view', an attitude to life. Instead of being a human response to what is given in the grace of God, faith becomes purely a human construction of meaning. The very universality of such a concept does much to destroy its usefulness. If Galloway is right that Fowler has misinterpreted Tillich's concept of ultimate concern it may be that this has led him to ascribe a universality to faith which it does not and cannot usefully possess.

From a particularly Christian perspective we must have reservations about Fowler's inclusive understanding of faith. As he presents his case, Fowler does appear to be talking about human development as such. His concern is with the growth of ego or consciousness or attitude (cf. Loder 1982, p.135). But this does not mean that his stage theory of faith development is irrelevant in a chaplaincy context. In the first place the stage theory is not dependent on the concept of faith. If we substitute a more traditional Christian understanding of faith this does not adversely affect the account of faith's development. Indeed the theory can offer explanations of certain expressions of Christian belief. Fowler's Stage 3 emphasises the importance of conforming to external authority. Here the important aspect of faith is conforming; authority is not questioned. The faith of

the conservative evangelical is undoubtedly a Stage 3 faith. It is possible to continue in this Stage, and many do, remaining in a conservative faith. Others progress to a more personal faith through critical evaluation and reflection which corresponds to Fowler's Stage 4. In the process the faith community and its authority come under scrutiny which can result in a breaking away (Fowler 1981, p.179). It may be that we have one explanation of the current interest in non-institutional Christianity among young folk. In the search for a personal faith they have rejected the external authority of the Church. And secondly, the chaplain in the university seeks to work with those of other faiths and none as well as with fellow Christians (cf. p.218 and p.220). If faith development theory is an aid to understanding their experience of personal growth it can be useful for the chaplain. In this connection it is worth remembering that faith development theory is built on accepted psychological understandings of human development. It has been described as

a fresh and conceptually sound presentation of the structural-developmental theory of faith, well integrated into mainline psychological theories of human development. (Keating 1982, p.289)

If we turn now to Fowler's account of the Stages of faith we find that here too there are a number of points of criticism. It is said that Fowler is often unclear about the exact nature of the developmental process. His illustrations seem to suggest that one must be fully "in" a stage or be quite definitely between two stages.

But a number of recent developmental psychologists have rightly pointed out that the notion that a person is either in a stage or not is wrong, because assignment of stages is never an all or nothing matter but rather a matter of probabilistic assessment. (Wallwork 1982, p.66)

It is, perhaps, not possible to be as clearly definitive about a person's faith attitude as Fowler implies.

There are two particular problems which arise directly from Fowler's methodology. First there is the intrinsic difficulty in making the whole developmental scheme normative.

This difficulty focuses on the problematic standpoint of the observer. If one asks, where would anyone have to be in the system's own way of accounting for things to be pre-eminently interested in stages and the staging of the whole human development - if one asks this, it seems unlikely that one could be beyond stage 4. If this is the case and, if one were to move into stage 5 and paradoxicality, the stages were to become ambiguous in stage 6 universality, they would appear to be of minor interest and not definitive of anything. Indeed, insofar as they were thought to be definitive, they would be representative of an error with respect to the normative way of constructing meaning and being. (Loder 1982, p.137)

Yet Universalizing faith is held out as the goal of the whole sequence. Effectively this means that Fowler's model of faith development has in it a normative goal which, if attained, would show the model itself to be inadequate.

And, secondly, though Fowler makes it clear that his concern is with all kinds of faith, the structure of the final two stages effectively excludes the possibility of anyone with a non-religious faith moving beyond Stage 4.

The way toward religious truth - and towards Universalizing faith - leads through the particular memories, stories, images, ethical teachings and rituals of determinate religious traditions. I think it unlikely that persons will develop in faith beyond the Individuative-Reflective stage without committing themselves to some image or images of a faithful ultimate environment and shaping their lives in the human community so as to live in

complementarity with it. Faith at Stage 5 or 6, will take an essentially religious form. (Fowler 1981, p.292-293)

Thus atheists, agnostics and humanists are apparently excluded from Stages 5 and 6, not by their failure to move beyond Stage 4 but solely by Fowler's own normative criteria of what constitutes faith at these higher levels (cf. Wallwork 1982, p.67).

Fowler himself finds difficulty with Stages 5 and 6 which, he admits, are difficult to communicate (1981, p.184). They do seek to deal with complex entities and are correspondingly complex. In the case of Stage 6 one is left with a feeling that the difficulties are not entirely due to the complexity of the stage itself. Appendix B of "Stages of Faith" makes it clear that only one individual studied was judged to be Stage 6. This suggests that Stage 6 might not in fact be a stage at all. Simmons (1982) suggests that Stage 6 ought to be regarded more as a "master image" of faith. In "Becoming Adult, Becoming Christian" Fowler does begin to move in this direction.

Because of considerations such as these, Gabriel Moran and other sympathetic commentators on this work have suggested that Conjunctive faith be taken as the normative endpoint of the faith development sequence. As a stage, they suggest, Conjunctive faith meets the criteria for life in an interdependent, pluralistic global world. Moreover, they argue that to make this stage the culmination makes logical and empirical sense as having continuity with the progression of the earlier stages. They observe that there is no radical disjuncture between Individuative-Reflective faith and Conjunctive faith, as there is between the latter and the Universalizing stage. Further, they suggest that because the Universalizing stage seems to require a religious, if not atheistic, orientation, it may in fact be less universal than the Conjunctive stage, which seems to involve no such necessity. (Fowler 1984, p.73)

If Stage 6 is seen in this way, as an ideal image of faith, rather than the culmination of a series of developmental stages, it would go a considerable way to meeting the criticisms of the model and its normative developmental sequence.

IMPLICATIONS FOR CHAPLAINCY OF
FAITH DEVELOPMENT THEORY.

Westerhoff and Fowler have independently produced accounts which seek to demonstrate that there are different styles of faith which can be related in a developmental sequence. Though the actual accounts of the relationship of the various styles differ greatly, Fowler envisaging a spiraling series of stages (cf. p.116) and Westerhoff describing it in terms of a tree analogy in which the various styles are likened to the growth rings (Westerhoff 1976, p.90) we can discern similarities between the styles of faith each has identified. If we set the two accounts side by side we can see how they relate to each other. Westerhoff's Experienced faith corresponds to Fowler's Intuitive-Projective stage. In both the emphasis is on the basic faith derived from the individual's early experience of life. Relationships with significant others in the family and the faith community have an important influence on faith formation. As the individual grows up identification with a particular faith community assumes a particular importance. This is emphasised in Westerhoff's Affiliative Faith and Fowler's Synthetic-Conventional Stage. Both accounts stress the uncritical nature of this style of faith.

Further expansion in faith results as life experience begins to unearth apparent inconsistencies in faith attitudes in the community. Cognitive development reaches a level in the late teens and early twenties at which

inconsistency and even conflict in faith stories is recognised. In Westerhoff's Searching faith and Fowler's Individuative-Reflective faith we can see the individual beginning to move to a personal faith through critical reflection and evaluation. Now no longer content to rely on the received faith of the community the individual seeks to work out a personally satisfying faith expression. Through experimentation and reasoning the tacit values of the earlier faith styles are replaced with an explicit system. Though equilibrium is possible at this stage, further expansion usually results. Westerhoff describes this as Owned Faith in which people consciously attempt to keep their actions consistent with their faith beliefs. In many respects this stage has much in common with Fowler's Conjunctive faith which emphasises commitment resulting in action for social justice.

Together the two accounts illustrate the kind of pilgrimage in faith which we might expect to encounter. However it must be remembered that faith development theories are descriptive.

They may suggest relationships by juxtaposing descriptions across columns in particular rows, but that is all. (Barber 1984, p.73)

The stages have been proposed as generally descriptive devices for understanding the process of faith development theory. Theorists are careful to note that people do not necessarily pass through these stages in the same way. (Paragament 1984, p.266)

The theories help us to understand where people are in faith. They are only predictive in the sense that they point to likely directions in future development, but they make no claim that any particular line of expansion of faith will in fact be followed. Both Westerhoff (1976, p.90, 97) and Fowler (1981, p.275, 1984, p.62) make it

clear that equilibrium can be achieved at an intermediate point in the progression. The endpoint of the theory, Westerhoff's Owned Faith and Fowler's Conjunctive Faith represent the logical goal of the sequence, but it is suggested that only a few will ever progress as far. Though they indicate the more likely directions of faith development, in no sense do these theories provide a blueprint for growth in faith.

It would be well to remember that these styles of faith are not to be used so much to design educational programmes for others as to help each of us to understand our personal faith pilgrimage, establish our own needs, and seek interactive experiences with others so that we might sustain and expand our own faith. Still, we need to realise that such efforts will contribute to the expansion of others' faith. (Westerhoff 1976, p.99)

Provided we bear in mind the limitations of stage theories identified by Loder and Wallwork chaplaincy can have a useful tool in faith development. As Wallwork points out

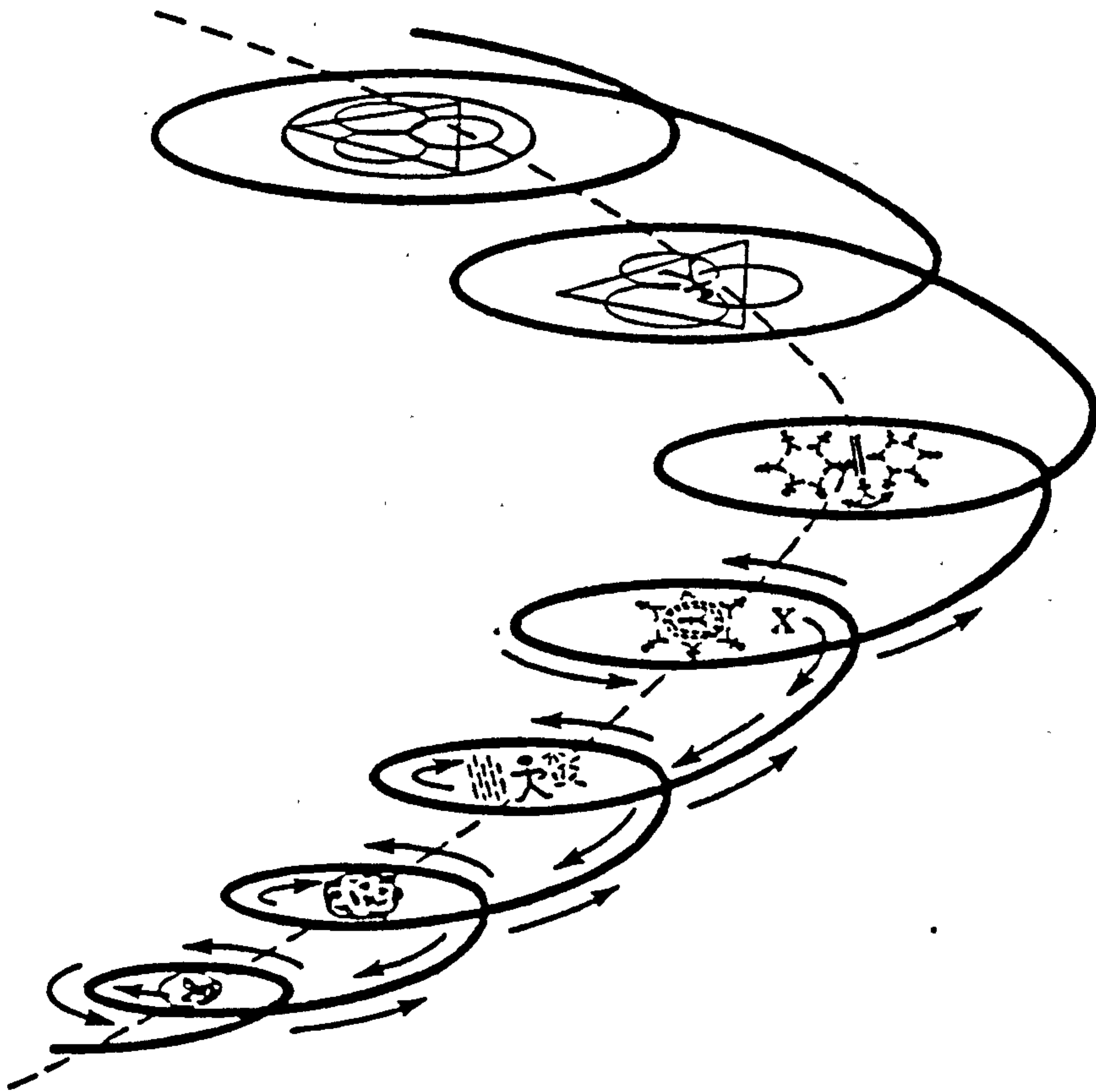
Fowler's developmental typology (is) useful not only in thinking about appropriate therapeutic interventions in counselling, but also in reflecting on some of the ways in which religious communities, in ritual and social roles, can best assist persons at various stages of development. (Wallwork 1982, p.65)

In chaplaincy terms there would seem to be three particular contributions which would arise out of Faith Development theory. These are briefly, a model of the ways in which faith can change, an indication of the characteristics of change likely to be encountered in the growth of faith, and an account of the factors which are likely to be operative in initiating and influencing movement from one faith stage to another.

(1) As has been indicated above it provides a model of the way in which faith can grow which could be useful in the practical implementation of the developmental approach worked out in Chapter 3. To know how to initiate and encourage individual development one has to be able to recognise the directions in which good development leads. We have already noted the features of what is regarded as healthy, intellectual and ethical development and have pointed to the more desirable features of religious growth. This work enables us to put some flesh on these bare bones. Interestingly enough, it provides a measure of confirmation that the pilgrimage of faith is leading us to this kind of personal development, thus reinforcing Perry's belief that his scheme does hold good for religious development.

Fowler gives his own summary of his model of the processes of transition, regression and conversion:

Try to imagine the whole process as dynamically connected, each successive spiral stage linked to and adding to the previous ones. Each stage, marks the rise of a new set of capacities or strengths in faith. These add to and recontextualise previous patterns of strength without negating or supplanting them. Certain life issues with which faith must deal recur at each stage; hence the spiral movements in part overlap each other, though each successive stage addresses these issues at a new level of complexity. Overall, there is a movement outward toward individuation, culminating in Stage 4. Then the movement doubles back, in Stages 5 and 6, toward the participation and oneness of earlier stages, though at quite different levels of complexity, differentiation and inclusiveness. Each stage represents a widening of vision and valuing, correlated with a parallel increase in the certainty and depth of selfhood, making for



The Pattern of Faith Development
 (from Fowler 1981, p.289)

qualitative increases in intimacy with self-others-world. Please do not forget that transitions from one spiral stage level to another are often protracted, painful, dislocating and/or abortive. Arrests can and do occur at any of the stages. Also I ask you to keep in mind that each stage has its proper time of ascendancy. For persons in a given stage at the right time for their lives, the task is the full realisation and integration of the strengths and graces of that stage rather than rushing on to the next stage. Each stage has the potential for wholeness, grace and integrity and for strengths sufficient for either life's blows or blessings.

The model needs to be imagined as at least four-dimensional. Looked at from above or below the "spiral" of your stage or mine will not appear perfectly rounded or smooth. We all exhibit warps and indentations, skews and broken places. The broken line passing through the centers of the stages indicates thematic and convictional continuities across stage transitions. These maybe centering and supportive, funding the readiness for the relinquishment of one's way of making meaning that begins the process of stage change. The line of thematic and convictional continuities may, on the other hand, symbolize a deficit of assured meanings, salient in our lives as crippling images of faith and as convictions of an untrustworthy ultimate environment. the new structural features of each stage means a reworking of the contents of one's previous stage. Radical changes in the contents of one's faith may either lead to or result from structural stage change. (Fowler 1981, pp.274-275)

Fowler's model provides a picture of faith development which relates well to the understanding of the development process gained from the work of Perry and Heath (cf. Chapter 3). It adds another dimension to these other models which tend to imply linearity in the normal direction of development from self-centred, authoritative and dualistic attitudes towards a greater awareness of the importance of

relations with others, and personal commitment in a realm of relativity in which the various stages follow one another in a fairly simple and direct fashion. If Fowler is right faith does not appear to move in the same way in straight lines. The spiralling nature of Fowler's model may well be indicative of a dimension of growth which is unique to faith. Certainly there is the aspect of 'otherness' in faith which sets it apart from the other dimensions of growth and development considered by Perry and Heath. Faith is not entirely under personal control, but is the product of human encounter with the ultimate environment (Fowler 1981, p.29) however that environment be defined, whether in Christian terms as the Kingdom of God or in other ways which are not religious. Despite the similarity and close relation between faith and attitude this extra dimension in faith may well result in this different pattern of growth through a series of levels rather than a progression through a series of linearly related stages.

Westerhoff uses different imagery to describe the expansion of faith based on the analogy of a tree.

First, a tree with one ring is as much a tree as a tree with four rings. A tree in its first year is a complete and whole tree, and a tree with three rings is not a better tree but only an expanded tree. In a similar way, one style of faith is not a better or greater faith than another. Experienced faith, the first identifiable style, is complete and whole faith. One seeks to act with other faithing selves in community and hence to expand into new styles of faith, not so as to possess better or greater faith, but only to fulfill one's faith potential.

Second, a tree grows if the proper environment is provided, and if such an environment is lacking, the tree becomes arrested in its

expansion until the proper environment exists. Each tree, however, does its own "growing" and has its own unique characteristics. Similarly, we expand from one style of faith to another only if the proper environment, experiences, and interactions are present; and if they are not, then our expansion of faith is arrested. Of course no style of faith is natural to any particular age and everyone can expand into a new style providing the proper interactions with other faithing souls is present.

Third, a tree acquires one ring at a time in a slow and gradual manner. We do not see that expansion, although we do see the results, and surely we are aware that you cannot skip rings, moving from a one-ring to a three-ring tree. The same is true of faith. We expand from one style of faith to another slowly and gradually (it cannot be rushed), adding one style at a time in an orderly process over time.

Fourth, as a tree grows, it does not eliminate rings but adds each ring to the ones before, always maintaining all the previous rings as it expands. It is the same with faith. As we expand in faith we do not leave one style of faith behind to acquire a new style but, on the contrary, each new style is added to the previous ones. We do not outgrow a style of faith and its needs but expand it by adding new elements and new needs. Indeed, if the needs of an earlier style of faith cease to be met, persons have a tendency to return to that earlier style of faith. Once, however, these needs are again satisfied persons return to their farthest expanded style of faith. (Westerhoff 1976, p.89-91)

One of the difficulties of Perry's scheme of development is that while it describes in general terms the outline of individual growth it does not accord well with personal experience which does not often record the kind of smooth progression Perry appears to imply. When we add in the understandings of the nature of growth described above, we can, perhaps, begin to perceive a more accurate picture of the

process. This is not an unreasonable suggestion, for, as we have already noted, healthy development is holistic, involving growth over the whole spectrum.

- (2) It is clear from the nature of the models of stages of faith which have been constructed that they give an indication of the characteristics of the changes which are likely to be encountered as students develop and mature. If the chaplain is to be able to exercise a meaningful ministry in the university it must be relevant to the needs and aspirations of those in the university community. Inevitably, since these will be different for each individual, this means that the style of the chaplain's ministry must allow for variety. It is only by being aware of where people are at a particular time and where their continuing development is likely to lead that the chaplain can exercise a ministry that can be relevant for them.

Faith Development indicates the way in which change is likely to be encountered on the faith journey through life. There is likely to be an increasing awareness of the needs and importance of others, of the contribution they can make to the growth of understanding and the limitations of their authority. There is the growth in personal awareness with greater reliance on one's own ability to assess things and to draw reliable and acceptable conclusions. There is the growing recognition of the complexity and relativity of so many things in life. Many of these things are first experienced as a shock. The realisation that one's attitudes or ways of thinking have changed can be both painful and threatening so that the possibility of arrest or regression is ever present in the times of transition.

The real problem is how best help and encouragement can be provided at such times. What might be appropriate at one stage could be damaging rather than helpful if addressed to transition at another. To be able to offer effective assistance we must be able to recognise where the individual is located and react appropriately.

It is crucial that any action must be supportive of the change taking place by recognising the struggle it can involve and the value of resolving it personally. Faced with a problem those in the early conservative, dualistic stages of development are unlikely to try to solve it personally. They prefer to find someone with experience or authority who can provide the "right" view in the circumstances or who can direct them to 'sound' opinions. In such a situation the temptation to be that person of authority should be resisted. It is far better to seek to explore the issue together, showing not the answer, but how best one might be found. Here the appropriate assistance is concerned with methodology.

For someone at a later stage of development the problem might be quite different. They may well have a clear idea of how problems should be approached. What they need is a measure of reassurance that the struggle to reinterpret the situation is legitimate and that the stance towards which they are moving is a valid one. Help may best be given by providing resources, through reading, discussion and contributions from personal experience and insight. In this way forward movement is likely to be both encouraged and sustained.

In a discussion on any particular moral issue there is little point in urging a conservative evangelical

that the way to meaningful understanding lies through the reinterpretation of scripture, for that is precisely what he is not permitted to do. Equally there is little point in emphasising the absolute literal authority of Scripture to one whose thinking is more relativistic or 'liberal'.

This is not to deny the validity of either approach to moral issues. It merely emphasises the need for intervention and help to be related to the circumstances prevailing in any situation. Flexibility and adaptability without the sacrifice of personal integrity are the hallmarks of effective counselling.

- (3) The third, and perhaps most important, contribution of Faith Development theory lies in the indications it gives of the factors which initiate and influence change from one stage to another. Not only does this permit the location of individuals at the right position on the scale, but it allows the formation of a policy or strategy of positive intervention and encouragement.

In his account of the six Stages of Faith, Fowler clearly indicates that the whole process is a life-long one. The later stages, if they are reached at all, are not encountered until late in life, well beyond the age range of university students, even of most mature students. Stage 1 is typical of pre-school children and appears to have been invariably superseded by the age of 12 or 13. At this point we shall therefore confine the discussion to the transitions from Stage 2 through to Stages 4 or 5.

Westerhoff (1976) too makes it clear that styles and stages of faith correlate to age. Experienced faith

is typical of the preschool and early childhood years. Affiliative faith follows and is superceded in late adolescence by Searching faith which in turn can give way to owned faith in the mid-twenties and thirties.

The factors which are significant in the initiation of stage transition in this area can be identified as follows -

Stage 2-3 Transition: Clash or contradiction in stories used to give substance and meaning to faith.

The breakdown of literalism.

The emergence of interpersonal perspective taking.

Stage 3-4 Transition: Serious clashes or contradictions between valued authority sources.

The encounter with new experiences and perspectives which leads to critical reflection on one's beliefs and values.

The consequent awareness of relativity in these beliefs and values.

Stage 4-5 Transition: The realisation of the complexity of life.

The further growth of relativity.

Dissatisfaction with self-image and one's own outlook on life.

In "Stages of Faith" Fowler has an account of one case study which gives an illustration of the nature of the changes encountered in transition through the early faithstages (Fowler 1981, pp.174-179).

At the time of his interview Jack was twenty-eight. He was the fourth of ten children of an Irish father and an Italian mother. After six years in a public school he was sent to a Catholic parochial school. At nineteen he joined the army which took him away from home for the first time. Jack learned a lot in the army because "there's nothing much else to do but talk. You talk a lot in the army."

He came to spend a lot of time in bars that specialised in music by black artists. The conversations he had there opened up a whole new world of politics to him.

"When I grew up", he said, "politics meant speeches, hoopla, voting and pay off. I thought I knew about politics, but now I began to see things differently. I began to see that the prejudice against blacks that I had been taught and that everybody in the projects where I grew up believed in was wrong. I began to see that us poor whites being pitted against poor blacks worked only to the advantage of the wealthy and powerful. For the first time I began to think politically. I began to have a kind of philosophy."

At this time Jack's brother had also been drawn into radical political thinking. He wrote to Jack about the political ideas which excited him, encouraging Jack in his new perspectives.

When Jack came home he tried out his new political philosophy. "When anyone began making prejudiced

statements about blacks I found myself starting to preach." This soon made him an alien in his own neighbourhood. His new awareness seemed strange and threatening to his friends.

Jack married a bright young woman from a middle class family who shared his interests and commitments. He took a low level bureaucratic job in state government. Later Jack and his wife became the leaders of a tenants' rights movement.

Jack's story illustrates vividly one of the crucial steps in the transfer from a Synthetic-Conventional position to a Stage 4 Individuative-Reflective faith stance. When he went to the army Jack left home, both emotionally and geographically. As he encountered the new and potent political thought of his black comrades he was driven for the first time to look critically at the system of values he had shared with his family and community as he grew up. He came to realise that ideologies have particular histories and that persons and groups have world views which grow out of their particular experiences and the conditions with which they have to deal. He recognised that people are shaped by many things: their social class, the group histories they inherit and the economic conditions with which they struggle. Jack became dislodged from his Synthetic-Conventional, assumptive world view. The tacit values and meanings of his Stage 3 began to be replaced by the explicit system of Stage 4.

There are other factors in Jack's story which illuminate the experience of Stage transition. At the Catholic school religion had become important. Jack's father had a drink problem. Jack promised to be special if God would help his father to sober up. For

a year Jack kept his promise, attending mass faithfully, but his father did not change. This collided with the structure of reciprocity in his Stage 2 faith. Later in his teens there was nothing to make him stand out. "I was not the fighter, the leader or anything special", he said.

His identity derived from his membership of the groups in which he found himself - family, school, peer group and neighbourhood. When he went into the army he found himself extracted from these groups which had formed, maintained and limited his identity. (For other youths going to university represents a similar extraction). For the first time he was able (and forced) to examine his own conventional values. This represents a crucial point in the transition from Stage 3 to Stage 4. It can be frightening and disorientating to be torn from one's conventional moorings. Whether a person will make the move to an Individuative-Reflective stance depends very much on the character and quality of the ideological groups bidding for one's joining. Often, in universities, such groups in effect substitute one family group for another making any genuine progress difficult towards forming a new personal identity and outlook. Many religious groups similarly reinforce a conventionally held and maintained faith system, sanctifying one's remaining dependence on external authority and derivative group identity of Stage 3. But in Jack's case when he identified himself with his black friends and accepted a commitment to their music and politics he began to shape a new identity and faith. For a genuine move to Stage 4 there must be an interruption of reliance on external sources of authority. Authority is re-located within the self so that, while others and their judgments remain important, the Individuative-

Reflective person reserves the right to make his own choices and is prepared to take responsibility for them.

The two essential features of the emergence of Stage 4, then, are the critical distancing from one's previous assumptive value system and the emergence of an executive ego. When and as these occur a person is forming a new identity, which he or she expresses and actualises by the choice of personal and group affiliations and the shaping of a 'lifestyle'. (Fowler 1981, p.179)

Sometimes people achieve one half, but not the other, of this double movement. In one way or another, perhaps by going to university, they are brought face to face with the relativity of their perspectives, but they fail to break their reliance on external sources of authority. On the other hand there is a significant group who are able to break from external authority and begin to take decisions for themselves but who are unable to carry through a critical distancing from their tacit value system. In either case there is potential for a long lasting equilibrium in a transitional position between Stages 3 and 4.

Clearly, successful completion of transition is by no means automatic once initiated. There is an opening here for sympathetic assistance and encouragement to facilitate onward progress.

Westerhoff (1976, p.100) underlines the importance of a flexible approach which seeks to take account of a person's style of faith. We cannot think in terms of any single educational programme for a particular age group.

Consider adolescents in college. Some enter college ready to act with searching faith and we find them enrolled in college religion courses where the intellectual approach to the Bible and faith meets their needs. The chapel programme with its experiential worship services, or even adventures into alternatives such as Zen Buddhist meditation, appeal to them. The College chaplain, who, in the name of some ideology, calls them to commitment, attracts their devotion and energy. However, there is another group of college students who have never had the needs of affiliative faith satisfactorily met and obviously are not found at the chapel or in religion courses. Instead, they are attracted to various Christian groups which emphasise belonging, the religion of the heart, and the authority of the story. These students will give hours to social service projects and they will talk about their beliefs, but little time is devoted to radical social action. Typically, they consider the religion faculty to be atheists and the chaplain in need of conversion. Conversion, in this case, is understood as the kind of dramatic, sudden, emotional experience many of them experienced as their transition into affiliative faith. We must not depreciate the importance of these students' faith pilgrimage, but rather we should celebrate their expanded faith and support them in their continuing quest. (Westerhoff 1976, p.100)

The chaplain's educational responsibility is a wide one. He has to ensure that, as far as possible, he seeks to meet the needs of all even if this means offering different and even at times apparently contradictory educational opportunities. The task of the chaplain is to facilitate and encourage transition.

Once these transition factors have been identified in any particular instance the task of the chaplain really centres on the minimising of pain or discomfort. To achieve this he has to show recognition of the struggle transition so often involves. He

has to be aware, as far as possible, of the issues at stake, not to advise on courses of action, but to counsel and to facilitate personal decision. An interesting insight of how this might profitably be achieved is gained from the work of Argyris & Schon (1974 and 1978). Heller (1982) and Dare (1980) have summarised the models of change developed by Argyris and Schon. There are two ways of understanding how people operate and consequently two ways of seeking to influence the way other people behave and think. Model I makes a number of assumptions about the world and how to operate in it. One should begin knowing what one wants to achieve and remembering that it is very much a win or lose world, should seek rationally to realise one's goals. Model II is quite different. It is not based on any assumptions about the nature of the world, but is rather a process for testing out reality and for choosing and responding. It depends on making maximum use of the available information to permit a free and informed choice to be made to which personal commitment can be given. As Dare points out

Model I thinking is self-sealing; that is, it helps to create a world in which at least some of the assumptions appear to hold true. For example, the drive to win will produce winners and losers; refusal to test assumptions will tend to perpetuate the fantasy that it would be intolerably risky to do so and so on. As Argyris and Schon put it, Model I thinking cuts a person off from discovering the possibility of a behavioural world in which model I assumptions did not hold true. (Dare 1980, p.2)

The implications of model II are quite different and centre on concepts like individual responsibility, sharing feedback and responding. In effect, therefore, model I implies manipulation and control;

model II implies sharing and freedom.

The model II approach embodies good educational principles. Its starting point is where people are. It accepts them as individuals without seeking to force them into a common mould. It recognises that an individual has to seek for himself to obtain any kind of unified perspective of the world and that personal change is a part of this seeking process. Individual worth is something which is only obtained through personal struggle.

Most people would agree that model II offers a much more acceptable and desirable approach to the problems of growth and development. There is, however, a considerable temptation to use model I methods when seeking to influence others. The evidence from Argyris and Schon is that often model II values are espoused but that methods actually used arise from model I assumptions (Dare 1980, p.3). Despite our inclinations toward model II, therefore, too often, in practice, we succumb to the temptations of manipulation and control, believing that they offer a more effective way of influencing others. Yet the evidence would indicate that a model II approach is more effective (Rutherford 1983).

Any strategy for intervention which the chaplain might seek to develop ought therefore to take account of this and should be based on model II values. The emphasis must be on such things as:

the production of valid information particularly with respect to goals and interpersonal behaviour; free and informed choice in decision making; internal commitment to decisions made and the evaluation of their effects. Appropriate strategies include a commitment to strong

advocacy of personal positions coupled with an invitation to others to confront and dispute these; free expression and testing of the validity of inferences and evaluations of the ideas and actions of others; willingness to work with others and share in the resolution of common problems.
(Rutherford 1983, p.124)

All this is very much in line with the comments on the implications of the developmental concerns of the university in Chapter 1. Clearly, being a facilitator, as Rogers (1969) describes the ideal teacher, or an enabler, as the Church of Scotland's "Committee of Forty" frequently described the task of the minister in its reports to the General Assembly in the early 1970's, is an important aspect of chaplaincy work.

What all this means is that the work done in the field of faith development has a useful role in the development of chaplaincy work. It offers a way of evaluation and assessment which opens the way for relevant and positive action. It also provides a measure of support for thinking in other areas which seemed to have potential in terms of the development of a chaplaincy strategy for action. Perhaps the most valuable feature of Faith Development theory is that it permits the formation of a strategy which seeks to deal with individuals as they are, taking account of their own understandings, insights and problems. Relevance must always be a major concern in chaplaincy work. The adaptation and application of these ideas to the chaplaincy situation offers one way of ensuring a degree of relevance which might not otherwise be attained.

(1) Paul Tillich, Dynamics of Faith, Harper & Row, New York, 1957.

H. Richard Niebuhr, "Faith on Earth", unpublished manuscript summarised in James W. Fowler, To See the Kingdom: The Theological Vision of H. Richard Niebuhr, Abingdon Press, Nashville, 1974, ch.5.

CHAPTER 5

MODELS OF CHAPLAINCY

INTRODUCTION

What distinguishes chaplaincy from other forms of ministry is the distinctiveness of its environment. (Partners in Understanding 1980, p.13)

Throughout this study the aim has been to approach an understanding of the role and function of chaplaincy from a consideration of the particular conditions encountered within the environment in which chaplains operate. We have investigated styles of learning, the nature of development and how it relates to the achievement of maturity, and how faith develops and grows and have identified some implications for chaplaincy to be drawn from these studies.

Now, before seeking to draw some of these threads together, it would be useful to consider some of the ways in which chaplains do work, to discover if, and how far, in practice, their ministry is informed by the environment, or if it is really imposing an alien structure.

University chaplains often remark that there is no right way of doing the job. Certainly, circumstances vary so widely from one university to another and the personality, particular gifts and status of each chaplain are so different that there is a degree of truth in this claim.

There is no blue-print. We must be inclusive in our examination of what we see to be the role of the chaplain. (Brown 1978, p.2)

Nevertheless this does not entitle us to dismiss entirely the possibility of there being a model (or models) of chaplaincy. From the many approaches to the work it is possible to discern a number of patterns. Our task now is

to identify some of them, to recognise their strengths and weaknesses and to determine how well they fit in with our account of the university environment.

In particular, recognising the importance of development and personal growth in our account so far, we shall attempt to set these patterns against a framework of development theory and processes. We have identified the importance of adequate academic strategy (cf. Chapter 2) incorporating a competent approach to learning and the cultivation of cognitive skills, and the essential desirability of the maturing processes described in Chapter 3. We have studied the parallel developmental processes in the realm of faith and spirit, pointing to the connections between the different spheres of development. What we shall now attempt is to examine the various patterns of ministry to discover if and how they might relate to a developmental view of chaplaincy and whether a chaplain seeking to implement any of them would be able to demonstrate a developmental concern.

What follows in the accounts of the different styles of ministry draws on two sources, the written material which has been produced, mainly in England and the U.S.A., and personal experience of a variety of chaplaincy situations. It makes no pretence to be a definitive account, but is a perception of some of the ways in which chaplains seek to articulate what they do.

THE INSTITUTIONAL MODEL

It is probably true to say that the Church has gone traditionally to the university to protect its own future. Over the years the Church has recognised in the university community a field for potential new members. This is certainly the impression gained from reading some of the

Reports to the General Assembly of the Church of Scotland by the Home Board (now the Department of Ministry and Mission). For example in 1969 the report said

The Home Board recognises the supreme importance of ensuring that students during the very formative years they spend at University or College, should have the claims and potentialities of the Christian faith set before them in such a way as to commend it to their minds and hearts.

In 1973 the Home Board reported on discussions which had been held with the Scottish University Chaplains indicating that

the discussions have further emphasised the fact that university chaplains, and others working in predominantly secular institutions, have much to teach the Church about how modern man is helped to a living faith.

The 1979 Report, commenting that Strathclyde and Stirling Universities do not appoint their own chaplains, affirms that

The Home Board has accepted responsibility for appointments within these universities, since it is convinced that there is a vital missionary task requiring to be done within our universities.

The 1983 Report makes it clear that

the ministries which the Department provides in special areas, and the mission it promotes in particular situations are essentially supplementary and ancillary to the mission of the Church through the local congregation.

It is obvious that, in the eyes of the Church of Scotland, the aim of a university chaplain should be to bring students, if not into actual membership of the Church, at

least to the significance of faith which will dispose them well to the Church and is likely to bring them into the Church in the future.

Part of the reason for the Church's concern for mission in the university is that so often the student age group is the missing generation in so many congregations. While the reasons so many young folk do not have active church connections are complex and often are not directly related to their presence in university, there is, in the Church, a feeling that higher education somehow presents a threat to the faith of young folk which the Church must counter. So often the influence of higher education is perceived as a force capable of alienating them from the fellowship of the Church. The 'Minute for Mission' sent by the Stewardship and Budget Committee to all Church of Scotland parishes in December 1979, virtually suggested that young people who have grown up within the Church somehow need to be protected when they embark on courses of higher education lest they become contaminated by 'new people, new ideas and new attitudes'. The Minute goes on to suggest that the job of the chaplain is to create a fellowship which will maintain and deepen the faith of Christian students and help them to a new dimension of service and witness. Now it cannot be denied that this should be an important aspect of a chaplaincy ministry, but it is misleading to imply that this is the chaplain's job. Yet so often when the Church seeks to express the reasons it is involved in chaplaincy work this is exactly what is done. The basic argument so often is that the Church must go to the university because of the missionary task to be done there, because it has to remind students of its openness and because it has the duty to reassure them of the 'realities' of life.

Ministry in the university, when conceived in such terms, often takes the form of transplanting the institutional

styles of Christianity into the campus. Usually this requires special premises in which the chaplaincy group can meet and a minister appointed to supervise and administer chaplaincy activities and programmes and to conduct services.

This is a form of chaplaincy which can have an appeal for the universities themselves. Those Scottish universities which appoint their own chaplain tend to consider him as a kind of parish minister in the university and, where there is a university chapel, expect him to be its minister. Scott (1978) points out that this preoccupation with chapel services and participation in University ceremonial which dominates the thinking about chaplains of many members of university staff reflects the monolithic model of ministry presented by the Church.

While such a model of chaplaincy has the advantage that it does ensure a clearly visible presence in the university for the Church, this is far outweighed by the many disadvantages. In practice, the model appears to work to a limited extent with students, but not normally with staff who seem to find contact with the Church through traditional parish structures to be more acceptable. A more serious criticism is that it represents a paternalistic approach which fails to take higher education seriously. It seeks to tap the human resources of the university while keeping the university itself at arm's length.

Theologically, this vision of ministry is potentially an idolatry of the Church.
(Epps 1981, p.9)

A major drawback of such a model of chaplaincy involves viewing those engaged in higher education as the objects of its ministry. They are recipients of the work that the Church does for them through its chaplain. They are the

'field' for evangelism, the people to whom the call of faith is addressed. Sadly there is little room in this model for the call to faith which must surely come more effectively from the committed Christian involved in the academic enterprise than from an outsider. Instead the emphasis of this type of ministry is frequently on the presentation of an attractive operation with a relevant programme designed to catch students on the hook of religion. In this way the Church seeks to be true to a kind of evangelical imperative. Unfortunately the attractiveness of this kind of presentation which plays the numbers game and measures success in terms of the number of students attracted into its orbit, ignores the fact that the true mission of the Church is not particularly concerned with numerical growth.

Reviewing, then, the teaching of the New Testament, one would have to say that, on the one hand, there is joy in the rapid growth of the church in its earliest days, but that, on the other, there is no evidence that the numerical growth of the church is a matter of primary concern. There is no shred of evidence in Paul's letters to suggest that he judged the churches by the measure of their success in rapid numerical growth, nor is there anything comparable to the strident cries of some contemporary evangelists that the salvation of the world depends upon the multiplication of believers. There is an incomparable sense of seriousness and urgency as the apostle contemplates the fact that he and all men 'must appear before the judgment seat of Christ' and as he acknowledges the constraint of Jesus' love and the ministry of reconciliation which he has received (II Cor. 5: 10-21). But this nowhere appears either as an anxiety or an enthusiasm about the numerical growth of the church. (Newbigin 1978, p.140-141)

Finally a major disadvantage which comes to light in view of some of the educational implications for chaplaincy discussed earlier is that such an institutional model of chaplaincy takes little or no account of the developmental

concerns which lie behind these implications. For instance this kind of approach makes no allowance for the difference between absolute and relativistic thinking, nor does it take account of the different perceptions presented by depth and surface approaches. Instead, all students are treated in the same way; ignoring their differing needs, and failing to take advantage of their various contributions.

Thus not only does it represent a misapprehension of the nature of mission and witness, but it fails also to appreciate the true nature of the environment within which any model of chaplaincy must be able to operate.

THE PASTORAL MODEL

This is a most demanding role for the chaplain, particularly because it is by the standards of the other professionals that he will be judged. It is unfortunate, therefore, that there can be considerable confusion about the nature of the pastoral role. In particular there is a tendency to confuse care and counselling, which Campbell (1981) suggests

has been partly caused by the extraordinary successes of the 'science of man' - in particular psychology and sociology - in shedding light on the causes of human distress and the nature of helping relationships. (Campbell 1981, p.1)

Counselling and advising are part of pastoral care, indeed can be essential elements in that care, but to limit pastoral concern to the counselling role is to ignore the traditional understandings of the pastoral task. It is unfortunate, therefore, that, at times, chaplains

fall back on counselling roles by default because they have not engaged with some other role. And it is easy for it to happen - it is clearly helping people; there is a need for it - but it can be a haven from a much more difficult situation. (Brown 1978, p.2)

It is unfortunate because such an isolated concern for counselling can conceal a failure to discern how a wider ministry might be promoted. It also fails to take account of the inclusive nature of development outlined by Heath and Perry (cf. Chapter 5). Care which has growth as one of its primary concerns cannot properly consist of problem solving. True pastoral care cannot be isolated from the prophetic word and the love entrusted to all Christians in the gospel.

The Christian responds in gratitude to God's love: as the New Testament puts it, 'We love, because he loved us first (I John 4: 19). It means in practice that he will be seeking all the time to reflect to others that same unconditional love with which he believes he is loved of God, and that experience of another person's unconditional love might be his best chance - humanly speaking, his only chance - of coming to know something of God's love.... That attitude of unconditional love, responding to, reflecting the love of God, will move the Christian to a continuing attitude of care for others. (Wright 1982, p.6)

In this way the religious dimension is not only always present, but must be an essential element in the chaplain's care, not just for fellow Christians, but for all. In the end it is that dimension which is his authority for the exercise of this ministry. To seek to hide it under the guise of more general counselling is to deny its existence, even to remove the right to be concerned.

There is a good case for a pastoral model of chaplaincy. Students in higher education are often uprooted from familiar surroundings at a time when they are facing many

of the developmental problems of late adolescence and are deserving of care. Here is an obvious way in which chaplain and chaplaincy can bear witness to the love of God and the worth and significance of the individual.

The tendency Brown (1978) identified towards an unbalanced pastoral ministry can present problems. The chaplain can become over-identified with the problems of life rather than with its possibilities. This can mean that he comes to be regarded as one who is concerned with crises and pressures rather than with life-style and the formation of values. Ministers are commonly so identified (cf. Chapter 7) and ought not to resist too strongly, but they do have an overriding responsibility to demonstrate the more positive aspects of ministry.

Pastoral care is more than therapeutic. The pastor is concerned certainly with the more obvious needs of people for various kinds of help, but is also concerned with their well-being. The pastoral relationship derives its significance for the special ministries to those in distress from the fact that it is a continuing ministry to life's normality. Unlike the physician, psychiatrist and social worker who have no relationship at all except there be some kind of distress for which their services are needed, the pastor's relationship is just as important when there are no problems crying out for immediate attention. (Leech 1977, p.100)

Therefore, while, rightly, having a concern to help to "pick up the pieces" the chaplain should be much more concerned with development and growth.

Another difficulty with regard to the more restricted counselling role in the pastoral ministry is that it can be too easily misinterpreted by a university that is prone to classify the chaplain along with the student advisers in the welfare slot. It can be said that the adoption of

this more limited role makes those with whom the chaplain works the objects of his ministry who simply receive his care.

Hawthorne, Roberts and Davidson (1981) carried out an evaluation of campus ministry in Indiana in which they commented on the counselling role of chaplains as follows -

Counselling and fellowship are areas in which campus ministers' role is limited to being resource people. In this sense we view them as secondary aspects of campus ministers' professional roles. Moreover, they require a great deal of time with relatively few students. Also, because many students want or need such inter-personal relationships, campus ministers simply cannot fulfill all of the demands on their time and still do the other things they are expected to do. Finally, interacting with small numbers of students who bring selected types of problems to them can give campus ministers a somewhat limited or distorted view of the problems facing larger numbers of students.

Pastoral care is an important aspect of chaplaincy work; but it is not without its problems. While it does represent a positive contribution to students' personal development by seeking to help them to achieve a sense of identity and personal worth, it can too easily assume a disproportionate importance in the allocation of chaplaincy time and resources. Careful planning is needed to ensure a proper balance; planning which acknowledges that

the carer and the cared for are not on two sides of the divide which must be bridged by some form of expertise on the part of the one who cares. Pastoral care is grounded in mutuality, not in expertise; it is possible because we share a common humanity with all the splendour and all the fallibility which that implies. (Campbell 1981, p.13)

It is this realisation which points to what can be the real

weakness of the pastoral model. As it is implemented, it regards care as the concern of the chaplain, as though it were the preserve of the ordained. The real pastoral role belongs as we have already said to all Christians. Wright (1982) seeks to underline this point.

What is pastoral care? Two Americans, with the unlikely names of Cleschb and Jaekle, compiled in the mid-sixties a book containing excerpts from pastoral writings from different centuries and called it Pastoral Care in Historical Perspective. In their introduction, they define pastoral care as 'helping acts, done by representative Christian persons, directed towards the healing, sustaining, guiding and reconciling of troubled persons whose troubles arise in the context of ultimate meanings and concerns'. (Wright 1982, p.23)

Pastoral care is deeply concerned with questions of meaning because as Cleschb and Jaekle go on to indicate

it is exercised at a depth where the meaning of life and faith is involved on the part of the helper as well as on the part of the one helped. (In Wright 1982, p.24)

Where there is a realisation that pastoral care is exercised by all Christian people in accordance with what they believe about the nature of God's loving purpose for all mankind it can be a truly valuable model. Unfortunately, in practice, this further step is seldom taken. The first task of the chaplain in his pastoral ministry ought therefore to be one of education, making the whole Christian community aware of its pastoral obligations. But unless, or until, this can be achieved the pastoral model of itself can never be adequate.

THE PROPHETIC ROLE

Brief mention was made in the previous section of the prophetic word which provides the context in which pastoral care should be exercised. We turn now to a fuller consideration of the prophetic role adopted by many chaplains. A prophetic ministry is a dominant feature of many American Campus Ministry Groups. The Danforth Study (Underwood, 1969) identifies the thrust towards prophetic inquiry as the major positive outcome of the theologies of secularisation which were a feature of the 1960's. Many campus ministers believed that the work of theologians like Harvey Cox, Ronald Gregor Smith, and Bonhoeffer, gave them a new perspective which enabled them to understand the positive significance of scientific and technological inquiry for the Christian faith and the Church. This new perspective resulted, in the view of most 'secular ministers' in a

Prophetic inquiry which will not give up imagining and hypothesising about the factors that have brought about a human problem, about ways out of difficulties, or about different perspectives from which a life situation can be viewed. This is the point at which, they observe, art and science come to a mutuality of cultures. The life of the creative, artistic imagination is united with the whole scientific enterprise of hypothesising, ordering and reordering, dividing and re-dividing reality. (Underwood 1969, p.216)

The emphasis of the thinking of this prophetic inquiry is more concerned with the discovery of new knowledge than with the preservation and transmission of a cultural and religious heritage. Noting that prophecy in the biblical tradition is the interpretation in clear and intelligible language of the will of God and that the prophets sought the ground of their insight in resources of their personal

faith and of the community of belief, prophetic inquiry came to be understood as

the serious search for the divine will and purpose in a situation through the resources of a historic and free association of believers. (Underwood 1969, p.220)

Thus the prophetic ministry seeks to raise explicit questions about what men (and institutions) are seeking to do with their energies and resources and what ought to be done with them.

Over the last decade or so such an approach has resulted in the formation of groups which have developed a stance on particular issues that, in time, came to dominate the life of the group. While the original aims of prophetic inquiry, as they were traced by the Danforth Study, were theological and educational, the working out of the prophetic role of ministry has been more pragmatic. From observation a number of groups engaged in this ministry, it appears that the dominant issues are of two main kinds. One is where there is a stance of support or opposition to practices and policies within the university or college. The other involves support for particular points of view on social and ethical concerns on a wider national and international basis. The task of the group remains one of declaration and education, of informing the university community of the implications of particular issues, but the goal has moved beyond imagining and hypothesising to the urging of the adoption of new attitudes, to the extent that many of these groups are seen as and, in effect, have become action groups.

Often the issues addressed are of national or global dimensions requiring a measure of concerted action far beyond the resources of any one group. Typical issues concern civil rights, peace and disarmament, the energy crisis, and women's issues. Though the initial task of

the Christian in such areas is recognised as spelling out the implications of present policies and outlining viable and theologically meaningful alternatives there is almost always a deep concern to force action on these more acceptable views.

At other times it does lie within the power of the university to effect change. The issues here which attract this kind of attention concern student rights, the role of the university in the local community, the values implicit in the curriculum. In such areas the chaplain can act as a reliable student spokesman. Of course, his right to do so has to be earned. He has to demonstrate his concern for the well-being of the academic community to university and students alike before he can earn the right to speak and be heard.

On the face of it here is a way in which the chaplain can relate positively to the issues encountered in the university and in wider society. It is a way of demonstrating the practical relevance of Christian faith and action. But though it can appear to be a useful model, it too has disadvantages.

The prophetic ministry can be divisive. Seldom is there a readily accepted Christian position on any issue; the diversity and range of sincerely held and theologically based opinions on nuclear deterrence, pacifism, abortion or euthanasia is a good illustration of the reality of the situation. Even the secularists of the 60's were divided on the true meaning and significance of the secular Christianity which effectively gave birth to the modern form of the prophetic ministry. Indeed such division in prophecy can be traced back to the prophets of ancient Israel themselves. In his book "Courage to Doubt" Robert Davidson (1983) has a memorable chapter on 'The Changing Word - Prophetic Narratives' in which he outlines some of

the essential characteristics of Old Testament Prophecy. Here he points to the basic uncertainty inherent in prophecy, to the fact that the word for yesterday might not be the word for today and that the word for today may be contradictory.

When we turn to I Kings 22 we find a scenario which, according to some of the prophetic books, was to be a commonplace in Israel's experience, the listener, be he the community or an individual, confronted by two diametrically opposed words each prefaced by 'This is the word of the Lord'. The four hundred court prophets at Samaria and their spokesman Zedekiah, son of Kenaanah, give the imprimatur of the national religion to the territorially expansionist policies of King Ahab of Israel and his somewhat reluctant junior partner in aggression, King Jehoshaphat of Judah. To Ahab's question, 'Shall I attack Ramoth - gilead or shall I refrain?' 'Attack', they answered; 'The Lord will deliver it into your hands' (I Kings 22.6 cf. v.12)

Micaiah, son of Imlah, already something of a persona non grata in Ahab's eyes for previous undiplomatic utterances has a different word. After a preliminary skirmish in which he mockingly echoes the victory chant of the four hundred (v.15) he declares in visionary form a word of impending disaster: 'I saw all Israel scattered on the mountains like sheep without a shepherd: and I heard the Lord say, "They have no master, let them go home in peace"' (v.17). Which is the authentic word of the Lord? This is the dilemma which confronts Ahab and Jehosaphat, and potentially the issue is one of life and death. (Davidson 1983, p.87)

This is still the dilemma of prophecy. No matter how biblically based its stance might be it is unlikely to command universal acceptance. While, as Campbell (1981) comments,

the whole point of prophecy is that it does not fit in with the 'common-sense' assumption of the day: it cuts cross-grained to earthly power and authority, announcing God's judgment upon it. (Campbell 1981, p.56)

this does not remove the problems of interpretation of the signs of the times from which the will of God is to be understood. Thus while it can be argued that the prophetic role is a legitimate one for the chaplain it can seldom command a clear cut acceptance. There is evidence from a survey of campus ministry in Indiana (Hawthorne et al, 1981) that some of the more openly prophetic campus ministry groups fail to make effective contact with the student body precisely because their endeavours have this divisive quality. Too often such groups only succeed in gathering like-minded students and staff so that instead of being an influence on student opinion they effectively provide a measure of reassurance and support for those already pre-disposed to the thinking of the group.

It can also be that the presentation of the prophetic word can be over simple. It can appear to present an absolute in dogmatic terms which, instead of shedding light on the truth in complex situations, can seem to be the truth. This, it has to be said, is not from any wish to mislead, but more from an enthusiasm and from a failure to appreciate that many of the students to whom the prophetic word is addressed have not attained a sufficient degree of maturity to permit them to think things through for themselves. Many of them are at Stages 2 and 3 of Perry's Scheme and do tend to believe that the teacher or expert must be right; that there can be no disagreement with him. Prophecy has always been open to this misunderstanding. You need to have ears to hear it and eyes to see it (Isaiah 6: 10, St. Mark 4: 9). An essential element in the prophetic in chaplaincy must be the teaching and encouraging of those addressed to think for themselves and to formulate their own views and opinions, a feature which, in practice, is all too often missing. In other words there has to be an encouragement towards the commitment which is the feature of the higher levels of Perry's Scheme that ears may be unstopped and eyes opened. Those prophetic ministries which seek to

operate in this way have great value in terms of the developmental approach advocated earlier, but again it has to be said that experience seems to indicate that this happens but seldom. Too often the thrust of the prophetic is the promotion of a particular point of view, ignoring or forgetting that simply to provide a particular 'party line', however well-intentioned, is as dangerous, and open to the same criticism as the simplistic dogmatic assertions of the conservative evangelical. Indeed such a thrust ignores, too, the biblical tradition in which there is no 'right' word, no 'clear' answers.

The given certainty of the word must not blind us to its flexibility. The apparent sureness with which it is spoken may often mask tensions and questions present both in the mind of him who speaks and in the mind of those to whom he speaks. (Davidson 1983, p.81)

This the prophetic ministry ignores at its peril.

Much of the material for this discussion so far has been drawn from experience of and research in the American situation. While many British chaplains would recognise the value of a prophetic ministry it is doubtful if any have attempted the same degree of involvement as many American campus ministers practice. For them their whole ministry has become a response to issues consisting of involvement, participation and observation designed to lead to specific Christian action through analysis and evaluation by Christian theology.

This is, perhaps, an instance where we in Britain could learn from our American colleagues and avoid some of the problems associated with an over-emphasis on the prophetic element in ministry.

Advantages for this style of ministry are hard to cite because it is a ministry always exercised in

extremis. Yet certain situations have existed in contemporary higher education when silence and pacific 'inaction' by Christians would have constituted an ultimate betrayal of the justice for which the Gospel clearly stands.

The disadvantages are almost too obvious and too numerous to cite. The more important ones are (1) a proneness to careless over-identification, (2) a proneness to passion before, or instead of, careful fact-gathering, and (3) the virtual certainty that this ministry even when performed appropriately and well, will be widely misunderstood inside and outside the Church.
(Epps 1981, p.12)

It has also to be remembered that over-emphasis on prophetic action goes against the evidence of both the Old and New Testaments. There the prophet is not a powerful figure who get things done. Jeremiah is shunned, then thrown in prison. Amos is banished. The crowd would have stoned Jesus but he passed through them, and in the end he is crucified. The paradox of the bible is that true power is revealed in powerlessness. The Almighty Creator confers the inestimable gift of freedom of choice on His Creation. He has His purpose of blessing for it, but the eventual outcome is never pre-destined. Indeed he is only fully revealed in his glory and love in the helplessness of Jesus, the Son of God, as he goes to the Cross through the despair of Gethsemene.

What in human terms would be expected to be the essence of prophecy, the achievement or fulfilment of the will of God it discerns almost never occurs in the expected way. The unexpected, especially in fulfilment, is always the characteristic of the prophetic. In the story of Elijah (I Kings 19: 11-12) the Lord was not in the wind, not in the earthquake, not in the fire, though he ought to have been for wind, earthquake and fire are recurring symbols in the Old Testament for the mystery of God's presence. But the Lord was in the unexpected, in the still small

voice, truly a symbol of powerlessness.

Thus the essential task of the prophet is not the creation of 'action groups' to get things done. Rather he seeks to discern the signs of the times in the light of the Spirit; to declare the word that is given; to bear witness to the truth as it is understood. This powerlessness is a more potent weapon than power for it enables him to prick the conscience, to make aware of the moral dimension, to remind of the divine imperative laid on us all to seek out and to understand God's word addressed to us at this time.

In Chaplaincy the true value of the prophetic may well lie in this powerlessness. Having no recognised place in the structure of the university, no official role in decision making the chaplain can have a freedom to speak in a way which is obviously not designed to achieve that can bring about real awareness in a given situation so that though he cannot 'do' anything the possibility of action is brought nearer. Perhaps the 'powerless' chaplain could be more powerful than the university realises.

In this light there is undoubtedly a prophetic role for chaplaincy, as for all ministry today. The chaplain, however, because of the lack of a recognised structure in his work and ministry, needs to be aware of the potential pitfalls in this mode of ministry.

CHRISTIAN PRESENCE

There are many university chaplains who would seek to justify their existence in terms of the provision of a Christian presence in the University. They would argue that through such a ministry it is possible to carry a distinctive Christian style of thought and action into the university where there are many such styles in competition.

In this way the Christian faith can become a part of the intellectual and social ferment of education and can both enrich the dialogue taking place there and be enriched by it.

As Scott (1978) has demonstrated, the idea of Christian presence arose out of a dissatisfaction with the traditional expressions of Christian purpose in terms of 'witness' and 'mission'. In 1964 the General Committee of the World Student Christian Federation (WSCF) stated

Even when the words 'witness' and 'mission' are properly understood, many students feel that they are too big and too definite. They suggest a certainty of faith and purpose, and an ability to conceptualise faith in terms which create difficulty for many people, not least for those most committed to Christ and His Gospel.

This dissatisfaction (with these terms) springs from the historical burden which they carry and which suggests a Christian behaviour of speaking before listening, of calling people away from their natural communities into a Christian grouping, and of a pre-occupation with the soul at the expense of the whole of life. (Scott 1978, p.29)

To meet this dissatisfaction and to give expression to the new insights and attitudes which were growing in the student generation of the sixties, WSCF produced a new statement, "The Christian Community in the Academic World" (1964). At the heart of this statement is the idea of 'presence' which is used

to express the reality of the incarnation and the response of those who believe in it. As Christ is 'present' in the world of history so the response of the believer is to be 'present' where he is in the world of his own experience. (Scott 1978, p.30)

The practical working out of the notion of 'Christian

presence' involved the replacement of the idea of 'mission' in and to the university by the 'identification' and 'involvement' of the Christian community within the university. In this way it was intended that Christians would be able to find a common ground for interaction with their fellows.

The significance of the Presence Model for chaplaincy is that it does take higher education seriously, recognising that the university is a special form of community characterised by enquiry, communication and action. It is an intellectual community which is willing to consider and even to affirm the tentative nature of many different world views including the Christian; a community whose task is the pursuit of truth to its logical and ultimate conclusion. The 'presence' style of ministry seeks to join itself to this quest for truth and does so as representing a faith which has value and validity, but no easy ultimate answers.

The activity of such a ministry is characterised chiefly by being where the university expresses its roles of understanding, critical evaluation, and action. The Christian tradition is represented in responsive terms. Christian theology and commitments become resources within higher education for defining the nature of man, the hopes of society, and the limits of knowledge. (Epps 1981, p.11)

The obvious advantage of this particular model is that it takes seriously the aims of higher education by adopting a style of action which mirrors that of higher education itself and which creates the conditions which permit a hearing for the Christian perspective, even among sceptics. It can also be readily adopted by Christian laymen in the university who can bring together their professional expertise and an intellectual expression of the Christian faith. Further the communication between Church and the

university is two-way. Elements of the new knowledge which it is the university's business to produce and communicate can be incorporated into the Church's own self-understanding. In this way the Church can both use and contribute to values which come from research and reflection within the university.

Unfortunately, the otherwise admirable model of chaplaincy operation afforded by the concept of 'presence' has two marked disadvantages which question its usefulness. Since the heart of the presence idea consists in being where the university expresses its understanding the approach of the Church in this way must be passive. The university, not the Church, determines the agenda. The Christian approach perhaps ought to be more positive. And secondly, the dialogue which presence initiates is necessarily high powered and theological. It is necessarily so because it must match up to the level of dialogue going on throughout the university if it is to have any real significance. It therefore requires skills not possessed by every Christian. Epps is probably correct when he remarks that

the technical and intellectual competence required for the Presence Ministry probably relegates its practice to relatively few people in the Christian community. (Epps 1981, p.11)

It is often unrealistic to expect of Christians in the university the kind of intellectual expression of the Christian faith which this model requires. The tacit dimension in faith is usually greater than we sometimes realise. Indeed its true extent is only discovered when people are expected to engage in the kind of exercise implicit in a 'presence' ministry.

In reality, therefore, although the 'presence' model would appear to facilitate lay involvement in ministry in

the university, because of its demand for a considerable degree of theological expertise not possessed by most Christians, its usefulness is considerably limited.

EVALUATION

From our discussions of these particular models of chaplaincy it is by no means clear that any one of them by itself can do justice to the role and function of a chaplain in a modern university. In various ways they all have particular weaknesses which would lead us to suggest that none of them can be relied on entirely. Especially, in this context, they fail to take adequate account of the developmental thrust which an educational approach to chaplaincy would indicate.

Part of the problem lies in the theological pre-suppositions from which they begin which are largely drawn from a view of the Church which supposes that the Church possesses truth, good and right which it has to take to the world. Thus the institutional model can speak in terms of protection and recruitment while the prophetic role clearly lies in the communication of this truth. This truth and right thinking also directs the chaplain into a caring role and is the foundation of that Christian presence which seeks to involve the Christian community in the university. But if the role of the Church is conceived in this way as the mediator to the world of God's answer as the solution to the world's problems where does this leave room for any notion of growth and development? Instead of challenging growth and development this conception presents what is widely regarded as an unreal idealistic perception of human existence. It is doubtful if the Church ought to claim to be able to present the answer. Indeed it is extremely doubtful if it can claim any biblical authority for so doing, (cf. p. 177). The Church, like the whole of

humanity, is involved in a continuous search for truth. It is called to interpret experience, to seek to give expression to its understanding of existence, but not to lay down for all time what that might be. Thus the Church itself must continuously be open to development and growth and must seek to encourage the whole developmental process as it effects mankind.

The Church must pay serious attention to the fact that, for others, a Christian approach to understanding the significance of existence is but one approach among many. Therefore, whether Christians believe that their approach alone is right, is irrelevant. What does matter is that they are asked to demonstrate the truth and value of what they believe.

Here again it is scripture which points to the way forward. The primary belief of the early church was not that it was blessed with truth and right, but that all life should be lived in responsibility to God in whose image humanity was created. The teaching of the early church is directed towards the realisation of the potential this implies.

The early Christian emphasis on religious experience and the Spirit provided this by focussing on a new and transcendent dynamic introduced into human personality.
(Freeman 1984, p.173)

This Spirit induced dynamic is love which, as Freeman rightly comments, is behaviour which is able to go beyond self-interest (p.174).

This is the biblical basis for Christian involvement in the world. Christian involvement in an institution like a university must take special account of this. The real prophetic witness which lies at the heart of such involvement, comes not from self-confident declaration, but

from searching, critical encounter with others inside and outside the Christian community, which seeks to know better the truth, as it can be discerned. Christians must be prepared to learn from others as to offer to them the insights of faith.

Only in this way will insight come, for insight is not seeing something new, it is looking in a new way at what is already there. (University Chaplain? 1969, p.45)

Without the risk of change there can be no progress. Present understanding must be jeopardised in the quest for truth.

The capacity for encouraging development is then a significant criterion in the evaluation of these models. It is clear that, as they stand, none of them take effective account of developmental needs.

But if none of these models can stand alone in a developmental context, they need not be rejected entirely for they do contain elements which are essential aspects of a meaningful ministry in the University. There is a need for a clearly visible Christian presence in the university, beside that which comes from the witness of Christian members of the institution, which is expressed in love and care and witness to a Christian understanding of things.

What we must do now is to draw these positive contributions together in the light of what we perceive to be important educational and theological considerations. In the next chapter we shall seek to spell out these considerations in greater detail and from then move to a more acceptable pattern of ministry in the university context which can hold true to both parts of the phrase 'university chaplain', which at the very beginning, we argued, was essential for a meaningful understanding of chaplaincy.

CHAPTER 6

THE NATURE OF MINISTRY & MISSION

IN A UNIVERSITY

Throughout we have contended that to understand the role and function of the university chaplain means coming to terms with the nature and function of the university itself as well as considering the theological content of chaplaincy. As the environment in which the chaplain operates, the university does exercise a considerable influence on his work. Now, in the light of the discussions on the nature of the educational mission of the modern university we shall examine the possibility of a model of chaplaincy which might be more appropriate than the traditional models discussed in the previous chapter. To seek to do so is not to imply that they lack value, but simply to recognise that in some respects they are not entirely adequate. The discussion in Chapter 5 indicates that the problem of the traditional models lies not in their inaccuracy but in their limited vision which fails to take full account of the broad spectrum of university chaplaincy.

Any adequate model of chaplaincy must include the developmental concern of the institutional model, the interest in welfare and growth stemming from the pastoral model, the prophetic ideal of commitment and the link to mission afforded by the presence model. We believe that to achieve this the model would require to evince a concern for personal growth and development based on an awareness of the processes involved; it would require an appreciation of the need for effective communication which takes account of the various cognitive needs and styles likely to be encountered; it must include a measure of care for the individual; and it would have to have a relevance to the purposes and circumstances of the university.

What we have now to do is to consider how and if these elements can be brought together and what else might be required to produce a model which would give an adequate

account of the shape of a chaplaincy ministry that will take due notice of the educational and theological implications of life in a modern university.

SOME EDUCATIONAL CONSIDERATIONS

There is a unique aspect to a chaplain's ministry because, unlike the ministry of his colleagues in the parish where it is the parishioners who have to adapt to fit in, in the chaplaincy situation it is the chaplain who has to adapt his ministry.

The context of a chaplain's ministry is provided by people's belonging, in some sense or to some degree to a university, of which, in order to be effective, chaplains must be part themselves. (Partners in Understanding 1980, p.13)

In this sense it is the university environment which exercises a controlling influence on the shape and form of chaplaincy. Consequently the influence of particular economic and political forces of the moment, as they affect the university, must be significant for chaplaincy.

Chaplaincy in a time of change

A good case in point would be the situation in which the British Universities find themselves in the 1980's when as a result of external political and economic factors they are experiencing a period of change and uncertainty. It appears highly likely that future generations will look back on this period as one of the crucial formative periods for higher education in Britain. The publication of the UGC 'letter' in July 1981, outlining the direction of future financial policy for higher education, has had

the effect of concentrating public attention on the universities. That they will continue in existence is not in doubt, but that they will continue unchanged is impossible.

In such a period, it is surely a proper function of the Christian community to seek to explore, with the rest of the university and with society as a whole, the issues involved. Effective chaplaincy can scarcely ignore meaningful participation in the process of change. There is a particular Christian position to be expressed which must come from within the university.

The chaplain's role, apart from the limited personal contribution he can make as an individual concerned with education, is to encourage christians in the university to address themselves to the issues and to make good use of the opportunities they have as members of the university to participate in debate and decision-making. He is a resource broker, making available his theological expertise to enable others to draw on the insights of Christian faith and commitment in grappling with the problems and possibilities of change.

It is natural that in such circumstances so much time should have been spent on the economics of the present predicament. Faced with considerable, and seemingly continuing, reductions in funding higher education has been concerned rightly with altering the style of its coat to suit the diminished quantity of cloth available. But now one must ask if it is not time for a widening of horizons, for in reality the situation forced educationalists to face the somewhat unpalatable truth that things could not have continued as they were for much longer. Besides the economic factors, there are other features in society today which will have considerable impact on the future

shape of higher education. For a start, the potential student population will drop sharply around 1990, leaving higher education to face the kinds of problems now apparent in our secondary schools. There are also indications that there could be change in the nature of students seeking a university education. Already there are signs that there could be a much higher proportion of mature students who would have previous work experience. It is likely that they will have expectations which will be quite different from those of traditional students of recent years.

In such a situation there is a real need for serious debate about the nature and function of higher education. It is unfortunate that relatively little attention is being given to such a debate because it is not only the future of higher education in Britain which is at stake. In this country we have become so involved in our own concerns about funding that it appears to have escaped attention that academics the world over are becoming increasingly concerned for the future development of universities.

Any responsible chaplaincy must seek to address the problems of the situation in which it finds itself. A number are likely to be of fundamental importance in most situations. Chaplaincy ought, and can, have something to say on these issues.

Education - for truth or jobs

There is one fundamental question which appears to be central to any debate concerning the future of higher education: Education - for truth or jobs?¹

While the structure of the British university system has not changed greatly over recent years, apart from having

undergone considerable expansion, our understanding of its purpose has altered. The traditional Scottish view of a university education centred on the idea of learning how to learn. The function of the university was not so much to produce graduates trained for a particular job but rather people who had been made familiar with the business of handling information and dealing with facts. Indeed completion of the university degree marked the commencement of a course of professional training. In such a view universities were very much concerned with truth and only incidentally with jobs.

Over recent years opinion of the purpose of higher education has changed. The process began in the mid-sixties with the publication of the Robbins Report and the following rapid, massive expansion of the university system. Suddenly the graduate was in great demand. The country, it appeared, had great need of suitably qualified personnel. Acceptance for a university place became a guarantee of a job, and a good one at that, on successful completion of the course. Gradually the emphasis began to change as more and more stress was laid on the importance of what lay beyond the degree. Education in the seventies, it seemed, was all about jobs.

As the initial surge of expansion faded and it became obvious that the state had not the resources for adequate support of the growing educational system this view was reinforced. Industry, recognised as the principal beneficiary of the new situation, was encouraged to take over part of the financial burden through endowment and the sponsorship of research. Not unnaturally industry began to make known its views on the kind of graduate the universities should produce. Thus the various applied subjects grew in status and popularity because of their ready use in industry.

But now it appears that higher education is moving on to yet another stage. In a time of recession not only does industry have fewer funds for investment, thus indirectly creating problems for universities which are being encouraged (by the Government) to seek more industrial backing, but it is also employing fewer graduates. The degree is no longer the meal-ticket for life that it used to be. Thus students, at least, are questioning the notion that education is for jobs.

If we look further ahead another complication is looming on the horizon. Modern technology has advanced to such an extent that full employment as it used to be known is unlikely ever to return. Even if, in time, some solution to the present unemployment situation is achieved, it is unlikely that it will come anywhere near to filling up the time which presently is given up to work. It is this realisation that has brought to light a new concept in education: education for leisure.

In as far as this implies an education which is not directly related to future employment prospects, the wheel has turned full circle. Recognising something of the variety of problems confronting higher education the Department of Education and Science published a Brown Paper in 1978² outlining possible avenues of future development, some of which took full account of this concept of education for leisure. It is unfortunate that since the present Government came to power it has paid attention only to economic factors. Undeniably the demographic trend indicates a lowered demand from traditional university applicants, but attention must also be paid to a new and different demand for admission to some form of university experience. University policy and planning must be allowed to take account of this now to allow the development of new courses and the provision of the required facilities.

A possible indication of the implications of this kind of situation can be had from current developments in the United States where an outstanding feature in many universities is the steadily rising average age of their students. In many places this presently stands at 27 or 28.

The fact that there are, in this sense, many mature students makes new demands on the system. On the positive side they tend to be highly motivated and have the advantage of bringing considerable experience with them. The other side of the coin is that having been away from formal education for a number of years they require advice and assistance with study and learning problems. The result is that experience has shown that it is not practicable for these universities to continue with the same unchanged courses and programmes. Much change has been necessary in course content, in lecture and tutorial work and even in timetabling. In one extreme case, at the University of North Florida's Jacksonville Campus, the majority of classes are held in the evenings because virtually the whole student population is in some kind of employment. Either they are seeking to upgrade existing qualifications to make their present employment more secure or they are working to finance their studies.

Of course it can be dangerous to draw too close a parallel between the American and British situations, but, equally, it can be dangerous to deny the similarities. While it may be that things are unlikely to be exactly the same in Britain the indicators ought not to be ignored. The universities are being encouraged to consider the possibility of alternative demand. In doing so all the implications must be taken into account.

Learning to Some Purpose

There are some signs that a new debate on the future of higher education is beginning. A number of papers have been produced which address themselves to the kind of questions raised in the previous sections. One of the most notable is "Learning to Some Purpose" by Patrick Nuttgens (1981). Beginning with an analysis of our educational heritage Nuttgens recognises as one of the outstanding features of higher education its dislike and fear of technology. As a result the main current of cultural development has moved away from the industrial world which has its roots in the industrial revolution of the 19th century. Education's response to industrial growth was to retreat into the world of ideas in neo-Platonism. As Matthew Arnold saw it, 'culture' was that area in which one might indulge in the freeplay of ideas and was the corrective to the new world of machine which brought about a dehumanisation which resulted in anarchy. This dichotomy led to the thinking that while ordinary minds dealt with 'things' it was the educated mind which dealt with 'ideas', a view which still lies behind a great deal of educational theory.

Nuttgens' argument is that such a pattern of education no longer reflects or serves the contemporary world. An alternative pattern is required which can transcend this dualism between ideas and things, between spirit and matter. Surprisingly this new pattern can be found in technology itself which Nuttgens defines not as a kind of applied science, but as creative ingenuity.

Technology is in the end concerned with the practical, the pragmatic, the thing that works, the artefact, with reality - a reality that, unlike Plato's, summons from close at hand. That is to say, it develops and changes, adds and grows in effect, in answer to

problems which are more or less understood, and defined only in order that they shall be solved. (Nuttgens 1981, p.13)

Thus real technology demands a certain imagination and is concerned with the connection between things and ideas. In life we have to deal with many things; to know them we have to find out how they work. It is this aspect of technological activity, which Nuttgens calls active perception, that provides the key for a new educational strategy.

The basic idea underlying the strategy is that education is based on doing something. Its end is a product or activity, not a challenge, a question or a theory. Education is therefore a preparation for a changing and developing world, not just an attempt to understand it. If it is concerned with finding things out, it also involves making things work. Thus "a key to educational progress must lie in the actual process of thinking out and making, that is, of designing" (Nuttgens 1981, p.18). There are five identifiable stages in the process of designing and making which provide the basis of the new educational strategy - identifying needs, collecting information, analysing data, the idea of the thing and realisation.

Such an educational system would be radically different from the traditional one. Being characterised by the fact it is based on doing, its starting point is activity, its great moment is discovery and its reward is freedom (Nuttgens 1981, p.24). Unlike the traditional system with its specialism which trains people to be unable to cope with the real world the new strategy is concerned with equipping people to cope with the demands of life in the second half of the twentieth century.

It may be that Nuttgens' model of learning to some purpose

is so radically different that it would involve much more than adaptation of the current system. Nevertheless it is only out of consideration of such concepts that the continuous process of growth can be carried on to ensure that education can remain relevant to the perceived needs of society. The signs are there that this relationship is endangered (indeed that was the motivation for Nuttgens' paper). The debate must be encouraged and continued for higher education, while it might be at the end of a particular era, has not reached the end of the road. Despite the present short term indications of retrenchment, there is still a future challenge before us.

The Shape of Future Learning

Perhaps the really significant question in higher education at present is how the challenge of the coming years is going to be faced. Indeed, will it be faced or ignored? Unfortunately there are indications that little is being done to enable the educational system to develop in response to the new needs of the last quarter of the century. There are signs that this could be a period when the gap between the intent of education and its actuality might become intolerably wide. Nationally, educational policy appears to be being determined on purely economic terms to the extent that a recent article in the Times Higher Educational Supplement questioned whether such a national policy existed at all. This is not only a British problem. In an address to the 1981 annual meeting of the American Association for Higher Education Harlan Cleveland commented

Excellence was the theme in higher education in the 1960's and 1970's; in the 1980's and 1990's it will be survival. (Bode 1981, p.7)

From the common response to the current situation facing

British universities there seems to be little reason to doubt that this view is shared by many academics. When we recall, therefore, that

the good design of education is to excite, rather than to pretend to satisfy an ardent thirst for information; and to enlarge the capacity of the mind, rather than to store it with knowledge, however useful.
(Greenleaf 1977, p.184)

and that

the power of an educational institution is to seize and shape the spirit of its young.
(Rankin 1980, p.25)

we must wonder how, with such a high calling, higher education can ever rest content with mere survival.

What is really required is a new vision for a good university, which will take account of things as they are and are likely to be, out of which a new future for higher education can be constructed. Reform, adaptation, development, these are the things which should have priority on the agenda for higher education rather than the desire for retrenchment which is found all too often.

In such a situation, when the university finds itself caught between the great promise of educational ideals and the very practical realities of financial restriction and student enrolment limitations, chaplains might best relate to it by

recalling the university to contemplation and reminding it of its own tradition. The precursor of the university was the monastery, and in its earliest years the university had a monastic vocation to transmit knowledge of the sacredness of life, to channel the spiritual formation of individuals and whole cultures.
(Rankin 1980, p.184)

The kind of vision which could arise from such an exercise would be quite different from the current vision of universities which is centred very much on the problems of survival. It would be concerned with the ways in which our universities could respond to contemporary circumstances; with how they could point towards the answers to the massive problems confronting twentieth century society. It might well be that a positive contribution from the universities might be in teaching people how to face contemporary problems, locate them, define them and begin to address them. To do that we must first know how to cope with questions.

It is essential to the whole process of education that human beings are born to ask questions - and when they have answered them to find new ones. The desire to know; the need to understand; the urge to probe, to search and discuss, is a very precious part of our God-given nature. The work of education is not simply dishing out a set of answers - but rather teaching us how to use questions; how to find the right question which will fit the lock in a particular situation. (Lamont 1984)

If this is accepted then there are a number of features which ought to be characteristic of university education. As one who is in the university but not of it, who participates in the academic community but is not wholly a member of it, who has a wider concern than the purely academic, the chaplain is ideally placed to point to them and to encourage debate which could lead to their inclusion in the academic programme. The need for such a debate is further confirmed by the response of Strathclyde University to the UGC consultative letter on the "Development of a Strategy for Higher Education into the 1990's"-

a common feature of many of our replies is a belief that Universities should be given the maximum flexibility to develop their particular strengths and to respond rapidly and

effectively to the changing needs of industry and society. (Bulletin, April 1984, p.1)

The kind of response to the needs of society which is envisaged necessarily imposes characteristics on university education.

Obviously university education in the 1980's must be relevant. This does not mean that there should be an undue emphasis on science and technology.

Expansion, or even a steady state, in (science and technology) should not be achieved at the expense of Arts and Social Science. There has already been a substantial reduction in opportunities to study these subjects at university level and we would question whether it is in the interests of the universities themselves or of the country as a whole to reduce this opportunity rate still further. We need to produce graduates who are not only numerate but also literate with an ability to project themselves and their ideas. (Bulletin, April 1984, p.9)

What this does mean, however, is that universities must give careful attention to the nature of the learning they offer. The desire for relevance in learning would appear to point in certain directions:

- (1) There is a need for more experiential learning. According to Bode (1981, p.8) research indicates that a majority of the population learns best from experience and has trouble with abstract concepts, yet, it is such concepts which tend to dominate university curricula. This is despite the fact that, as Nuttgens (1981) has demonstrated, people are fundamentally concerned with finding things out and making things work.

If it is important that people should learn such skills and attitudes as early as possible, then surely a key to educational progress must be to study the actual process of thinking out and making to see if from that one can abstract certain fundamental abilities or skills that could give the framework of a new kind of understanding - an education from the very start informed by action rather than by inert knowledge. (Nuttgens 1981, p.18)

(2) If learning is to be experiential, this must surely imply that it must also be participative.

Experience is personal. There is little point in a learning system which spoon-feeds students with information later to be regurgitated in the examinations. To experience learning, students must be encouraged to participate fully in the process through dialogue, experimentation and exploration. Of course, this involves a considerable degree of trust on the part of the academic staff with the consequent risk that some might not take full advantage of the learning opportunities. This is perhaps the reason that

most of education is still based on the assumption that somebody (the teacher, administrator) is needed to make choices for the student, and that young people will make too many mistakes if they determine their own directions. (Theobald, in Bode 1981, p.9)

It may be that the proper response of the chaplain is to remind the university that it does not exist to prevent people making mistakes, and that, in any case, mistakes can be a most effective learning experience. A more cogent reason, however, for encouraging such experiential and participative learning is to be found in the work of Argyris and Schon (1974 and 1978) which is discussed more fully

in Chapter 4. Briefly, they have developed two operational models or 'world views'. According to Model I people are 'controllable' (the kind of thinking underlying Theobald's comment), but Model II envisages change resulting from choice and experience. Heller (1982) and Dare (1980) have shown that the Model II approach is more effective. Experiential and participative learning is closely related to Model II and for that reason is worthy of encouragement.

- (3) Bearing in mind what was said earlier about facing and solving problems, problem-solving must be a focus of learning. The continuing trend in university education is towards specialisation. If the universities are to serve the needs of society the different disciplines must be brought together to address current world issues. What is needed

are people in higher education who understand the whole system. Not people who specialise, but persons who work inter-dependently and integratively. We need to get a sense of the whole and where each person's part fits in. We need breadth as a complement to our depth of individual disciplines. We need reflective leaders who think about the whole canvas while painting their own part of it. (Bode 1981, p.10)

- (4) Finally, if the learning offered in our universities is to make a positive contribution to the life of society in the coming years it must not only find solutions to current problems but also must be anticipatory. Circumstances and situations are changing at an ever increasing rate. The knowledge explosion we have witnessed throughout this century has brought many new problems in its wake. There

is a danger now that they will be of such magnitude and global significance that further solutions could be beyond the limits of present knowledge.

Humanity is entering a period of extreme alternatives. At the same time as an era of scientific and technological advancement has brought us unparalleled knowledge and power, we are witnessing the sudden emergence of a "world problematique" - an enormous tangle of problems in sectors such as energy, population and food which confront us with unexpected complexity. Unprecedented human fulfillment and ultimate catastrophe are both possible. What will actually happen, however, depends on another major - and decisive - factor: human understanding and action. (Botkin 1979, p.1)

Faced with such a scenario it becomes clear that education can no longer be content with responding to circumstances. Botkin argues that what he calls innovative learning is an indispensable prerequisite to resolving any of the global issues (p.12).

A primary feature of innovative learning is anticipation, which may best be understood by contrasting it to adaptation. Whereas adaptation suggests reactive adjustment to external pressure, anticipation implies an orientation that prepares for possible contingencies and considers long-range future alternatives. (Botkin 1979, p.12)

Since it is human understanding and action that will ultimately be the deciding factor, future learning must anticipate and work towards a preferred future for the world. Higher education is in a privileged and responsible position for it has many

of the resources which can enable mankind to identify and work towards the right future. Anticipatory learning means preparing people to use techniques for identifying the course of future development - forecasting, simulation, model construction. It involves teaching how to consider trends, make plans, evaluate consequences and side-effects. It is using imagination, but is grounded on hard fact. All these required resources are to be found in higher education. What is needed is the will to use them in this particular way and the necessary reorganisation to make it possible.

The chaplain is ideally suited to initiate and encourage the kind of debate envisaged in this account of a possible shape of future learning. In the first place his situation in, but not of the university, confers a freedom to utter a prophetic word which is well grounded on present theory and practice but which leads on into an avenue of potential development. But more importantly, that prophetic word is as much grounded in the understandings of the Christian faith as it is in a knowledge of higher education itself. Christians in the university have a specific contribution to offer at the present time. They have a concern for the welfare of human society and for the stewardship of creation and its resources which stems from their understanding of the doctrine of creation. The world is not theirs to use and abuse. They have been given a trust which implies a responsibility to future generations and indeed to creation itself. Their interest in the solution of the global problems identified by Botkin is not a selfish one but is a reflection of their Christian concern for the conservation of world resources, the control of pollution and waste, the development of alternative energy sources and improved food supplies, so that mankind and all creation might have a future. All

this means that the chaplain, like all Christians in the university, has a significant contribution to make. But ultimately it is for society to determine the future role of higher education. This means that the chaplain, through his involvement in the Church must seek to make informed comment in the wider debate in society. However, as a link between university and society, the chaplain ought to seek to operate in both directions. As part of the Church in society he also has a duty to interpret the needs and interests of society to the university. In this way the chaplain can have an important role in the ongoing debate which is influencing the future shape of higher education.

These are important aspects of his ministry. While they must not be permitted to become too dominating, as can so easily happen with a prophetic role, they must not be neglected.

An Educational Role

We have already noted in Chapter 2 some of the ways in which, informally, there is an educational element in chaplaincy. Sometimes it is argued that the real value of this concern is that it relates the chaplain more directly to the major purpose of the university. However there is a significant difference in that chaplaincy is more concerned with inculcating a sense of values than with imparting information. The kind of education with which the chaplain ought to be involved concerns the higher stages of Bloom's taxonomy - analysis, evaluation and synthesis (cf. Chapter 2) - in keeping with the aims of personal growth found in the New Testament (Freeman 1984). Such a concern is rightly directed more towards the explorations of issues and the evaluation of the factors involved than towards communication of facts or information. It

inevitably involves drawing heavily on the resources students obtain from their academic studies, but a successful educational policy of this nature must seek to do much more if it is to result in that broader outlook which is essential if students are to be able to apply their knowledge and expertise successfully in the world. Indeed such an educational concern ought not to be directed only at students. All members of the university share this responsibility, and it can be that staff are in as much need of help in this direction.

Effective chaplaincy must develop a strategy to achieve the educational goals which are set before it. The problems of communicating religious experience, and ways of overcoming them, can provide a useful model here. Experience is always difficult to communicate. What we experience other people need not recognise for they can never stand exactly where we are.

What in fact is so often felt to be elusive is the intensely real objective character of something which, because of the very strain that is put upon language in the effort to describe it, can only strike the uninvolved observer as essentially subjective, personal, interior, idiosyncratic. (Robinson 1980, p.196)

For experience to be communicated it must first be interpreted, and this is where the real problem lies, not with the experience but with its expression.

Direct communication by which we seek to pass on, unchanged, ideas and knowledge is not appropriate in the case of experience. Such truth, which is essentially personal cannot be acquired by the common transactions that make objective truth available to all. To communicate it we must have recourse to a certain indirectness, for if our experience is to acquire the same significance for another,

they must appropriate it for themselves. If they are to integrate it into their thinking they must first be made aware of its existence and then must reflect on it. Therefore some form of communication must be found which hides, yet at the same time hints, at the truth.

This idea of indirect communication is not new. Jesus made extensive use of it in the parables and was clearly aware of their indirectness.

All these things are done in parables: that seeing they may see, and not perceive, and hearing they may hear, and not understand.
(Mark 4: 11-12)

Tinsley (1980) indeed speaks of Jesus as "the prophet of indirect communication" (p.168). Certainly the gospels portray a Jesus who never openly identified himself, returning all the questions about his identity back to his questioners (St. Mark 11: 28-30); who was surprisingly indirect in his teaching about God, much of which is found in his intimate talk with the disciples, or in prayer; who is not concerned to give clear signs of the Kingdom (St. Matt. 16: 1-5; Acts 1: 7). Even the Fourth Gospel, for all the directness of the "I am" sayings, bears this out

making the point over and over again that it was perfectly possible to hear and understand (at one level) what Jesus said (his lalia) without hearing his Word (logos). (Tinsley 1980, p.168)

There is good reason for this indirectness in the teaching of Jesus.

The Kingdom of God (God's revelation) does not come 'with observation' in a way that you can say, directly, 'It's there!' The whole problem as Jesus saw it is not whether there should be indirection, but of what kind it should be: 'How shall we liken the Kingdom

of God?' Hence the central significance of the parabolic method of Jesus which is not to illustrate homely truths but point to awesome mystery, often in an uncomfortable and bewildering way. (Tinsley 1980, p.169)

There is an essential indirectness in Christianity. The Christian cannot pretend to present the answer simply because he does not possess it (yet).

For we know in part, and we prophesy in part. But when that which is perfect is come, then that which is in part shall be done away. When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things. For now we see through a glass, darkly; but then face to face: now I know in part; but then I shall know even as also I am known. (I Cor.13: 9-12)

All revelation is provisional and incomplete. The God who reveals is greater than what is revealed, greater indeed than human understanding (Phil.4: 7). To pretend otherwise is to deny that

When the Spirit of truth comes, he will guide you into all the truth. (John 16: 12)

We can have confidence in this indirect method of communication for demonstrably it works.

Those who are prepared to assert that "God was in Christ reconciling the world to himself" (II Cor.5: 19) go far beyond the publicly observable historical phenomenon and give expression to a faith into which they have been brought because what they have seen in Christ has worked upon them in some manner and led them to believe that in Christ God has become present to them in his reconciling work. (MacQuarrie 1977, p.273)

In other words, the historical record of the New Testament has hinted at the truth, and reflection on the significance

of Christ and his ministry of reconciliation has resulted in an appropriation which permits the proclamation of faith that God was indeed in Christ reconciling the world to himself.

Given that ministry belongs to the whole Christian community and that it is a main function of the ordained chaplain to nurture and sustain his folk, this clearly does involve an educational responsibility whose aim is to encourage and permit Christians to minister. Such a ministry is concerned with values, with applying knowledge and expertise, with a Christian response. Thankfully there are Christians who are prepared to think in terms of such a broad, affirming ministry. They need encouragement but they are also in need of sound, critical theological teaching for they are usually ill-prepared for the intellectual expression of faith which is required (cf. p.152) they also need to learn how to apply it.

In further education where the work is so diverse in method and content, it may be that the prime need is for an educational ministry towards the Christians, conducted either on a departmental basis, or among those whose work situations are at least comparable. Inevitably, there will always be a place for the pastoral ministry at work; but all Christians need to discover what ministry involves when attempted among the strong and the competent, and attempted towards the very structures of the institution. (Sherrington 1984, p.17)

It is relatively easy to generalise in this way, acknowledging that chaplains are not called simply to a pastoral ministry but do have the task of educating Christians to become the actual ministry. It is also easy to go on to claim that the educational responsibility extends beyond the Christian community to the university which often has to be led beyond the realm of fact and information, to that of value and worth.

How it might be done is considerably more difficult. If, for the moment, we ignore the restrictions of particular circumstances, we can recognise the value of the model of indirect communication. The chaplain's real task is to encourage reflection. To achieve this he has to find ways of hinting at things, presenting things in a tantalising way so that others will be provoked to find out more for themselves, for one can help another, but cannot do it for them. Such teaching is paradoxical.

The paradox, said Kierkegaard, lay in this, that while the teacher of objective truth did his best to make learning easy, the teacher of subjectivity had deliberately to make it harder. (Robinson 1980, p.197)

If we recognise, in this fashion, that this type of education is an exploration we shall be able to make some progress.

The chaplain must set aside all ideas of telling others. He is as much a learner as any. The emphasis, therefore, lies not on providing information but exploring issues. He has to be aware of a variety of tools which include, role play, simulation games, discussion. But the chaplain must be prepared to work. He has to read widely, think deeply, draw on the rich resources of the university, for he must first seek to venture alone to have an idea of where to lead. It is not that he will already know the destination, but he must know enough to be a useful resource to enable others to begin their journey to the truth.

This is the point at which we must leave the exact educational aim of chaplaincy in the hands of those in a particular local situation. The practical limitations of the situation, the personalities encountered there, the particular issues deemed to be important, will all affect the implementation of an educational programme.

What we can do is to give an example of how one chaplaincy attempted to realise its educational concern. Some years ago the chaplains at the University of Strathclyde were concerned about how they could promote a degree of spiritual awareness in an institution which had no formal recognition of chaplaincy. The University at that time had no chaplaincy centre so there was no visible Christian presence beyond that provided by the Chaplains themselves and the distinctive direct contribution of the Christian Union. The chaplains were agreed that, valuable as it was in its own way, the Christian Union could not have a significant influence in the University. In terms of our discussion, its approach was too direct, presenting The Answer and leaving no room for reflection. A new approach altogether was devised. Accommodation was hired in the Students Union two days a week for a month, effectively taking the chaplaincy presence to the students. After considerable publicity a series of debates and discussions, culminating in an exhibition, called 'Wider Horizons', was held. The significant point was that the topics were not, on the face of it, particularly religious. (The ones that come to mind after a number of years were Nuclear Power, Devolution, Third World Development). All were chosen because they were relevant issues at the time and because the chaplains believed that they had a Christian perspective, or at least that Christians had a perspective on them, which should be made known and taken account of in determining attitudes towards such things.

How successful was it? It is impossible to say. In terms of the numbers involved the effort was judged by the chaplains at the time to have been worthwhile. Indeed plans were made to repeat the exercise, but were abandoned when the chaplaincy situation was changed dramatically by the establishment of the Chaplaincy Centre. But how successful was the exercise in communicating a Christian perspective on these issues? All sorts of questions must

remain unresolved.

How for example can you ever be sure that the secret really is shared, or indeed that any genuine communication has taken place at all? The answer is of course that where communication depends on a freedom to respond or withhold response there can be no such guarantee of success. (Robinson 1980, p.198)

Other chaplains in other situations will doubtless devise other strategies, with as little formal guarantee of success. But in the last resort what matters more is the making of the effort, the providing of a new opportunity for exploration and discovery. That is the true goal of the educational endeavour of chaplaincy.

Aspects of Development

The idea of personal development and personal growth is an important aspect of university life. At various points we have touched on its implications for the chaplain. Any adequate outline of chaplaincy work must take these seriously. Any model which might be developed must have a sufficient degree of flexibility to permit it to take account of people 'where they are'. This is made plain by the theories of cognitive (Chapter 2 and 3), ethical (Chapter 3) and religious and faith development (Chapter 4) we have discussed. They all emphasise the importance of relevance. What the chaplain seeks to do and say must be shaped to suit the context. For example, we recognised the need to preserve an overall balance in development enhancement (p. 66) which can only be achieved if we can begin to understand where people are (cf. p. 64, 76). The need for relevance was further emphasised in Chapter 4 (p.118) where we noted that what might be helpful in one set of circumstances could be quite damaging and even destructive in others.

From the discussions on the various aspects of development one factor of major significance begins to emerge. Human development is holistic. When people develop they do so right across the spectrum of growth. Change in one area does have an effect on the whole person. Heath (1968) has pointed out that a person is more than a collection of unrelated trends and structures and that growth is an organismic process (cf. p. 21). Perry has shown that intellectual and ethical development can be related through his stage account of development towards commitment (cf. p. 56) and clearly believes that his scheme applies to religious development as well (cf. p. 65). If, for the moment, we accept Fowler's universal definition of 'faith', then faith development too can emphasise the holistic nature of human growth.

The period of late adolescence and young adulthood characterising college students has been described as a time of movement towards greater independence and a more clearly articulated personal philosophy of life. The process of faith development has been seen as intertwined with these psychosocial changes. (Paragament 1984, p.266)

This has two particular implications for chaplaincy. In the first place any religious development encountered is not, and cannot be, isolated from other factors of development. The chaplain must always be on guard against any tendency to seek to isolate the religious dimension. The developmental evidence here comes to the support of the basic theological contention that Christian faith has to do with the whole of life. It is wrong to try to hold the life of faith apart from the rest of our human existence, yet often this is what we attempt. It must be one task of all chaplaincy to try to show the fatal limitations of such an approach. And secondly it reminds us that strategies have to be such that they meet peoples' needs. Too often there can be gaps between the needs which exist and the

programmes and activities that are offered to meet them. One reason is a failure to assess these needs correctly, but another is that too often needs are isolated. Chaplaincy strategy should be inclusive in that it must seek to take proper account of the reality of the situation.

Paragament et al (1984) used a Religious Orientation Survey to study the religious needs of college students. They identified 3 main types of students who they describe as Highly Involved, Moderately Involved and Unchurched, based on their religious orientation. Following the identification of these groups interviews were also conducted to provide a more qualitative indication of their needs. The research indicated that each of these groups felt quite different religious needs. The Highly Involved group emphasise the formal institutional sources of authority - the Bible, the Church, the minister - but for the Moderately Involved and Unchurched groups the proportions endorsing personal revelation and the experience of friends increases. Each of the groups cite the importance of providing a community of believers as a major objective. But as religious involvement increases so too does the emphasis on evangelism and teaching about historical truths while the emphasis on the importance of promoting social justice and community social interaction decreases. The three groups also indicate different means of strengthening their faith. For the Highly Involved personal prayer and participation in worship are most frequently endorsed. The Moderately Involved also cite prayer and worship, but less frequently, and, in addition, regard discussion with friends and involvement in voluntary service as important means of strengthening faith. The Unchurched put the emphasis almost entirely on discussion and voluntary service. There are similarities and differences in the reasons given for joining a particular religious group. Being a part of a group which

makes one feel loved and accepted and which holds similar beliefs is important for all. But moving from the Unchurched to the Highly Involved, successively larger proportions endorse meaningful religious services and belonging to the same denomination as important influences in selecting which religious groups to join. Going in the other direction, there is an increase in emphasis on the promotion of social justice and encouraging personal freedom and growth.

The findings of Paragament and his team clearly indicate the complexity of the situation encountered by chaplains. In the religious sphere alone there are considerably different needs and expectations. Clearly it would be all too easy for the chaplain inadvertantly to shut himself off from some of those whom he seeks to serve.

Several factors do arise from Paragament's findings.

The analyses of the indicators of religious needs of these groups pointed to some general similarities among the cluster members. For example, across each of the clusters a large proportion of students who had reduced their involvement in church attribute this change to competing activities and interests in their lives. This finding underscores a basic "fact of life" for campus clergy; that they are attempting to reach students who, regardless of their religious orientation, are actively involved in many developmental tasks - differentiating themselves from their families, establishing lasting personal relationships, developing and pursuing career goals. (Paragament 1984, p.277-278)

As they seek to cope with these developmental tasks many students in each group come to recognise the importance of being part of a supportive group. There is a clear need for belonging or sense of community.

From the student point of view the university, as such, is

too large and impersonal to provide this. Indeed so often the university is not seen as a community at all (cf. p.237) Everything appears to be neatly bundled in its own water-tight compartment. Each discipline tends to be fairly well isolated from the others; social life is separated from teaching and learning; staff and students effectively occupy very separate niches, apart from necessary teaching contact. Little account is taken of this basic need for involvement. Somewhere in the university someone must be prepared to try to break out of what can be a too rigid mould. In many respects the chaplain is in a good position to attempt this, not least because he is not directly identified with any one part of the university. In any case it is a basic Christian assumption that one seeking to exercise a full time ministry does have a concern for the whole person. There is a role for chaplaincy in fulfilling, to some extent this need for belonging. It can sponsor a variety of groups, but the important thing is openness and flexibility, for as Paragament makes clear the needs of different groups can, at times conflict.

While general similarities emerged in the religious needs of the cluster members, striking differences among the three groups were found as well. The results indicate that the groups may vary in their expectations, interests and preferences in approaching religion. Of particular note is the contrast between Highly Involved and Unchurched students: a contrast which provides an illustration of the tension between religious orthodoxy and a concern with personal and social growth. The focal needs of the Highly Involved students centre around orthodox religious beliefs and practices. Social justice, social service and personal growth concerns are not articulated by this group. For the Unchurched this pattern is reversed: primacy is placed on social and personal growth while institutional religious involvements are not sought. (Paragament 1984, p.278)

All this underlines the practical problems facing the chaplain. Should he attempt to respond to the diverse needs of students or should he attempt to change the needs? Here we should recall that one of the failures of the Institutional Model (p.132) was perceived to be its inability to cope with differences and its tendency to impose institutional forms of religious practices and that the weakness of the Prophetic (p. 142) and Christian presence (p. 189) models was that they assumed an unrealistic level of theological awareness. Such practical considerations convince us that the primary task of chaplaincy is to address itself to the present needs of students before it can hope to broaden these needs.

In practical terms, the fact that students do share such an involvement in practical developmental tasks (Paragament 1984, p.279) points to the potential value of programmes which seek to help students to address these tasks and challenges, and to do so within a supportive grouping. Relevant issues in this context would include, according to Paragament's research, sexuality, family problems, career concerns and the development of interpersonal relations. Within such a context the form of the programme is important. The basic need to belong (cf. p. 184) would suggest that it is important that the structure of the activities should encourage interpersonal involvement and support and a measure of inter-generational contact.

Clearly this implies that an important practical task is the identification of needs. The Chaplains must seek dialogue with students, academic staff, administrators and his colleagues through which there can be realistic assessment of the various needs and out of which can come planning, implementation and evaluation of programmes. In this way Chaplaincy can begin to identify, and avoid, some of the pitfalls of an opportunistic approach (cf. p. 229)

The insights of faith development theory also point to some of the developmental aspects of chaplaincy. As we have seen (p.109f) faith development theory can be a useful aid in recognising both the characteristics of change and the factors operative in initiating and sustaining movement. In a brief analysis of Fowler's theory Freeman (1984) links it with the work of Evelyn and James Whitehead³ and points to some similarities among Fowler's Stages 4-6, Whitehead's last two tasks and Jung's second stage of individuation,

One could call these similarities the 'depth dimension' of life to which life seems to call some but is the possibility of all. (Freeman 1984, p.178)

In purely theological terms Christianity is concerned with the quality of life. In John's Gospel Jesus makes it clear that he has come that we might enjoy life in all its fullness (John 10: 10). Indeed, John makes it clear that the purpose of the Gospel is that through the recording of the signs of Jesus we may have life in his name (John 20: 31). As we have seen in Chapter 1 (p.24) the New Testament as a whole has a concern with lifestyle.

Thus Christianity is a 'life science' seeking to portray how persons may live. (Freeman 1984, p.178)

The chaplain has therefore a legitimate concern with the 'depth dimension'. In a time when values are in turmoil, when authority is coming under scrutiny and questioning, when religious tradition no longer finds ready and widespread acceptance, there is an important need for a probing of our personal depths. The chaplain comes to this in the faith that the life that we are enabled to live is life for God. It is this conviction that enables him to point to meaning in human existence and to discern purpose in

our living. It is part of his ministry in response to the grace of God to seek to help others to find meaning and purpose in their life.

This can be of particular value as individuals encounter a crisis of development. As Fowler demonstrates (1981, p. 274) developmental transition can be painful and dislocating. The realisation that one's attitudes and outlook are no longer adequate dawns as a threatening experience. Support and encouragement can be vital factors in preventing a retreat from the situation which, while it appears at the time to lead to the avoiding of the crisis, in the long run usually exacerbates the situation. An awareness of developmental issues is essential for a truly caring ministry.

We are reminded here of the way in which such a developmental approach brings together some of the educational concerns and theological insights we have been exploring. Both have a deep and essential interest in growth and development. Both seek to construct meaningful world views. Both point towards a maturity that is the fulfilment of human potential.

Chaplaincy must seek to draw the two concerns together. Any adequate account of chaplaincy must seek to hold them in tension if it is to do justice to the university implications as well as to its ministerial concerns.

SOME THEOLOGICAL CONSIDERATIONS:

The ministry of the whole people of God

Today, when we think in terms of Christian ministry, our first response is often to think of the professional ministry of the parish minister. Sometimes, wrongly, we

even think of that as the ministry of the Church, forgetting that ministry is, in fact, something which belongs to the whole people of God.

Ultimately, all ministry is God's ministry.

Jesus did not come to introduce his own ministry. His ministry was to do the will of the Father and to live by every word that proceeds out of the mouth of God. (Anderson 1979, p.7)

In ministry the whole church shares in this ministry of Christ.

All Christian ministry, whether we are thinking of the ministry of the whole people or of the ministry of those ordained to special offices, is participation in the ministry of Christ. (MacQuarrie 1977, p.420)

The participation is the Church's response, in loving service, to the love of God revealed in Christ, especially and supremely in his death. That demonstration of love demands a response from mankind. St. John had no doubts what that response should be - we love because he first loved us (I John 4: 19). Here we have the reason for the Christian ministry. We love because he first loved us; we serve because in love the Son of Man came to serve and to give his life (St. Mark 10: 45). It is when we derive the basis of our understanding of the Christian ministry in this way that its universality becomes clear. This response of loving service is expected of all believers.

All Christians, therefore, have a part in the total ministry of the Church. St. Paul describes its nature as "the ministry of reconciliation" (II Cor.5: 18). This is significant for it reminds us of the essential sharing inherent in ministry.

That the Church is the Body of Christ radically undermines any instinct to elevate the calling and ministry of some above others, since all members of the Body are equally subordinate to Christ, its one Head (Eph.4: 15f.); but it is also positively to affirm the ministry of every member, since each part of the Body, though different and distinct, is vital to the functioning of the whole, and contributes to the common weal or woe (I Cor.12: 14-26). The Church can witness effectively to Christ's reconciling of humanity only by embodying the reality of reconciliation in its life and structure. That requires a community of equals, in which the value of each is affirmed, the burden of each is carried and the potential of each encouraged. (Panel on Doctrine, Report to the General Assembly 1985, p.149-150)

The universality of Christian ministry is given further recognition by the World Council of Churches in that the section on 'Ministry' in Baptism, Eucharist and Ministry, (Faith and Order Commission Paper III) begins with 'The Calling of the Whole People of God'.

Though all who have faith are called to exercise a ministry it is not to be supposed that they are sent out resourceless and alone.

Christ sends his disciples as the Father has sent him, but not without first pledging to send his Spirit; for only as the Spirit of truth witnesses to the Son will they too be empowered as witnesses (John 15: 26f.). Nor will he go away from them without the promise of a Comforter, who will keep him present to them, and make of them a community not of substitutes or successors in his absence, but of participants in his continuing ministry. (Panel on Doctrine 1985, p.149)

The promise in Acts 1: 8 - You shall receive power when the Holy Spirit comes upon you, and you shall be my witnesses - receives dramatic fulfilment at Pentecost as the Spirit equips the Church with gifts for her task and fruits for her growth. The model of the Old Testament

Covenant with the Children of Israel is fulfilled in the commissioning of the Church.

It is a family and people who are called and sent; and only within the community are the gifts and commissions for personal ministry given and received. (Panel on Doctrine 1985, p.149)

All this has a particular significance for Christian ministry in the University. It serves as a timely reminder that when we talk about chaplaincy we are not concerned with the efforts of one man or woman only. Inasmuch as there is a chaplaincy ministry to be exercised in the University, effectively it belongs to all Christians there.

The Christian mission in higher education, as anywhere else, is the activity, and the responsibility, of Christian people there: students, teachers, administrators and other workers. (Partners in Understanding 1980, p.13)

In his ministry the chaplain should be more concerned to serve this mission with theological and pastoral resources than with seeking to bring, personally, the ministry of the Church into the university situation.

The chaplain has an expertise which may often be lacking in the Christian community. There is often an abundance of specialised skills in many areas, but this seldom includes an awareness of the theological insights which can determine Christian action.

The chaplain is needed for his theological expertise. The Christian community will be rich in other skills but if the theological element is missing its whole life will be impoverished. (University Chaplain? 1969, p.47)

One of the chaplain's principal functions is to support and service the Christian community in its mission. If we are to take seriously this theological understanding of the universality of Christian ministry, we must recognise that its presence in the university does not depend on the chaplain but belongs to the whole Christian community.

The Christian Community

If it is the Christian community, not the chaplain, that is the principal medium through which God's grace finds expression, a primary question must concern the purpose of that community in the university. There are two concepts in the New Testament which can be illuminating in this connection: the gifts of God and the Body of Christ.

In his letters to the young churches at Rome and Corinth, Paul is greatly occupied with the idea of the gifts of God and the responsibilities which go with them. His argument (especially in Romans 12 and I Corinthians 12) is that each ability and responsibility in the Christian community is of God and, in so far as they are used or exercised properly, point to the Giver Himself. They are, therefore, the outward expression of God's call to His people.

To have a charisma, one of the gifts of the victorious Christ (Eph.4: 7ff.) is to have a personal share in the lordship and glory of Christ, which shows itself in a specific service and a specific vocation. For there is no divine gift which does not bring with it a task, there is no grace which does not move to action.
(University Chaplain? 1969, p.25)

From this starting point, Paul moves to something much more daring, his idea of the Church as the Body of Christ. Though he is using the language of metaphor, Paul makes

it clear that this is something which he means quite literally. The Christian community in the world is the place over which and in which the risen Christ actually does rule and which literally acts in his name.

Christ has no hands but our hands
to do his work today,
He has no feet but our feet
to lead men in his way
He has no tongue but our tongue
to tell men how he died
He has no help but our help
to bring men to his side. (Anon)

As in the body each part has its own distinctive role or function so it is in the Church (I Cor.12: 14ff.). Here again we are reminded that Christian ministry properly belongs to the whole people of God.

We are required, therefore, to take seriously the fact that the basic unit is the whole Christian community; not just the chaplain; not even the chaplain and his advisory committee.

In many respects the nature of that community is dependent on the kind of university in which it is located. The situation in a collegiate university is inevitably quite different from that in a non-residential university located in a city centre. Later when we turn to an examination of the nature of an appropriate ministry by the chaplain to the Christian community (p.218 ff.) we shall investigate more fully the impact the wider university does in fact have on Christian and other groupings. At this stage there are one or two generalisations to be made; points which ought to be characteristic of any Christian community in an institution of higher education.

If the basic unit is the whole Christian community, then

undergraduate students are only one part of it. Too often chaplaincy work in universities has been directed at the undergraduate population. In many ways this is understandable. It is, perhaps, meant to be an expression of the Church's concern for their well-being. Undergraduate students are vulnerable. As young adults they are living through a period of considerable change in life and outlook and experience. The various denominations came into the university to look after their own young people. And this care is necessary.

In spite of all the public interest in higher education, students often arrive ill-prepared, ignorant of what they must face, and with an acute sense of isolation and insecurity. They are already deeply affected by the anxieties and uncertainties of our society. Other anxieties arise during the university years, from examinations or choice of courses, from questions of motivation and personal discipline, or from disappointment that the university does not live up to earlier expectations. (University Chaplain? 1969, p.44)

Yet too often this necessary emphasis on student chaplaincy was achieved at the expense of university chaplaincy for it took little or no account of the needs of the staff. It is easy and, from a particular point of view, commendable to make student care a full-time occupation. But to do so is to ignore the very real needs which exist elsewhere in the university. It is also to avoid responsibility for seeking to discover how all the various individuals in the university - academic, administration and technical staff and students, at both undergraduate and postgraduate level - come together to form the university.

But the Christian community is all-embracing. Students do form a significant proportion of it, but the others can be most valuable members, not least because of the continuity they represent and the maturity and experience they bring.

After all, in the nature of things student involvement is of relatively short endurance. Members of staff are likely to be in the community for a considerable number of years.

Effective chaplaincy is to the whole university, not to any one part of it. Despite the attraction of student care and any pressures which would seem to direct the chaplain in this direction there are important opportunities in other areas. Experience would indicate that it can often be much more difficult to establish an effective chaplaincy presence among postgraduate students and with staff. The postgraduates are under particular pressures; time is precious, study is demanding. Any extramural involvement tends to be limited and curtailed. Yet the chaplain should not be entirely forgetful of the postgraduates and their needs and should endeavour to be open to any opportunity to work with them. Staff too should not be ignored by the chaplain. He and they share a common concern for the student population which provides the initial basis on which they can begin to work together. But staff have their own problems and can be in as great a need as anyone in the university of care and attention. It is an unfortunate fact that many universities seem ill-equipped to deal with this situation and demonstrate a lack of will to get involved. If chaplaincy is concerned with the whole university the chaplain must make this his business. We shall return to this point also in our later examination of how these educational and theological insights might be applied in an effective chaplaincy ministry (cf. Chapter 7). At this stage of our consideration of the purpose of this Christian community of staff and students it is, perhaps, more appropriate to identify what ought not to be regarded as its primary aim.

Often university is perceived as presenting a threat to

Christian belief (cf. p.134). The Christian community, especially when it has its own location in chaplaincy premises, can too easily become a refuge from the pressures of university life and an escape from what are believed to be threats to the faith. It may be that it is inevitable that the Christian group, like any specific grouping in the university, will be viewed in this way from outside (Sherrington 1984, p.15). But it is important that the group itself does not seek to define its purpose in this way. When even the church can be guilty of such a misrepresentation of the purpose of a chaplaincy centre (cf. p.134) it is clear that there is an educational task confronting the chaplain. He, of all people, with his theological expertise and understanding, must seek to make it clear that the true purpose of this Christian community, like any other Christian grouping in society, must centre around its witness. It must look out, not in, for the reason for its existence is witness, not protection. What form that witness might best take will be discussed in the next section.

Mission in the University

When we identify mission as the primary function of the Christian community we immediately create the possibility of harmful misunderstanding. While most Christians would agree that mission is their concern, they might very well mean quite different things by the term. The danger is that Christians can be so divided about the meaning and significance of the missionary endeavour that their contact with the wider university community is of little value.

It must be borne in mind that for many non-Christians the concept of mission means little more than a desire for conversion, so that, understandably, they can find the

idea threatening.

There is a need, therefore, to be clear about what we mean by mission when we declare it to be our primary purpose. If, by mission, we mean proselytisation, then it may be that we are really wasting our time. The university simply does not afford a captive audience for conversion. So often such an approach invokes hostility rather than a sympathetic hearing. There can be a mistaken enthusiasm in evangelism

to convert the gospel into a communique, a divine authoritative fiat which brooks no hesitation and no scepticism. (Tinsley 1980, p.164)

The rejection of the chaplain by the rest of the university community is a heavy price to pay for the assumption that the only model for Christian preaching and teaching is the Old Testament prophet with his 'Thus saith the Lord'. It is certainly an attractive model in that it appears to grant authority. But it is possible to be authoritative without being authoritarian.

Christ is an authoritative sign but a sign that can be spoken against. His gospel is not a royal decree issued from on high to subjects below. It is the 'scandal' (paradox, offence) of his gospel that its axis is horizontal. God amazingly treats human beings as equals, on the level, as friends (cf. John 15: 14 ff.) reversing all decrees (e.g., of justice) by his 'justification'. This for Paul is the essence of the 'foolishness' of God. (Tinsley 1980, p.164)

What Tinsley goes on to describe as 'telling it slant' is imperative for the Christian not just in terms of a desirable and effective strategy. It is, he claims, more than an appropriate form of the gospel.

it is its essential content, a manner incumbent upon the Christian communicator by the very nature of the gospel. (Tinsley 1980, p.164)

To attempt to define mission in such authoritarian terms is in any case to ignore another fundamental theological truth about mission - it is God's not ours.

No doctrine of the Christian mission can be true which does not recognise that it is of God's sending. (Newbiggin 1978, p.19)

Scripture is clear about one thing - Christians are always liable to be called to give account of the hope that is in them (I Peter 3: 15). In the bible the Church is not called to numerical growth but it is always implied that Christians are to be faithful in the bearing of their witness.

There has been too much thought of gaining converts, by winning the world, of expanding the Church. The Church, like the individual Christian and like Christ himself, is called to give itself. The end set before it is the kingdom, in which it will lose itself. The aim of the Church is not to win the world, but rather to identify itself with the world, even to lose itself in the world, in such a way as to bring nearer the kingdom in which the distinction of Church and world will be lost. (MacQuarrie 1977, p.421)

In such a context mission is more a demonstration of faith in action than a concern to convert: it is a proclamation of the kingdom of God: it is an invitation, in love, to share in the mystery of the presence of the kingdom. The indirect approach advocated by Tinsley has value in most situations, but especially in the university context, where there is, or ought to be, a sense of continual quest after truth. Bonhoeffer's distinction between the ultimate and penultimate word is relevant here too, as

well as in the bereavement situation of which he is speaking.

Why am I often unable to open my mouth, when I ought to give expression to the ultimate? And, why, instead, do I decide on an expression of thoroughly penultimate solidarity? Is it from mistrust of the power of the ultimate word? Is it from fear of men? Or is there some good positive reason for such an attitude, namely that my knowledge of the Word, my having it at my finger-tips, in other words my being, so to speak, spiritually master of the situation, bears only the appearance of the ultimate, but is in reality itself something entirely penultimate? Does one not in some cases, by remaining deliberately in the penultimate perhaps point all the more genuinely to the ultimate, which God will speak in his own time (though indeed even then through a human mouth)? (Bonhoeffer 1964).

There is indeed a good positive reason for this kind of indirect word. It is God's word, to which we are called to bear witness; a word which we can see dimly, as through a glass darkly (I Cor.13: 11). It is a word we believe, a word we can proclaim, but a word we cannot know. In this sense the Christian does not have an authoritarian answer which everyone must accept. He can only rest on the authority of Christ who seeks to speak through his followers.

Out of the richness of his experience of a lifetime involvement in Christian mission Leslie Newbiggin describes the essence of it:

My own experience as a missionary has been that the significant advances of the Church have not been the result of our own decisions about the mobilising and allocating of "resources". This kind of language, appropriate for a military campaign or a commercial enterprise, is not appropriate here. The significant advances in my experience have come through happenings of which the story of Peter and Cornelius is a

paradigm. In ways of which we have no advance knowledge, God opens the heart of a man or woman to the gospel. The messenger (the 'angel' of Acts 10: 3) may be a stranger, a preacher, a piece of Scripture, a dream, an answered prayer, or a deep experience of joy or sorrow, of danger or deliverance. It was no part of any missionary "strategy" devised by the Church. It was the free and sovereign deed of God who goes before his church. And, like Peter, the church can usually find good reasons for being unwilling to follow. But follow it must if it is to be faithful. For the mission is not ours but God's. (Newbiggin 1978, pp.71-72).

A MINISTRY OF PARTNERSHIP

A university chaplain is a minister of the Church of Jesus Christ. (University Chaplain? 1969, p.32)

The fact that his work takes him outside traditional church structures must never be allowed to obscure this basic truth. It is in the name of Christ and His Church that the chaplain goes into the university. If in many respects the university itself exercises control over the shape of this particular ministry, so too does the fact of the chaplain's belonging to the Church.

Both Church and University, as institutions, have significant contributions to make to the well-being of society. Both are concerned in their own way with programmes of human and social betterment; the university in acknowledging the social obligations of its research and educational functions; the Church as an expression of the gospel. There is a very real sense in which, if the two are brought together,

the narrow parochialism of vision or idolatry of institution to which higher education and the Church are sometimes prone is challenged by a larger perspective. (Epps 1981, p.13)

In many respects it is the chaplain who can bring the two institutions together. As Jon Magnuson, the Lutheran campus minister at Oregon State University put it in a conversation, "Campus ministry is like a kind of communications satellite which receives and transmits messages, from the Church for the university, and from the university for the Church." In this picturesque way we are reminded of one of the essentials of chaplaincy. Always the chaplain finds that he is occupying some kind of middle ground; usually he is in the university but does not belong to it in any formal sense. (The Scottish universities which make their own chaplaincy appointments are unusual in this respect; world-wide, Church appointments are the norm). And at the same time, though the chaplain is part of the ministry of the whole Church, very often, in practice, the Church tends to regard those involved in this type of non-parochial ministry as being of it, but not in it. There is a very real sense in which the chaplain's ministry can be marginal to both Church and University.

As we have already recognised (p. 15) there is a virtually essential marginality in chaplaincy work. Leech (1977) points to Thomas Merton's vision of the monk as

'a marginal person.... who withdraws deliberately to the margin of society with a view to deepening fundamental human experience.' Existing as he does on the periphery of society and of the Church, he remains an enigma to most people Yet the periphery is in reality the centre, although unrecognised. 'The monk is a man who, in one way or another, pushes to the very frontiers of human experience and strives to go beyond, to find out what transcends the ordinary level of existence. (Leech 1977, p.189-190)

If we substitute 'chaplain' for 'monk' we can begin to understand something of the value of marginality. It is

by virtue of his position on the periphery of the university that the chaplain is enabled to observe, and comment on what he sees. He is involved and so has the right to comment; he is detached and so can comment impartially as one who ought to be heard.

However this marginal stance which the chaplain is privileged to occupy, with regard to both Church and university must not be permitted to slide into irrelevance. The undoubted freedom for action it confers must be firmly grasped. To use Magnuson's metaphor, the messages and signals must be fed into the communications network of each institution; a further reason that chaplains, who can reasonably be expected to have a familiarity with Church affairs, must familiarise themselves thoroughly with the workings of the university.

Since it is necessary to 'know' the university the chaplain should often be found walking around for reasons other than going somewhere. The resulting incidental contacts in the corridors and common rooms make it possible to build up a picture of university life, of the pressures it imposes, the problems it presents, the difficulties it can raise, which permit the chaplain to relate effectively to the situation in which he is set. This kind of awareness provides the basic building bricks for a genuine and demonstrable respect for the life of the institution.

The capacities most needed are for patient and sensitive listening and for asking appropriate questions; readiness to hear, and ability to understand, what people are saying is the best way of caring for the institution and of learning what makes it tick.
(Partners in Understanding 1980, p.13)

It is also important that the chaplain should seek to identify with the university by being involved in its ceremonial. It has been argued by some that this results

in identification with the establishment and risks alienating the student body but for others experience has shown that by conducting university services, by attending graduations, the chaplain can demonstrate interest in and concern for the institution and its members. The true value of such an exercise lies in the other possibilities they open up. The chaplain who is known to be concerned is both more likely to be approached and to be listened to.

It is also important that it be made clear that amid the competing academic, social, economic, and political pressures at work in higher education a chaplain is one who stands for persons. His interest is in their well-being. This is the motive for his involvement in welfare and accommodation matters, in the social life of the university, in decision making. This is the reason he must be ready to come to grips with the ways in which the university's structure and practice affects individuals.

Alongside this there must be a parallel involvement in the life of the Church. Ideally this would involve a commitment to a local congregation as well as to the court and committee structure of the Church, as is done so effectively in most American campus ministry situations. It is important that every opportunity should be grasped to realise the potential partnership between university and Church which exists in the chaplain's ministry.

Because of the major part played by the universities in the formation of ideas and the development of skills and technologies for society, it is essential that the Church be aware of what is going on that it can support its members who work and study there, and respond effectively to these ideas. The Church also has a contribution to make to the intellectual, moral and social life of the universities which is often desired and valued. But for these things to be achieved there must be communication between the two institutions. This must be

one of the responsibilities of the university chaplain.

A PATTERN OF MINISTRY

Arising out of a consideration of the various factors, educational and theological, which have been discussed in this chapter, a pattern of ministry in chaplaincy is beginning to emerge.

If the university chaplain is to pay serious attention to the things we have been arguing and would seek to give them practical expression then his ministry must be characterised by certain factors. It must be a ministry which is directed towards the institution, the individuals who comprise it and the Christian community formed by some of them. It is a university ministry in that the chaplain seeks to be open to the needs and concerns of all, not just of his fellow Christians. It is a pastoral ministry since it is directed towards, as far as is possible, meeting those needs or, at least pointing to ways in which they can be met. It is prophetic, for the chaplain from his standpoint on the margins, must have a word to offer, to the university and to those in it, which speaks to values, and of purposes. It is an enabling ministry for in the last resort ministry belongs to all Christian people who need encouragement to grow and develop that they might be equipped to exercise it effectively. It is also enabling in the sense that the chaplain, who is in any way responsive to the educational aims of the university, feels a responsibility to share in the encouragement of development and personal growth in all who give allegiance to the university, Christian and non-Christian alike. All this he seeks to do as his articulation of the witness and mission which he is called by God to exercise within the sphere of the university.

We have already asked to what extent the particular circumstances of any university might circumscribe the chaplain's freedom of action (p.193). It may very well be that such circumstances do impose what can be severe practical limitations on the chaplain. For example, the lack of communal life so characteristic of the non-residential institution can make some activities difficult, if not impossible, which might arise more or less naturally out of a residential situation. Worship is a particular example. In a residential situation the personal inter-relations which are the foundation of a worshipping community occur much more regularly. Worship, formal and informal, tends to be a much more significant feature of chaplaincy life in the residential university. Social action, as a practical expression of faith and belief, is also likely to be more evident in such circumstances.

However, the pattern of ministry for chaplaincy which is presented here has been developed from what might be called educational and theological first principles. While the practical form in which it is realised will vary from university to university according to circumstances and situations, the underlying principles remain the same. Thus, in general, the pattern has universal applicability.

We must now return to the question with which this chapter began and ask whether this threefold pattern of ministry to the institution, the individual and the Christian community can be construed as a model of chaplaincy. It certainly informs us of something of the content of the chaplain's ministry and it points us to a way in which chaplaincy can take account of the various needs we have identified - to be relevant to the purposes of the

university

to appreciate the importance of effective communication

to be true to the theological imperatives of mission, pastoral care, and prophetic utterance

to include a meaningful concern for personal growth and development which expresses itself in their facilitation and encouragement across the whole spectrum of existence.

But since it is of the nature of a model that it enables us to give adequate account of the shape of that which is modelled we should, perhaps, try to see where the application of such a pattern of ministry might lead before judging if it might properly be described as a model of chaplaincy.

- (1) I found this to be a live issue in North America during my two visits in 1981 and 1983. It was also a central theme at the 1982 European Student Chaplains Conference at Vienna which was attended by chaplains from virtually every European country.

The comments which follow, while addressed to the British situation, reflect insights gained in North America and Europe.

- (2) Higher Education into the 1990's, Department of Education and Science, 1978.
- (3) Christian Life Patterns, Evelyn & James Whitehead, Doubleday 1979. Freeman summarises it as follows

The developmental theory of Erik Erikson has become the basis for the approach to faith development of Evelyn & James Whitehead, Christian Life Patterns, 1979. This focuses on the various 'tasks' that a developing person needs to accomplish, seen as bringing a positive characteristic into favourable balance with a negative. The negative is never really eliminated and, depending upon life experience, the balance may disappear and the task may need to be reworked. Starting with Infancy and concluding with Maturity the tasks are: trust vs. mistrust, autonomy vs. shame and doubt, identity vs. role confusion, intimacy vs. isolation, generativity vs. stagnation, integrity vs. despair.

CHAPTER 7

PERSPECTIVES ON CHAPLAINCY

In view of the discussions in the last chapter it is clear that the chaplain in a university has a three-fold ministry - to the institution itself, to individuals in it, and to the Christian community of which he is a member. In very practical ways these responsibilities determine the overall shape of his ministry. A description of chaplaincy has to take account of each strand, weaving them together evenly without undue emphasis on any one. But as we seek to give practical expression to this three-fold ministry we must always remember that we are dealing with a living, dynamic entity. In many respects chaplaincy is a kind of tight-rope act in which various commitments and demands have to be balanced against each other. The fact that it is a dynamic situation means that it may not be possible to give a normative account which will cover every situation. Always there has to be that degree of flexibility which permits an adequate response to developing circumstances and situations.

With this in mind let us try to see something of the practical significance of this three-fold pattern of chaplaincy.

Ministry to the Institution

We have already recognised the need for chaplains to have a commitment to the institution which goes beyond ministering to Christians in it. The institution itself, as a living society, has many needs. As it seeks to grow and develop, it inevitably encounters points of decision, if not crisis, at which its whole future is determined. This is particularly so in circumstances where change is not entirely the result of natural developmental processes. When outside factors impinge suddenly and radically on the university change is of necessity great;

its consequences drastic. At times like this the role of the chaplain to think theologically about the purpose of the university and the means whereby it attempts to realise it is particularly valuable. But this kind of thinking must be reflected in a readiness to come to grips with the ways in which the university's structure and practice influences the lives of those who work in it. Otherwise it will be too idealistic, and rightly the university will regard it as of little value.

This confers an inevitable prophetic dimension on ministry in the university. The chaplain must be willing and able to present a Christian point of view on a particular issue and to support Christian members of the university in the stances they adopt. Naturally it will be expected that the chaplain is realistic in the arguments advanced. That means that he must know the university, have an understanding of what is taking place and be able to relate his theology to what is being said in other disciplines.

The Christian understanding of truth, and commitment to it, leads a chaplain both to take into theological account what is being done in different disciplines and to grasp every opportunity of promoting inter-disciplinary debate. (Partners in Understanding 1980, p.15)

Exactly how this can be achieved will vary from university to university according to the particular problems encountered and the nature of the chaplain's relationship to the university. For example an 'official' university appointed chaplain will have opportunities for participation because of his formal status in the university structure and hierarchy which would not be open to the purely denominational chaplain. Nevertheless what matters is that the opportunities for participation are taken, however they present themselves. The chaplain,

whatever his status or lack of it in formal university terms, must be prepared to participate however that might be possible. That will involve for example a willingness to participate in formal and informal discussion, to contribute to working parties, to make submissions to committees and to write for university journals and magazines offering comment and critique on the issues of the time.

In ~~terms~~ terms of allocation of time this may be comparatively small, but it is an important aspect of the chaplain's work. It is important in terms of the lead it provides for other Christians in the university who are involved professionally, encouraging them too to bring a Christian perspective to bear and even indicating to them one way at least in which this might be done. It is also important in that it underlines the university aspect of chaplaincy.

This last point is also taken up in another interesting example in what might be termed the ceremonial aspect of chaplaincy. Very often the chaplain's involvement in formal university occasions is regarded somewhat disparagingly where there is a tendency within our universities to regard such occasions as of little importance except as signs of a dated and outmoded tradition. But this is to forget the essential importance of ceremonial life. Such occasions do in fact have a useful purpose. A Commemoration Day Ceremony is a meaningful way in which the university can acknowledge its history and tradition. Graduation is a real celebration of the successful completion of a demanding period of human development; the culmination of years of endeavour. It can be said that on such occasions the chaplain and the Church are simply 'used' by the university. Perhaps the response to that should be that such an attitude is irrelevant. What matters is the positive impact these occasions can have. The chaplain's involvement in them is a not insignificant part of his ministry to the

institution. It is an important visible sign of his interest and commitment. In terms of good will alone it more than repays the effort and time-commitment involved and far outweighs any criticism that might be made.

Ministry to the Individual

Most people would recognise this as the major thrust of any ministry. The whole essence of ministry is centred on care and concern, and is, perhaps, best appreciated in personal, individual terms.

Such a concept of ministry, while essential to any understanding of chaplaincy, is not without its difficulties, not least in that the chaplain can be over-identified with the problems of life rather than its possibilities (cf. Chapter 5). Nevertheless, we must recognise that people often do place the role of 'crisis minister' on the minister. This is true in a whole variety of situations, in hospital, university, and parish alike. There does appear to be a natural human tendency to turn to the Church in times of difficulty or distress, especially involving illness or death. At these times the minister often finds that there is an expectation that he has a special contribution to make.

This is certainly often the case in the university. The university can find it difficult to come to terms with the role of the chaplain, but it can recognise the worth of a 'crisis ministry', so that the chaplain often finds that he is encouraged to take on a welfare and counselling function. We have already acknowledged the value of such a role, while affirming that it ought not to be followed to the exclusion of other equally important tasks.

Though this crisis role is one that is largely imposed on the minister it is important that the opportunities to

exercise a meaningful ministry in this respect should be grasped.

The theology behind such a role is something that requires careful consideration. Formal systematic theology often has little to offer in this respect because of its academic nature. The kind of practical theology of pastoral care which is needed here needs to be more biblically based. What is required is a theology which uses Scripture as its source and foundation; which seeks to advance from a scriptural base which it regards as a living force, not a fossilised record; which does not simply make use of Scripture as a point of reference to reassure itself that its ideas, which come from philosophy, or logic, or sociology, are still in keeping with Biblical teaching.¹

Such a theology of care can probably never be complete. Answering questions in one area inevitably raises others elsewhere. The process has been likened to laying a carpet - flattening out one bump almost always produces another behind it. For example, a study of the Atonement immediately raises questions about the Incarnation. There can only be meaningful atonement if Christ is fully in the human situation. God, therefore, must truly become man in the Incarnation. But what then of the suffering God? Can He suffer, or must He, by definition, be impassive, the one unchanging God for all eternity? Then, if God is impassive, how can He love? And so the process goes on. Nevertheless it is important to seek to develop some kind of theological understanding out of the situation in which people find themselves. It may be limited or incomplete, but at least it will have relevance for them. The unique contribution which the chaplain can bring to the realm of pastoral care in the university is his theological concern. He is involved in this work as an extension of the ministry of Christ. It is a demonstra-

tion of God's care and concern for all His people. It is something that is of the essence of Christian ministry. Therefore, while the chaplain must constantly guard against any relegation to the welfare field, he must always be alert to the needs of individual members of the university community.

Besides such theological considerations, pastoral care does present other practical problems to one engaged in a limited ministry. Often the problem of boundaries arises. How far does the chaplain's responsibility extend outside the institution? In each particular case there is the difficulty of knowing how and when to disengage. How can this be achieved without seeming to be abandoning individuals. There is also the problem of those in the university who also have active church connections. How far can the chaplain minister to them without trespassing on the province of the parish minister? It is difficult to lay down any definite guidelines on such matters. Perhaps it is sufficient to say that the chaplain must always remain very much aware of these things and must assess each situation as it develops.

In the changing situation facing higher education in Britain today the need for pastoral care is increasing. Staff and students alike are facing new problems. This in turn brings new pressures on the chaplain.

More and more university staff find themselves confronted with alarming problems. Financial constraints, the prospects of redundancy, vastly increased and increasing workloads, the severe limitations on promotion opportunities, all combine to create uncertainty and disquiet. The chaplain's pastoral usefulness here depends on his availability and his awareness of the background. It therefore behoves the chaplain to keep abreast of the current situation for people will not easily discuss their

problems if they are forced to explain all the details. But, more importantly, it means that the chaplain must seek to work with staff as much as with students, a point which does require underlining in view of the emphasis today on 'student chaplaincy'. If the chaplain makes little or no attempt to achieve contact with the staff, at all levels, he can hardly expect to be in a position to help in time of need. This is not only a negation of a significant part of his ministry, it is criminal neglect of one of the prime resources for working with staff.

The main elements of such a programme are:-

(1) Support for staff in their student contact role.

As teachers, staff inevitably have close contact with students, but the modern university increasingly looks for staff-student contact outside teaching, in counselling and advising. In instances where staff feel uncomfortable with such a role, believing that it demands expertise and skills they do not possess, as a professional carer, the chaplain can be supportive. Liason between chaplain and counsellors and academic tutors can also open the way for referral in those cases where spiritual problems are identified.

(2) Support in a changing environment.

Where change has an adverse effect on staff, the chaplain cannot remove the threats nor prevent the impact of change, but he can provide a sympathetic ear. Often simply to talk about the problems, to be able to complain about the arbitrary nature of the effect on workload due to the reduction in staffing in the department caused by the lack of structured planning for the future which is such a feature of the response of most universities to the present crisis; to be able to discuss the problems of promotion, the lack of

prospects, the length, complexity and uncertainty of the system of application; above all to be able to examine the outside influences over which university staff can have no control; these can be, for the staff, real ways in which the chaplain can help.

(3) Staff development.

Universities are paying increasing attention to skill development for academic staff. It may be that much of the impetus is coming from the perceived need for greater efficiency, hence the concern, so often apparent, with management skills. But almost inevitably, once started, such a concern tends to widen so that universities are beginning to realise the importance of skill development in other areas. This is leading to new opportunities for the development of teaching methods, counselling skills and small group work, which at least demonstrates that not all the effects of change are bad. This new movement presents opportunities to the chaplain for his own learning and for helping others. He should seek to use it to enhance his own skills and to impart something of the expertise he already possesses.

(4) Education.

We have already noted the need for an educational content in chaplaincy work. If there is to be any realistic expectation that Christian members of staff will be able to exercise a real ministry there is a clear need for theological instruction. The main criticism of the Christian presence model was that it assumed a level of theological awareness which is seldom found. There is a real need to increase this awareness. The chaplain does therefore have an educational role in his work with staff. He must be

prepared to learn how, in groups and individually, he might be able to impart a degree of theological insight.

There is another side to this educational role. In the staff the chaplain has a priceless resource for his work with students. The educational thrust of chaplaincy must constantly be seeking ways to take full advantage of the rich resources available in any university. (We shall return to this point later, p.239).

Students too have many problems. As young adults they are living through a period of intense change in attitude and outlook as they seek to establish themselves as truly independent beings. At the same time they are experiencing new difficulties - employment after graduation can no longer be assumed; the pressure, not just to complete the course, but to do as well as is humanly possible is increasing all the time; financial problems are increasing as a result of changed government policy on student support; stress is, not surprisingly, a significant feature of student life. Chaplains are perhaps in a better position than most to share with students in their exploration of what may appear to be a forbidding future. They have a recognised interest in and concern for the problems of life in the university today but, and this is significant for the student, they have no responsibility whatever for the eventual outcome. Knowing that the chaplain will never be responsible for marking their exams does seem to help many students to confide in him. But if the chaplain is to be of any use here, he must be sensitive to their insecurity and alert to their vision.

Where Christian faith has a contribution as in all caring work, it has to be imaginatively articulated, but it is often not so much pro-pounded as applied. (Partners in Understanding 1980, p.19)

It may be that Hawthorne (1981) is right that counselling is a secondary aspect of chaplaincy, but it cannot be ignored. The exercise of pastoral care can be one of the most practical expressions of the theology which leads the Church to have a chaplaincy presence in our universities.

But to be effective the chaplain must know the university; be aware of the circumstances in which it finds itself; take account of the often considerable effect he can have on the lives of individuals; seek to reflect on these things that he can apply his theological understanding of care. Then the chaplain will not be just another welfare worker, but will have a meaningful role which can complement the other caring agencies.

Ministry to the Christian community

Many would argue that ministry to the Christians in the university is the chaplain's ministry, and there is a certain truth in that. Much of the chaplain's time must be spent with the whole range of Christian groups to be found in the university. For them, he is, as we saw earlier (p.128), very much a resource person. His task is not so much to do things for them as to help and enable them to act.

Perhaps surprisingly, the primary concern of this type of ministry is not with evangelism, nor with worship. Though these things have their place, the chaplain's main responsibility towards the members of the Christian community in the university is as a kind of theological educator. There is considerable need for this function, for while individual Christians may well have a sophisticated approach to academic work they can often be theologically naive. The purpose of this kind of Christian education is to develop critical commitment

which can be sustained later in the oftencynical world. Always the aim is to encourage Christian thinking in the atmosphere of higher education; not to develop protected capsules of Christianity. This means that often there has to be systematic and gentle challenging of belief to uncover and commend the relevance of Christian faith for life in the modern world. It also means that where capsules of belief are encountered they have to be gently burst, because the evidence would indicate that encapsulated student Christianity is unlikely to survive outside the hot-house of university life.

Many of those who are fundamentalist at any one time, especially in a mobile society like a university, are in fact en route to some other position. In ten years time they will be something else. (Barr 1981, p.321)

The aim is not just to generate a warm, comfortable Christian experience, but a wide, and at times uncomfortable, vision of what is involved in being Christian in the world today. Considerable tact and sensitivity are required here, for the number of people who are prepared for what can be an abrasive experience is comparatively small. Using the resources available to him, by arranging meetings with distinguished speakers, encouraging realistic and informed discussion, the chaplain's task is one of holding forth an attractive vision of where this path is leading so that people might be encouraged to venture on it to their benefit and growth. Then, as they journey, support and encouragement have to be given that the pilgrimage of faith might not be abandoned before it has really begun. This is an aspect of ministry which relates directly to the developmental thrust which is prevalent throughout the university experience.

Alongside this educational role the chaplain must also

be involved in bridge building - within the university between Christians and other groups, including non-Christians; and between the university and the Church.

In Scotland university chaplaincy is almost entirely and unashamedly Christian (the exceptions being chaplaincy to Jewish students undertaken by the Northern Region Chaplaincy Committee of the Board of Deputies and the new work now beginning among Moslem students at the University of Aberdeen) but this is not to imply that chaplaincy in Scotland has been, or is, only concerned with or directed towards Christians. Perhaps reflecting the concern of the Church of Scotland from the Reformation to provide for the religious and spiritual needs of the whole nation, university chaplaincy in Scotland has, from the beginning, tried to show a concern for the whole university population.

It may be that chaplaincy has become guilty of a certain complacency in this respect and has come to assume a universality which not all in the university would accept. Certainly it is true that the university of today is a changed place and this imposes responsibilities on chaplaincy. Some of these we have considered, but one we have not is to do with relations with non-Christians.

This is a question that has assumed a new dimension in recent years. For a variety of reasons there has been a marked change in the overseas student population. Scottish universities have always been noted for their high proportion of students from abroad. But whereas many of these students came traditionally from countries mainly in Africa and the Indian sub-continent, which had particular ties with Scotland, and were more than likely to come from a mission school, now most overseas students come from the middle and far east and are more likely to be Moslem. In such a situation chaplaincy can hardly

avoid the question of its relation to non-Christians in the university.

We have already discussed something of the nature of mission, especially in the university. The essential commitment to mission means that chaplaincy should not seek to enter into dialogue with those of other faiths as one who possesses the truth

but as one who bears witness to a truth and holiness which are God's judgment on him and who is ready to hear the judgment spoken through the lips and life of his partner of another faith. (Newbiggin 1978, p.205)

This is not to say that the Christian enters into dialogue without a commitment to his faith, indeed the integrity and fruitfulness of interfaith dialogue is totally dependent on the seriousness with which the participants take their own faith as a way of understanding the totality of human experience (Newbiggin 1978, p.191), but it does mean that the meeting must be open on both sides to a learning as well as a teaching, to a receiving as well as a giving. On the Christian side this implies the realisation that the Church does not go into the world with everything to give and nothing to receive. The Church as much as anyone is embarked on a pilgrimage in search of truth as the Fourth Gospel reminds us,

I have yet many things to say to you, but you cannot bear them now. When the Spirit of truth comes, he will guide you into all the truth; for he will not speak on his own authority, but whatever he hears he will speak, and he will declare to you the things that are to come. He will glorify me, for he will take what is mine and declare it to you. All that the Father has is mine; therefore I said that he will take what is mine and declare it to you. (St. John 16: 12-15)

Newbiggin (1978) uses this passage as the basis of a

trinitarian model to guide our understanding of the witness of the Church in relation to all the gifts which God has bestowed on mankind.

The Father is the giver of all' things. They all belong rightly to the Son. It will be the work of the Spirit to guide the Church through the course of history into the truth as a whole by taking all God's manifold gifts given to all mankind and declaring their true meaning as that which belongs to the Son. The end to which it all looks is "a plan for the fulness of time, to unite all things to him, things in heaven and on earth" (Eph.1: 10). (Newbiggin 1978, p.203)

He goes on to suggest that as we consider the story of the Church and trace its encounter with the cultures of the world we can see the beginnings at least of the fulfilment of this promise.

But what it does undoubtedly mean is that the Church does not face the world as the possessor of an exclusive truth. The only authentic Christian desire in this dialogue is the desire for truth. The biblical paradigm of interfaith dialogue is the story of Peter and Cornelius (Acts 10). Though often described as the conversion of Cornelius, the story makes it clear that Peter was converted too. Meaningful dialogue therefore implies the risk of change in our Christianity. Our faith must always be open to development and growth. But this is always

within our ultimate commitment to Jesus Christ as finally determinative of our way of understanding and responding to all experience. (Newbiggin 1978, p.210)

This whole area is indeed complex. Here one can do no more than give the merest indication of the theological basis of Christian and non-Christian dialogue. Our final comments in this connection must be practical. Dialogue

is two-sided. In the circumstances encountered in most Scottish universities today it is difficult to achieve dialogue. Most of those who profess a non-Christian faith with whom dialogue might be expected come from other monolithic cultures. They are only in Scotland for a few years, scarcely long enough to overcome their fears and suspicions of Christianity which they have only previously encountered in its worst missionary expression as imperialistic and authoritarian. This is particularly true of Moslem students. Islam is a converting faith. Their experience of Christianity in their homeland, through Christian missions of the early years of this century is also of a converting faith. They are, therefore understandably suspicious of contact with Christians, especially professional Christian ministers. In fact there is simply not enough time and opportunity in most cases to overcome this suspicion and open the way to dialogue.

This complexity applies too to dialogue between home-based Christian and non-Christian students. Chaplains meet and discuss with all sorts of people but it would not be entirely right to describe this as dialogue in every case, for in dialogue both partners must take seriously the full reality of each others faith (and here we use 'faith' in its widest sense as that by which one makes sense of existence, cf. Fowler 1981) as sources of understanding of the totality of experience.

Despite the difficulties it is important that chaplaincy must always be open to dialogue of this kind. Otherwise it stands in danger of cutting itself off from what is a significant part of the university it is called to serve.

Even in a pluralistic society the chaplain has a particular responsibility to and for a Christian community that has double roots, in the university, which in many ways gives the community its existence, and in local congregations of which individuals are members. There is therefore as great a need of strong links between university and Church. Otherwise the all too common separation between faith and life can be perpetuated in the university. Since the real effectiveness of chaplaincy is dependent on the involvement of those who are able to recognise the implications of being Christian for the whole of their life the chaplain must seek to prevent Christian allegiance coming to be understood as something which is only for the local congregation.

This can be a particular problem in a non-residential university where any sense of community is hard to find. When people do not come together naturally involvement can be difficult and there is little incentive to be actively concerned. The chaplain's task is to encourage all in the university community to take full part in its life, and when they are Christian, to take part in the life of the Church as well.

The best way of achieving this, perhaps, begins by recognising that it might not be necessary to recreate the life of the Church within the university. A worshipping community will result as the expression of the needs felt by individuals, but cannot effectively be imposed. Yet too often the Church is guilty of supposing that ministry to the Christian community in any particular situation is dependent on the reproduction of the life of a local congregation. Worship may come to assume an important place in the life of the Christian community, but such a place cannot be manufactured.

Chaplains must give consideration, therefore, to the use

of time and resources. Constantly questions of effectiveness must be asked, and answered. Effective chaplaincy consists in responding to the situation actually encountered, and not in just doing the things which the Church might regard as being 'traditionally' part of the chaplain's work.

Keynotes of Chaplaincy

While it always has to be emphasised that there never can be any kind of blueprint of chaplaincy, it is clear at this stage that there are a number of features which ought to be characteristic of chaplaincy work. Although circumstances, conditions and personalities combine to ensure that any one structure, however ideal it might be, will always be an impossibility, a number of key words can be envisaged which are descriptive of the essence and nature of university chaplaincy.

Chaplaincy has to be responsive, yet innovative; flexible and inevitably transient. It is responsive in that chaplains have to take as their starting point the situation encountered from year to year. One thing students are good at is voting with their feet. If chaplains are not seen to relate to them and their needs, they might as well not be in the university at all.

Chaplaincy must be innovative because each year is different. The fact that something works in one year is no guarantee of future success. New ideas and approaches are essential.

Chaplaincy is transient in that the life of any student population is short. A complete turnover of the student population over a four year period means that there can be little continuity beyond that provided by the chaplains

themselves, which incidentally is a powerful argument in favour of longer rather than shorter chaplaincy appointments. And of course chaplaincy has to have a flexibility so that it can cope with all the variables which will be encountered.

Inevitably this results in a job which is largely unstructured; wherein lies much of its reward, but also many of its problems. There is a freedom to respond and experiment which can give great satisfaction. At the same time the result of an over-ambitious approach can be salutary in terms of lack of interest and support.

* * * * *

Now we must finally turn our attention to the possibility of a model of chaplaincy. Our examination, in Chapter 5, of some of the traditional 'models' of chaplaincy revealed a number of shortcomings, particularly when they were viewed in a developmental context. Subsequently, in Chapters 6 and 7, we have attempted to derive a pattern of ministry which could provide a more adequate account of chaplaincy work. The question we must now examine is whether this account can fairly be described as a model.

We agree, from personal observation of a variety of Chaplaincies, both in the UK and North America, with Brown (1978,p.2) that there can be no blueprint of chaplaincy work. Each chaplain is so influenced in his approach by various factors - the personality he has, the experience he brings, the situation he encounters, the theology underlying his ministry - which determine how he seeks to operate. Such factors in general are to be found in every chaplaincy situation, but the particular combination encountered is almost certainly unique to a

specific situation. Each chaplain has to be free to respond to the particular set of circumstances in which he has to work. In practice there is no 'right way' in chaplaincy.

In this sense it has to be questionable whether a rigid model of chaplaincy could be particularly useful. A model implies the existence of rigid parameters within which one operates. But in chaplaincy the fluidity of circumstances necessarily implies a flexibility of approach.

It is therefore unrealistic to seek to describe the kind of account we have give above as a model for it does not give and cannot seek to be a definitive account. Rather, as the name we have chosen suggests, it is a pattern, a set of guidelines which seek to point towards ways of operating that are best suited to the situation in which any chaplain finds himself working. The practical expression of the guidelines will differ from university to university, from chaplain to chaplain. But they do, we believe, have a universal validity. Any chaplain can use them to develop a strategy which will help him to make the most of his own situation. As we shall see in Chapter 8, chaplaincy is often reactive. Often what is done is a response to the circumstances but is not planned beforehand to meet the needs of those circumstances. A pattern of ministry, such as is outlined here, permits a pro-active approach while preserving what we have found to be an essential flexibility, which a model as such could not do.

CHAPTER 8

ASPECTS OF CHAPLAINCY

The Reality of Chaplaincy

In the last chapter we developed an account of chaplaincy based on the educational, developmental and theological concerns we have identified in our study. We have argued that such an account does point towards a considered strategy for chaplaincy. It has to be accepted, however, that, in actual practice, much chaplaincy work is not, in fact, planned on such a basis. More usually chaplaincy work consists of responses to particular situations as and when they arise. Only occasionally is such a long term policy evident. Normally things are done because they meet a particular need or because they are likely to arouse interest.

This is, perhaps, to be expected since most chaplains come to the work from non-university settings. Often their only experience of university has been as students. It is not surprising that this can mean that, initially, they have little personal awareness of the issues we have identified. Naturally they tend to react to the situations they encounter in terms of their previous experience of ministry, which explains the emphasis on pastoral care so often encountered. To recognise this is not to be critical. It is hard to see how it could be otherwise, at least in the beginning.

The pattern of ministry we have described in Chapter 7 can provide an antidote to such reactive chaplaincy. It provides guidelines which enable chaplains to construct their approach taking account of the issues of cognitive, ethical, religious and social development which we have been considering.

It would be appropriate, therefore, to seek to spell out here what would be the effect of a more consistent approach to chaplaincy on the basis of the account in Chapter 7. If chaplains were to be true to such a pattern they would

- (1) Seek to develop an effective strategy for fostering individual growth.
- (2) Recognise the community which actually exists in the university that has such a part in ministry in the institution.
- (3) Acknowledge the need for meaningful educational concern.
- (4) Demonstrate a concern for spiritual development.

While it might be agreed that universities are very much involved with development and personal growth and that chaplaincy can play a particular role in this process, there is still the problem of how such a role might be fulfilled in actual practice. We have already discussed at various points what might be some of the developmental implications for chaplaincy strategy, talking in general terms of the types of action which seem likely to be useful in this connection. Now we have to be more specific about what it means for chaplaincy to have a developmental concern.

There are two main avenues open to chaplains to have an influence on individual development: through formal chaplaincy activities and of personal contact.

One obvious problem quickly encountered in many universities is the absence of a sense of community (cf. p.236). This does have a considerable effect on chaplaincy programmes. Staff and student participation is usually small and, apparently, greatly influenced by programme content. Social issues appear to be of more interest than moral or religious concerns; subjects with local interest are more attractive than more general global issues; and, in protestant chaplaincies, worship is not usually well attended. The impression one often gets is that those who participate in chaplaincy activities do not have the strongest of church connections. Staff and students who are highly involved in the Church appear to devote themselves to the life of the local congregation, not the chaplaincy. Such an impression accords well with the findings of Paragament (1984) (cf. p.183) that the Moderately Involved and Unchurched groups show a greater interest in social interests and personal growth but do

not have a particular concern for institutional religious involvement.

The usual chaplaincy response is to offer regular series of discussions at a convenient time, often lunchtime, using speakers from outside the university, not only for their expertise, but because of the wider dimension they introduce. Students have to be reminded at times of the real world outside the university. A particularly good example of such an approach is the regular series of talks arranged by the chaplains in Edinburgh University which offer a wide range of topics from the conventionally religious, through social concerns of the moment to dialogue with prominent figures. In such programmes the emphasis should be on participation that there might be a sharing of ideas. The aim should not be directly at the communication of knowledge or information, but at an exploration of the issues. Such an approach, while having considerable developmental potential, is limited by its very similarity to much of university teaching. At a time when students find themselves under considerable academic pressure they are not always greatly attracted by such a format.

While chaplains must not ignore the value of this type of approach, they must recognise that there is scope for concern with development in other directions. Contact between chaplain and students, either individually or in informal small groups, can be particularly productive. The chaplain must always be open to the opportunities arising from the random informal discussions which are generated by small groups as they sit and talk together, or from the more formal counselling situation, though it would be incorrect to suppose that there is any great degree of formality in student counselling in most chaplaincies.

One of the privileges of the chaplain is to be able to sit in with all kinds of student groups. On occasion conversation can move into more serious areas when the chaplain can be consulted for an opinion. Such valuable opportunities must be grasped. The chaplain's response must be relevant and must in no sense appear to be final or authoritative. His aim is to open up discussion so that the group may share and develop ideas of its own. To do this the chaplain must know his students, be aware of their background, and without being untrue to his own beliefs, must shape them to make a positive contribution which is related to the needs of the group.

For example, at times programmes are presented on radio or television, or there is an article in the press, which claims to challenge or question Christian belief. This can provoke considerable discussion in which there is often a wide range of opinion for and against. If the chaplain is to share meaningfully in such discussions, and if he is to encourage any widening of horizons, his contribution must be carefully shaped to suit the context. In what he says the chaplain has to demonstrate that Scripture, which is for him the living force that is the supreme rule of faith and life, is only used properly when it becomes the source and foundation of deeper understanding. To use it simply as a point of reference to give approval to ideas derived from other fields - philosophy, sociology or whatever - or to use it unthinkingly as the only legitimate source of Christian thought, is always a mistake.

Developmental concerns can loom large in many counselling situations. Often it is because students have come to a point of transition that they seek help and advice. As in any counselling situation the last thing the chaplain should attempt to do is to tell an individual what to do. The task of the counsellor is first to listen, and second

to help with evaluation, that decision might be a possibility. An invaluable tool is an awareness and appreciation of the many dimensions of development. The work of Perry, Heath and Fowler is of particular relevance in a university situation. Their insights can be particularly useful in the assessment which has to be made of each counsellee. Not only can they open the way to the offer of meaningful help, but they can be instrumental in avoiding well-intentioned but unfortunate advice. To take the extreme case of conservative evangelicals again, they find development, especially in faith and belief, a most disturbing process. The cherished authorities on which they have grounded their whole existence become suspect. Often their response is to seek new authorities.

At first they are reluctant to take authority personally and be responsible for their own decisions of faith. It is all too easy for the one to whom they turn for help to be invested with that authority (cf. Fowler 1981. p.179) and there can be considerable temptation to yield to this demand (cf. Argyris & Schon 1974 and 1978). But to do so is not helpful to their growth. What is needed is an encouragement to face the issues and to accept the consequences of the demise of the old authorities; not an easy task at any time, but considerably hampered if new external authorities are allowed to come needlessly into being.

There are particular problems associated with this kind of concern for student development. While development and growth are recognised to be part of the university experience, it is not entirely clear what is the effect of being at university. Does the university experience initiate change in an individual or does it simply encourage and accelerate a process of change which is already underway? Part of our difficulty here is that research has concentrated on the experience of university

students, with little information being available about the development of comparable groups not involved in post-school education. The situation is further complicated in that most of the studies, mainly carried out in the United States, have been cross-sectional, directed at groups of students from all years of study at a particular point of time, rather than following a particular group over a period (cf. Feldman and Newcomb 1970). In their discussions of survey findings Feldman and Newcomb comment on the difficulties of comparison because relatively few surveys have produced comparable information. They also comment on the problems of equating findings on students in different years of study on a purely cross-sectional basis.

In the course of our discussions on student development a number of questions emerged regarding the relationships between growth in religious awareness and ethical and intellectual development. It became clear that some information about this, and about the patterns of growth likely to be encountered, was essential for an effective strategy for chaplaincy involvement in development.

In an attempt to provide information of this nature about students in the particular setting of a non-residential university outwith the United States, a Survey of Student Attitude was conducted in the University of Strathclyde in April 1981. (The results are discussed in Chapter 4 and in Appendix I). The Survey provided indications of various links between intellectual, ethical and religious attitudes of students at different stages and in different courses of study, but it was not possible to determine any significant trends. There is a need for a more intensive study of a particular group of students over an extended period to produce indications of the patterns of growth which could not be readily extracted from the results of a cross-sectional survey. Such information would make a

significant contribution to a strategy for facilitating growth. An indication of the form and content of such a survey is given in Appendix II.

Developmental theories are theories, often abstract and intellectual and difficult to apply in detail to specific situations. Yet they do have much value. In chaplaincy work the insights they have to offer are useful as the chaplain seeks to make his own unique contribution to the developmental process which is so essential to the university. They can make the difference between an interesting theory of involvement which has little practical outcome and a meaningful contribution to the developmental concern of the university as we visualised it at the beginning (cf. Chapter 1).

Chaplaincy and the Christian Community

If, as is contended, the Christian community in the university has an important function in the ministry that is offered to the university through the chaplaincy, the real nature of that community must be taken seriously. Chaplains must recognise and work with, and in, such community as might be found.

One of the most frequently heard observations in universities is that there is very little sense of community within the institution as a whole. People do not appear to identify, to any great extent, with the university. The groupings which are encountered are usually on a departmental basis where regular contact and a sense of common purpose are strong enough to overcome the factors which inhibit the development of community feeling in the university as a whole. It can be tempting, in such circumstances, for the chaplaincy to regard itself almost as another 'department' and to seek

to create an artificial chaplaincy community. This can give the chaplain an initial sense of purpose but rarely is it successful in the long run.

According to Sherrington (1984) we should not be surprised that there is little community feeling in the university. Pointing to the fundamental distinction between a community and a society she argues that a university would be more properly described as the latter.

Community is existential. Community is a state of being, in which members are bound together as a result of who they are. People are members of their community by right of an original or primal relationship. Within community people are part of some sort of family, or inter-related, or independent group. (Sherrington 1984, p.13)

At heart a community is a group of people bound together by a fundamental relationship. A society on the other hand is a different kind of grouping of people.

Society is a working compromise, arranged by groups of communities which need to co-exist for specific purposes. A society is a man-made institution to serve specific areas. (Sheerington 1984, p.14)

Unlike community which is a natural grouping functioning under an internal evolved natural authority based on a combination of tradition, convention and respect, successful society is dependent on the imposition from above of artificial rules designed to prevent conflict. It is a condition of membership that these rules are accepted and obeyed.

Within the national community there are a number of special institutions created to meet specific and identified needs.

Education is one of the special institutions needed by the community, and on this analysis, any educational establishment is a society, not a community. (Sherrington 1984, p.14)

To view the university in this way has an important bearing upon discussion about university 'community'. It helps us to recognise that any 'community' achieved within the university will seem to be artificial. To acknowledge this is simply to recognise that this is the way in which universities and colleges actually function as societies.

Nevertheless there will be, despite the general feeling of lack of community within the whole institution, a number of small community type groups within the larger society. The core of community is intimacy.

It has something to do with the natural bonding which happens as deep seated needs are met by mutual inter-action. (Sherrington 1984, p.15)

Where there are shared concerns people do come together, for example there can be a sense of community within departments, within groups of staff and students with shared academic interests, even amongst secretaries and typists, where the sense of common purpose is strong enough to permit the development of community.

By definition such communities will be minorities within the society and they will be small and even exclusive. This will be true of any group in the university from the Wine Appreciation Society to the girls in the typing pool. What holds the group together, and distinguishes it from the rest of the university society, is its shared purpose. This is also true of the various Christian groups.

In this sense, the conventional Christian meeting is no different from any other community which develops within: they all share elements of protectiveness, intensity

dependence. Seen in this way, as typical of most organisations in a college, it is clear that the popular image of the Christian meeting is both unfortunate and unfair. But this image is also inescapable. (Sherrington 1984, p.15)

Therefore, although it is tempting to regard the creation of a chaplaincy community as a primary goal, such a community can only be artificial and will always feel contrived. What is more effective in the long run is that the chaplain should recognise the reality of the situation in which he finds himself. The university 'community' is very much fragmented by the various commitments people have. In the Christian context many belong to local congregations and would see their primary allegiance there. Chaplaincy in the university then has to assume a role more akin to industrial mission than parish ministry. The chaplain's task is to complement the role of the parish minister, not to take it over. This he can do by providing support for the Christians in the university through his knowledge of the situation. He has to know the university; be aware of the currents and undercurrents running through it; and be able to comment meaningfully and informatively when required (cf. p.211).

In such circumstances some kind of physical presence can easily be seen as the answer to all the problems. Plant is valuable and can make a positive contribution to chaplaincy work. It can provide a 'home' for the Christian group from which it can undertake mission to the university. But at the same time there can be many misconceptions about physical chaplaincy provisions. It is all too easy for the chaplaincy centre to cease to be a home and become a refuge, a safe haven of retreat from the harsh realities of life in the institution. The ideal of a base for Christian outreach into the university which often lies behind the creation of a chaplaincy centre can be too quickly and easily forgotten.

Whatever relationship there might be between individuals and the academic, departmental and local communities of which they are part, the chaplain has to work with them as members of the Christian community in the university which has a different basis for coming together. The common bond which holds the Christian group together is allegiance to Christ. The chaplain has to hold out before them the ideal of outreach and mission which that allegiance inspires. But he does this as one of the group. The real ministry and mission in the university does not belong to him but is shared by all Christians there.

The practical problems this presents are very real. Every chaplain has to struggle with the 'hows' of chaplaincy; how to encourage such a realisation of the Christian ideal of the universal ministry? how to draw together Christians with a wide variety of standpoints in common action? how to reconcile the varied and disparate beliefs which are encountered? There are no easy answers. Progress is only achieved out of considerable effort. The difficulties are compounded by the continuous change in the student population for first the chaplain has to prove himself trustworthy; he has to be accepted as a friend. In itself that can be time consuming, but the effort is rewarding. Effective personal relations can often be the catalyst opening the way to progress. Then the discussion meetings, the bible studies, the supper evenings, the weekends away, can become meaningful tools. From being ends in themselves they become the means for building community, for establishing the belonging environment in which informal discussion and contact and counselling and advising can begin to lead to that new awareness of the responsibilities of Christian ministry.

But, perhaps, the most difficult lesson of all to learn is the need for indirect action. The chaplain who is always doing things himself may well be ineffective in

encouraging others. It can be difficult to float an idea without forcing the issue, but the secret is to motivate without removing initiative. Thus the essence of chaplaincy lies in enabling. There is reason to believe that the activities discussed in the section on 'Chaplaincy and Spiritual Growth' (p.250) will lead to a desire for wider participation within the Christian community as a reflection of spiritual advance, so that a real sharing in ministry can come about.

The Educational Concern of Chaplaincy

There are many ways in which the essential educational concern of chaplaincy can be exercised. When the University of Sussex first considered the appointment of a chaplain it was strongly argued, and it is, perhaps, significant that it was by the university itself, that the chaplain should be directly involved in a teaching commitment. In fact the chaplain at that university is also a member of the academic staff. In this way the chaplain is directly concerned with the educational role of the University.

The same end can also be achieved in other less formal ways, as is done in a number of American universities through their 'Honors Programs'. In many quarters in the United States there is considerable concern at the increasing specialism in many degree courses. In an attempt to broaden their course requirements some universities now require their honours students to take one class in each semester which is not directly related to their principal discipline of study. Many of these classes are interest-related and are taught by campus ministers and members of the local community as well as members of the academic staff.

At Oregon State University nearly all the campus ministers offer classes in the Honors Program which, incidentally, are usually fully subscribed. The campus ministers find that this limited teaching role is an important one, especially in the eyes of the student population, because it gives a credibility to campus ministry through an involvement in, and a concern for, what the students regard as the main purpose of the University. Such credibility would otherwise be hard to achieve. At the same time, the students obviously benefit from this widening of the academic base of their studies and do appreciate the opportunity to dip into areas of study which would otherwise be closed to them, especially when it affords credit towards their final award.

There is sufficient concern about over-specialisation in British Universities to encourage thinking about the adoption of a similar system. It would permit a university to make better use of all the resources available to it, and, in view of the experience of the operation of such systems in America, it would permit chaplains and others not normally involved in teaching, to benefit from the advantages of such participation.

Even, if for local reasons, neither of these forms of normal involvement of chaplains in teaching is possible, it is still important that they should establish an educational 'presence'. Such a direct link with the educational mission of the university does appear to be essential. Despite the constraints imposed on students by the educational pressures they are experiencing which leads them to look for something different from the chaplaincy it is still important that it should have its educational dimension (cf. p.174f). This may well mean that the chaplain must develop alternative ways of achieving this purpose. He will have to be able to talk meaningfully with students about their subjects and

interests. And above all he must encourage them to develop that wider outlook which will enable them to relate their studies to the problems they will encounter and to use them to find their own answers. The fundamental connection between knowing and doing must always be a feature of education in and through the chaplaincy.

Throughout the Bible the unity of word and action is emphasised. In the creation story God said "Let there be light", and there was (Gen.1: 3). There is also the passage in Isaiah where we are told that the word of God shall not go forth and return unfulfilled (Isaiah 55: 11). Then in the New Testament when people asked Jesus who he was he did not answer directly but pointed to events. Instead of identifying himself by words he pointed to the things he had done. In fact throughout scripture there is no separation between word and action, thought and deed, knowing and experience. In the biblical understanding there is no separation between thinking and doing, thus the emphasis is always on what a person is rather than what he knows or thinks or does. There is a vital connection between learning and living and so that there is a sense in which the acquisition of knowledge is an integral part of man's preparation for life. It is at this point that the Hebrew concept of knowledge differed radically from the Greek on which so many modern epistemologies are founded. Bultmann (1964, p.689 ff.) has made a detailed study of the comparisons and contrasts between them. The broad outline of his thesis is that the Greek understands the process of knowing on the analogy of seeing, that is, he externalises the object of knowledge by contemplating it from a distance in an endeavour to ascertain its essential qualities, so as to grasp or master its reality. The Hebrew on the other hand regards knowledge as consisting in the experience of an object as it relates to the subject. It is the object in action and

its effects which are known rather than the thing itself. Furthermore there is also an activity of the subject in relation to the object. To know anything is to concern oneself about it, to take account of it, the will as well as the intelligence being involved (cf. Dodd 1968, p.151-152). The Hebrew conception of knowledge is therefore much more than a simple tool which can be used in various intellectual exercises as a means of discovery, and of self-discovery at that. As Dodd (1968, p.151) points out, while for the Greek to know God was to contemplate ultimate reality, for the Hebrew it involves the acknowledgment of him in his works and response to his claims in which inevitably a man must come to recognise himself.

Such an understanding of the close and essential connection between knowing and doing, word and deed can open the way to a meaningful educational role for chaplaincy. It can hardly be denied that a major purpose of all education is the enhancing of human capacity for action. The ultimate purpose of learning is to make doing possible. Increasingly commentators on higher education are putting forward the view that it is morally indefensible to talk in terms of learning for its own sake. Perhaps one of the most telling arguments against such a philosophy is the separation of knowledge and action implied in it. In consequence a fundamental problem in education concerns the relation between thinking and action.

It has to do with cultivating a relationship between thinking and acting so that we do not get what Sartre calls 'bad faith', that condition in which men think one thing and do something else altogether. (Green 1969, p.192)

If this relationship is not taken seriously there is a danger that the educational process could become unrelated

to the actual involvement anyone has in the world. Clearly higher education as it is traditionally formulated is moving in this direction. One of its principal aims is indeed the transmission of knowledge, but it might be pertinent to inquire 'what knowledge?' An outstanding feature of higher education in the third quarter of the twentieth century has been the growth in specialisation with the result that students are being confronted

with an ever narrowing course, with one which grows heavier as knowledge increases and with one presented to him by a team of specialists, each shut up within the confines of his own limited concern. (Templeman 1965, p.34)

It may be, that given the knowledge explosion, through which man has learned more in this century than in the previous two thousand years, specialisation was inevitable, but it has to be asked if it has not served to obscure the issue of what universities are about. Are universities concerned only with what we might call academic knowledge or do they have a wider remit? Much current practice would indicate the former, yet if the link between knowledge and action is to be taken seriously more is surely required. In the end knowledge is important not for itself but because it permits men to act. It is inasmuch as knowledge enhances our capacity for action by enlarging our sphere of thought that it finds true importance. Knowledge that is worth having, indeed knowledge which a man must have, is knowledge which yields the capacity to act freely as a man (Booth 1967, p.21).

Yet often university studies are concerned with the opposite; the mastery of a narrow speciality which has little direct relation with everyday life.

University studies are shallow; they enable students to think about problems which are second order in importance, but evade issues

of the first importance. There is some evidence that students feel this to be so, in the survey made by the Carnegie Commission of the importance given by undergraduates in the US to various ways in which their universities could help them. Their general order of priority was as follows:

- Their 'emotional growth'
- 'Learning to get along with people'
- 'Formation of values and goals'
- 'A detailed grasp of a special field'
- 'A well-rounded general education'
- 'Training and skills for an occupation'
- 'Outlets for creative activities'
- 'Earning power'

The curriculum is in general contributing only at the lower levels of this order of priority: the top three items are left to the chance influences of communal life, in which, too often, the blind lead the blind. (Carter 1977, p.42)

In general there is little in the curriculum which prepares the individual to take his place in society. To this extent twentieth century education has failed.

An education which produces first-rate accountants without ever examining the purposes behind the figures which they manipulate: or which can train scientists skilled in the improvement of weapons of war, without seeing behind the military technology to the people who will suffer from its use - such an education seems.... incomplete. And, though those who are young may not yet have met some of the great dilemmas and challenges of life, they can sense the existence of problems of purposes and values, of the meaning of life, suffering and death, on which their academic studies offer little help. (Carter 1977, p.43)

Any educational system which seeks to take seriously the link between knowledge and action would claim to be interested in preparing its students for life in the world as they will encounter it must address itself to a number of issues. In the first place, its basic concern must be

with communication not with facts. Mere information alone cannot be sufficient. The function of education is not to burden the student with knowledge but to teach him to learn for himself.

If he cannot learn for himself, he is enslaved by his teachers' ideas, or by the ideas of his more persuasive contemporaries, or by machines programmed by other men. He may have what we call a good formal education, yet still be totally bound by whatever opinions happen to have come his way in an attractive garb.
(Booth 1967, p.21)

It is by meaningful dialogue that the capacity for learning and thinking for ourselves is encouraged. Higher education must take account of individual potential. Its aim is to draw out what is in each of us not to impose a pre-determined mould of intellectual goals. An essential aspect of our humanity implies a degree of self-knowledge and an understanding of creation and our place in it. Of course this kind of knowing must be incomplete, chancy and prone to error. But to be truly human we must speculate and then test our speculation so that it is not entirely capricious. This must be a goal of education science

the man who has not learned anything about how to understand his own intentions and to make them effective in the world, who has not, through experience and books, learned something about what is possible and what is impossible, what desirable and what undesirable, will be enslaved by the political and social intentions of other men, benign or malign. (Booth 1967, p.26)

This leads us directly to the second issue confronting education. If thinking is so directly related to action, knowing with doing, we must be aware of the nature of the world in which we are learning to live. Green (1969) reminds us that

the world for the sake of which people want knowledge and need it, the world in which they shall have to act, is a world which is highly organised, tremendously bureaucratic, primarily technical, basically urban and institutionalised. We are living in an age in which increasingly, and partly by necessity, we are led to deal with human beings through large associations, bureaucracies, and concentrations of power in various sectors of our society.

Clearly the opportunities for enslavement do exist. An education which seeks to equip for action must take account of the fact that nowadays power belongs to institutions, not individuals. It must prepare the public man to be an effective force in the community rather than the private man of good taste. True education is therefore as much concerned with values and responsibility as it is with facts and information. In fact, in many respects, a real aim of education is concerned with capability rather than with knowing about something; with being able to do things rather than just how to do them.

All this has direct implications for the work of the chaplain. His educational programmes should take account of the connection between knowing and doing. Their primary purpose is, therefore, not imparting knowledge. Always the intention of the chaplain should be to encourage the participants to action which involves doing something with the knowledge they have. His particular responsibility is to provide the kind of resources which make this possible. One obvious way in a university community is the fostering of issue-related studies through which ways can be discerned in which academic know-how can be applied in wider areas. There is a considerable amount of expertise available in the university community which can often be neglected by society simply because the nature of its specialisation can obscure its general usefulness. But before this can be achieved there has to

be a recognition of responsibility. Here, too, the chaplain has a specific role in the encouragement of exploration of the various responsibilities we have, collectively and individually. All too seldom is there opportunity to face up to the hard moral choices which actually face us in public life.

An illustration of how such an approach might work in practice can be had from the experience of the chaplains in the University of Strathclyde. Since the Chaplaincy Centre was established in the University in 1978 a number of discussion programmes have been offered. They were devised more because there was a feeling that this was one of the things chaplains ought to do, rather than in response to any kind of theoretical understanding of the chaplain's role. Nevertheless, it is interesting to note how three of the series - 'Perspectives' in 1978, 'Reflections' in 1980 and 'Rights and Responsibilities' in 1984 - fit in with the objectives discussed above. Each of them sought to address itself to specific issues; in the case of 'Perspectives', particular problems within an academic discipline identified by a member of the academic staff invited to lead the discussion, and in the case of 'Reflections' and 'Rights and Responsibilities', social and moral questions facing society as a whole. In each case the intention was to bring to bear a variety of insights, to demonstrate the complexity of many of the issues facing society today and to show the need for approaches which draw on a wide range of expertise and understanding if we are to have any hope of finding solutions.

The comparative success of these series of discussion meetings, in terms of numbers attending and the quality of discussion generated, compared to some other topics offered through the Chaplaincy, would tend to confirm our thinking that this kind of approach does hold promise for future Chaplaincy development.

Finally, we have to turn our attention to that area of development which might be regarded as the specific concern of the chaplain. The field of spiritual development would often be recognised as an area which is of more immediate interest to the chaplain than the others we have discussed. The real question at issue is what can be said and done to help others to a deeper faith. If the chaplain is to have any hope of achieving this there are a number of ground rules which must be borne in mind. He must, of course, recognise that religion is an area for growth as we argued earlier (cf. p. 67). As was indicated there, this is not always as obvious as it might appear. Also he must be mindful of Heath's comments (cf. p. 21), on the need to preserve some kind of overall balance in development. And, thirdly, the chaplain must recognise that the process of growth inevitably leads to critical reflection on previously held tacit values (Fowler 1981, p.179).

Within these constraints there are various ways in which it is possible to offer help and encouragement for the growth process. Bearing in mind the personal aspect of faith as trust and response and relating this to the type of progression towards commitment that is indicated by Perry's conception of development, it becomes clear that there are particular ways in which help and advice might profitably be given. The whole idea of commitment implies a personal response which inevitably means less reliance on external authority. Many people, however, find the idea of such self-authenticating authority to be strange and uncomfortable. Often they need to be helped to recognise that this is really the only authority which makes sense. But this also means coming to terms with the idea of personal response. Faith so often is tacit.

People regard it as something they either do or do not have and find little need to analyse it. But as faith deepens such tacit response is no longer satisfactory. Inconsistencies are revealed; previously acceptable authority becomes suspect; the apparent rigid dichotomy between true and false, right and wrong, good and bad is shown to fallacious; and the complex relative nature of life begins to be revealed. At this point people need reassurance that this is in fact what faith is about and that what they are experiencing is a development of faith to deeper and more satisfying levels and not a loss of faith. Often the initial response is to retreat back to the old positions, but once they have ventured out from them these old views can never be entirely satisfying again. Too often the outcome of regression is not reconsolidation but loss of faith.

The chaplain must therefore encourage openness and questioning about personal faith. These are the outward signs of the search for understanding and insight that is crucial to growth. Part of the uncertainty generated by this is that there can be no clear picture of where it is all leading so that, at times, it might seem that the journey of faith simply leads into a void. Now it is true that in faith, like Abraham (Gen.12: 1-9) we are called into the unknown. But unlike Abraham we do have some indication of where faith is ultimately leading since we are assured that

at last we shall attain to the unity inherent in our faith and our knowledge of the Son of God - to mature manhood measured by nothing less than the full stature of Christ. (Ephesians 4: 13)

For Christians this is the end and goal of faith, so that the chaplain does have a positive message to impart to those who, like him, have embarked on the pilgrimage of faith.

Spiritual development involves a continuous reinterpretation of relationships with God. In his account of the various stages of faith Fowler (1981) uses material from interviews to illustrate the way in which our human conception of God changes from the anthropomorphic imagery of young children to the much more spiritual concepts of the higher stages. It is interesting to note in passing how this reflects the development in Biblical thinking from the anthropomorphism of Genesis to the spirituality of Jesus.

This dimension of spiritual development can also present problems. How is someone who has had experience of only one kind of relationship with the Almighty able to move to another without destroying altogether his image of God? Here, as in so many areas of life, we have to learn how to construct new and more satisfactory images. One very positive contribution the chaplain can make is to help people to explore some of the ways in which men and women have experienced the Almighty. The Bible itself has many examples of the different relationships people have had with God which can help us give expression and form to our own relationship with Him.

Earlier we spoke of the significant part which the growth of self-authenticating authority has to play in the development process. As Fowler has shown (1981, p.166) going to university can be a discontinuity in life which calls into question much that till then had simply been accepted. This can be the start of shaping a new identity. It can also be a period of disturbance and disruption. Two courses are possible. Either the individual passes through the disturbance and begins to shape a new identity which is independent of the groups and environment into which he or she happened to be born and brought up or else finds a new group-relationship in the new environment which can be substituted for the old ones. There is always a

danger that chaplains and chaplaincy groups can find they are accorded this kind of authoritative status. If this happens then the kind of critical reflection which is so essential for growth can be avoided. As far as possible chaplains must avoid presenting themselves as authority figures.

If that is a cardinal 'don't' in the encouragement of spiritual growth, its positive counterpart is that the chaplain must always be aware that he has to be involved with different people at different levels and in different ways. First they have to be respected for what they are, then, secondly, any help or assistance must be appropriate to their situation. In this respect there is a close parallel between religious development and the more general forms of development discussed earlier in this chapter. The results of the Survey on Student attitude (Appendix I) indicate that there is a relationship between intellectual, ethical and religious development. This is what we would expect from Heath's comments on the holistic nature of development (cf. Chapter 1). Therefore, though for ease of treatment we have discussed spiritual growth separately, in practice it cannot always be isolated. The chaplain's developmental concern cannot be limited to this particular area. Always he has to be prepared to respond to circumstances, but to do so positively, in the light of the whole range of developmental theories we have been discussing.

In Conclusion

Beginning from the premise that an essential element in university chaplaincy is an understanding of, and involvement with, the purpose of the university, we have sought to determine what this might involve in practice. The concern with development soon emerged as an area in which

chaplains could have a significant contribution to make. The account of chaplaincy we have given seeks to take seriously this developmental interest which we have found to be so essential to the university.

One of the significant features of the account, and perhaps what raises it above the other models discussed in Chapter 5, is that it provides a basis for a positive, conscious and planned strategy for chaplaincy because it permits the formation of a policy which allows for a considered and consistent response to the situation and circumstances that can be encountered in the university. As we have noted (p.229) the lack of such a policy has meant that much chaplaincy work has been opportunistic. While, by responding to specific situations as they have developed, chaplains have been able to do much valuable work, with some kind of coherent policy to define aims and goals, the value of the chaplain's contributions can be greatly increased.

A particularly practical expression of such a strategy for development can be found in the four points discussed earlier in this chapter. Together they allow for action which takes account of the issues raised in the discussions throughout this thesis.

The key to the developmental approach lies in the assumption that the various ways in which people develop are related. The evidence from the work of Perry, Heath and Fowler (Chapter 5 and 6) indicates that healthy individual development is holistic, taking place across the whole spectrum of growth - intellectual, ethical, social and religious - and occurs through relationship and involvement. The results of the Survey on Student Attitudes (Appendix I) and the Survey on Student Development (Appendix II) give some support for this. The indications are that growth does not take place in

isolation. What Kennedy Thom had to say about emotional and spiritual growth (p.26) has a wider and more universal application. For growth to occur we must unlock and unfreeze the human potential. This is the basic task of chaplaincy.

This holistic pattern of growth means that the chaplain is justified in using the Christian model of spiritual growth as a basis for understanding all human growth, and, therefore, as the foundation of his developmental strategy. The elements of such a strategy, as we have outlined them above, are effectively summed up in the words of St. Paul:

I have not yet reached perfection, but I press on, hoping to take hold of that for which Christ once took hold of me.... forgetting what is behind me, and, reaching out for that which lies ahead, I press towards the goal to win the prize which is God's call to the life above in Christ Jesus.

Let us then keep to this way of thinking, those of us who are mature.... Only let our conduct be consistent with the level we have already reached. (Phil.3: 12-16)

APPENDIX I

SURVEY OF STUDENT ATTITUDES

Preparation and Distribution

As indicated in Chapter 2, it became apparent that the theoretical approach to chaplaincy operation rested on a number of assumptions in areas such as the nature of student belief; student expectations, of the chaplaincy, of the university and of their academic pursuits; the ways in which development occurs and is encouraged; and the kind of relationship there might be between academic strategy (the student's choice of subjects and how he sets about them) and religious and moral attitudes.

It seemed desirable that these assumptions should be tested, so a survey questionnaire was prepared, built on well tried and tested questions of known validity. The questions were grouped into three main categories: Academic Strategy (Deciding on your course, Life at University and Studying at University), Ethical Concerns and Religious Interests. (The questionnaire is given at the end of this Appendix). The 'Higher Education Survey' of the Centre for Educational Sociology of the University of Edinburgh, 'Dimensions of Religious Commitment' (Glock and Stark, 1966) and the 'religious Fundamentalism Scale' (Martin and Westie, 1959) were used as sources for suitable question material.

In April 1981 the questionnaire was distributed to a 25% random sample of the undergraduate population of the University of Strathclyde. 621 completed replies were received out of a total of 1250 forms issued representing a 49% return.

Results

The responses to section 4, Studying at University, section 5, Ethical Concerns, and the Fundamentalism Test in section 6, were scored to give a measure of Intellectual, Ethical and Religious Attitudes. In keeping with the results of other surveys reported by Feldman and Newcomb (1970), the indication was that more senior students are likely to have lower and more heterogeneous scores. The highest scores are found in first year students, showing they are more conservative. Scores tend to lower and become more spread out in later years, with the largest difference being found between 2nd and 3rd year students. This, perhaps, indicates a growing tendency for students to think things out for themselves as they progress through their course with a consequent divergence in opinions.

Correlation analysis of the Intellectual, Ethical and Religious scores yielded some interesting results. Examination of the findings for the whole sample appeared to show no significant link between intellectual and religious attitudes while there was a close association between ethical and religious attitudes. However a breakdown of these correlations by faculty and year of study revealed a more complex situation. There are signs that the development process in the three areas is connected but it is not possible to obtain a clear picture of what is happening, particularly in the middle years.

Correlation of Intellectual (I), Ethical (E)
and Religious (R) scores

	<u>IE</u>	<u>IR</u>	<u>ER</u>
<u>Whole Sample</u>	-.093*	.063	.113**
<u>By Faculty</u>			
Science	-.172*	.086	.103
Engineering	-.140	-.250**	.118
Non-Science	.012	.210***	.163**
<u>By Year of Study</u>			
1st	-.132	.102	.134
2nd	-.184*	-.092	.228**
3rd	-.029	-.011	-.048
4th	-.028	.271**	.137
<u>By Year of Study and Faculty</u>			
Science			
1st	-.108	.200	.030
2nd	-.057	-.054	.244
3rd	-.364**	-.017	-.033
4th	-.332*	.137	.142
Engineering			
1st	-.096	-.211	.102
2nd	-.441*	-.320	.412*
3rd	-.065	-.350	-.098
4th	.202	-.035	.074
Non-Science			
1st	-.113	.216*	.287*
2nd	-.215*	.041	.143
3rd	.184	.164	-.052
4th	.294	.504**	.321
Significance	* .050	** .010	*** .001

The data indicates that, for most students, there is a correlation between their intellectual and religious attitudes. This tends to be closest in 1st and 4th years with more of a discrepancy in the intervening years. This would seem to indicate that an individual's intellectual and religious development are not unrelated. It may be that when a student comes to University intellectual development occurs at a greater rate in response to the academic stimulus of higher education. It is, therefore, not too surprising that his intellectual and religious awareness get out of step with each other. In time, however, his new intellectual stance leads to religious growth so that the two are brought back into a closer relationship again, though this need not necessarily be the same kind of relationship as there was at the beginning.

Similarly, there are indications of a relationship between intellectual and ethical attitudes.

Inasmuch as any pattern can be discerned it appears that religious development takes place more slowly than intellectual and ethical development. It may be that this is because at university there are not the same direct influences on religious development as on the others. It does appear that the developmental process is holistic as Heath and Perry argue, since there are signs that the total process of development is moving towards a holistic tying of the three attitudes. The information available does not, however, enable us to obtain a clear picture of what is happening in the middle years at university. To achieve that, another type of study, which would follow a group over a period of time, would appear to be indicated.

As might be expected the survey showed that the ethical attitude of those who claimed a religious adherence was influenced by their denomination.

<u>Ethical Concerns</u>			
	<u>C of S</u>	<u>RC</u>	<u>Whole</u>
	<u>percent</u>	<u>percent</u>	<u>Sample</u>
			<u>percent</u>
<u>Abortion</u>			
Never justified	5.7	49.0	12
Sometimes justified	72.1	45.2	57
Is a woman's right	22.1	5.8	31
<u>Euthanasia</u>			
Everyone has a right to choose to die	15.1	5.8	17
A dignified death should be offered to prevent suffering	70.5	34.0	59
There is no right to take life	14.4	60.2	24
<u>World Resources</u>			
Should be shared according to need	55.7	73.5	59
Should be shared according to agreed rules	39.3	23.5	36
Should be kept by producers	5.0	2.9	5

Significance of correlation between Ethical Attitude and Denomination.

<u>Abortion</u>	Church of Scotland	.004
	RC	.000
	Whole Sample	.0000
<u>Euthanasia</u>	Church of Scotland	.190
	RC	.000
	Whole Sample	.0000
<u>World Resources</u>	Church of Scotland	.606
	RC	.011
	Whole Sample	.788

45% of RC students were totally opposed to abortion and 60% to euthanasia, in keeping with the teaching of the Catholic Church, while the majority of Church of Scotland students (70%) held that both abortion and euthanasia could be justified in certain circumstances. There is a significant correlation for RC students on abortion and euthanasia and for C of S students on euthanasia, while on the distribution of world resources there was no significant correlation with denomination. The RC/ethical correlations were more significant than C of S/ethical correlations. This perhaps indicates that RC students are more highly influenced by the teaching of the Catholic Church. Another factor might well be the role of Catholic schools in the formulation of ethical opinions.

The fact that the ethical questions, which were not obtained from tested sources, did pick up the denominational differences which would be expected gives an indication of their validity.

A number of interesting results were obtained from the response to the first part of the survey dealing with intellectual attitudes which gave some support for the developmental role of the university. On the whole students regard the university experience as something which equips them to take their place in society and not just as a training course for a job. They find university to be both academically and socially stimulating. The majority felt that having been at university enabled them to be more flexible in their response to life and more able to cope with the world. University does, therefore, seem to encourage the development of a sense of maturity.

This is borne out by the responses to section 4, Studying at University, which shows that, while most students try not to be controversial, they are prepared to develop their own ideas and are not afraid, at times, to disagree

with their teachers.

Section 2. Deciding on your Course

	strong influence	%	no influence
It seemed to offer the best chance of a good job later	61	21	18
I felt I had a good chance of being accepted for this course	23	26	49
I liked the subject at school	38	13	44
It seemed the best course in the University	56	21	23
It was different from what I had done at school	14	19	67
It was my best subject at school	49	16	34
It seemed the most suitable course for the particular job I wanted to do	14	15	70

Section 3. Life at University

	<u>Agree</u>	%	<u>Disagree</u>
There is little point in going on to University as few graduates seem able to find suitable jobs	7	13	84
University environment is socially stimulating	48	35	17
University environment is academically stimulating	60	28	12
The exam system merely breeds competitiveness	23	30	48
The whole University experience is a good basis from which to cope with the outside world	48	23	29
University is merely another way of institutionalising people	11	16	73
University life gives you the scope and flexibility to do what is best for you	59	25	15

Section 4. Studying at University

	<u>Agree</u>	<u>%</u>	<u>Disagree</u>
When revising for exams I try to over the whole syllabus (V20)	63	13	23
This year I usually tried to develop my own ideas on a topic before I completed the back- ground reading (V21)	15	27	57
In my most recent exams I never wrote controversial answers (V22)	62	21	16
I often have ideas not found in the text books (V23)	24	31	45
I have never openly disagreed with my teachers (V24)	41	14	45
I usually try to keep a full set of notes on my course (V25)	91	4	5
I usually feel guilty if I don't work on weekday evenings (V26)	56	17	27
I usually study only what I am required to study (V27)	48	18	33
I have worked less hard than most students (V28)	29	28	44
I have a fairly regular pattern for my private studying	44	17	39

Section 4. Studying at University (cont.)

	<u>Agree</u>	%	<u>Disagree</u>
When revising I use my notes more than books (V30)	68	17	15
I never try to miss any of my classes (V31)	73	15	12

Factorial analysis of the responses to section 4 revealed that those students who claimed to do the most work were least likely to try to develop their own ideas and were heavily dependent on lecture notes. When the Intellectual and Religious scores of this group were correlated it was found that most of them were located at the conservative end of the religious spectrum. (IR correlation .227, significance .001).

It was also possible to show that students do adopt quite different strategies of learning. Distinct groupings were identified on the basis of Marton's criteria for 'surface' and 'depth' processors. This confirmed that those students who claim to work harder than their fellows are likely to be more dependent on their teachers, less likely to develop their own ideas and more concerned to be able to reproduce in examinations the information given to them than to try to build up their own understanding of the wider significance of what they have been taught.

Facotrial Analysis of Results for Section 4

Unrotated loadings

	<u>Fac 1</u>	<u>Fac 2</u>	<u>Fac 3</u>	<u>Communalities</u>
V31	.700			.508
V29	.659	-.333		.598
V26	.657			.449
V25	.654		.353	.574
V28	-.586	.421		.592
V20	.567			.441
V21		-.633		.434
V27	-.327	.620		.498
V23		-.583		.412
V30		.475	.561	.628
V22		.488	-.478	.473
V24		.412	-.424	.436

Discussion of the Results

While the results from the survey give some indication of student development and do show that the attitudes of students in the final years of their course are different from those of first year students it was not possible to discern any significant trends or pattern of change. Clearly a survey of this nature does suffer from a number of limitations. Some of them, in retrospect, derived from the construction of the questionnaire. Despite the evidence from university chaplains in Scotland, England, the United States and Canada that a high proportion of science and engineering students were fairly conservative in religious terms the study failed to produce any statistical backing for this. Discussion of this cast a measure of doubt on the validity of the Fundamentalism Test. It was pointed out that both conservative and

liberal students could strongly agree with statement 1 'The Bible is the inspired Word of God', but would place a completely different interpretation on the meaning of 'inspired', which would not be reflected in the scoring. It is, therefore, not clear whether this test is, in fact, able to locate individuals on the religious spectrum as had been hoped. While a trial with 50 members of the Christian Union produced predictable conservative scores it was not possible to obtain a control group of student with known liberal views for a similar trial. It may well be that the scores of such a group would also lie at the fundamentalist end of the scale. Therefore it is possible that the survey failed to identify the true correlation in the attitudes of individual students.

It has also been suggested that some inaccuracy could have been introduced to the religious profile by the way students might have responded by giving 'conventional' answers, which would lead to the suppression of more extreme views. This would also make it difficult to determine the true nature of any relationships which might exist.

There is also the possibility that the religious profile could have been distorted by the nature of the response to the questionnaire. There is no way of knowing that students with a religious belief might not have been more sympathetic to the aims of the survey and, therefore, responded better than others who might be more antagonistic to religion.

It proved difficult to produce an overview of the pattern of growth from a survey examining a varied group at a particular point in time. Unless it is assumed that there is some kind of homogeneous shift in attitude during a student's time at university it is not possible to relate the data for first year students to that for those in

fourth year. Yet it is the nature of the development taking place which the survey hoped to discover. The difficulties experienced in attempting to analyse the results to produce a pattern of development indicated that some type of longitudinal study which would follow a group through their time at university would be the only effective way to determine the nature of the development process taking place.

Despite these problems the survey did contribute to our understanding of student attitudes. It showed that these tend to be changed while at university and that the change in the various attitudes examined are related in some way. The survey indicates that a developmental approach to chaplaincy work is valid for it does confirm that the religious attitudes of students are not developed in isolation from their other views and opinions. While we are not in a position to determine the nature of the relationship or how it is developed, the survey does provide, within the limits imposed by the sensitivity of the questions in it, a strong indication of the holistic nature of development.

2. Deciding on your Course

Thinking about the course you are doing at University, why did you choose it?

Below we list several factors that may have influenced your choice of course. Please rate the influence each one had on you by ringing ONE NUMBER FOR EACH FACTOR.

	Very strong influence			No influence at all	
Ii seemed to offer the best chance of a good job later	5	4	3	2	1
I felt that I had a good chance of being accepted for this course	5	4	3	2	1
I liked the subject at school	5	4	3	2	1
It seemed the best course in the University	5	4	3	2	1
It was different from what I had done at school	5	4	3	2	1
It was my best subject at school	5	4	3	2	1
It seemed the most suitable course for the particular job I wanted to do	5	4	3	2	1

3. Life at University

The statements below concern certain sensitive opinions about life at University. We are interested in the extent you agree or disagree with them.

For each statement please ring ONE NUMBER.

	Strongly Agree					Strongly Disagree				
There is little point in going on to University life as few graduates seem able to find suitable jobs	5	4	3	2	1					
University environment is socially stimulating	5	4	3	2	1					
University environment is academically stimulating	5	4	3	2	1					
The exam system merely breeds competitiveness	5	4	3	2	1					
The whole University experience is a good basis from which to cope with the outside world	5	4	3	2	1					
University is merely another way of institutionalising people	5	4	3	2	1					
University life gives you the scope and flexibility to do what is best for you	5	4	3	2	1					

4. Studying at University

Below are some statements about your university work. We are interested in how far you agree with them.

Please ring ONE NUMBER for each item.

	Strongly Agree			Strongly Disagree	
When revising for exams I try to cover the whole syllabus	5	4	3	2	1
This year I usually tried to develop my own ideas on a topic before I completed the background reading	5	4	3	2	1
In my most recent exams I never wrote controversial answers	5	4	3	2	1
I often have ideas not found in the text books	5	4	3	2	1
I have never openly disagreed with my teachers	5	4	3	2	1
I usually try to keep a full set of notes on my course	5	4	3	2	1
I usually feel guilty if I don't work on weekday evenings	5	4	3	2	1
I usually study only what I am required to study	5	4	3	2	1

4. Studying at University (cont.)

	Strongly Agree			Strongly Disagree	
I have worked less hard than most students	5	4	3	2	1
I have a fairly regular pattern for my private studying	5	4	3	2	1
When revising I use my notes more than books	5	4	3	2	1
I never try to miss any of my classes	5	4	3	2	1

5. Ethical Concerns

Listed below are some areas of ethical concern in which there has been considerable public debate recently. Please, in each instance, tick the statement which most closely approximates to your views.

- | | | |
|-----------------|-------|--|
| Abortion | _____ | can never be justified no matter the circumstances |
| | _____ | can sometimes be justified on medical and/or social grounds |
| | _____ | is every woman's right |
| Euthanasia | _____ | every human has a right to choose when to die |
| | _____ | in certain cases a dignified death should be offered to prevent unnecessary pain and suffering |
| | _____ | no person has the right to take away human life |
| World Resources | _____ | should be shared according to need |
| | _____ | should be used according to rules agreed between countries |
| | _____ | should be kept by those who produce them or find them |

6. Religious Intrests

Do you belong to a Church / Religious
Denomination?

Yes / No
(please circle)

If Yes please state which _____

Do your parents belong to a Church / Religious
Denomination?

Father

Yes / No
(please circle)

If Yes please state which _____

Mother

Yes / No

If Yes please state which _____

How often do you attend organised worship?

Please tick the answer which comes closest to describing
what you do.

- (a) Every week
- (b) Nearly every week
- (c) About three times a month
- (d) About twice a month
- (e) About once a month
- (f) About every six weeks
- (g) About every three months
- (h) About once or twice a year
- (i) Less than once a year
- (j) Never

6. Religious Interests (cont.)

How often do you pray privately?

Please tick the answer which comes closest to what you do.

- (a) Never
- (b) Only at church services
- (c) Only on very special occasions
- (d) Once in a while, but not regularly
- (e) Often, but not at regular times
- (f) Regularly, once a week
- (g) Regularly, several times a week
- (h) Regularly, once a day or more

How important is prayer in your life?

Please tick the answer which comes closest to what you think.

- (a) Extremely important
- (b) Fairly important
- (c) Not too important
- (d) Not important

How often do you read the Bible or other work of Scripture?

Please tick the answer which comes closest to what you do.

- (a) Never
- (b) Only at Church services
- (c) Once in a while, but not regularly
- (d) Often, but not at regular times
- (e) Regularly, once a week
- (f) Regularly, several times a week
- (g) Regularly, once a day

6. Religious Interests (cont.)

Which of the following statements comes closest to expressing what you believe about God?

Please tick only ONE answer.

I know God really exists and I have no doubts about it.

While I have doubts, I feel that I do believe in God.

I find myself believing in God some of the time, but not at other times.

I don't believe in a personal God, but I do believe in a higher power of some kind.

I don't know whether there is a God and I don't believe there is any way to find out.

I don't believe in God.

None of the above answers represents what I believe. What I believe about God is

Please specify _____

6. Religious Interests (cont.)

Listed below are some statements of religious belief. We should be interested to know how far you agree or disagree with them.

Please give your answers by ringing ONE NUMBER for each statement.

	Strongly Agree			Strongly Disagree	
The Bible is the inspired word of God	5	4	3	2	1
The religious idea of heaven is not much more than superstition	5	4	3	2	1
Christ was a mortal, historical person, but not a supernatural or divine being	5	4	3	2	1
Christ is a divine being, the Son of God	5	4	3	2	1
The stories in the Bible about Christ healing the sick and lame persons by His touch are fictitious and mythical	5	4	3	2	1
Someday Christ will return	5	4	3	2	1
The idea of life after death is simply a myth	5	4	3	2	1

6. Religious Interests (cont.)

	Strongly Agree			Strongly Disagree	
If more of the people in this country would turn to Christ we would have a lot less crime and corruption	5	4	3	2	1
Since Christ brought the dead to life, He gave eternal life to all who have faith	5	4	3	2	1

Your participation in our survey is greatly appreciated. Thank you for completing the questionnaire.

All that remains is to return it in the enclosed envelope by handing it in at any porters desk in the University.

APPENDIX II

A SURVEY OF STUDENT DEVELOPMENT

A SURVEY OF STUDENT DEVELOPMENT

Purpose of the Survey

The 1981 Survey of Student Attitudes attempted to provide a measure of the intellectual, ethical and religious attitudes of students in the University of Strathclyde. In view of the outcome of that Survey and the problems of the interpretation and analysis of the results, any subsequent survey ought to have a somewhat different objective. Dealing, as it did, with a cross-section of the university undergraduate population at a particular point in time (April 1981), the Survey did measure the differences in attitude amongst the sample, but not necessarily change. Instead of seeking to provide some kind of scale on which attitudes might be measured, a future survey should be used to identify patterns of growth. This could be achieved by using the responses to construct a profile, rather than to locate individuals on a spectrum of development. If the survey were then to be repeated, with the same population at a later stage, further profiles could be obtained for comparison. In this way it should be possible to obtain a clear picture of the nature of any changes taking place.

Such a procedure would have the advantage of avoiding many of the problems of accurate identification and measurement of attitudes which were encountered in the 1981 Survey. It also means that any errors introduced by the nature of the questions will not have an effect on the results as they will be constant.

If a sample of first year students were to be surveyed in this way, with the questionnaire being repeated in their second and third years, it should be possible to construct the kind of pattern of growth which would be required for

the formulation of a strategy for chaplaincy involvement in student development.

Basis for the Survey

The research of Perry, Heath and Fowler has indicated a number of features of development which could be explored by a questionnaire (cf. Chapter 3 and 4).

These are:-

- (1) An increased potential for symbolising experience.
- (2) Growth from auto- to allocentricism.
- (3) Increased integration.
- (4) Increased stability.
- (5) Growth in autonomy.
- (6) Development of self-authenticating authority.
- (7) Growth towards personal commitment.

These dimensions of development could be used as the basis of a questionnaire that could be a useful tool for establishing the type of profile from which an idea of the pattern of growth could be obtained. Clearly such an approach could not hope to replicate the results Perry, Heath and Fowler obtained by means of extended interviews, but by careful selection of the questions it should be possible to obtain a general indication of the pattern of development.

Construction of Questionnaire

The experience of constructing the 1981 Survey illustrated the problems of preparing a questionnaire. While the use of material which has been statistically evaluated does help to eliminate bias, it is not always easy to determine that these questions will in fact produce the desired information. Therefore, while the use of pre-existing sources of questions can help to avoid statistical problems at a later stage, there has to be careful selection in compiling a questionnaire from such sources.

The length of the questionnaire and the time required for its completion can have an influence on the rate of response. The ideal questionnaire must provide sufficient information to allow accurate analysis of the results without being so long or time consuming as to appear intimidating to the respondents.

There are a number of sources of suitable question material. The questions in Section 4 of the 1981 Survey on 'Studying at University' have been shown to give an indication of how dependent the individual might be on the ideas of others. They could be used to provide an indication of the development of self-authenticating authority.

Heath (1968) describes the Perceived Self Questionnaire (PSQ) which can be used to provide a measure of maturity. The scoring of the PSQ gives an indication of maturity on each of Heath's dimensions. The PSQ has been validated by a series of tests carried out in the United States, Italy and Turkey and therefore has the considerable advantage of being independent of cultural factors. By using the key to the PSQ (Heath 1968, p.287) which relates the various questions to the dimensions of

maturity it is possible to select questions from the PSQ which could be used to give an indication of stability, integration, allocentricism, autonomy and stability.

Poppleton and Pilkington (1963) produced a scale for the measurement of religious attitudes designed specifically for use with British students. Using their guide to the weighting of individual questions in their survey it should be possible to select those questions which will give a clear indication of religious attitude. The analysis of Section 5 of the 1991 Survey on Ethical Concerns showed the dangers of being too specific about issues. Detailed questions on particular issues can be easily influenced by circumstances at the time so that there can be doubt about the accuracy of the findings. What is being measured may be agreement with public opinion or with religious teaching rather than ethical attitude. It is probably more effective to use much more general ethical questions, such as questions on what constitutes good or bad moral conduct.

A potentially useful questionnaire is shown below. The respondents are asked to indicate how closely the various statements fit with their own views. The five point scale allows for variation in the degree of 'fit' from 'complete' to 'not at all'.

Ten of the statements (1, 2, 7, 13, 14, 19, 24, 25, 27 and 29) are drawn from the PSQ, two related to each of Heath's dimensions of maturity (1 and 2 to allocentricism, 13 and 14 to stability, 19 and 24 to autonomy, 7 and 29 to symbolisation, 25 and 27 to integration). Agreement with 1, 14, 25 and 27 indicates a less mature attitude while agreement with the others (2, 7, 13, 19, 24 and 29) indicates a more mature attitude.

A further ten statements relate to religious attitude and

are drawn from the most reliable statements in the Poppleton and Pilkington survey. Again they have been arranged so that agreement does not always imply a positive religious attitude. Agreement with 6, 8, 15, 16 and 26 indicates a positive religious attitude while agreement with 9, 20, 23 and 30 does not.

The remaining ten statements fall into two sections on ethical attitude (5, 11, 18 and 22, agreement with 5, 11 and 18 and disagreement with 22 indicating what would normally be regarded as an acceptable moral view) and study patterns (3, 4, 10, 17 and 21). These last five statements are based on the most heavily weighted statements in Section 4 of the 1981 Survey which were used there to give an 'intellectual' score.

In addition to the statements there are seven questions of biographical material which will enable the responses to be related to various factors, such as age, course of study, sex and religious affiliation which might have an influence on the results.

How closely do each of the following statements fit with the way you think about things at the moment? Please indicate for each how closely they fit with your point of view. Please circle the appropriate number.

- | | | Fits In | | Does Not | | |
|----|--|------------|---|------------|---|---|
| | | Completely | | Fit At All | | |
| | | 1 | 2 | 3 | 4 | 5 |
| 1. | My values and beliefs are centred more on myself and my desires than on the lives and needs of others. | | | | | |
| 2. | Fundamentally, I am very different from most other persons. | | | | | |
| 3. | I usually feel guilty if I don't work on weekday evenings. | | | | | |
| 4. | I have a fairly regular pattern for my private studying. | | | | | |
| 5. | Anyone who cheats in exams should not be allowed to complete the course. | | | | | |
| 6. | To lead a good life it is necessary to have some religious belief. | | | | | |
| 7. | I don't know myself very well and could not describe myself very accurately if asked to do so. | | | | | |
| 8. | The miracles recorded in the Bible really happened. | | | | | |

		Fits In		Does Not		
		Completely		Fit At All		
		1	2	3	4	5
9.	If you lead a good and decent life it is not necessary to go to Church.					
10.	I try never to miss any of my classes.					
11.	There are some principles I would stand up for even if I had to suffer as a result.					
12.	I often have ideas not found in the text books.					
13.	My ideas about myself are quite changeable; sometimes I think I am a different person now than I was a few months ago.					
14.	I frequently become uncertain about what I believe and value when my convictions are challenged.					
15.	Without belief in God life is meaningless.					
16.	Religious education is essential to preserve the morals of society.					
17.	I try to develop my own ideas on a topic before I complete the background reading.					

	Fits In			Does Not	
	Completely			Fit	At All
	1	2	3	4	5
18. We all have a duty to help other people.					
19. My values are really my own and are not easily influenced by what my friends and family believe.					
20. The truth of the Bible diminishes with the advance of science.					
21. When revising it is better to use notes more than books.					
22. "If it feels good, do it."					
23. Jesus Christ was an important and interesting historical figure but in no way divine.					
24. What I think about myself is not easily influenced by what my friends and family tell me.					
25. I often feel torn between several inconsistent and conflicting values, beliefs and desires.					
26. On the whole religious beliefs make for better and happier living.					

	Fits In			Does Not	
	Completely			Fit At All	
	1	2	3	4	5
27. I often feel divided in myself, unsure of what I am or where I am going.					
28. It makes no difference to me whether religious beliefs are true or false.					
29. I find it difficult to reflect on my motives and values and to understand the reasons for much of my behaviour.					
30. There is no survival of any kind after death.					

To help us build up a fuller picture of our survey population would you please answer the following additional questions.

1. Which degree are you taking? _____
 In which faculty? _____
 2. How old are you? _____
 3. Please circle as appropriate. Male / Female
 4. Would you consider yourself an active member of a Church? Yes / No (please circle)
- If yes, indicate which denomination: _____

If no, indicate which denomination you were brought up in.

5. Are you a member of any religious groups or society in or out of the University?

Yes / No (please circle)

If yes, indicate which.

6. Which of these statements comes closest to describing your own feelings about the Bible.

The actual word of God
The inspired word of God
An ancient book written
by men.

(please circle one)

None of these
Cannot say

7. Do you consider yourself to be a holder of some form of religious belief?

Yes / No (please circle)

If not, which of the following categories best describes your beliefs?
(please circle appropriately)

Agnostic
Atheist
Other (please describe as briefly as you can)

Some Preliminary Findings

It was decided in Autumn 1983 to begin a long term study of student development using the questionnaire just described. In November 1983 the questionnaire was distributed to a 25% random sample of Scottish first year students at the University of Strathclyde. Of the 559 questionnaires distributed, 257 were returned. The following year the questionnaire was again sent to those who had responded in 1983. This time 191 were returned. It is intended that those who completed the questionnaire in 1983 and 1984 will be invited to do so for a third time in November 1985. The Survey uses a coding system which enables individual as well as group comparisons to be made.

Preliminary examination of the 1983 and 1984 returns has provided evidence of change in the group profile. There appears to be a shift in attitude between 1st and 2nd year. In 7 items more than 50% change their response to a more relative position. There are 10 items in which more than 50% of the population give the same response each time. But none show a significant change towards a less relative position. It is noteworthy that the 7 items showing significant negative change are all cognitive or ethical while 7 of the 10 items showing significant no change are religious.

Significant negative change (towards more relative attitude)

		% towards Does Not Fit	% towards Fits Completely
4.	I have a fairly regular pattern for my private study.	30.1	29.8
5.	Anyone who cheats in exams should not be allowed to complete the course.	38.4	26.8
12.	I often have ideas not found in the text books.	38.9	24.2
13.	My ideas about myself are quite changeable	39.4	25.2
24.	What I think about myself is not easily influenced by what my friends and family tell me.	32.4	28.5
25.	I often feel torn between several inconsistent and conflicting values, beliefs and desires.	38.8	28.2

	% same	% towards Does Not Fit	% towards Fits Completely
27. I often feel divided in myself, unsure of what I am or where I am going	41.8	35.4	22.8

Significant No Change

	% same	% towards Does Not Fit	% towards Fits Completely
6. to lead a good life it is necessary to have some religious belief.	50.5	26.6	22.9
8. The miracles in the Bible really happened.	61.4	22.1	16.5
10. I never try to miss any of my classes.	57.5	32.6	9.9
15. Without belief in God life is meaningless.	56.9	22.5	20.6
18. We all have a duty to help other people.	55.8	23.1	20.1
20. The truth of the bible diminishes with the advancement of science.	55.7	23.9	20.4

		% towards Does Not Fit	% towards Fits Completely
22.	If it feels good, do it.	52.1	22.4
23.	Jesus Christ was an important and interesting historical figure but in no way divine.	50.3	31.1
28.	It makes no difference to me whether religious beliefs are true or false.	54.8	27.2
30.	There is no survival of any kind after death.	59.8	22.9

The results would appear to indicate that the religious area is least open to change (in 6 out of the 10 religious items at least 50% show no change in response). Closer examination does reveal signs of movement towards a more relative position. In each case the change towards a more relative response is greater than that towards conformity. (Items 23, 28 and 30 are reversed so that agreement with them implies a less positive religious attitude).

Beyond the fact that the change revealed between 1st and 2nd year tends to be towards a more relative position, there is as yet little information available. We are not, for example, in a position to examine any links between cognitive, ethical and religious change. nor is any

information available on the change which might be experienced by particular individuals. However, in the context of this thesis, it is worth noting that

- (1) There is developmental change, even at this early stage in the university experience.
- (2) As we should expect from Perry's findings (Chapter 3) cognitive development takes place from the beginning of the course.
- (3) Compared with cognitive and ethical change religious development seems to be slower. This accords with the Survey on Student Attitudes (1981) which indicated that religious change lagged behind cognitive and ethical change between 1st and 2nd year (p.44, 260). When we take account of the age of the respondents (17, 18 or 19) it may be that we should not expect dramatic change in religious views at this stage. (Only 11 respondents who completed returns in 1983 and 1984 were aged over 23). Both Westerhoff and Fowler have indicated that their faith development stages are age related. Both claim that faith expression at the age of 17 or 18 tends to be stable (corresponding to Westerhoff's Affiliative Faith and Fowler's Stage 3) and that transition is unlikely to begin much before age 20.

These early tentative findings appear to confirm that the university years are significant in terms of personal growth and development. They are years of change. The findings suggest that there can be, as we have claimed, an enabling role for chaplaincy.

APPENDIX III

According to the old adage, all men live by faith, and can do no other. When it goes on to remind us that the statement of the atheist that there is no God is as much a statement of faith as any creed it is taking us into an important area of thought which is too often neglected today. In the introductory chapters to his book "Stages of Faith" (1981) James Fowler debates the true nature of faith, pointing out that far from being an irrelevant 'religious' concept modern man has outgrown, faith is an essential part of human marrow (p.10). It is that by which all men live, for "faith is a person's way of moving into the force field of life. It is our way of finding coherence in and giving meaning to the multiple forces and relations that make up our lives. Faith is a person's way of seeing him- or herself in relation to others against a background of shared meaning and purpose."

Starting with the work of Tillich and Niebuhr¹ Fowler demonstrates that faith is a universal concern which goes far beyond the specific domains of religion and belief. Such a broad view of faith raises its own particular problems. To clarify some of them Fowler turns to the work of Wilfrid Cantwell Smith which, he acknowledges, has enriched and encouraged his own investigations of faith.

Faith and Religion

The first basic distinction Smith makes lies between religion and faith. In "The Meaning and End of Religion" (1963) Smith describes religions as 'cumulative traditions' which he suggests we see as the various expressions of the faith of people in the past. Fowler

summarises Smith's understanding as follows

A cumulative tradition may be constituted by texts of scripture or law, including narratives, myths, prophecies, accounts of revelations, and so forth; it may include visual and other kinds of symbols, oral traditions, music, dance, ethical teaching, theologies, creeds, rites, liturgies, architecture and a host of other elements. Like a dynamic gallery of art, a living cumulative tradition in its many forms addresses contemporary people and becomes what Smith calls "the mundane cause" that awakens present faith. Faith, at once deeper and more personal than religion, is the person's or group's way of responding to transcendent value and power as perceived and grasped through the forms of the cumulative tradition. Faith and religion, in this view, are reciprocal. Each is dynamic; each grows or is renewed through its interaction with the other. The cumulative tradition is selectively renewed as its contents prove capable of evoking and shaping the faith of new generations. Faith is awakened and nurtured by elements from the tradition. As these elements come to be expressive of the faith of new adherents, the tradition is extended and modified, thus gaining fresh vitality. (Fowler 1981, p.10)

Such a view contradicts the widely held identification of faith and religion today. Smith maintains that this false identification arises from confusion in our understanding of religion, faith and belief. Not only has faith to be distinguished from religion, but it is erroneous to seek to identify it with belief.

Faith and Belief

An examination of religious traditions reveals a great variety of beliefs and practices but also shows a surprising similarity of faith. Smith explains this with a reminder that faith is deep and personal and though engendered by religious tradition, it is a quality of the person, not the system.

It is an orientation of the personality, to one's self, to one's neighbour, to the universe; a total response; a way of seeing whatever one sees and of handling whatever one handles; a capacity to live at more than a mundane level; to see, to feel, to act in terms of a transcendent dimension. (Smith 1979, p.12)

Belief, on the other hand is "the holding of certain ideas" and arises out of the effort to translate experiences of and relations to transcendence into concepts and propositions. Thus belief may be one of the ways in which faith expresses itself but the distinction between the two must be maintained because one does not have faith in a concept or proposition. Instead faith is the relation of trust in and loyalty to the transcendent about which concepts or propositions - beliefs - are constructed.

Faith, then, is a quality of human living. At its best it has taken the form of serenity and courage and loyalty and service: a quiet confidence and joy which enable one to feel at home in the universe, and to find meaning in the world and in one's own life, a meaning that is profound and ultimate, and is stable no matter what may happen to oneself at the level of immediate event. Men and women of this kind of faith face catastrophe and confusion, affluence and sorrow, unperturbed; face opportunity with conviction and drive, and face others with cheerful charity. (Smith 1979, p.12)

Smith supports this contention with his considerable linguistic ability through a demonstration that the language used of faith in the classical writings of the major religions cannot properly be translated by the modern meanings of belief or believing. Always the language itself indicates an alignment of heart or will, a commitment of loyalty and trust. Smith's treatment of the Hindu term for faith, sraddha, provides a good illustration, "It means, almost without equivocation, to set one's heart on." To do that one must have 'seen' or

'see the point of' that to which one is loyal, so faith has to involve vision and becomes, in effect a way of knowing or acknowledging. "One commits oneself to that which is known or acknowledged, and lives loyally, with life and character being shaped by that commitment" (Smith 1979, p.61). Smith also shows how the Hebrew (aman he'min, 'munah), the Greek (pistuo, Pistis) and the Latin (credo, credere) words for faith parallel those from Buddhist, Moslem and Hindu sources (Smith 1979, p.69 ff., 1977, p.71 ff). The one meaning these words cannot sustain is 'belief' or 'believing' in the modern sense. For the ancient Jew or Christian to say, "I believe in God" or to affirm his belief in the existence of God would have been an impossibility since for them the being or existence of God was taken for granted and was not an issue. Thus neither the Old or New Testaments ever attempt a proof of God's existence but treat that as the basic assumption from which all else proceeds.

While this might be more readily admitted of the Hebrew and Greek terms, something of a problem appears to arise in the case of the Latin credo which is usually translated in the Christian Creeds as 'I believe'. Here Fowler claims that in his treatment of credo Smith contributes to a more adequate understanding of the classical and biblical declarations of faith. As Smith understands it

Credo

is a compound from cor, cordia, 'heart', (as in English 'cordial', 'accord', 'concord', and the like; compare also, from the closely parallel Greek cognate Kardia, the English derivatives 'cardiac', 'electrocardiogram', etc.), plus do 'put, place, set' also 'give'. The first meaning of the compound in classical Latin had been and its primary meaning continued to be 'to entrust, to commit, to trust something to someone', and of money, 'to lend'.... A secondary meaning in secular usage was 'to trust in', 'to rely upon', to place confidence in'.

There would seem little question but that as a crucial term used at a crucial moment in a crucial liturgical act of personal engagement - namely Christian baptism - credo came close to its root meaning of 'I set my heart on', 'I give my heart to' ('I hereby give my heart to Christ'; 'I herein give my heart to God the Father'....); or more generally: 'I hereby commit myself ('to....'), 'I pledge allegiance'. (Smith 1979, p.76)

Even though this represents the burden of words like pistuo and credo the early translators were not mistaken in their use of the English believe. In Old English believe carried the same kind of meaning as 'to set the heart on'. Clements (1981) underlines the importance of the element of trust in faith. Arguing on scriptural rather than linguistic grounds, he shows how, throughout the Old and New Testaments trust in God, in his love, his mercy, his power and his providence, is an essential element of faith. This is particularly true of the teaching of Jesus for whom "faith is a trusting apprehension of God's gracious power to hold, sustain and save" (Clements 1981, p.35)

Later in "Faith and Belief" Smith studies the evolution of believe and belief

Literally and originally, 'to believe means 'to hold dear': virtually 'to love'. Modern German usage of belieben still means 'to cherish' or 'to hold dear', and the modern German term for faith (Glaube) can be traced back to common roots with a family of Old English words leaf, liof (dear, beloved) that formed the verb geleoƿan, gelafen, geliefen, 'to hold dear, to love, to consider valuable or lovely'; this parallels the Old High German gilouban which has the same meanings. This word developed into glauben (to have faith).

Gradually after the sixteenth century (especially in the seventeenth and eighteenth centuries), secular usage of the words belief and believe began to change. Following by

about a century, religious and ecclesiastical usage underwent the same changes. By the nineteenth century the change was virtually complete. (Fowler 1981, pp.12-13)

The 'change' Smith has in mind is summarised in one of his most pithy paragraphs:

There was a time when 'I believe' as a ceremonial declaration of faith meant, and was heard as meaning: 'Given the reality of God, as a fact of the universe, I hereby proclaim that I align my life accordingly, pledging love and loyalty'. A statement about a person's believing has now come to mean, rather, something of this sort: 'Given the uncertainty of God, as a fact of modern life, so-and-so reports that the idea of God is part of the furniture of his mind. (Smith 1979, p.118)

There appear to be three broad movements in the shift of meaning of believe and belief. To begin with the object referred to was almost always understood as personal when believe was used to translate pistuo and credo but later believe more frequently took a proposition for its object. Then in the early usage, the subject of the verb believe was almost always first person, now it is much more likely to be found with a subject in the third person. Finally the object in which belief is placed has shifted from being regarded as true to being seen as false. Smith relates these changes to the much larger shift in cultural attitude, known variously as 'secularisation', 'religious disenchantment' or 'modernism' which has given rise to a new form of consciousness in which knowledge is construed as empirically demonstrable facts; ethics and aesthetics are subordinated to what works or is workable and 'tolerant understanding' is reduced to the maintenance of a dogmatic attitude of relativism regarding the truth or appropriateness of men's systems of belief. Not surprisingly in such a system faith has come to be equated with belief or at least a belief system.

Fowler seeks to use Smith's work to illustrate the fallacy of the modern identification of faith and belief. He believes that it helps us to see that any curiosity about belief, to reach any significant level of depth, has to become the question of faith: "On what or whom do you set your heart? To what vision or right-relatedness between humans, nature and the transcendent are you loyal? What hope and what group of hope animate you and give shape to the force field of your life and how you move into it?" If there is no realisation of the true nature of faith and it is allowed to be reduced to belief in credal statements and doctrinal propositions, then more and more sensitive and responsible people are likely to judge that they must live without faith. But on the other hand if faith is properly understood as much more, as trust in another and as loyalty to a transcendent centre of value and power then the truth of the old saying that all men live by faith and can do no other becomes much more clear for such faith is generic to human life, something recognisable no matter the variety of personal belief and practice. Such a faith is found in religion, in all the religions, for each involves an alignment of the will in accord with a vision of transcendent value and power, but it is not simply religious. Faith is much more, for faith is an orientation of the whole person, giving purpose and meaning to his strivings and hopes, inspiring his thinking and motivating his actions. In short, whether we always recognise it or not, it is faith which makes us what we are, do what we do, think what we think. It is faith which shapes the very substance of our lives and determines what the outcome will be.

Faith as Relationship

Here Fowler (1981) moves on to attempt to identify the nature of faith. One of our difficulties in understanding

is that, in contrast to Greek and Latin, English has no verbal form of the word, yet faith is "an active mode of being and committing, a way of moving and giving shape to our experiences of life" (p.16). This fact reminds us of the personal nature of faith. Always there is another to whom we are related; another in whom we trust or to whom we have a loyalty. Thus there is a covenantal pattern in faith in which we seek to relate to another and through that relationship commit ourselves to common shared values. This commitment in faith is highly personal. We do not give it simply because we 'ought to'. Rather "we invest or devote ourselves because the other to which we commit has, for us, an intrinsic excellence or worth and because it promises to confer value on us" (p.18). Thus in faith we seek to acknowledge that which has essential worth and which promises to sustain and enhance our existence. "The centres of value and power that have good value for us are those which confer meaning and worth on us and promise to sustain us in a dangerous world of power" (p.18 quoting Niebuhr 1972, p.28 ff). This brings us back to Tillich's insistence that faith is the relationship to that which concerns us ultimately. It is through such relationships that our identities are shaped. Thus there is a sense in which we become part of that which we love and trust. As Jesus said, "Where your treasure is, there will your heart be also" (St. Matthew 6: 21). But if the heart of faith involves this kind of personal trust which looks away from self-sufficiency to the all-sufficiency of God, as well as being something of worth to which we should all aspire, faith can also be a disturbing experience.

Where the reality of faith as sheer trust in the gracious God is grasped, the effect is always disturbing and liberating. It is disturbing, because it is the recognition that man's security lies in what is not himself, or of his own making, or his own possession, and that fact puts a question-mark against all that he would make the grounds of his self-sufficiency or pride. Not that these things

may not be good, but in themselves they are not ultimate sources of trust. It is liberating, because it is the recognition that ultimate reality, God, is utterly for man as Creator and Liberator. (Clements 1981, p.36).

Of course, in real life, things are not quite so simple as this description of faith might indicate. We are all involved in many different faith-relationships which, somehow, we have to bring into an integrated and workable unity. How we do this sheds light on our nature and its development. For example, we can be, in effect, 'many selves' adapting and changing according to the particular role or relationship. Or we can hold to one major dominant centre of value which renders all our other involvements unimportant for shaping our identity and faith.

Then again we could put our faith in an infinite centre of value and power which so establishes us in an identity enduring and flexible enough to integrate the various roles and relations we experience into a meaningful unity. Here we have a glimpse of the origin of Fowler's theory of faith development, for clearly each of the modes of faith he envisages involves different levels of commitment and intensities of identification.

Faith as Imagination

There is one further aspect of faith, as Fowler sees it, to be considered. If faith is the way by which we find coherence in life and if it is the means by which we relate to the other then faith must also involve a way of seeing out of which we shape our actions (be they responses or initiatives) in accordance with our perception of what is going on).

We seek to fit our actions into, or oppose them to, larger patterns of action and meaning. Faith, in its binding us to centres of value and power and in its triadic joining of us into communities of shared trusts and loyalties, gives form and content to our imagining of an ultimate environment. (Fowler 1981, p.24)

Our problem is that there are many different forces and influences impinging on us out of which some kind of order has to be created. Faith is our way of discriminating between them and determining which can be the ordering force in life.

Here we see that aspect of faith in which it composes a felt image of the conditions of existence grasped as a whole. Faith, in this sense, is a dynamic process arising out of our experiences of interaction with the diverse persons, institutions, events and relationships that make up the "stuff" of our lives. Faith as an imaginative process is awakened and shaped by these interactions and by the images, symbols, rituals and conceptual representations, offered with conviction, in the language and common life of those with whom we learn and grow. Faith, then, is an active mode of knowing, of composing a felt sense or image of the condition of our lives taken as a whole. It unifies our lives' force fields. (Fowler 1981, p.25)

Here Fowler is using the word image in a particular specialised sense. He contends that almost all our knowing begins in and is stored in images which often go far beyond conscious 'knowledge'. Indeed, when we consciously know something we are compiling and analysing a series of images stored in our unconscious. As we learn we link new insights and images with others previously formed. Until the links are formed we are unable to make full sense of the material being presented to us. An image is something which begins as a vague, inner feeling about some state of affairs which is not necessarily dependent on conscious thinking. The image represents a stage prior to conceptualisation in which the basic information

is received and stored. Fowler's concept of the image is akin to Polanyi's idea of tacit knowledge. We know, in this sense, more than we can express. This is the reason we should distinguish between faith and belief, for faith in its imaging of the ultimate can never be fully expressed. Belief attempts to express that which faith sees, but can never do so fully.

Ideally faith forms a comprehensive image of the ultimate environment against which our lives are shaped in relation to the various forces impinging upon us. Fowler explains the ultimate environment as the "comprehensive frame of meaning that both holds and grows out of the most transcendent centres of value and power to which our faith gives allegiance" (1981, p.28). Thus faith affects the shaping of what we do and think by enabling us to examine our actions and thoughts against the backdrop of a more comprehensive image of what constitutes true power, true value and the meaning of life.

The great world religions have proved themselves effective in this for they continually present us with truthful images of the ultimate conditions of existence and offer visions of transcendent value and power. But there can be other images of the ultimate environment which are not religious so it is important to maintain the other distinction between faith and religion as well.

Clearly this kind of imagining is much more than fantasy or make-belief. Rather 'imaging' is a powerful force underlying all knowing. It is by forming images that we can begin to know. Faith, through its imagining gives us some understanding of the ultimate environment. We do not do this alone for we necessarily use language, symbols, myths and concepts given to us by others. Nor are the images composed static. At different times the images of faith are different; different in the way the

image of the ultimate is formed and different in their relation to other modes of expression. Faith is a growing thing. It does change. It grows and develops; at other times it atrophies and dies; seldom does it remain unchanging.

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