

Report on a CAUT investigation concerning Faith Tests at Redeemer University College

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CAUT Policy on Academic Freedom:

The general policy of the Canadian Association of University Teachers (CAUT) on academic freedom includes the following key tenets:

(2) Academic freedom includes the right, without restriction by prescribed doctrine, to freedom of teaching and discussion; freedom in carrying out research and disseminating and publishing the results thereof; freedom in producing and performing creative works; freedom to engage in service to the institution and the community; freedom to express freely one's opinion about the institution, its administration, or the system in which one works; freedom from institutional censorship; freedom to acquire, preserve, and provide access to documentary material in all formats; and freedom to participate in professional and representative academic bodies.

(3) Academic freedom does not require neutrality on the part of the individual. Academic freedom makes intellectual discourse, critique, and commitment possible. All academic staff must have the right to fulfil their functions without reprisal or repression by the institution, the state, or any other source. [emphasis added]

These provisions are directed at any restrictions based on doctrine or orthodoxy that would compromise the intellectual independence of teachers and researchers in all their academic pursuits. With respect to ideological or faith-based doctrine, these policies have been supplemented by the 2006 policy *CAUT Procedures in Academic Freedom Cases Involving Allegations of Requirement of an Ideological or Faith Test as a Condition of Employment*¹. That policy requires the CAUT to “consider all cases of alleged violations of academic freedom involving a required commitment to a particular ideology or statement of faith as a condition of employment” and it therefore provides the ground for the present inquiry: is there evidence demonstrating the imposition of a requirement of a particular ideology or statement of faith as a condition of employment at Redeemer University College?

¹ Approved by the CAUT Academic Freedom & Tenure Committee and the Executive Committee, September 2006; approved by Council, November 2006. www.caut.ca/pages.asp?page=516&lang=1

Context of the Investigation

Consistent with approved policies of the CAUT, and following other investigations into the possibility of implicit limitations on academic freedom through the employment of faith tests at Trinity Western University (2009), Crandall University (2010) and Canadian Mennonite University (2010), on 12 October 2010, Dr. James Turk, Executive Director of the CAUT, named Dr. Paul Handford (University of Western Ontario) and Professor Allan Manson (Queen's University) as members of a CAUT Ad Hoc Committee charged with "examining whether Redeemer College requires a statement of faith – implicitly or explicitly – as a condition of initial and/or continuing employment for its academic staff."

The next day, Dr. Turk wrote to Dr. Hubert Krygsman, President of Redeemer University College (hereafter referred to as "Redeemer"), to inform him of the formation of the Ad Hoc Committee (hereafter referred to as "the Committee"), to investigate the situation at Redeemer, and to ask that the President or designate meet with the Committee to facilitate its development of a fair and accurate report.

On 20 October 2010, Dr. Krygsman requested clarification about possible allegations of denial of academic freedom. On 7 November 2010 Dr. Turk responded that while there had been no individual complaints of a denial of academic freedom at Redeemer, CAUT policy nonetheless retains concerns about any institution imposing [omit implicit] constraints on academic freedom through the application of a faith-test to appointment and/or continuance decisions, regardless of personal complaints or allegations.

On 18 November, Dr. Handford and Prof. Manson wrote to President Krygsman to arrange a visit to Redeemer. Dr. Krygsman responded to Prof. Manson by email on 1 December, suggesting that he would be writing again to Dr. Turk "with further explanation" and that any meeting with the Committee would have to take place some time in the New Year.

On 29 November President Krygsman wrote to Dr. Turk. Following some description of Redeemer's policies and practices and of its views on academic freedom and institutional autonomy he concluded by saying:

"Since our charter and faith basis are matters of law and public record, we believe that your proposed investigation of whether we operate under a statement of faith is redundant. For this reason, we do not intend to invite your team to our campus for your stated purpose."

Dr. Krygsman also pointed out that diversity in thinking and perspective is an important academic goal, yet CAUT's investigation would seem certain to stifle such diversity. For now, we would note that an important distinction should be drawn between encouraging diversity and imposing doctrinal conformity as a condition of employment, whatever the doctrine, or its bases. Such matters are taken up below, in Discussion & Findings.

All these communications may be found in Appendix 2.

History of Redeemer University College

The following account of Redeemer's history is taken directly from Redeemer's web pages.²

As early as the mid-1950s an attempt was made to begin a university institution with a Reformed perspective in Ontario. However, it was not until early 1975 that a detailed investigation was undertaken by a feasibility study committee. The result of that investigation was the establishment of the Ontario Christian College Association which came into existence on November 13, 1976.

The Board of Governors that was elected worked toward opening such an institution in Ontario as soon as possible and in the process consulted with a committee of Classis Hamilton of the Christian Reformed Church which had a similar aim. On December 12, 1980, the Ontario Legislature passed private member's Bill 48, "An Act to Incorporate Redeemer Reformed Christian College." With the granting of this charter, Redeemer College could become a reality.

In September 1982, Redeemer College opened its doors for the first time, with 97 full-time and 63 part-time students. This number grew to about 250 for the 1985-86 academic year, the final year classes met in facilities rented from the Board of Education of the City of Hamilton. In 1985 the college purchased 78 acres of land in Ancaster for the construction of a new campus. The college occupied the new facilities in August 1986, and welcomed 279 full-time students in September. In November, 1986, the college held its first graduation, with 40 students graduating.

On June 25, 1998, the Ontario Government passed Bill Pr17, which granted Redeemer College the authority to offer Bachelor of Arts and Bachelor of Science degrees. Prior to that time, the College conferred a Bachelor of Christian Studies degree which was recognized by the AUCC (Association of Universities & Colleges of Canada) as comparable to the Bachelor of Arts or Bachelor of Science degree.

As a university degree granting institution, Redeemer undergoes regular audits of its undergraduate program reviews, carried out under the auspices of the Council of Ontario Universities (COU). In view of its status as an undergraduate university, the Ontario Legislature approved a change in institutional name to Redeemer University College on June 22, 2000 (Bill Pr19)

On June 26, 2003 the Ontario Government passed Bill Pr14, granting Redeemer the authority to offer a Bachelor of Education degree to replace its B.C.Ed. degree. On December 10, 2003 this new teacher education (B.Ed.) program was granted initial accreditation by the Ontario College of Teachers, giving Redeemer the only provincially recognized Christian teacher education program (K-10) in Ontario.

In addition to this historical sketch, it is also worth pointing to the objectives of Redeemer as they are set out in Section 3 of its statutory Charter³:

3. The objects of the college are to provide at the post-secondary level,
 - (a) for the advancement of learning and the dissemination of knowledge on the basis of the Reformed confessions, traditions and perspectives;
 - (b) degree, diplomas, and certificate programs and courses of study based on Biblical and theological studies, studies in the foundations of Reformed Christian perspectives, which programs and courses may include studies in the general arts, humanities and sciences, both natural and social, permeated by such Scripturally-directed Reformed Christian perspectives in accordance with the Statement of Basis and Principles set out in the by-laws of the College;
 - (c) diploma and certificate programs and courses of study in the general arts, humanities and sciences, including both pure and applied natural and social sciences in accordance with the Statement of Basis and Principles set out in the by-laws of the College;

² www.redeemer.ca/about/whoweare/history

³ See Appendix 7.

The Investigation

The Committee began its work by inspecting Redeemer's web pages⁴. Below we provide a description of these pages and other documents downloaded therefrom. Together they give a comprehensive and detailed picture of how Redeemer sees itself, how it presents itself to the world and how it arranges and conducts its business. Finally, the Committee compiled a small sample of advertisements of Positions Vacant from the October 2010 issue of *University Affairs*.

The Committee had intended to use these documents to inform and structure eventual discussions with Redeemer officials. However, since President Krygsman has declined such discussions, this report is based entirely on consideration of Redeemer's documents and Krygsman's communications. Notwithstanding this limitation, we believe that the clarity and detail of the documentary record permit reasonable and supportable findings, leading to a clear conclusion on the central question.

Web pages.

Redeemer web documents provide a candid and comprehensive picture of the institution, its views and its aims. In the description that follows, we provide quotations, some extensive, from several of these documents as material for later discussion. All web pages were initially accessed and surveyed in early October 2010 and checked again in mid-December 2010.

Redeemer's home page bears the title "*Redeemer University College: A Christian University in Canada – Canadian Christian Education*". The free text on this page includes the following:

At Redeemer, you will find that we are a very supportive community, dedicated to your academic excellence and spiritual growth. Choose to experience a university environment rooted in a Christian perspective, and committed to helping you develop your unique gifts and discover all that God created you to be. . . .

Redeemer students, faculty and staff are openly committed to Christ. On this solid Christian foundation, we have built superb academics (just ask any of our over 3000 Alumni!), which propel students towards their calling. So come see what we're about and experience our family-like environment. We'd love to have you!

From the home page, the *About Redeemer* link⁵ provides access to the *Who We Are* page⁶, which leads out with the following description of Redeemer:

We're ... recognized for the scholarship and creative activity of our qualified faculty and the interesting and engaging academic, artistic, athletic, musical and theatrical events that we sponsor as part of our mission of Christ-centred teaching, research and service to the wider community.

Our academic programs in the fine arts, humanities, sciences and social sciences, as well as in business and teacher education, are taught in the context of a commitment to a comprehensive vision of Christ's lordship and redemptive work. We seek to give expression to this commitment in all the programs and support services of the university.

This *Who We Are* page provides links to: *Our Mission; History*⁷; *Governance; President's Office*; and *Annual Report*. The *Our Mission* and *President's Office* pages include straightforward statements of Redeemer's purpose and operating framework.

⁴ Redeemer's home page is www.redeemer.ca/

⁵ www.redeemer.ca/about/default.aspx

⁶ www.redeemer.ca/about/whoweare

⁷ Quoted on previous page.

The *Our Mission* page is quoted below in full. It contains many statements that derive, in some cases verbatim, from Redeemer's Governance Manual (which we consider in the following section on PDF documents).

Our Mission

The mission of Redeemer University College is:

- to offer a university-level liberal arts and science education which is Scripturally-directed and explores the relation of faith, learning, and living from a Reformed Christian perspective to support research and creative endeavor in this context.
- Central to this mission are the following objectives:
- to equip students for lives of leadership and service under the Lordship of Jesus Christ;
- to advance knowledge through excellence in teaching and in scholarship;
- to be an academic community in which faculty, staff, and students can develop intellectually, socially and spiritually;
- to reach out through academic service to society;

and in all these things to glorify God.

Institutional Purpose

The overall purpose of the institution is to equip students to fulfil their callings in the Kingdom of God by providing them with a post-secondary education that is grounded in the Scriptures. Such a Christian education will enable students:

- to discern the biblical basis of a Christian worldview,
- to translate this worldview into a systematic framework for academic work,
- to acquire an understanding of the profoundly religious nature of cultural formation,
- to acquire an historical awareness of the conflicting spiritual roots of contemporary culture, and
- to apply and develop these insights in the various liberal arts and science and in an area of disciplinary specialization.

Such an education will help strengthen students' commitment to the Christian faith and better prepare them to exercise their God-given talents and abilities in the full range of life's callings and vocations. Students will be enabled to understand the times in which they are living and the direction in which their society is headed and to strive for the furtherance of the Lordship of Christ in a life of service to God and their neighbour.

The framework for this Scripturally-directed program of education is delineated in the Statement of Basis and Principles, which is part of the charter of Redeemer University College. It is given expression in a number of Educational Guidelines, and a fuller expression of the identity and purpose of Redeemer University College can be found in the booklet "The Cross and our Calling."

Statement of Basis and Principles [Note: this is a Policy of the same name that appears in [Section 1 – Introduction](#) of Redeemer's Governance Manual, p. 6; see below.]

Our supreme standard is the Bible. These Scriptures, both Old Testament and New, reveal some basic principles relevant to education, which we affirm:

- **Scripture:** The Scriptures are the written and inspired Word of God, the infallible and authoritative rule of faith for the direction of the whole of life.
- **Creation:** God created and structured the universe in all its many ways by His Word. The meaning of creation is focused in man, God's image-bearer, with whom He established a special covenant relationship in Jesus Christ.
- **Sin:** Man's disobedience, which brought God's curse upon all mankind, alienated man from his Creator, himself, his fellow man, and the rest of the creation; distorted his view of the meaning and purpose of life; and misdirected human culture and learning.

- **Redemption:** Christ, the Word of God incarnate, is the only Redeemer, the Renewer of our whole life. He restores man and the rest of the creation to God and calls man back to his God-appointed task in the world.
- **Human life:** Man is by nature a religious being. All of human life, including educational work, must be understood as a response to the one true God. Consequently, man serves either the Lord or a god of his own making.
- **Knowledge:** True knowledge of God, ourselves, and the rest of the creation is made possible only by means of a true faith in Jesus Christ, in whom are found all the treasures of wisdom and knowledge. True knowledge is attained only when the Holy Spirit enlightens people's hearts by the integrating Word of God and sets them in the truth. However, by God's gracious providence after the fall, those who reject the Word of God do provide many valuable insights into the structure of reality.
- **Teaching and Learning:** In the context of their scholarship, the instructors at Redeemer University College are called to lead students toward a deeper understanding of God's world and its history and to help them reach a cultural maturity grounded in biblical faith. In order to carry out this calling, the instructors and students should endeavour to discover God's laws and the structures of the creation so that the students may effectively take up their specific responsibilities and vocations in a way that will further the coming of the Lord's Kingdom.

We believe that this Statement of Basis and Principles is wholly in harmony not only with Scripture but also with the historic creeds of the Reformation.

(This statement in its original form is a founding document adopted by the institution's membership in 1981. All references to "man" are intended to be gender inclusive.) [Note: this is part of the document, not editorial comment from the Committee]

Educational Guidelines

In all courses students:

- should receive instruction which meets high academic standards, both in the level of understanding which is demanded and in the range of material covered
- must attain a good understanding of the basic themes of biblical revelation, especially the all-embracing scope of creation, fall, and redemption
- should learn the rudiments of a philosophical frame work which is shaped by a biblical worldview and gives some perspective on the interrelatedness of academic disciplines
- should gain a basic understanding of the main historical movements of the West, with particular sensitivity to the variety of competing religious worldviews which have gone into the making of contemporary North American and, specifically, Canadian society
- develop a sensitivity to the foundational questions in their fields, and be able to relate them positively to a Christian philosophy and worldview
- acquire some critical familiarity with the main competing schools and trends in their disciplines, both past and present

Students should develop a well-informed and critical awareness of the main features of contemporary Canadian society, and be able to relate their academic studies to a future vocation of Christian service in our society.

Under the sub-heading *Identity and Vision* of the *Our Mission* page, there is a reference and link to a PDF document entitled *The Cross and Our Calling*. It is explained that this “was written originally in 2003 as a way to give fuller expression to Redeemer's religious identity and founding vision as a Reformed Christian institution seeking to serve the broader Christian community. This document builds on the other supporting and official documents of the university such as the *Statement of Basis and Principles*, [and] the Educational Guidelines.” We return to this document later.

On the */about/whoweare/presidentsOffice* page, Redeemer's president, Dr. Hubert Krygsman, is quoted as follows:

“... Redeemer is one of few Canadian institutions that offer a comprehensive range of Bachelors programs in the sciences and liberal arts that are taught from a holistic Christian perspective and that equip students for engaging every aspect of our culture in grace-filled service to God's kingdom.”

On the */about/whoweare/governance* page there are links to the *Board Policy/Governance Manual* (which the Committee takes to be the central document for our purposes), to two other policy documents, which also appear as Appendices to the Governance Manual: *Life and Conduct* and *Personal Respect*. When this web page was first accessed on 4 October 2010, there was also a link to a third item titled *Christian Education Policy*. This document was approved by the Board of Governors on 27 September 2008, and appears as one of the Appendices to the Governance Manual. In revisiting this web page on 11 December 2010, this link was found to have been removed, and the document in question appears no longer to exist on the Redeemer web site, although there is no evidence that it has been officially rescinded. All three policy documents are considered in the section below on PDF documents.

Within the */about/* directory, but not linked directly from the default *About Redeemer* page, is a page titled *Institutional Identity*⁸ from which we provide the following quotations.

Vision

To be internationally engaged as an excellent liberal arts & sciences university that is unabashedly Christ-centred and prepares students to reflect a distinctive worldview in any vocation and place they are called.

Mission

The mission of Redeemer University College is: (a) first, to offer a university-level liberal arts and sciences education which is Scripturally directed and explores the relation of faith, learning and living from a Reformed Christian perspective; (b) and second, to support research and creative endeavour in this context.

Purpose

Central to this mission are the following objectives:

- to advance knowledge through excellence in teaching and in scholarship;
- to be an academic community in which faculty, staff and students can develop intellectually, socially and spiritually;
- to equip students for lives of leadership and service under the Lordship of Jesus Christ;
- to reach out through academic service to society;
- and in all these things to glorify God.

Portable Document Format (PDF) documents.

The Board Policy/Governance Manual⁹

This would seem to be the keystone Redeemer governance document, and the version reviewed here is titled “*Redeemer University College Governance Manual*”. It was approved by the Board of Governors on September 26 2008. Many of the quotations provided in the web pages described in the section above find their origins in this Governance Manual.

Section 1 – Introduction of the Manual includes several of the items provided in the extended quotes above made from Redeemer's web pages.

⁸ www.redeemer.ca/about/administrativeDepartments/humanResources/identity.aspx

⁹ www.redeemer.ca/Media/Website%20Resources/pdf/about/Board-Governance-Manual.pdf

Page 5 states:

The objects of Redeemer University College are defined in section 3 of the Act, which is also included as article 1 of the Consolidated By-Laws, No. A-1. These objects set forth the identity and religious foundation of the institution.”

Then follows By-Law A-1, which is the same as Section 3 of Redeemer’s Charter, quoted above in the **History of Redeemer** section; the *Statement of Basis and Principles* quoted above from the *Our Mission* page; and the *Vision/Mission/Purpose* policy quoted above from the *Institutional Identity* page.

Section 2 – Governance Process elaborates the responsibilities of Redeemer’s Board. It begins under *Governing Principles* (page 11), by saying:

Specifically, the Board will:

1. Lead and inspire Redeemer University College by establishing and maintaining policies which reflect the Objects, Statement of Basis and Principles, Vision, Mission and Purpose, and strategic goals and which are in the best interests of the Redeemer University College, as a whole; ...

This is followed on page 14, under *Governor Qualifications*, to stipulate that:

In order to ensure that the Board of Governors consists of qualified people who are committed to the Objects, Statement of Basis and Principles, Vision, Mission and Purpose of the University College, the following requirements have been set forth in the Act and By-Laws.

In addition, the Board has determined that members of the Board of Governors shall agree to abide by the following Board approved policies that also apply to the conduct of employees and shall sign a consent form to this effect upon joining the Board: Christian Education Policy, Personal Respect Policy and the Policy on Life and Conduct, copies of which are appended to the Board Policy Manual.

Later, on page 25, under *Governance Committee*, it states:

The mandate of the Governance Committee, as determined by the Board of Governors, is:

2. To review the status of individual Governors who do not meet the shared expectations of the Board and determine actions to be taken including encouragement to improve performance up to removal from the Board.

Failure of a Governor to comply with any or all parts of the Redeemer University College Board Policy/Governance Manual is just cause for removal from office by two-thirds majority decision of the Board.

Section 3 – Executive Obligations & Limitations considers, among other matters, policies on the admission of students and hiring. Page 34 begins the policy on *Employee Hiring, Compensation, Benefits, Working Conditions*, and this policy includes these provisions:

The President will not cause or allow recruitment/hiring practices or working conditions which are unfair, inequitable, unsafe or undignified for staff, not in keeping with the Objects, Statement of Basis and Principles, Vision, Mission and Purpose of the University College or, which are in contravention of related legislated employment or applicable human rights standards.

Accordingly, the President will:

1. Establish a hiring process which is open and competitive and, at all times, respects the Objects and Statement of Basis and Principles of Redeemer University College, including requiring a personal faith in Jesus Christ, active participation in the church and Christian community, subscription to the Objects and Statement of Basis and Principles (for faculty and senior administrators, managerial II-level and up, as per By-Law A-2, article 28), appropriate understanding of a Reformed Christian perspective as related to employment responsibilities, and agreement and conformity with Board approved policies for employee conduct.

Section 4 – Board-Staff Relationships primarily concerns the relationship between the Board and the President of the University and the appointment and assessment of the President. Page 44 presents the policy on *Appointing a President*, which includes:

More specifically, the Board shall:

1. Develop and approve the terms of reference/mandate of the committee within the context of the Objects, Statement of Basis and Principles, Vision, Mission, and Purpose of Redeemer University College, and the Board approved position description for the President;
... ..
3. Determine the qualifications of the committee members to ensure that the committee consists of the best qualified for this special task. Confidence in the integrity of the committee by the academic and supporting communities is integral to searching out those best qualified for this special task. As such, it is imperative that each member of the committee be in agreement with the Objects, Statement of Basis and Principles, Vision, Mission, and Purpose of Redeemer University College; and further, that each member of the committee be able to demonstrate their devotion to Christian education.

The Appendices include the statutory Charter, dated 1998, and Redeemer’s By-Laws.

The following three documents, *The Life and Conduct Policy*, *The Personal Respect Policy* and the *Christian Education Policy* are all referenced in Section 2 of the *Governance Manual*, as follows:

“...the Board has determined that members of the Board of Governors shall agree to abide by the following Board approved policies that also apply to the conduct of employees and shall sign a consent form to this effect upon joining the Board: Christian Education Policy, Personal Respect Policy and the Policy on Life and Conduct,...”.

Accordingly, these documents must be considered as central to beliefs, attitudes and behaviour expected of Board members and of employees at Redeemer.

The Life and Conduct Policy¹⁰

This policy document sets out the general bases of personal behaviour that are to apply to all members of the Redeemer community: faculty, staff and students alike. The text of the policy is repeated almost verbatim in the *Academic Calendar* (see below). Here we quote the preamble and introductory text, highlighting a few specific precepts taken from the text of the *Assumptions and Principles* and *Standards of Conduct* sections.

The following statements are the application of Christian moral principles to the life and conduct of employees, students and members of governing bodies of Redeemer University College. These statements have specific relevance to the legal right of the university to ensure the preservation of its understanding of a Christian educational community.

¹⁰ www.redeemer.ca/Media/Website%20Resources/pdf/about/Life-and-Conduct-Policy-Aug-09.pdf

I Introduction Redeemer University College is a Reformed Christian liberal arts and science undergraduate university that seeks to foster patterns of faith and conduct that are in submission to the infallible Word of God (the Bible), and that flow out of the Reformed understanding of the Christian religion. As an educational community, we desire to foster an atmosphere of free, open and critical inquiry while also maintaining patterns of belief and behaviour that promote the distinctively Christian framework within which this inquiry occurs. Redeemer University College aims to foster an atmosphere where challenging, probing, and stimulating discussions may occur in the context of the presuppositions and practices that foster a mature, biblically-grounded faith.

A Christian approach to faith and practice seeks to promote freedom without becoming antinomian, and to promote responsibility without becoming legalistic. The goal is to grow into the maturity found in Christ (Eph. 4:15), which manifests itself in faith expressing itself through love (Gal.5:6).

II Assumptions And Principles Redeemer University College affirms the following biblical principles as pertinent for individual and corporate Christian life:

.....
5 The actions of Christians within a community are not solely a private matter. Accordingly, members of the Redeemer community must hold their neighbours accountable for the implications of their conduct when it directly affects the welfare of community living (Matt.18:15-17).

.....
7 Certain actions are expressly prohibited in Scripture and are, therefore, wrong. Christians should avoid those practices which are called sinful in Scripture. Similarly, Scripture commends some actions which are, therefore, right.

.....
III Standards Of Conduct In light of the above assumptions and principles of Christian conduct, members of the Redeemer University College community-staff, faculty, administrators and members of governing bodies-are expected to pursue new life in Christ

... unrepentant or persistent sinful behaviours constitutes grounds for dismissal of students, staff, faculty and administrators from Redeemer University College, and termination of membership on governing bodies. The unacceptable practices which students, faculty, staff, administrators and members of governing bodies of Redeemer University College acknowledge as being within the jurisdiction of the university community include:

- Profane and blasphemous language
 - Substance abuse
 - Plagiarism or dishonesty
 - Theft or fraud
 - Racial prejudice and membership in organizations that promote it
 - Homosexual practice
 - Fornication, co-habiting in a sexual relationship before marriage, and adultery
 - Sexual exploitation and pornography
 - Induced abortion (in non-life threatening situations)
 - The profession and practice of non-Christian religious beliefs and for students, the promotion of non-Christian religious beliefs
 - Violent or abusive behaviour
-

The Personal Respect Policy¹¹

This document (full title: *On Promoting Respect of Persons*) was approved by the Board 30 May 2009 includes policies concerning discrimination, harassment, and other aspects of personal respect (Part 1) along with complaint procedures (Part 2). In the Introduction to Part 1 (Policies) we find descriptions of the overarching intellectual structure within which the harassment and non-discrimination policies are framed.

This material is organized into six paragraphs: the first paragraph, *1. Respect* states:

“The policy and procedures outlined here seek first to promote respect for persons, and to prevent harassing and discriminating behavior by educating all members of the University community as to what it is and why it cannot be tolerated among us, and secondly to provide appropriate structures and procedures for investigating and dealing with allegations of such behaviour.”

This is entirely as one might expect; however, this sentence is preceded by this text:

“As an undergraduate university seeking to offer “education which is Scripturally directed” and to be “an academic community in which faculty, staff and students can develop intellectually, socially and spiritually . . . to glorify God” (*Mission Statement*), Redeemer University College (the “University”) aspires to be a place in which proper Christian concern and mutual love are practised in obedience to Christ.”

Then follow paragraphs on:

2. *Effect of Sin*, wherein it is recognized that, since The Fall, sin has infected many aspects of humanity, leading to opportunities for discrimination and harassment;
3. *Restoration Through Christ* where repentance, restoration and reconciliation are accessible through Christ;
4. *Freedom from Discrimination and Harassment*, a fairly conventional statement, though pointing to the special responsibilities borne by those who “As followers of Jesus Christ, . . . have the greater responsibility to do justice, love mercy and seek redemption”;
5. *Policy does not Restrict University’s Right to Operate as Religious Organization*, which points out that, notwithstanding the foregoing, “. . . Protection of the rights of individual employees or students under this Policy may not be construed so as to supersede the rights of Redeemer University College (as a religiously-based institution) to hold to religiously-based lifestyle expectations and hiring criteria . . .”; and
6. *Other University Policies* places the further stricture that “Nothing in the present Policy is meant to supersede standing policies on such matters as lifestyle, professional conduct, responsibilities of employees and students, discipline and appeals.”

Following on from typical definitions of Harassment and Discrimination, there is the following:

No comment, conduct, distinction, rule or policy will constitute harassment or discrimination under this Policy if it is reasonable and *bona fide* in the circumstances, taking into account the University’s character as a distinctly Christian institution in the Reformed tradition.

¹¹ www.redeemer.ca/Media/Website%20Resources/pdf/about/Approved-and-Posted-PRP-09.pdf

Revised Christian Education Policy¹²

This policy document (Board approved, 27 Sept 2008) was, at least until early October 2010, available for download from links within Redeemer's web pages. Searches in mid-December 2010 yielded no evidence of its continuing availability; nonetheless, it would appear still to form part of Redeemer's *Governance Manual*, as a scheduled appendix thereto. This policy is stated to apply to regular full-time faculty, senior administrators and members of the Board of Governors. This is a significant document because it demonstrates that, for those employed at Redeemer, its policies go beyond the workplace and include how one should educate one's children. Its provisions are:

1. We affirm that the fundamental responsibility for giving a Christian education to children lies with their parents. We affirm at the same time that the nature and confessional basis of Redeemer University College as a constituency-based, Christian educational institution, makes it appropriate to ask that all members of this Christian academic community support Christian education at all levels and to expect that its leaders - board members, faculty, and senior administrators (director level and up) - demonstrate such support for the kind of Christian education at the elementary and secondary levels that is of a piece with Redeemer's educational vision. It is expected that board members, faculty, and senior administrators who agree to be part of the Redeemer community will already have chosen, or will choose, for their families, the educational vision that is consistent with Redeemer's vision.
2. Christian traditions vary in their understandings of how children should be educated. Neither do Christians agree on what it means to give one's child a Christian education. Some Christians believe that Christian children ought to be educated in secular schools in order to sharpen their faith and to serve as missionary salt in an unbelieving environment. This educational strategy has merits but is a different vision than the Reformed educational stance that defines the *raison d'etre* of Redeemer University College.
3. Redeemer University College does not stand by itself but is one institutional expression, alongside Christian elementary and secondary schools, of an educational vision that grew among nineteenth-century Dutch neo-Calvinists. It holds that Christ's redemption and sovereign claims of lordship ought to find corporate expression in education. The essential Reformed witness in education is that a school, in its entirety, belongs to Christ, from the foundation of the school, through every branch of its teaching and life.
4. As members of a confessionally Reformed academic community, we hold one another accountable to show in word and deed that we are committed to Christ-centred education. Redeemer asks that its board members, faculty members, and senior administrators provide schooling for their own children which is consistent with Redeemer's educational vision, and with what they themselves are expected to practise professionally.
5. For board members, faculty and senior administrators (managerial II-level and up) who are parents, support for Christian education normally means enrolling one's minor children in Christian schools at the elementary and secondary levels or providing them with Christian home schooling.
6. It is recognized that enrolment in a Christian school or Christian home schooling may become impossible or inappropriate for some children. In such situations the employee or board member shall explain in writing their reasons for not sending, or removing, their child(ren) from such a school to their supervising Vice President (in the case of an employee) or to the Board Chair (in the case of a board member). The University College will honour the decision of the parent(s) with respect to their children's education. However, if in the judgement of the Vice President (in the case of an employee) or Board Chair (in the case of a board member) their written explanation reflects a failure to understand or support the Reformed vision of the University, he or she will notify the employee or board member in writing that this failure will be taken into account at their next annual review. The employee or board member will have the opportunity to meet with the Vice President (in the case of an employee) or Board Chair (in the case of a board member) in person to clarify their position. Unresolved issues will be considered for appeal if the employee or board member initiates action in accordance

¹² This document used to be available via www.redeemer.ca/Media/Website%20Resources/pdf/about/Approved-Revised-Christian-Education-Policy-08.pdf; it also forms one of four appendices to the *Governance Manual*.

with the Conflict Resolution and Grievance Policy (for administrators), or requests a review from the University College Purpose Committee (for faculty) or the Governance Committee (for board members).

7. The Christian education policy will be explained fully as a condition of employment, or of giving leadership as a board member, before anyone is appointed, and reappointed, as a faculty member, senior administrator, or board member.

8. Redeemer University College will provide employees with financial support to defray part of the cost of providing Christian school tuition or the costs incurred in giving Christian home schooling.

The Cross and Our Calling¹³

This document, published in 2007, is characterized in its Foreword as follows:

Seeking to be a faithful and vibrant Christian academic community, we have crafted this document to give a fuller expression of the religious identity and founding vision of Redeemer University College as a Reformed Christian institution seeking to serve the broader Christian community. Using Biblical language and a contemporary idiom, “The Cross and Our Calling” is intended to build on the other founding and official documents of the university. These include:

- the *Objects and Purposes* (section 3 of the Charter approved by the Ontario Legislative Assembly, also By-Law No. A-1, Article 1 approved by the Board and the Redeemer University College Membership, 1980)
- the *Statement of Basis and Principles* (By-Law No. A-1, Article 2, approved by the Board and the Redeemer University College Membership, 1980)
- the *Education Guidelines* (pages 6-7 of the Calendar, reviewed by the Board 1980)
- the *Guidelines on Reformed Christian Perspective* (appendix A of the Faculty Handbook, approved by the faculty Council, Senate and Board, 1987)
- the *Mission Statement* (page 6 of the Calendar, approved by the faculty Council, Senate and Board, 1987)

Relevant extracts from the remainder of this document follow (omitting scriptural references):

Humankind chose and does choose to believe and to live out the lie of Satan instead of the word of life given by the Creator. The destroying and enslaving influence of sin infects every aspect of human life, including academic life. Nothing in our world or work as teachers and scholars is untouched by sin (p.7)

There is a true cosmic “story” of which our university’s story is a part: the Bible is a true story of the world, the grand historical narrative of an earth and a people formed in creation, deformed by human rebellion and reformed by God’s redemptive work in Jesus Christ. (p.8)

We who are members of Redeemer University College are called in our teaching, research and artistic expression to witness the victory of the cross and the lordship of the resurrected Christ. We understand the overall purpose of a Christian university education to be to equip young men and women to serve as witnesses to Christ’s victory in the various vocations they will take up in society. They are to be witnesses not solely by using the opportunities for evangelism that their positions may afford, but by testifying to the transforming power of Christ in every aspect of their professional or vocational conduct. (p.14)

... we stand in the tradition of scholarship rooted in Augustine and Calvin ... our participation in these two scholarly traditions compels us to discern the religious foundations and faith commitments that shape all theoretical work ... In articulating the task of Christian scholarship in this way we stand against two very different idols of the mind that have had great influence. The first is rational objectivism: in this view, the academic enterprise can be religiously neutral. ... The second of these idols is radical relativism ... (p.15)

¹³ www2.redeemer.ca/about/The-Cross-and-our-Calling.pdf

A distinctive element of the Reformed tradition of scholarship in which we locate ourselves is its deliberate attention to the inner connection between Scripture and scholarly inquiry, that is, the normative bearing of Scripture on the making of theory. We see it as our responsibility to apply the biblical story and a biblical worldview to the basic religious, ideological, and philosophical assumptions that form the core of all academic work. ... Consequently it is of great importance for the Christian scholar to have a good grasp of the biblical worldview ... (p.16)

A Christian scientist would acknowledge the tension between a naturalistic explanation of origins and the biblical concept of creation, and investigating the natural world would recognize in all its phenomena the handiwork of the God who made all things and sustains them by his word. ... The crucial insight we wish to guard is that there must be an inner connection between the Gospel and scholarship. That is, since faith will always shape scholarship, we strive to bring Scripture's teaching to bear in a formative way on theoretical work, critiquing foundational assumptions that are idolatrous. (p.17)

We wish to unmask idolatry where we see it, notably in the academic sphere, and oppose everything that compromises academic integrity. (p.18)

2010-11 Academic Calendar¹⁴

Student Conduct and Regulations (p.17)

Students and members of the staff and faculty are jointly responsible for building Redeemer University College as a Christian community with a Reformed perspective. Thus, all are expected to show a love for the Lord and for their neighbour in their conduct both on and off campus, as reflected in the Statement of Life and Conduct.

Statement of Life and Conduct

The following statements are the application of Christian moral principles to the life and conduct of employees, students and members of governing bodies of Redeemer University College. These statements have specific relevance to the legal right of the university to ensure the preservation of its understanding of a Christian educational community.

I Introduction Redeemer University College is a Reformed Christian liberal arts and science undergraduate university that seeks to foster patterns of faith and conduct that are in submission to the infallible Word of God (the Bible), and that flow out of the Reformed understanding of the Christian religion. As an educational community, we desire to foster an atmosphere of free, open and critical inquiry while also maintaining patterns of belief and behaviour that promote the distinctively Christian framework within which this inquiry occurs. Redeemer University College aims to foster an atmosphere where challenging, probing, and stimulating discussions may occur in the context of the presuppositions and practices that foster a mature, biblically-grounded faith.

A Christian approach to faith and practice seeks to promote freedom without becoming antinomian, and to promote responsibility without becoming legalistic. The goal is to grow into the maturity found in Christ (Eph. 4:15), which manifests itself in faith expressing itself through love (Gal.5:6).

II Assumptions And Principles Redeemer University College affirms the following biblical principles as pertinent for individual and corporate Christian life:

1 Life within a Christian community must be lived to the glory of God, in which we daily conform ourselves to the image of Christ and recognize the Lordship of Christ in every activity (Matt.22:36- 38, I Cor.10:31, Col.3:9,10,17).

2 Love and accountability to God should motivate Christian conduct (Deut.6:5, II Cor.5:10).

¹⁴ www.redeemer.ca/academics/registrar/calendar.aspx
or www.redeemer.ca/Media/Website%20Resources/pdf/academics/registrar/AC1011.pdf

3 Consistent with the example and command of Jesus Christ, love and justice must be the determinative factor in the relationships of Christians with others (John 15:12-17, I John 4:7-12).

4 Christians bear responsibility for service to others. They are responsible for serving their neighbours and being involved in the process of alleviating such pressing worldwide problems as poverty, hunger, disease, illiteracy, sexism, and racism (Matt.7:12, 25:31-46, Gal.5:14, 6:10).

5 The actions of Christians within a community are not solely a private matter. Accordingly, members of the Redeemer community must hold their neighbours accountable for the implications of their conduct when it directly affects the welfare of community living (Matt.18:15-17).

6 The community collectively and members individually are responsible for the effective stewardship of abilities, opportunities and institutional resources (Luke 19:11-27, I Cor.4:2).

7 Certain actions are expressly prohibited in Scripture and are, therefore, wrong. Christians should avoid those practices which are called sinful in Scripture. Similarly, Scripture commends some actions which are, therefore, right. There are other actions which are matters of individual conviction based on a given situation. In this latter area we must exercise care so as not to judge one another nor to cause another to stumble nor to cause ourselves to fall (Matt.7:1, Rom. 14:1-23).

8 Attaining common goals and ensuring orderly community life may necessitate the subordination of some individual prerogatives. Specifically, as servants of Christ we are called to practice forbearance. Christian freedom includes the option of not doing some things in order to contribute to the good of the larger community (I Cor.8:9-13, 9:19-23, 10:23-33).

9 Christians are not asked to live the Christian life simply on the basis of their own moral character and strength. God has provided the authoritative Word of Holy Scripture, the guiding power of the indwelling Holy Spirit and the counsel of the Church-the body of believers both past and present. Christians are expected to study and obey the Scriptures, to cultivate a heart attitude which allows for the guidance of the indwelling Holy Spirit, and to give serious consideration to the counsel of the people of God (II Tim.3:16, II Peter 1:19-21, I John 2:27, I Peter 5:1-6).

10 "Worldliness" is a subtle issue involving uncritical conformity to the prevailing spirit of the age. One's disposition concerning matters such as materialism, secularism, isolationism, security, success, injustice, hedonism, and moral relativism must stand in perpetual review.

III Standards Of Conduct In light of the above assumptions and principles of Christian conduct, members of the Redeemer University College community-staff, faculty, administrators and members of governing bodies-are expected to pursue new life in Christ and students are also encouraged to do so as well as to respect and follow the conduct which is in accordance with this new life. This new life involves inner desires, attitudes and thoughts, and outward standards of behaviour. While the latter do not always accurately reflect the former, outward behaviour is often evidence of inner desires, attitudes, and thoughts. Thus, the university community does require standards of conduct to promote and safeguard its educational goals.

While recognizing that all Christians are in the process of growth toward maturity in Christ, the Redeemer University College community finds certain practices, and the promotion of such, unacceptable for its members. Members may, on occasion, fall into these practices as unfortunate exceptions to their normal way of life. However, unrepentant or persistent sinful behaviours constitutes grounds for dismissal of students, staff, faculty and administrators from Redeemer University College, and termination of membership on governing bodies. The unacceptable practices which students, faculty, staff, administrators and members of governing bodies of Redeemer University College acknowledge as being within the jurisdiction of the university community include:

- Profane and blasphemous language
- Substance abuse
- Plagiarism or dishonesty
- Theft or fraud
- Racial prejudice and membership in organizations that promote it
- Homosexual practice
- Fornication, co-habiting in a sexual relationship before marriage, and adultery

- Sexual exploitation and pornography
- Induced abortion (in non-life threatening situations)
- The profession and practice of non-Christian religious beliefs and for students, the promotion of non-Christian religious beliefs
- Violent or abusive behaviour
- Sexual and gender harassment
- Criminal activity

IV Discipline The university will continue to demonstrate love and compassion to any student, staff, faculty member, administrator, or member of a governing body whose conduct appears to breach Biblical norms. Recognizing the healing power of Christ's redemption, the university will explore possibilities of restoration. However, those who are unrepentant, and who by their own admission or by the weight of accumulated evidence continue to transgress, disregard, or disdain Christian principles and practices, may be dismissed from studies or employment or membership in a governing body at the university. Such matters shall be addressed within a reasonable amount of time.

Those who join the Redeemer University College academic community do so voluntarily, accepting the privileges and responsibilities that distinguish it as a Christian academic community. This community seeks to increase its understanding of the Christian faith, and to apply that faith to all areas of life for the glory of God and the coming of His Kingdom.

Student Handbook 2010¹⁵

While student life is not directly part of our remit, the Committee feels it worth including extracts from the *Student Handbook* so as to illustrate the uniformity and generality of academic and social mores at Redeemer. From the *General Guidelines and Policies* section (beginning p. 7) we encounter the following:

A student's dress should give evidence of a gracious Christian lifestyle. One must be neat, modest, and not offensive to others or contrary to Christian norms for decency.

The University embraces a biblical position which honours the sanctity of human life. Because human life begins at conception, the University cannot support actions which encourage or result in the termination of human life through suicide, euthanasia, or abortion-on-demand.

From the *Student Conduct and Community Accountability* section (p. 16):

All members of the community have committed themselves to live within the university's expectations of life and conduct as outlined in the Statement of Life & Conduct ...

The highest objectives of self-discipline at Redeemer University College are consistent with the biblical principles that are foundational to our community and are emphasized in the university's mission statement. Members of the Redeemer University College community are called to assume responsibility for their own behaviour as it reflects upon their Lord, their community, and themselves, particularly in the area of personal freedom.

Self Discipline is in turn reinforced by peer accountability. ... This type of accountability is a necessary element in order to develop responsible biblical relationships in our community among students, faculty, and staff. ... Redeemer University College's expectations for life and conduct call us to become a community where our actions are not solely a "private matter."

¹⁵ www2.redeemer.ca/studentlife/StudentHandbook2010.pdf

Residence and Student Life Staff will attempt to work with a student in order to show how their actions run contrary to biblical standards as understood by the Redeemer community.

Appendix I (p. 25) provides a very detailed policy on *Social Dance*:

In the most basic sense, the human capacity to dance is rooted in creation. Created in God's image, we possess an artistic sensitivity and a sociability which can find valid expression in dance forms. God gave us bodies that are instruments of sense and motion and made us capable of responding to musical themes and rhythmical movement.

Dancing, along with every other created human capacity, is misdirected by our fallen and sinful condition. This fallenness enters dance in all its forms - religious, artistic and social - and affects the entire context of dance, including setting, music and motivation of participants, as well as the character of the dance itself.

The Christian must learn to discern and to do the will of God, accepting and enjoying whatever things are true, honourable, just, pure and lovely, (Phil. 4:8) and rejecting and shunning all evil. As such, the Christian is not called to reject the human capacity to dance, but is called to redeem this aspect of creation in a God-honouring manner. This challenge to redeem the use of dance includes liturgical, artistic and social dance forms and extends to the entire context and activity of dancing. Discernment and mature insight should characterize the Christian participation in social dances. While some dance forms, ethnic and folk dances for example, generally reflect a joyful use of music, rhythm, movement and social involvement, other dance styles are less easily adapted to conform to the standards of the Christian faith. In some instances a dance style may be so closely associated with the hedonistic values of our culture that it should be rejected outright.

... ..

A variety of musical styles should be offered to accommodate both dancing and listening enjoyment and to enhance the participation and enjoyment of the group. Lyrics must be in accord with the biblical command to love God and our neighbours. Suitable lyrics will reflect Christian standards of language, Christian norms for interpersonal relationships and Christian values. The following areas and examples serve as illustrations of how to apply such principles.

Regarding Gender & Sexuality

Songs must reflect an understanding of sexuality and interpersonal relations which is compatible with the teaching of Scripture.

Songs which promote and/or condone promiscuity in sexual relationships, sexual sadism, masochism, eroticism, lewdness and/or other sexual aberrations must not be selected.

Regarding Language

Lyrics must reflect Christian standards of language that are edifying for students seeking to live a Christian lifestyle.

Songs which use vulgar words, profanity, take the Lord's name in vain or trivialize Christian commitment must not be selected.

Regarding Social & Religious Issues

Songs must be in accord with the biblical command to love God above all and our neighbour as ourselves.

Songs which militate against God's commands by promoting and/or condoning violence, antisocial behaviour, materialism, narcissism, nihilism or fatalism and which condone and/or promote substance abuse must not be selected.

Regarding Political Messages

Political messages in songs must reflect love for God and our neighbour and must respect God's ultimate authority and its expression in human authority.

Songs with a light-hearted view of civil disobedience or which celebrate disrespect for authority must not be selected.

Appendix II (p. 26) repeats much of what we have already seen above in *The Life and Conduct Policy*. In addition, we see a section on *Discipline Procedures* (updated policies approved by the Board on 29 April 2009). The introductory section includes the following:

The University will continue to demonstrate love and compassion to any student, staff or faculty member, or member of a governing body whose conduct appears to breach Biblical norms. Recognizing the healing power of Christ's redemption, the University will explore possibilities of restoration. However, those who are unrepentant, and who by their own admission or by the weight of accumulated evidence continue to transgress, disregard, or disdain Christian principles and practices, may be dismissed from studies or employment or membership in a governing body at the University.

Guidelines on Reformed Christian Perspective¹⁶ (Appendix A of the *Faculty Handbook*).

Appendix A of the *Faculty Handbook* provides further characterization of the Reformed Christian context of Redeemer's mission, locating it with respect to scripture and the Calvinist Reformation, and it makes comments on the implications of this grounding for academic life. This document appears below as Appendix 8. Its first section, *Basics of a Reformed Christian Perspective For Academic Life and Service*, reads as follows:

In evaluating the development of a faculty member's Reformed Christian perspective, a number of general categories may be used. One must avoid considering the mere obtaining factual [*sic*] knowledge as a satisfactory development of perspective: there must also be a discernable integration of the Christian faith into the understanding of the discipline.

Performance Evaluation Forms¹⁷

The 3-month performance evaluation form asks employees to rate their own "understand[ing of] the identity and vision of Redeemer" and "adher[ance] to the policies and procedures of Redeemer ... and my department". The 6-month performance evaluation form asks employees to assess their own position with respect to the following statements: "My understanding of, and appreciation for the mission and goals of Redeemer University College has increased since my initial performance evaluation" and "My Christian worldview influences the way I approach and complete my job tasks."

Job Advertisements.

In the October 2010 issue of University Affairs were posted notices of four tenure track positions at Redeemer, in Business, in Education, in Psychology and in Religion and Theology. Following specification of the disciplinary details in each advertisement there appeared the following statements:

"As a liberal arts and sciences university college rooted in the Reformed tradition of Christianity, we seek candidates who are committed to teaching and pursuing scholarship from this perspective. ... Interested applicants should submit a curriculum vitae, three letters of reference, evidence of teaching quality, and a one-page or two-page statement describing their own faith commitment and how it shapes their academic work".

¹⁶ console.redeemer.ca/Media/Website%20Resources/pdf/presidentsearch/Guidelines-on-Reformed-Christian-Perspective.pdf

¹⁷ These documents are downloadable from the Human Resources Job Evaluation web page: www.redeemer.ca/about/administrativeDepartments/humanResources/jobevaluation.aspx

Findings:

From the above documentary review, we have made the following findings:

1. Under the President's hand, Redeemer is mandated by its Objects, Statement of Basis and Principles, and By-Laws to establish "a hiring process that is open and competitive and, at all times, respects the Objects and Statement of Basis and Principles of Redeemer University College, including requiring a personal faith in Jesus Christ, active participation in the church and Christian community, subscription to the Objects and Statement of Basis and Principles ... appropriate understanding of a Reformed Christian perspective as related to employment responsibilities, and agreement and conformity with Board approved policies for employee conduct."
2. When applying for a faculty position, the applicant must submit a "one-page or two-page statement describing their own faith commitment and how it shapes their academic work".
3. The courses of study at Redeemer are to be "based on Biblical and theological studies, studies in the foundations of Reformed Christian perspectives, which programs and courses may include studies in the general arts, humanities and sciences, both natural and social, permeated by such Scripturally-directed Reformed Christian perspectives". The programs in "the fine arts, humanities, sciences and social sciences, as well as in business and teacher education, are taught in the context of a commitment to a comprehensive vision of Christ's lordship and redemptive work."
4. Faculty at Redeemer are expected in their "teaching, research and artistic expression to witness the victory of the cross and the lordship of the resurrected Christ" in accordance with the "overall purpose of a Christian university education" which is "to equip young men and women to serve as witnesses to Christ's victory in the various vocations they will take up in society". As Redeemer explains in *The Cross and Our Calling* (see above, pp. 13-14):

... we stand in the tradition of scholarship rooted in Augustine and Calvin ... our participation in these two scholarly traditions compels us to discern the religious foundations and faith commitments that shape all theoretical work ... In articulating the task of Christian scholarship in this way we stand against two very different idols of the mind that have had great influence. The first is rational objectivism: in this view, the academic enterprise can be religiously neutral. ... The second of these idols is radical relativism ... (p.15)

A distinctive element of the Reformed tradition of scholarship in which we locate ourselves is its deliberate attention to the inner connection between Scripture and scholarly inquiry, that is, the normative bearing of Scripture on the making of theory. We see it as our responsibility to apply the biblical story and a biblical worldview to the basic religious, ideological, and philosophical assumptions that form the core of all academic work. ... Consequently it is of great importance for the Christian scholar to have a good grasp of the biblical worldview ... (p.16)

5. Faculty at Redeemer, as well as other members of the Redeemer community, are "expected to pursue new life in Christ". Moreover, "unrepentant or persistent sinful [behaviour] constitutes grounds for dismissal of students, staff, faculty and administrators from Redeemer University College, and termination of membership on governing bodies." The unacceptable practices include:

- Profane and blasphemous language
- Substance abuse
- Plagiarism or dishonesty
- Theft or fraud
- Racial prejudice and membership in organizations that promote it
- Homosexual practice
- Fornication, co-habiting in a sexual relationship before marriage, and adultery

- Sexual exploitation and pornography
- Induced abortion (in non-life threatening situations)
- The profession and practice of non-Christian religious beliefs and for students, the promotion of non-Christian religious beliefs
- Violent or abusive behaviour

6. The faith commitments of Faculty go beyond their academic work and encroach on personal family decisions with respect to the education of their children. The Christian Education policy at Redeemer requires that faculty must enroll their “minor children in Christian schools at the elementary and secondary levels or providing them with Christian home schooling.” If this is “impossible or inappropriate for some children”, the faculty members must “explain in writing their reasons for not sending, or removing, their child(ren) from such a school to their supervising Vice President (in the case of an employee) ...” While Redeemer “will honour the decision of the parent(s) with respect to their children’s education”, the Vice-President has the discretion to consider whether their written explanation “reflects a failure to understand or support the Reformed vision of the University”. In such a case, the faculty member will be notified that “this failure will be taken into account at their next annual review.” As well, the “Christian education policy will be explained fully as a condition of employment ... before anyone is appointed, and reappointed, as a faculty member, senior administrator, or board member.”

Discussion:

Redeemer very clearly is explicitly conceived, organized and conducted in conformity with biblical scripture, and it is obvious that Redeemer employs a faith test; indeed, Redeemer’s President Krygsman in his letter to Dr. Turk of 29 November affirms this:

Please be advised that Redeemer does indeed seek to hire faculty who share Redeemer's faith commitments and mission as a Christian university. ... Accordingly, our reference to a faith statement in our advertising, for example, is in keeping with our Provincial Charter which stipulates that Redeemer's "objects and purposes ... are to provide, at the post secondary level, for the advancement of learning and dissemination of knowledge on the basis of the Reformed confessions, traditions, and perspectives ... " Further, our charter stipulates that Redeemer is to offer courses of study in the general arts, humanities and sciences "in accordance with the Statement of Basis and Principles as set out in the by-laws of the College."

Elsewhere in this letter, President Krygsman comments as follows on CAUT’s position with respect to the use of a faith test (“its mere existence and enforcement limits the openness and diversity of viewpoints that we feel essential to any university fulfilling its function in the quest for knowledge and its dissemination.” Turk to Krygsman, 13 Oct 2010):

We recognise that CAUT is entitled to its belief about the legitimacy of a university that is openly faith-based, but we also recognise your concept of faith-free or value-neutral inquiry to be an ideological position, –one which rejects in principle the concept of Christian universities such as Redeemer, and which rests on Enlightenment assumptions that have been challenged by many scholars during the past several decades ... while we affirm the freedom of individual faculty to pursue knowledge and understanding in their academic work, we also affirm the communal freedom of organizations and institutions to pursue their distinctive academic missions and projects. We believe that this position is consistent with the AUCC's statement on academic freedom.

Thus, it appears that Redeemer positions itself, in some ways at least, in opposition to Enlightenment values, and considers this position to be supported by AUCC’s view of academic freedom¹⁸. This reliance on the AUCC statement seems strange and unjustified given that this statement includes the following:

Threats to freedom of inquiry, independent judgement (*sic*) and free expression may come from administrators, students or faculty members, sometimes in groups, who attempt to require all members of a department or

¹⁸ see Appendix 6.

faculty to adhere to a particular version of orthodoxy. ... Freedom of inquiry must have as its corollary a high degree of respect for evidence, impartial reasoning and honesty in reporting.

It would appear that Redeemer takes some comfort from AUCC's statements concerning institutional autonomy:

It is essential that universities have the freedom to set their research and educational priorities. How the members of universities will teach and impart skills, conduct research and the pursuit of knowledge, and engage in fundamental criticism is best determined within the universities themselves.

...

5. The AUCC recognizes that historically the universities of Canada have struggled to achieve institutional autonomy and must continue to do so. The Association affirms that this autonomy provides the best possible condition for the conduct of scholarship and higher education essential to a free society. As centres of free inquiry universities have an obligation to society to resist outside intrusion into their planning and management and to insist that institutional autonomy be recognized by governments and others as the necessary pre-condition to their proper functioning. Institutional autonomy includes, *inter alia*, the following powers and duties: to select and appoint faculty and staff; to select and admit and discipline students; to set and control curriculum; to establish organizational arrangements for the carrying out of academic work; to create programs and to direct resources to them; to certify completion of a program of study and grant degrees

Redeemer appears to be interpreting these sentiments as consistent with a practice whereby autonomous institutions voluntarily choose to place limits on intellectual life. However, it seems clear that, like CAUT, AUCC sees institutional autonomy as *enabling* and *supporting* academic freedom rather than as permitting and justifying its abridgement.

As a final note, we find that the 2002 edition of AUCC's *Trends in Higher Education*, page 94, provides a list of all Canadian university institutions. This list flags Redeemer as one of several "Institutions that require their faculty and/or students to subscribe to a statement of faith and/or related standard of conduct" (along with Trinity Western University, Concordia University College and The King's University College).

Conclusion and Recommendation

- Redeemer University College explicitly employs a faith test in initial appointments to, and progression in, academic positions
- The Committee recommends that Redeemer University College be placed on CAUT's list of institutions that require a statement of faith as a condition of initial and continuing employment for its academic staff.

Respectfully submitted,

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Appendices

App. 1: CAUT Procedures on the Investigation of Faith Tests.

CAUT Procedures in Academic Freedom Cases Involving Allegations of Requirement of an Ideological or Faith Test as a Condition of Employment

1. CAUT will consider all cases of alleged violations of academic freedom involving a required commitment to a particular ideology or statement of faith as a condition of employment. Such allegations should be brought to the attention of the executive director. In cases where attention by CAUT seems justified, the executive director will notify the president and the chair of the Academic Freedom and Tenure Committee and will expeditiously initiate a preliminary inquiry to be undertaken to gather necessary background and factual information. The executive director will provide the president and the chair of the Academic Freedom and Tenure Committee a list of all other requests brought to his attention. All requests brought to the executive director, president and chair of the Academic Freedom and Tenure Committee that are not expeditiously dealt with by a preliminary inquiry will be referred to the Academic Freedom and Tenure Committee.

2. If the allegation appears valid, and if a satisfactory resolution of the matter does not seem to be possible through informal negotiation, the executive director, in consultation with the president, the chair of the Academic Freedom and Tenure Committee, and others as appropriate, will establish an ad hoc investigatory committee that will look into the situation and report to CAUT through the Academic Freedom and Tenure Committee (see 4 below).

3. In all instances where a CAUT local association exists at the institution where the alleged violation of academic freedom occurred, the executive director will consult with the local association as part of the preliminary inquiry to determine whether remedies may be available under the collective agreement or the academic staff handbook. In the event an ad hoc investigatory committee is established, the assistance of the local association will be sought with reference to work of the committee.

4. The following guidelines apply to the committee:

a) The members will be appointed by the executive director in consultation with the president and the chair of the Academic Freedom and Tenure Committee.

b) Members will serve without remuneration except for expenses. CAUT will hold the committee members harmless from any legal actions that arise as a result of their work on the committee of inquiry.

c) The committee will be provided with terms of reference that pose specific questions to be addressed. The terms of reference will be developed by the president, the chair of the Academic Freedom and Tenure Committee and the executive director.

d) The committee will seek to review fully and fairly the matters it has been appointed to investigate and will prepare a report to CAUT in a timely manner.

e) The committee has no statutory powers and no authority to compel individuals to participate in its inquiry. To ensure that it is fully informed with regard to the matters under review, the committee will

rely on the cooperation of everyone concerned. Anyone who chooses to be interviewed by the committee may be accompanied by a colleague.

f) The committee will begin by reviewing the documentary record available to it upon its appointment. Further relevant information from individuals will be sought by inviting them to meet with the committee and to submit documents.

g) Persons interviewed by the committee will be provided with a statement of matters under investigation in advance of the interview. Persons interviewed will be permitted to make a statement to the committee and to raise issues that they consider relevant, subject to the right of the committee to decide, having been provided an opportunity for arguments to the contrary, that particular matters are not relevant to its terms of reference.

h) Committee members will take notes during interviews and interviews may be recorded where the person being interviewed consents.

i) As soon as possible after receipt of the report of the ad hoc investigatory committee, the executive director will review it and communicate with the committee regarding any suggestions for revision.

j) To ensure fairness to persons potentially affected in a material adverse way by findings in the committee's report, the executive director will send a fair summary of the information upon which such findings could be based to such persons, allowing a reasonable time for them to respond. The executive director will then invite the ad hoc investigatory committee to revise its report in light of the comments received.

k) The committee's draft report will be transmitted to the Academic Freedom and Tenure Committee which may request further revisions. Following consideration of the Academic Freedom and Tenure Committee's request, the committee's final report will be submitted to the Academic Freedom and Tenure Committee for final review.

l) Following the Academic Freedom and Tenure Committee's final review, CAUT will actively explore resolution of the matter with the parties concerned.

m) If the matter cannot be satisfactorily resolved, CAUT, on the advice of the Academic Freedom and Tenure Committee, will publish the final text of the report. The members of the ad hoc investigatory committee will be listed as authors of the published report unless they withhold their names because of disagreement with changes requested by the Academic Freedom and Tenure Committee or as a result of comments from the parties potentially affected in a material adverse way.

n) An institution found to have imposed a requirement of a commitment to a particular ideology or statement of faith as a condition of employment will have its name added to a list publicized by CAUT.

**Approved by the CAUT Academic Freedom and Tenure Committee and the Executive Committee,
September 2006; approved by Council, November 2006.**
<http://www.caut.ca/pages.asp?page=516&lang=1>

App. 2: CAUT Academic Freedom Policy.

Policy Statement on Academic Freedom

(1) Post-secondary educational institutions serve the common good of society through searching for, and disseminating, knowledge, truth, and understanding and through fostering independent thinking and expression in academic staff and students. Robust democracies require no less. These ends cannot be achieved without academic freedom.

(2) Academic freedom includes the right, without restriction by prescribed doctrine, to freedom of teaching and discussion; freedom in carrying out research and disseminating and publishing the results thereof; freedom in producing and performing creative works; freedom to engage in service to the institution and the community; freedom to express freely one's opinion about the institution, its administration, or the system in which one works; freedom from institutional censorship; freedom to acquire, preserve, and provide access to documentary material in all formats; and freedom to participate in professional and representative academic bodies.

(3) Academic freedom does not require neutrality on the part of the individual. Academic freedom makes intellectual discourse, critique, and commitment possible. All academic staff must have the right to fulfil their functions without reprisal or repression by the institution, the state, or any other source.

(4) All academic staff have the right to freedom of thought, conscience, religion, expression, assembly, and association and the right to liberty and security of the person and freedom of movement. Academic staff must not be hindered or impeded in exercising their civil rights as citizens, including the right to contribute to social change through free expression of opinion on matters of public interest. Academic staff must not suffer any institutional penalties because of the exercise of such rights.

(5) Academic freedom requires that academic staff play a major role in the governance of the institution. Academic freedom means that academic staff must play the predominant role in determining curriculum, assessment standards, and other academic matters.

(6) Academic freedom must not be confused with institutional autonomy. Post-secondary institutions are autonomous to the extent that they can set policies independent of outside influence. That very autonomy can protect academic freedom from a hostile external environment, but it can also facilitate an internal assault on academic freedom. To undermine or suppress academic freedom is a serious abuse of institutional autonomy.

Approved by the CAUT Council, November 2005.

App. 3: Letters

101012 Turk to Handford & Manson

October 12, 2010

Prof. Paul Handford
Department of Biology
Room 111, Collip Building
University of Western Ontario
London ON N6A 5B9

Prof. Allan Manson
Faculty of Law
Macdonald Hall
128 Union Street
Queen's University
Kingston ON K7L 3N6

Dear Professors Handford and Manson:

Thank you for agreeing to serve as members of the CAUT Ad Hoc Investigatory Committee examining whether Redeemer College requires a statement of faith – implicitly or explicitly – as a condition of initial and/or continuing employment for its academic staff.

The procedures for the ad hoc investigatory committee's work are detailed in the *CAUT Procedures for Academic Freedom Cases Involving Allegations of Requirement of an Ideological or Faith Test as a Condition of Employment* which is available at <http://www.caut.ca/pages.asp?page=516&lang=1>.

Members of our investigatory committees serve without remuneration except for expenses. CAUT will hold you harmless from any legal actions that arise as a result of your work on the ad hoc investigatory committee, and we will provide administrative support you may require.

We hope you can complete your inquiry by no later than March 2011.

I will follow up this letter with an email to find convenient times for a conference call meeting of the committee next week to deal with any questions you may have and to review our procedures with you.

Yours sincerely,

James L. Turk
Executive Director

/mmp

cc: Penni Stewart, President, CAUT
Victor M. Catano, Chair, CAUT Academic Freedom and Tenure Committee

101013 Turk to Krygsman

October 13, 2010

Dr. Hubert R. Krygsman
Redeemer University College
777 Garner Road East
Ancaster, Ontario
L9K 1J4

Dear Dr. Krygsman:

As you know, the defense of academic freedom is one of the core functions of the Canadian Association of University Teachers. We have felt strongly since our inception more than 50 years ago that any institution claiming university status must be committed to ensuring a full measure of academic freedom for all its academic staff.

We are concerned that Redeemer University College may be denying academic freedom to its academic staff by requiring a statement of faith – implicitly or explicitly – as a condition of initial and/or continuing employment.

Accordingly, we have appointed a two-person ad hoc investigatory committee to look into the situation more formally and to provide a report to our Academic Freedom and Tenure Committee. I am writing to you in the hope that you or your designate would be willing to meet with the committee so they can learn more about the practices at Redeemer and be in a position to provide a fair and accurate report to CAUT.

The members of the Ad Hoc Committee are two academics with considerable expertise in academic freedom:

Professor Paul Handford, Professor of Biology, University of Western Ontario
Professor Allan Manson, Professor of Law, Queen's University

Both Profs. Handford and Manson are members of the CAUT Academic Freedom and Tenure Committee.

They will be in touch with you in the near future to see if you would be willing to meet and let them learn more about practices and policies at Redeemer University College.

I am attaching a description of CAUT's procedures in these matters and would be glad to answer any questions you may have.

Yours sincerely,
James L. Turk
Executive Director
/mmp
cc: Paul Handford
Allan Manson
Penni Stewart, President, CAUT
Victor M. Catano, Chair, CAUT Academic Freedom & Tenure Committee
Attachment

101020 Krygsman to Turk

October 20, 2010

Mr. James L. Turk, Executive Director
Canadian Association of University Teachers
2705, Promenade Queensview Drive
Ottawa, ON K2B 8K2

Dear Mr. Turk:

Thank you for your letter dated October 13, 2010, which I received yesterday.

I am pleased to assure you that Redeemer University College is committed to academic freedom. This commitment is expressed in our institutional statement on Academic Freedom. Further, Redeemer University College is an ordinary member in good standing of the Association of Universities and Colleges of Canada, and we subscribe to the AUCC's statement on academic freedom to the satisfaction of the AUCC, a subscription repeated most recently in September 2010.

We are surprised to read in your letter that you are concerned that Redeemer University College "may be denying academic freedom...." In our 28 years of existence, no faculty member at Redeemer University College has ever carried forward any complaint or grievance that their academic freedom has been infringed in any way. If you have received any allegations that anyone's academic freedom has been infringed at Redeemer University College, we would be grateful to know of them.

We believe that it is important for us to know about any such allegations before arranging to meet with you, so that we may know the grounds of your inquiry and your intent for a possible meeting.

Thank you for your assistance in this matter. We look forward to receiving your response.

Sincerely,
Hubert Krygsman
President

HRKANb

cc: Penni Steward [sic], President. CAUT
Victor M. Catano, Chair. CAUT Academic Freedom & Tenure Committee
Jacob Ellens, VP Academic. Redeemer University College

101109 Turk to Krygsman

By fax: 905-648-2134

November 9, 2010

Dr. Hubert R. Krygsman
Redeemer University College
777 Garner Road East
Ancaster, Ontario
L9K 1J4

Dear Dr. Krygsman:

Thank you for your letter of October 20, 2010. I apologize for my delay in responding, but I have been away from the office for a few days.

I appreciate your affirmation that in its 28 years of existence, Redeemer University College has never had a faculty member bring forward an allegation that academic freedom has been infringed. In setting up our committee, CAUT is not responding to a complaint nor are we alleging that faculty members at Redeemer University College have suggested that their academic freedom is being violated.

Institutions may violate academic freedom by virtue of institutional policies that evoke no complaint from their faculty. One such policy is a requirement that each faculty member subscribe to a particular faith or ideological viewpoint. While those who subscribe to the requisite perspective will not find the requirement offensive, its mere existence and enforcement limits the openness and diversity of viewpoints that we feel essential to any university fulfilling its function in the quest for knowledge and its dissemination.

Accordingly, we look into any institution that appears to impose a faith or ideological test as a condition of employment. That seems to be the case at your institution where, among other things, your job advertisements for faculty specify a requirement of a commitment to teaching and pursuing scholarship from the perspective of the Reformed tradition of Christianity. We do not dispute an institution's right to impose such a restriction, but, if it does, we will place it on our public list of institutions that have faith or ideological tests as a condition of employment.

Before we reach any conclusion, however, we appoint a committee to meet with the senior administration of the institution in order to gather more information so that any decision we make will be fair and factual.

We hope you will meet with Professors Handford and Manson so they can better understand the practices at Redeemer University College.

I would be pleased to answer any further questions you may have or to provide additional information.

Yours sincerely,

James L. Turk
Executive Director

/mmp

cc: Paul Handford
Allan Manson
Penni Stewart, President, CAUT
Victor M. Catano, Chair, CAUT Academic Freedom & Tenure Committee

101117 Manson to Krygsman and subsequent e-mails



FACULTY OF LAW

Queen's University
Kingston, Canada
K7L 3N6

Tel 613 533-6000 ext 74255
Fax 613 533-6509
email - manson@queensu.ca

November 17, 2010

Dr. Hubert R. Krygsman
Redeemer University College
777 Garner Road East
Ancaster, Ontario
L9K 1J4

Dear Dr. Krygsman:

As you know, Professor Paul Handford and I have been appointed by the CAUT to inquire into whether Redeemer University College denies academic freedom by requiring a faith-based commitment as a condition of academic appointment and continuing employment.

We would like to visit your campus and meet with you and any other officials who can address this question with us. We are suggesting December 9th, 2010 as a date for our visit.

Would you kindly let us know if we can arrange an interview with you on that date.

We want to thank you in advance for your anticipated co-operation.

Yours truly,

Allan Manson
Professor

Follow-up e-mails:

20101201 : 4.10 p.m. Manson to Krygsman; cc: Handford

Dr. Krygsman

I apologize for communicating with you by e-mail.

I wrote to you a few weeks ago asking whether December 9, 2010 would be an appropriate date for Professor Handford and I and to meet with you at Redeemer University College but so far I have not received a reply..

As that date is quickly approaching, could you please let us know if December 9 is acceptable. Alternatively, could you suggest some other days?

Yours truly,

Allan Manson

20101201 : 9.27 p.m. Krygsman to Manson; cc: Handford, Jacob Ellens, Doug Needham, Bill VanStaalduinen

Dear Professor Manson;

I received your letter on Nov. 24, whilst in the midst of preparing for other matters. You should shortly be receiving a copy of my response to James Turk with further explanation, but I can tell you now that December 9 will not work given our academic calendar. We do hope to invite you to a forum at a mutually agreeable time in the new year. I will be consulting with our administrative and faculty leaders for a suitable time to do so, and will get back to you next week with some suggested dates.

Regards;

Hubert R. Krygsman, PhD

101129 Krygsman to Turk

November 29, 2010

James L. Turk, Executive Director
Canadian Association of University Teachers
2705, promenade Queensview Drive
Ottawa, ON K2 B 8K2

Dear Mr. Turk:

Thank you for your letter dated November 9, 2010.

We are grateful for your frankness in acknowledging that you have received no complaints or allegations of violation of academic freedom from faculty at Redeemer University College. We are happy to reciprocate in the same frank spirit.

Please be advised that Redeemer does indeed seek to hire faculty who share Redeemer's faith commitments and mission as a Christian university. We, as an academic community of faculty, staff, and administrators, voluntarily identify ourselves as members of a Christian university that is rooted in the Reformed tradition of the Christian faith. Our Statement of Basis and Principles is embedded in our Provincial Charter, which was granted to us by the Legislature of Ontario in Bill Pr48, passed December 10, 1980, with all-party consent. Accordingly, our reference to a faith statement in our advertising, for example, is in keeping with our Provincial Charter which stipulates that Redeemer's "objects and purposes ... are to provide, at the post secondary level, for the advancement of learning and dissemination of knowledge on the basis of the Reformed confessions, traditions, and perspectives ... " Further, our charter stipulates that Redeemer is to offer courses of study in the general arts, humanities and sciences "in accordance with the Statement of Basis and Principles as set out in the by-laws of the College."

You assert about the existence of a faith statement in a university that "its mere existence and enforcement limits the openness and diversity of viewpoints that we feel essential to any university fulfilling its function in the quest for knowledge and its dissemination." We recognise that CAUT is entitled to its belief about the legitimacy of a university that is openly faith-based, but we also recognise your concept of faith-free or value-neutral inquiry to be an ideological position, --one which rejects in principle the concept of Christian universities such as Redeemer., and which rests on Enlightenment assumptions that have been challenged by many scholars during the past several decades. You will not be surprised that we respectfully differ from your philosophical position.

We believe that all free inquiry proceeds from starting-point perspectives, and that honest inquiry acknowledges these starting points. Further, we believe that our faith basis does not limit, but rather promotes the pursuit of knowledge and understanding.

Furthermore, we believe that recognition of the right of others to differ is an important constituent of academic freedom. And while we affirm the freedom of individual faculty to pursue knowledge and understanding in their academic work, we also affirm the communal freedom of organizations and institutions to pursue their distinctive academic missions and projects. We believe that this position is consistent with the AUCC's statement on academic freedom.

We also believe that Canada's public square is well-served by a pluralism that preserves space for diverse viewpoints and associations, including space for faith-based universities. Canada's legislatures and courts have consistently protected this pluralism in various ways. While we do not question your privilege to

hold to your views we are concerned with what appears to be your effort to impress a single, uniform philosophy on the public square. This effort strikes us as contrary to the freedom and tolerance that you profess, and as contrary to Canada's pluralistic ethos.

Since our charter and faith basis are matters of law and public record, we believe that your proposed investigation of whether we operate under a statement of faith is redundant. For this reason, we do not intend to invite your team to our campus for your stated purpose. However, should you be interested in an open and honest philosophical discussion about differing paradigms of academic freedom and the relation of faith to learning, we and our faculty would be happy to engage your members in such a discussion in the interests of the advancement of knowledge. Please let me know of your interest in such a forum.

Sincerely,

Hubert Krygsman
President

cc: Penni Steward [sic], President, CAUT
Victor M. Catano, Chair, CAUT Academic Freedom & Tenure Committee
Jacob Ellens, VP Academic, Redeemer University College

110120 Turk to Krygsman

January 20, 2011

Dr. Hubert R. Krygsman
Redeemer University College
777 Garner Road East
Ancaster, Ontario L9K 1J4

Dear Dr. Krygsman:

I would like to thank you for your letter of November 29, 2010, and the spirit of frankness and respect with which you wrote.

We recognize that Redeemer is entitled to its belief in the value of a faith-based institution. We want to clarify, however, that we do not advocate that universities be faith-free, as we would be as concerned about a university that required a rejection of faith among prospective faculty as one that requires adherence to faith as a condition of employment.

We do not assert that universities should be “value-free,” and we agree with your statements that “all free inquiry proceeds from starting-point perspectives,” and that “honest inquiry acknowledges these starting points.” Our statement on academic freedom says, “Academic freedom does not require neutrality on the part of the individual. Academic freedom makes intellectual discourse, critique, and commitment possible.”

That said, we recognize that we differ in important ways and appreciate your open acknowledgement of that fact. For example, we do not accept the notion of a “communal freedom of organization” that would allow a university to exclude scholars who do not share the faith or ideological position of the majority.

We are quite willing to discuss these matters and would be open to participating in a forum if you would like to pursue that possibility.

Yours sincerely,

James L. Turk
Executive Director

cc: Paul Handford
Allan Manson
Penni Stewart, President, CAUT
Victor M. Catano, Chair, CAUT Academic Freedom & Tenure Committee

Appendix 4: Redeemer's Governance/Policy Manual

This 72-page document may be downloaded from:

www.redeemer.ca/Media/Website%20Resources/pdf/about/Board-Governance-Manual.pdf

App. 5: Job performance evaluation forms

3-Month Performance Evaluation

Date: _____ Appraisal period from _____ to _____
Employee: _____ Job Title: _____
Supervisor: _____ Department/Division: _____

PART I

Employee Self-Evaluation

To be completed by the employee and reviewed with the supervisor prior to the supervisor writing the performance appraisal.

The purpose of the Performance Appraisal process is twofold: Evaluative and Developmental. The information given and the feedback received assists in Human Resources planning and identifying areas for development and growth to help improve employee performance and potential. Employees are encouraged to participate by expressing their thoughts and aspirations. Please provide us with feedback concerning your assessment in the following areas of competence. Circle the number that best represents your performance and provide an explanation for your score.

- 1 = Strongly Agree (Excellent)
 - 2 = Agree (Above Average)
 - 3 = Neither Agree nor Disagree (Good)
 - 4 = Disagree (Fair)
 - 5 = Strongly Disagree (Poor)
-

1. Institutional Ethos

I understand the identity and vision of Redeemer University College, the role of my Department in it, and strive to work towards helping this Department meet the goals of the University.

1 2 3 4 5

Explain:

Page 2 of 6

I adhere to the policies and procedures of Redeemer University College and my Department.

1 2 3 4 5

Explain:

2. Knowledge of My Job.

I know and understand my job and apply that knowledge for maximum productivity.

1 2 3 4 5

Explain:

The orientation and training I received has helped me understand the goals of my job and department.

1 2 3 4 5

Explain:

I cooperate as a team player, sharing information freely and communicating effectively so that I am able to help achieve departmental goals and provide the most comprehensive service possible.

1 2 3 4 5

Explain:

3. Competence.

I can be trusted to exercise care and thoroughness in producing quality work. The finished product requires minimal review.

1 2 3 4 5

Explain:

I continuously look for ways to improve, and for opportunities to seize, that reflect examples of Christ-like service to others.

1 2 3 4 5

Explain:

I consistently provide friendly, helpful service and show enthusiasm and courtesy when interacting with students, other employees, departments, and people outside of Redeemer University College.

1 2 3 4 5

Explain:

4. Interpersonal.

I interact appropriately in my work relationships. I respect the opinions and boundaries of others and willingly accept guidance and direction when needed.

1 2 3 4 5

Explain:

I have a positive attitude about my job and the people I work with. I take pride in my work, show people that I enjoy my work and make them feel that I am happy to serve them maintaining professionalism at all times.

1 2 3 4 5

Explain:

Evaluation of Job Description Elements. Check the statement that best summarizes your overall performance based on the standards of your Job Information Statement.

During the past 3 months, I

- exceeded the expectations of my job.
- met the expectations of my job.
- fell below the expectations of my job

Additional comments or concerns:

Employee Signature Date

PART II

To Be Completed By the Supervisor

Evaluation of Job Information Statement (JIS)

- Review and discuss the elements of the JIS with the employee.*

Summarize the specific duties of the job that can be measured and establish expected standards.

Overall Performance: Comment on overall performance.

Comment on *behaviours* and *attitudes* that affect performance (i.e. work ethic, attendance, work relationships with colleagues, reliability, interactions with customers, professionalism, cooperation, respect, fairness, etc...):

Goals (indicate timeframe in which goals are to be completed):

**PART III
Overall Evaluation**

During the past 3 months, _____

Name of Employee

- exceeded job performance expectations
- consistently *and* competently met job performance expectations
- competently met job performance expectations
- minimally satisfied job performance expectations
- fell below job performance expectations

Supervisor's Signature

Supervisor's Comments/Response:

Date:

Comments by Appraiser's Supervisor (optional):

Signature of Appraiser's Supervisor Date

Employee's Comments/Response (optional):

Employee's Signature Date

Return original, completed Performance Evaluation form to Human Resources Office.

6-Month Performance Evaluation

Date: _____ Appraisal period from _____ to _____

Employee: _____ Job Title: _____

Supervisor: _____ Department/Division: _____

Employee Self-Evaluation

! To be completed by the employee and reviewed with the supervisor prior to the supervisor writing the performance appraisal.

The purpose of this Evaluation is twofold: Evaluative and Developmental. The information given and the feedback received assists in determining employment status.

Employees are encouraged to participate by expressing their thoughts and aspirations.

Please provide us with feedback concerning your assessment in the following areas of competence. Circle the number that best represents your performance and provide an explanation for your score.

- 1 = Strongly Agree " (Excellent)
- 2 = Agree " (Above Average)
- 3 = Neither Agree nor Disagree " (Good)
- 4 = Disagree " (Fair)
- 5 = Strongly Disagree " (Poor)

1. Institutional Ethos

My understanding of, and appreciation for the mission and goals of Redeemer University College has increased since my initial performance evaluation.

1 2 3 4 5

Explain:

My Christian worldview influences the way I approach and complete my job tasks.

1 2 3 4 5

Explain:

2. Knowledge of My Job.

I understand my job tasks and am able to successfully complete them with minimal or no help from others.

1 2 3 4 5

Explain:

I perform my job tasks effectively, efficiently, and accurately.

1 2 3 4 5

Explain:

I cooperate as a team player, readily share information, and work constructively on team projects.

1 2 3 4 5

Explain:

3. Competence.

Others can depend on me for the quality and timeliness of my work.

1 2 3 4 5

Explain:

I develop sound solutions across related activities. I consider alternative solutions and the implications of possible solutions and decisions.

1 2 3 4 5

Explain:

I initiate actions for continuous improvement in my job.

1 2 3 4 5

Explain:

4. Interpersonal.

I accept and relate effectively to people whose personalities and cultural backgrounds are different from my own.

1 2 3 4 5

Explain:

I exhibit personal integrity, discretion, and honesty in dealing with students, staff, faculty and customers of Redeemer University College.

1 2 3 4 5

Explain:

Evaluation of Job Description Elements. Check the statement that best summarizes your overall performance based on the standards of your Job Information Statement.

During the last 3 months, I _____ excelled in all aspects of my job.
(since the 3-mo. PE) _____ performed my job as expected.
_____ fell below the expectations of my job

Additional comments or concerns:

Employee Signature Date

**To Be Completed By the Supervisor
Evaluation of Job Performance**

Overall Performance: Comment on overall performance, including improvement over last 3 months. (i.e. since 3-month Perf. Evaluation)

Comment on *behaviours* and *attitudes* that affect performance (i.e. work ethic, attendance, work relationships with colleagues, reliability, interactions with customers, professionalism, cooperation, respect, fairness, etc...), and how these characteristics have contributed to the department and Redeemer University College.

Overall Evaluation

During the past 6 months, _____

Name of Employee _____
exceeded job performance expectations

Redeemer Faith Test Investigation : Report to CAUT

- consistently *and* competently met job performance expectations
- competently met job performance expectations
- minimally satisfied job performance expectations
- fell below job performance expectations

I recommend that _____

Name of Employee

- has successfully completed his/her probationary period
- have his/her probationary period extended for an additional _____ months OR until _____ (date)
- not continue employment in this position effective _____ (date)

Supervisor's Signature Date

Supervisor's Comments/Response:

Date:

=====
Comments by Appraiser's Supervisor (optional):

Signature of Appraiser's Supervisor Date

=====
Employee's Comments/Response (optional):

Employee's Signature Date

Return original, completed Performance Appraisal form to Human Resources Office.

App. 6: AUCC Statement on Academic Freedom and Institutional Autonomy

**ASSOCIATION OF UNIVERSITIES AND COLLEGES OF CANADA
STATEMENT ON ACADEMIC FREEDOM
AND INSTITUTIONAL AUTONOMY**

Introduction

It is the essence of a university freely to pursue knowledge and understanding and to search for the reasons for things. This search implies that some of the reasons are unknown or uncertain and that opinions about them must be questioned. The right and the responsibility to raise such questions is the justification for academic freedom.

Constraints on academic freedom may arise both from inside and from outside universities. It is a major responsibility of university governing bodies and senior officers of universities to maintain an environment in which academic freedom is realized.

Threats to freedom of inquiry, independent judgement and free expression may come from administrators, students or faculty members, sometimes in groups, who attempt to require all members of a department or faculty to adhere to a particular version of orthodoxy. The reliance of universities on government financing and private donations may create pressures on the institutions and on their members to conform to short-sighted or ill-advised political, corporate or personal interpretations of what should be studied and how it should be studied. It is the obligation of faculty members in particular, supported by their administrations, senate and boards, to ensure that these pressures do not unduly influence the intellectual work of the university. When conflicts arise because of such pressures, it is essential that a full airing and consideration of a broad range of viewpoints be possible.

It is essential that universities have the freedom to set their research and educational priorities. How the members of universities will teach and impart skills, conduct research and the pursuit of knowledge, and engage in fundamental criticism is best determined within the universities themselves. It is here that academic freedom, in its collective form of institutional autonomy, can ensure freedom of inquiry for individual faculty members and students. Historically there has been a struggle for university autonomy, arising from the conviction that a university can best serve the needs of society when it is free to do so according to the dictates of the intellectual enterprise itself.

Freedom of inquiry must have as its corollary a high degree of respect for evidence, impartial reasoning and honesty in reporting. It should include a willingness to make known the underlying assumptions and the results of the inquiry. All research and scholarship must be conducted ethically, with full consideration of the implications and in ways that respect fully human rights as defined in law.

In their relations with students, faculty members and others who work in the universities have an obligation to ensure that the students' human rights are respected and that they are encouraged to pursue their education according to the principles of academic freedom embodied in the university itself. In relation to the wider society, universities should accept the obligation to account for their expenditure of funds, through their boards and through public audits of their accounts

Principles

1. The AUCC believes that the principles of academic freedom and institutional autonomy are essential to the fulfillment of the role of universities in the context of a democratic society.

2. The AUCC believes that academic freedom is essential to the fulfillment of the universities' primary mandate, the pursuit and dissemination of knowledge and understanding. Freedom of inquiry is fundamental to the search for truth and the advancement of knowledge. Freedom in teaching, justified by the special professional expertise of the faculty members, is fundamental to the protection of the rights of the teacher to teach and of the student to learn. Academic freedom is essential in order that society may have access to impartial expertise for knowledgeable comments on all issues studied in universities, including those surrounded by controversy.
3. The AUCC recognizes the obligation of universities to ensure the academic freedom of individual faculty members to conduct inquiries, to make judgements, and to express views without fear of retribution. The practice of tenure is one important means of meeting this obligation. In addition, decisions relative to appointments and the granting of tenure and promotion must be conducted according to principles of fairness and natural justice.
4. The AUCC recognizes that the universities should ensure that students are treated according to principles of fairness and natural justice and are encouraged to pursue their education according to the principle of academic freedom.
5. The AUCC recognizes that historically the universities of Canada have struggled to achieve institutional autonomy and must continue to do so. The Association affirms that this autonomy provides the best possible condition for the conduct of scholarship and higher education essential to a free society. As centres of free inquiry universities have an obligation to society to resist outside intrusion into their planning and management and to insist that institutional autonomy be recognized by governments and others as the necessary pre-condition to their proper functioning. Institutional autonomy includes, *inter alia*, the following powers and duties: to select and appoint faculty and staff; to select and admit and discipline students; to set and control curriculum; to establish organizational arrangements for the carrying out of academic work; to create programs and to direct resources to them; to certify completion of a program of study and grant degrees
6. The AUCC recognizes that the academic freedom of individual members of universities and the institutional autonomy accorded to the institutions themselves involve the following major responsibilities to society; to conduct scholarship and research according to the highest possible standards of excellence so that society may benefit; within the constraints of the resources available to them, to ensure high quality education to as many academically qualified individuals as possible; to abide by the laws of society; and to account publicly through Boards and audits for their expenditure of funds.

May 5, 1988

App. 7: Redeemer's Establishing Act.

Bill Pr17

1998

**An Act respecting
Redeemer Reformed Christian College**

Preamble	<p>The board of governors of Redeemer Reformed Christian College has applied for special legislation to revise the College's degree-granting powers, to amend the composition of its board of governors and its academic council and to rename the academic council the senate. The applicant represents that it was incorporated as a degree-granting institution by <i>The Redeemer Reformed Christian College Act, 1980</i> and that it has provided post-secondary education since 1982.</p> <p>It is appropriate to grant the application.</p> <p>Therefore, Her Majesty, by and with the advice and consent of the Legislative Assembly of the Province of Ontario, enacts as follows:</p>	<p>2. (1) Redeemer Reformed Christian College is continued as a corporation without share capital under the same name.</p> <p>(2) The supporting members as of the day this Act comes into force and the persons who later become supporting members constitute the corporation.</p> <p>(3) The members of the board and senate of the College in office immediately before the coming into force of this Act are continued in office until the end of their terms and the election or appointment of their successors under this Act.</p> <p>(4) The vice-president (academic) of the College is the chief academic officer of the College.</p>	<p>Redeemer Reformed Christian College continued</p> <p>Members of corporation</p> <p>Current board, senate continued</p> <p>Chief academic officer</p>
Definitions	<p>1. In this Act,</p> <p>"administrative staff" means the full-time employees of the College who are not members of its teaching faculty;</p> <p>"alumnus" means a former student of the College who has completed at least eight courses of study and is no longer registered as a student;</p> <p>"board" means the board of governors of the College;</p> <p>"College" means Redeemer Reformed Christian College;</p> <p>"student" means a person who is registered as such in a program or course of study at the College that leads to a degree, diploma or certificate of the College;</p> <p>"supporting member" means a person who has subscribed to the Statement of Basis and Principles of the College set out in the by-laws of the College, pays the annual dues of the College and has been admitted as a supporting member of the College by the board in accordance with the by-laws of the College;</p> <p>"teaching faculty" means the full-time employees of the College who hold the academic rank of professor, associate professor, assistant professor, lecturer or librarian;</p> <p>"year" means the membership year of the board or the senate, as the case may be, which may be any 12-month period selected by the supporting members.</p>	<p>3. The objects of the College are to provide, at the post-secondary level,</p> <p>(a) for the advancement of learning and dissemination of knowledge on the basis of the Reformed confessions, traditions and perspectives;</p> <p>(b) degree, diploma and certificate programs and courses of study based on Biblical and theological studies, studies in the foundations of Reformed Christian perspectives, which programs and courses may include studies in the general arts, humanities and sciences, both natural and social, permeated by such Scripturally-directed Reformed Christian perspectives in accordance with the Statement of Basis and Principles set out in the by-laws of the College;</p> <p>(c) diploma and certificate programs and courses of study in the general arts, humanities and sciences, including both pure and applied natural and social sciences, in accordance with the Statement of Basis and Principles set out in the by-laws of the College;</p> <p>(d) degree programs and courses of study in the general arts, humanities and sciences, including both pure and applied natural and social sciences, under the supervision of and pursuant to a written agreement with,</p> <p style="padding-left: 20px;">(i) a university established under an Act of the Legislature,</p>	<p>Objects</p>

	(ii) an educational institution established outside Ontario which has the authority to grant non-religious degrees and which is accredited in its jurisdiction of origin, or	(4) Despite subsection (3), the board shall by by-law provide for the election and retirement of members of the board in rotation.	Election and retirement in rotation
	(iii) an educational institution not referred to in subclause (i) or (ii) if that institution has obtained the written consent of the Minister of Education and Training under section 4 of the <i>Degree Granting Act</i> , and	(5) No member of the board shall serve for more than six consecutive years, but on the expiration of one year after having served on the board for six consecutive years, a person is again eligible for membership on the board.	Eligibility for re-election
	(e) diploma and certificate programs and courses of study sponsored jointly with other institutions or organizations.	(6) The six-year limit referred to in subsection (5) does not include any time served on the board in order to fill a vacancy.	Same
Board	4. (1) Subject to the matters assigned by this Act to the senate or to the supporting members, the affairs of the College shall be managed by the board.	(7) No person shall be a member of the board unless he or she is, (a) a Canadian citizen or a permanent resident of Canada; and (b) a supporting member.	Requirements for membership
Composition	(2) The board shall be composed of, (a) seven persons elected by the supporting members from among the nominees presented by the ecclesiastical bodies or presbyteries, known as "Classes", of the Christian Reformed Church in North America in Ontario; (b) that number of persons, not to exceed six, as determined by the supporting members, elected by the supporting members from among the nominees presented by the ecclesiastical bodies within or outside Ontario that are prepared to support the College financially on a basis comparable to the Classes of the Christian Reformed Church in North America in Ontario; (c) that number of persons, not less than four or more than six, as determined by the supporting members, elected by the supporting members from among the administrators of the elementary and high schools operated by member societies of the Ontario Alliance of Christian Schools; (d) that number of persons, not less than nine or more than 21, as determined by the supporting members, elected by the supporting members from among the supporting members; and (e) one alumnus of the College elected by the supporting members from among the nominees presented by the alumni association of the College.	(8) No person shall be a member of the board if he or she is a student or employee of the College. (9) The president of the College shall not be a member of the board but, subject to subsection (10), may attend all board meetings. (10) The president of the College shall not attend a part of a board meeting where the board, in its opinion, will discuss a matter in which the president may have a conflict of interest. (11) Elections to the board shall be by secret ballot and the manner and procedure for board elections shall be determined by the board by by-law. (12) Where a vacancy occurs for any reason among the members of the board, the board in its sole discretion shall determine whether the vacancy is to be filled and the board shall elect persons qualified under the appropriate clause of subsection (2) to fill the vacancy until the next annual meeting of the supporting members. (13) The board shall elect a chair and a vice-chair from among its members and, in the case of the absence or illness of the chair or there being a vacancy in that office, the vice-chair shall act as and have all the powers of the chair. (14) In the case of the absence or illness of the chair and vice-chair or there being vacancies in those offices, the board may appoint one of its members to act as chair for the time being and the member so appointed shall act as and have all the powers of the chair.	Disqualification President may attend board meetings Exception Manner of election Vacancies Chair and vice-chair
Term of office	(3) The term of office for the members of the board is three years.	(15) The term of office of the chair and the vice-chair shall be determined by the board.	Term of office

App. 8: Guidelines on Reformed Christian Perspective (Appendix A).

APPENDIX A

GUIDELINES ON REFORMED CHRISTIAN PERSPECTIVE

1. Basics of a Reformed Christian Perspective For Academic Life and Service

In evaluating the development of a faculty member's Reformed Christian perspective, a number of general categories may be used. One must avoid considering the mere obtaining factual knowledge as a satisfactory development of perspective: there must also be a discernible integration of the Christian faith into the understanding of the discipline.

Criteria to be considered:

- (1) Ability to articulate a Reformed Christian view of the discipline.
- (2) Integration of faith and knowledge in the specifics of the discipline.
- (3) Familiarity with the Reformed confessions and traditions.
- (4) Understanding of the distinctions between the main secular and the Reformed Christian approaches to the discipline.
- (5) Familiarity with competing and conflicting views within the Reformed setting of some of the issues raised within the context of the discipline.

2. Contours of a Reformed Identity

Where we stand

A Reformed Christian University

Redeemer University College, a Christian University College of the arts, humanities, and sciences, prizes the Reformed tradition in which it stands. The provincial charter which it initially received in 1980, and which was superseded in 1998 by Bill Pr17 (An Act respecting Redeemer Reformed Christian College), states explicitly that it aims to fulfill its academic task "on the basis of the Reformed confessions, traditions and perspectives" (Article 3a).

Our Roots

As the Redeemer University College community we find our roots and identity in the history of God's mighty acts of redemption, recorded in the Scriptures of the Old and New Testament, and culminating in Jesus Christ. Within the broader orbit of orthodox Christendom, we find our more

immediate historical roots in the Calvinist Reformation of the sixteenth century, and the renewal of Calvinism which took place in the Netherlands in the nineteenth century. It is by this broad historical rootedness that we define the distinctive mission of the University College as a Reformed institution.

Scripture

In the traditions of historic Christian orthodoxy, we affirm that the Scriptures speak with the authority of God Himself, that they are completely trustworthy, and that they find their centre in Jesus Christ (Hebr. 1:102). Moreover, we stake our institutional identity on their direction setting authority for all issues of human life, including the life of academic inquiry and teaching. The Scriptures are like a lamp shining in a dark place (2 Pet. 1:19).

The Calvinist Reformation

As heirs of the Reformation, we appropriate for ourselves its rediscovery of the biblical teachings concerning sin and grace, faith and justification, priesthood and sanctification. More particularly, we identify ourselves with the confessions which came out of the Calvinist wing of the Reformation, both in the sixteenth century and thereafter. These include the French *Belgic Confession* (1561), the German *Heidelberg Catechism* (1562), the English *Westminster Confession* (1646), and the Latin *Canons of Dort* adopted at the international Reformed synod in 1619. Despite differences in emphasis and detail, these creedal statements, together with other confessions of a Calvinist stamp which have been drawn up in different times and places, belong to an identifiable group of Reformed confessions.

Among the distinctive biblical themes and emphases of the Calvinist Reformation which find expression in these creeds are the following:

God is sovereign, both as Creator and Redeemer; His rights and claims to human life are universal and absolute. (1)

Human sin is so radical and pervasive that no aspect of human life is immune to it. (2)

A single covenant of grace binds together the Old and New Testament. (3)

Divine salvation is so radical and pervasive that no aspect of human life of the believer is unaffected by it. (4)

Men and women are called to be responsible stewards of God's gifts, both in their private and public lives. All of life is to be lived to the glory of God. (5)

The Holy Spirit is the Author of life in all of God's creation, as well as the Renewer of sinful men who are justified because of Christ's righteousness through faith. (6)

The gospel does not abolish God's law, but reinstates it as the rule for our thanksgiving. (7)

Salvation is reconciliation, re-creation, the restoration by God to His original creative purpose. (8)

God's good creation was not abolished by human sin nor will it be annihilated, but rather purified, by divine judgement. (9)

These themes are emphases we explicitly reaffirm in seeking to make fruitful for today the insights of the Calvinist Reformation.

- 1) Ps. 99, Acts 17:22-31, 1 Tim. 6:15-16
H.C. L.D. 8, Q. & A. 24 and L.D. 9
B.C., Art. 12, 12, and 26
W.C.F. II, III
- 2) Rom. 3:9-18, Eph. 2:1-3, Rom. 8:20-23
H.C. L.D. 3, Q. & A. 8
B.C., Art. 14 and 15
C.D., III/IV, 3 and 4
W.C.F. VI
- 3) Gen. 17:7, Jer. 31:31-34, Hebr. 8:6-13
C.D. I, 17
W.C.F. VII
- 4) Rom. 8:21, Col. 1:16-20, 1 Thess. 5:23
H.C. L.D. 6Q & A. 18
B.C. Art. 20, 21
C.D. II, 2,3
W.C.F. X, XI, XIII, XV
- 5) Ps. 8, Rom. 12:4-8, Hebr. 13:20-21
H.C. L.D. 33 Q & A. 90,91
B.C. Art. 24, 25
C.D. III/IC, 11, 12
W.C.F. XIII, XVI, XIX, XX
- 6) Gen. 1:2, Ps. 104:30, Rom. 8:1-17, Gal. 5:22-25
H.C. L.D. 32, Q. & A. 86
B.C., Art. 24
Nicene Creed
W.C.F. IV, X, XI, XIII, XVI
- 7) Mat. 5:17-18, Rom. 3:31, Rom. 12:1-2
H.C. L.D. 33 Q. & A. 91
B.C. Art. 24, 25
W.C.F. XVI, XIX, XX
- 8) Mat. 5:5, 2 Cor. 5:17, Eph. 2:10
H.C. L.D. 5, 6
B.C. Art. 18, 20
C.D. II, 3
W.C.F. VIII, XII, XIII, XIX, XX

- 9) 2 Peter 3:8-13, Rev. 21:1, 26
W.C.F. V

The Revival of Calvinism

The Calvinist tradition in the Netherlands, after a long period of decline marked by dead orthodoxy and rationalistic modernism, came to new life in the nineteenth century, particularly in the vigorous movement known as Neocalvinism. This movement represented a return to the earlier Reformed confessions and a re-articulation of Calvinism as a coherent world and life view in the context of the modern world.

Such a biblically informed world and life view, which provides an alternative to the ideologies of modern secularism and a positive framework of references for Christian thought and action, includes the following affirmations:

By virtue of the ordinances of God, creation everywhere displays an underlying order which is constant and reliable.

All of reality, including human society and culture, is subject to the God-ordained order which holds for it.

In response to God's mandate, human beings must responsibly develop the possibilities latent in creation to the glory of God.

All of human life, including such cultural pursuits as education and scholarship, is inescapably religious - that is, involved in the spiritual antithesis between obedience and disobedience to God's Word and creation ordinances.

Being citizens of the Kingdom of God, Christians have a vocation in every part of life to obey God's commandments and to discern and honour His creational order.

Men and women, in pursuit of their historical task to unfold God's handiwork, may legitimately identify or demonstrate creational reality in cultural developments such as urbanization or the rise of modern science, even when they are seriously distorted because of their apostasy. To oppose that distortion is not to reject the creational dimension, but rather to affirm and foster it.

Such affirmations spell out dimensions of the central biblical emphasis on the goodness and purpose of creation, the depth of the fall and the

scope of redemption.

Implications for the Academic Enterprise

Scholarly Vocation

Education and academic inquiry are part of the mandated cultural task of the Christian community. Our collective religious vocation in the modern world includes the responsibility to be engaged in higher learning, not only to oppose the distortions of secularism, but also and especially to cultivate this sector of creational life as a positive area of service in its own right.

Neutrality Excluded

Human rationality and scientific research are not religiously neutral, but are part of the spiritual contest which pervades all human affairs. Underlying the selection of evidence, the marshalling of facts, the recognition of cogency, as well as the constructing of theories, there are necessarily assumptions of a metaphysical and ultimately religious nature.

Nevertheless, being bound to the created order, science does not imply subjectivism. There are given states of affairs which everyone must take into account no matter how these givens are construed or interpreted. Scholarship cannot hope to be neutral but it must strive to be rigorous.

Academic Freedom and Responsibility

The responsibility and privilege of academic freedom apply to scholars doing their academic work within the institution, as well as to the institution itself in safeguarding such freedom and responsibility. The meaning of such freedom, and implication for both scholars and institution are adequately expressed in the Faculty Handbook, Section 10 and Appendix D.

Reformation of Scholarship

High on the agenda of Christian academic community must be the task of doing thoroughly Christian scholarship which can counter the effects of academic secularism and offer much-needed theoretical insight to the Christian community at large. In concert with like-minded scholars around the globe, Christian academics must do their utmost to bring the renewing power of the gospel to bear on the prestigious, powerful and pivotal domain of culture represented by the universities. Here too the claims of Christ must be honoured and His kingship advanced.