

1. Record Nr.	UNINA9910815526703321
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Titolo	A long eclipse [[electronic resource]] : the liberal Protestant establishment and the Canadian university, 1920-1970 // Catherine Gidney
Pubbl/distr/stampa	Montreal, : McGill-Queen's University Press, c2004
ISBN	1-282-86300-2 9786612863004 0-7735-7232-5
Descrizione fisica	1 online resource (xxvi, 240 pages)
Collana	McGill-Queen's studies in the history of religion. Series two ; ; 32
Disciplina	378.71
Soggetti	Church and education - Canada - History - 20th century Protestant churches - Canada - Influence - History - 20th century Universities and colleges - Canada - History - 20th century Eglise et education - Canada - Histoire - 20e siecle Eglises protestantes - Canada - Influence - Histoire - 20e siecle Universites - Canada - Histoire - 20e siecle
Lingua di pubblicazione	Inglese
Formato	Materiale a stampa
Livello bibliografico	Monografia
Note generali	Bibliographic Level Mode of Issuance: Monograph
Nota di bibliografia	Includes bibliographical references (p. [215]-234) and index.
Nota di contenuto	Front Matter -- Contents -- Acknowledgments -- Introduction -- "To live the good life": The Moral Vision of the University from the 1920s to the 1960s -- "Training for freedom": Moral Regulation in the University from the 1920s to the 1960s -- The Student Christian Movement: The Public Voice of Religion and Reform on the University Campus from the 1920s to the 1960s -- University Christian Missions during and after the Second World War -- Expansion and Transformation: The Context for Changing Values -- Religious Pluralism, the New Left, and the Decline of the Student Christian Movement -- The Decline of In Loco Parentis -- Responding to Religious and Cultural Fragmentation -- Conclusion -- University Presidents and Principals -- University Christian Missions, 1941–1966 -- Notes -- Bibliography -- Index
Sommario/riassunto	Taking a social and cultural history approach, Gidney argues that for much of the twentieth century a liberal Protestant establishment imparted its own particular vision of moral and intellectual purpose to

denominational and non-denominational campuses alike. Examining administrators' pronouncements, the moral regulation of campus life, and student religious clubs, she demonstrates that Protestant ideals and values were successfully challenged only in the post-World War II period when a number of factors, including a loosening of social mores, a more religiously diverse student body, and the ascent of the multiversity finally eroded Protestant hegemony. Only in the late 1960s, however, can one begin to speak of a university whose public voice was predominantly secular and where the voice of liberal Protestantism had been reduced to one among many.
