



Employee Guide to Earlham College Governance

2023

Employee Guide to Earlham College Governance

This document provides information on where responsibility and authority for decision-making is vested and how members of the community may engage in decision-making processes, where appropriate. It is a compilation of information from multiple sources, including Earlham Bylaws, policies, Faculty Meeting minutes, and other related sources.

Copyright © 2025 Earlham College

Address questions to:

Earlham College
Office of the President
801 National Road West
Richmond, IN 47374-4095

president@earlham.edu

765.983.1211

Contents

About this Document.....	5
Mission.....	6
Principles and Practices.....	7
Respect for Persons.....	8
Integrity.....	9
Peace and Justice.....	10
Simplicity.....	11
Community.....	12
Articles of Incorporation and Bylaws of Earlham College.....	14
Authority of Board of Trustees.....	14
Religious Society of Friends Membership.....	14
Officers.....	14
The Consensus Process at Earlham.....	17
Group Deliberation and Shared Insight.....	17
Sense of the Meeting.....	17
Consensus Decision-Making and the Spirit of Consensus.....	18
The Faculty and Curriculum.....	20
Faculty Meetings.....	20
Earlham College Faculty Meeting.....	20
ESR Faculty Meeting.....	21
Clerk of the Faculty Meeting.....	21
Earlham College Faculty Meeting.....	21
ESR Faculty Meeting.....	22
College Committees.....	23
Committee Conveners.....	23
Function and Composition of Committees.....	24
Committees With Institution-wide Responsibility.....	25
Committee on Assessment and Accreditation.....	25
Diversity Progress Advisory Committee.....	25
Employee Council.....	25
Sustainability Progress Committee.....	26
Welfare Advisory Committee.....	26

Employee Guide to Earlham College Governance

Undergraduate College and Graduate Programs in Education.....	26
Process for Nomination and Appointment.....	26
Academic Advisory Committee.....	27
Admissions and Financial Aid Advisory Committee.....	27
Budget Advisory Committee.....	27
Campus Life Advisory Committee.....	28
Curricular Policy Committee.....	28
Earlham Events Committee.....	28
Faculty Affairs Committee.....	29
Faculty Interview and Search Committee.....	29
GLCA Academic Council.....	29
Grievance Council.....	29
Nominating Committee.....	29
Professional Development Fund Committee.....	30
Social Conduct Council and SCC Faculty Pool.....	30
Student Conduct Council.....	30
Student Faculty Affairs Committee (SFAC).....	30
Student Search and Interview Committee (SSIC).....	30
Graduate Programs in Education.....	31
Assessment Committee.....	31
Advisory Board.....	31
Educators of Color Alumni Committee.....	31
Earlham School of Religion.....	31
Admissions Committee.....	31
Assessment Committee.....	32
Common Meal Committee.....	32
Diversity Committee.....	32
Faculty Search.....	32
Grievance Committee.....	32
Information Technology.....	33
Joint Library.....	33
Joint Retreat.....	33
Review Committee.....	33
Sexual Harassment.....	33
Supervised Ministry.....	33

Employee Guide to Earlham College Governance

Worship.....	33
Bachelor of Arts Degree Program.....	35
Academic Divisions, Departments, Programs.....	35
Academic Divisions.....	35
Academic Departments.....	35
Academic Programs.....	35
Graduate Programs in Education.....	36
Earlham School of Religion.....	36
Degree Programs.....	37
Certificate Programs.....	37
Administrative Policy Review and Approval.....	38
Policy Creation, Modification, and Approval.....	38
Process for Recommending New Policies.....	38
Interim Policies.....	39
Board Approval Process.....	40
Location and Communication of Policies.....	40
Inconsistent Policies.....	40
Policy Withdrawal.....	40
Existing Policy Review and Modification.....	40
Policy Content.....	40
Appendices.....	43
Matters of Weight and Authority.....	44
Quaker Governance Practices.....	46

About this Document

Earlham College is governed by a Board of Trustees, which has “ultimate legal authority over the operations, activities, properties, and programs of Earlham, including the undergraduate college (the “College”) and the Earlham School of Religion.”¹

The Board vests certain officers with authority and responsibility as indicated below:

- the **President**, who is chief executive officer of Earlham College and Earlham School of Religion, with responsibility for all educational and managerial affairs;
- **Chief Academic Officer**, under the general direction of the President and working closely with Faculty committees and representatives, is responsible for all matters of personnel management affecting the teaching Faculty, as well as the development of educational policy and curriculum strategy;
- **Chief Financial Officer/Treasure**, under the general direction of the President, is responsible for the financial and business affairs of Earlham and serves as the chief administrative officer; and
- **Dean of the School of Religion**, under the general direction of the President, serves as the principal administrative officer of the School of Religion.

In addition to these officers, the President appoints senior administrators to manage individual units of the College or oversee areas of strategic institutional importance. These administrators, often serving as vice presidents, oversee Student Life and Student Affairs; Institutional Advancement; Marketing and Communications; Enrollment Management; Diversity, Equity, and Inclusion.

The Faculty, through its committees and with the Chief Academic Officer, have responsibility for the curriculum.

Visit <https://earlham.edu/about/leadership-and-governance/> and navigate to the appropriate area in the left-hand menu for more on Earlham leadership.

¹ Amended and Restated Bylaws of Earlham College

Mission

The mission of Earlham College, an independent, residential college, is to provide the highest quality undergraduate education in the liberal arts, including the sciences, shaped by the distinctive perspectives of the Religious Society of Friends (Quakers).

A basic faith of Friends is that all truth is God's truth; thus Earlham's educational emphasis on the pursuit of truth, wherever that pursuit leads; lack of coercion, letting the evidence lead that search; respect for the consciousness of others; openness to new truth and therefore the willingness to search; veracity, vigorous integrity in dealing with the facts; application of what is known to improving our world.

To provide education of the highest quality with these emphases, Earlham's mission requires selection of an outstanding and caring faculty committed to creating an open, cooperative learning environment. The College provides for the continuous support and development of this faculty.

The teaching-learning process at Earlham is shaped by a view of education as a process of awakening the "teacher within," so that our students will become lifelong learners. Students at Earlham are encouraged to be active, involved learners. The College provides extensive opportunities for students and faculty to interact with each other as persons and to learn from each other in a cooperative community, an important aspect of which is collaborative student/faculty research.

At Earlham College, this education is carried on with a concern for the world in which we live and for improving human society. The College strives to educate morally sensitive leaders for future generations. Therefore, Earlham stresses global education, peaceful resolution of conflict, equality of persons, and high moral standards of personal conduct.

– Approved by the Board of Trustees, February 1990

Principles and Practices

Principles and Practices is a statement of the values that guide those of who live, work, teach and learn in this community. They also provide the foundation for campus policies that apply to all members of the community, as well as our governance structures.

Principles and Practices grows out of two questions that the community continually seeks to answer:

1. What sort of community do we aspire to be?

Earlham is an educational community, informed by the distinctive perspectives and values of the Religious Society of Friends (Quakers), and aimed at providing the highest quality undergraduate education in the liberal arts and sciences. We strive to be a community of mutual support, responsibility, and accountability.

Our educational values, shaped by Quaker perspectives, are as follows: truth-seeking, wherever the evidence may lead; rigorous intellectual integrity; the nurturing of an open, cooperative learning environment; the recognition of the “teacher within”; the merit of lifelong learning habits. These values are rooted in a commitment to caring for the world we inhabit, improving human society, promoting global education, seeking peaceful and just transformation of conflicts, affirming the equality of all persons, and maintaining high ethical standards of personal conduct.

This document speaks of the Earlham community in terms of “we”; however, we recognize that this is not a homogenous “we.” As an educational community, we are a changing group of diverse persons, bringing to this institution a variety of identities, as well as a great range of personal and cultural values, experiences, and perspectives. We are a community that deliberately welcomes persons of all religious faiths, all spiritual convictions, and those who have no religious affiliation or faith. We welcome this diversity, and the strength and transformations it makes possible.

2. What principles shape and sustain such a community?

Respect for persons, integrity, a commitment to peace and justice, simplicity, and community decision-making shape Earlham’s community. Together these principles reflect Earlham’s strong Quaker tradition. In acting according to these principles, we try to cultivate a community that values not only the development of broad knowledge and deep competencies, but an active, successful, and joyful engagement in human society and the world around us.

These principles inform our community, yet there is variation within the community in the ways these principles are put into practice. We welcome this variety of insight and interpretation and seek to learn from our differences. We acknowledge that practice of these principles may evolve with reflection by individuals and the community as a whole. By our daily actions, each of us contributes to the health and vitality of our community.

Principles, Practices and Queries

A note on ordering: The order of the principles is not meant to create a hierarchy or to give priority to any one principle. Each is important and they are interconnected.

A note on queries: We borrow the use of queries from Quaker tradition. Queries are meant as a means of self-examination or group examination, and inward reflection. Queries remind us that our actions are principled not because they conform to abstract rules, but because they are done thoughtfully and conscientiously. Queries take the shape of questions, but they do not have simple, uniform, unambiguous answers.

Respect for Persons

It is a foundational Quaker belief that all persons have available to them an inner spirit of Truth, often known as the “Inner Light” or “God’s Voice Within.”

From this belief follows an assumption of equality of all persons and grounds for respecting all persons. We commit ourselves to be a community whose members act with regard for the intellectual, physical and emotional well-being of everyone, while acknowledging that there are systems of oppression that we strive to dismantle that affect our own community. We seek to find mutual respect, trust and happiness in our relationships with persons of every race, ethnicity, class, religious preference, political affiliation, gender identity, physical ability, sexual orientation and age, including persons removed by time and place.

Practicing Respect for Persons

We aim to be respectful of others in our daily interactions. A small but meaningful mark of our attempt to meet one another as equals is our practice of addressing one another by first names regardless of titles and credentials.

In all of our activities, we seek to affirm and reinforce mutual respect, responsibility and caring. In all interpersonal relationships we seek to be helpful, trustworthy and

considerate. As a community, we reject all coercive and destructive behavior in interpersonal relationships and seek to eliminate unintentionally harmful behavior in addition to intentionally harmful behavior.

Queries

- Am I mindful of how I engage with the community? When I express my disagreement, do I do so explicitly and respectfully
- Do I contribute to creating a trusting community that fosters the intellectual, physical, emotional and spiritual good of everyone?
- Am I physically and emotionally responsible in all my interpersonal relationships?
- Do I find considerate ways to encourage others to engage with Earlham's principles?
- Do we examine ourselves as a community for evidence of prejudice and bias, and then work to overcome them?

Integrity

The Quaker testimony of Integrity asks us to aspire to personal wholeness, honesty and truthful living. Integrity means completeness or one-ness and implies a commitment to speaking our truth. Integrity nourishes our trust in one another, allowing us to rely on one another and others to rely on us. It means openly and honestly engaging with each other as well as recognizing and working to change our own biases, both conscious and unconscious.

Academic integrity is particularly important in educational communities. These communities rely on all of members pursuing truth honestly, scrupulously crediting the work of others and taking credit only for one's own work and discoveries.

Practicing Integrity

Integrity calls us to be truthful, honest, and fair and to take responsibility for our actions and decisions. We strive to be respectful and honest in our evaluations of each other's work and behavior. We strive to undertake all our commitments and responsibilities in good faith. We aim to hold each other mutually responsible for living in accordance with our principles and policies. We strive to become aware of our unconscious bias and prejudice and confront them so that they do not compromise our Integrity.

Queries

- Do I seek ways to be open to others' opinions while maintaining my commitment to critical thinking, intellectual rigor and truth-seeking?
- Am I careful to credit others rather than taking credit for works and ideas not my own?
- Do I seek the truth, and speak it even when it is difficult?
- Do we conduct College business in a way that guards and cares for our dedication to integrity?
- Do we work to minimize the gap between our actions and our convictions?
- Do I confront lapses in integrity in myself and others? Do I hold myself and others accountable?

Peace and Justice

Peace is defined by some as the absence of conflict and oppression. However, for many Quakers, peace is not an instance, it is an existence. Peace is action that works toward harmony, well-being, wholeness, prosperity, health, happiness, fulfillment, security, tranquility and safety for everyone.

The Quaker peace testimony holds that all forms of violence are an injustice that harm all parties involved, and violence does not provide a path to true, just and lasting peace. The peace testimony acknowledges that violence exists not only in personal interactions but also in the oppression and harm caused by unjust, unequal and inequitable institutional and social structures; here, peace is a direct product of justice, which seeks what is right, equitable, and honorable, and peace cannot exist without justice, as without justice, peace is impossible.

Many thoughtful and moral people disagree with the strong form of Quaker pacifism that deplores all forms of violence, but the Quaker peace testimony challenges Earlhamites to not only deplore violence and injustice, but to take action in seeking to resolve, repair, restore, reconcile, reconstruct, relieve, mediate and heal the harm that has been done.

Practicing Peace and Justice

Practicing peace means taking action towards the pursuit of justice and the common good, which is undertaken by all and for all. As a community, we aspire to work actively for the building of the institution of peace through equitable and nonviolent resolution of conflict, the removal of causes of violence and injustice, the relief of suffering, the equitable sharing of resources and the addressing of the roots of conflict

and violence in our own behavior. We recognize and accept conflict as a necessary part of life with others, and work from conflict towards more just, nonviolent and sustainable communities.

Queries

- When conflicts arise, do I make earnest efforts to resolve them thoughtfully and without delay?
- Do I acknowledge and take action to rectify the violence that I may inflict on others?
- Do I take seriously and, according to my gifts and leadings, act on opportunities to further peace and justice?
- Am I, individually, intentional to use my own power for just and constructive ends?
- Do we seek out the ways Earlham as an institution can act as a local and global force for peace and justice?
- Do we, as an institution, examine power and privilege: who has it, and how should it be used?

Simplicity

The Quaker testimony of Simplicity invites us to recognize what is central in our lives by listening to inward leadings and learning from others. That listening can give us clarity as we make choices about the responsible use of our time and resources. A life guided by the testimony of simplicity can lead us to recognize what brings us joy and to be good stewards of personal, community and global resources. It replaces distraction, stress, and excess with clarity, focus and a sustainable life for all.

Simplicity enables us to discern what is really necessary for the well-being of ourselves, others, and the world. Living simply “cannot be reduced to lists of what is permitted or proscribed.”² Simplicity leads to joy, not guilt or judgment, for ourselves and others.

Practicing Simplicity

There are limits to one’s own time and energy, others’ time and energy, and the resources so unequally distributed throughout the world. We each aspire to make only just and reasonable demands on the time and resources of others, to model a balanced life for those around us, and to work toward a more just distribution of resources.

² Paul A. Lacey. *Growing into Goodness: Essays on Quaker Education*. Pendle Hill, 1998. p. 75

Queries

- What truly brings joy to my life? How can I organize my life to be in touch with that joy? How do I work to keep my commitments in a healthy balance?
- How do I show my commitment to simplicity as an individual and as a part of a community?
- In what ways do we as a community work for an environmentally responsible and sustainable future?
- How could we be allocating our resources more justly?
- How do we discern what constitutes simplicity?

Community

Earlham College, founded by the Religious Society of Friends, believes ideals that guide us are best encountered in a community of openness and mutual respect. Educational communities exist as an opportunity to discover and test truth. Because each person brings different knowledge and perspectives, truth-seeking is best fostered within community. As a result, the individual at Earlham has a great many opportunities, rights and responsibilities. As active, engaged members in this community, we come to know our interdependence and connectedness. As such we strive to create, contribute and care for all in our community, intentionally listening for perspectives that may not be present or heard. We aspire toward a commitment to celebrating each other, diversity, equitable opportunities and resources.

Earlham strives towards a community of caring which seeks the intellectual, physical, spiritual and emotional wellbeing of its members. Discerning the needs of others is an important dimension of learning. As members of a community, we aspire to consider one another in all our choices, including the use of our words, actions and resources and decision-making process.

In consultation with one another, we have the potential to make better decisions than individuals alone or majorities, which may ignore minority views. Differences can be sources for growth and new insight. Quakers' belief in "the inner spirit of truth" means that all people have the potential to discover truth. Accordingly, we consult broadly, value diverse opinions, and are intentional with a goal toward inclusion of various voices in seeking consensus in decision-making.

Practicing Community

In Earlham governance, committees charged with decision making operate with consensus. Most student groups also use a consensus process. There are particular times

and situations where an individual, e.g., the President, Cabinet member or Trustee(s), is charged with making a decision. In either case, those responsible should invite input, consult broadly, and listen carefully especially, to those who have deep understanding of the situation or may be affected by the decision. Consensus seeking assumes that all who participate are willing and open to finding a basis for right action whether that is an affirmation, recommendation, or decision. Those participating are encouraged as much as possible to have commitment to shared deliberation and insight rather than to their own opinions. At the same time, they should be mindful of voices and perspectives that may not have been evidenced during the process but are present within our community. We encourage the decision-making process to be as inclusive and equitable as possible given the breadth of diversity within the Earlham community. Because our governance system designates various responsibilities to individuals, committees, small groups and the community as a whole, consensus does not require that every person participate in every decision. Respect for Persons and Integrity ask that community members trust the process and the faithful participation of others, even when they have not directly participated themselves. At the same time, these principles ask us to discern when to raise concerns, and when not to. These practices, as a reflection of our principles, will strengthen our community and improve our learning and living from and with each other where diversity, equity and inclusion ground our daily engagements.

Queries

- How clearly do I discern the ideals of the community and their meaning for my life?
- Do I participate in the activities of the College and assume my share of responsibility for our shared life within community?
- Do we strive to promote a community life that will foster the intellectual, physical, moral, and emotional wellbeing of all members?
- Do I have the wisdom to discern when to stand aside, allowing a consensus to emerge?
- Do we foster an atmosphere conducive to open dialogue, listening carefully to others and opening ourselves to opinions different from our own?
- Am I careful to consult, even if it may mean taking greater time in the process?

Articles of Incorporation and Bylaws of Earlham College

[Go to this link to read the Amended and Restated Articles of Incorporation and the Amended and Restated Bylaws of Earlham College in full.](#)

Authority of Board of Trustees

–Amended and Restate Bylaws, Article II, Section 1

For purposes of the Indiana Nonprofit Corporation Act of 1991, as amended (the “Act”), the [Board of Trustees](#) shall be the Board of Directors of Earlham (hereinafter referred to as the “Board of Trustees” or the “Board” and members thereof as “Trustees” or “trustees”). The Board of Trustees shall exercise the responsibilities and powers vested in it by the Act and by the Articles, and shall serve as the ultimate legal authority over the operations, activities, properties, and programs of Earlham, including the undergraduate college (the “College”) and the Earlham School of Religion.

Religious Society of Friends Membership

–Amended and Restated Bylaws, Article II, Section 5

A majority of the trustees shall consist of persons who are members of monthly meetings of the Religious Society of Friends.

Officers

–Amended and Restated Bylaws, Article III, Section 2

Section 2. Earlham Officers. The Officers of Earlham shall include the President, Chief Academic Officer, Chief Financial Officer/Treasurer, Dean of the Earlham School of Religion, and such other Officers as the Board may establish, or the President may establish subject to the approval of the Board. Each Officer subordinate to the President shall serve by virtue of the Officer’s position at the pleasure of the President, and for terms concurrent with their respective positions. Vacancies in the position of President shall be filled by the Board of Trustees. Vacancies in the positions of the Chief Academic Officer, Chief Financial Officer/Treasurer, Dean of the Earlham School of Religion, and other Officers shall be filled by the President, subject to approval

by the Board of Trustees. The Board or President may fill a vacancy in an office with an interim appointment, and such interim appointee may exercise the authority and responsibility carried by such office until the expiration of the term vacated and until the interim appointee's successor is approved.

(a) President. The President shall be Earlham's Chief Executive Officer and the chief adviser to and executive agent of the Board of Trustees. The President shall be selected and approved by the Board of Trustees and shall continue in office at the pleasure of the Board. The President's authority shall be vested through the Board of Trustees and shall include responsibility for all educational and managerial affairs of Earlham College and the Earlham School of Religion. The President shall have ultimate oversight of fiscal and administrative matters for Earlham College and the Earlham School of Religion, including responsibility for and oversight over matters related to accreditation and long-term institutional viability. The President shall have the ultimate administrative authority to make and implement decisions on behalf of Earlham and the Board of Trustees, consistent with Board policies and direction and with the best interests of Earlham, and shall have the authority to execute all documents on behalf of Earlham and the Board in the performance of the President's duties. As the Chief Executive Officer, the President shall be responsible for implementing all Board policies, recommending actions to be taken by the Board including approval of budgets and granting of tenure, keeping the Board informed on appropriate matters, consulting with the Board in a timely manner on matters appropriate to its policy-making and fiduciary functions, and serving as Earlham's authorized spokesperson.

(b) Chief Academic Officer. The Chief Academic Officer shall, under the general direction of the President and working closely with Faculty committees and representatives, oversee all areas of administrative and instructional units of the college affecting delivery of academic programs. As such, the Chief Academic Officer oversees major aspects of academic programs and academic support systems, including appropriate structures, administrative personnel, and budgets, in continued collaboration with the Faculty. The Chief Academic Officer carries responsibility and authority for ensuring due process with respect to the recruitment, hiring, promotion and tenure of teaching Faculty and for working with appropriate standing committees of the Faculty with regard to appointments, promotion, and tenure actions. The Chief Academic Officer assumes the responsibilities and authority of the President in case of a vacancy in that office and during a period of the President's absence or incapacity.

(c) Chief Financial Officer/Treasurer. The Chief Financial Officer/Treasurer shall report directly to the President and shall be responsible for the financial and business affairs of Earlham with such budgetary and fiscal responsibilities and authority as the President shall designate from time to time with the approval of

the Board. The President may appoint one or more Assistant Financial Officers to whom some of the duties of the Chief Financial Officer/Treasurer may be delegated.

(d) Dean of the School of Religion. The Dean of the Earlham School of Religion shall serve as the principal administrative officer of the School of Religion under the direction of the President and shall have the authority and responsibility which normally accompanies such office. The Dean of the School of Religion shall report regularly to the Board on the programs, finances, and other activities of the School of Religion.

(e) Vice Presidents. Other Vice Presidents of Earlham shall serve for such terms and have such authority and responsibilities as the President shall determine from time to time.

The Consensus Process at Earlham

Adapted from the 1977-78 Earlham Student Handbook

At Earlham the most effective group decisions are made when individuals understand and appreciate the differences between parliamentary procedure and Quaker consensus.

Consensus is not based on the concept of one person/one vote majority rule. Decisions are not made by a majority that can override opposition. No votes are taken; there is no room for partisan politics or political maneuvering. Opinions should not be formed before group dialogue on an issue has begun. Consensus does not assume full participation of every person within a community in each decision, but utilizes the delegation of responsibility to groups or individuals.

Group Deliberation and Shared Insight

Consensus is a group deliberation process based on the assumption that all who participate in the process are eager and open to finding a basis for right action. Group members' devotion to group deliberation and shared insight should be greater than to their own opinions on a matter. Opinions, facts and insights should be presented, "not in argument or debate, not deliberately criticizing a previous contribution, but as a statement of truth, as seen by the speaker. Everyone participating in the consensus process must want a decision and be open to new truth."

It is important in the consensus process that all members are given an opportunity for a full expression of their views. The process places particular weight and emphasis on a person's ability to perceive and articulate the moral basis for the proposed judgment. Discussion is frequently long and the discovery of an expression to which all can give approval evolves slowly.

Sense of the Meeting

In consensus, the clerk or convener of the meeting tries to be sensitive to the various expressions and trends in the discussion and tries to articulate what they are. It is his/her responsibility to gather and state what they believe to be the sense of the meeting. "Decisions do not in the end depend on the particular knowledge and wisdom of certain outstanding leaders but on a gathered insight in which the whole meeting is unified. The sense of the meeting is not derived according to numbers alone, but also according to the recognized experience, insight, knowledge and involvement of the

group members. This matter of sense of the meeting is fundamental to the Quaker method.”³

At Earlham, as in any decision-making group, the way is not always open for all to give approval or consent. At this point, the clerk has several options.

1. It may be necessary to postpone action through a period of quiet worship and reflection or even to a later meeting to allow judgment to mature. By doing so, the status quo remains operative. Persons who feel that their moral grounds for resisting consensus are compelling for them but not for the group as a whole may choose to stand aside, allowing the group to proceed or an individual or group may be released to follow his/her or their own guidance in the matter.
2. The clerk of the meeting may review and examine the moral grounds given for dissent. The group may decide that these grounds are not substantial, and thus allow the group to act even when it is divided. But this is a rare occurrence taken only after long and compassionate efforts to find other alternatives.

The consensus process creates decisions by seeking unity and concurrence on right actions. No participant in a group using this process to exercise its responsibility for making a recommendation or a decision can say he or she was not a part of the recommendation or decision made by the group. Consensus assures that decision making relates to and arises from basic policies and principles and that these fundamentals are reviewed each time an action is taken to see if there is a correspondence between the principles and the practice of the Earlham community.

Consensus Decision-Making and the Spirit of Consensus

*From Nelson Bingham, Barbara Caruso, Sara Penhale and Tom Kirk,
Former Clerks of the Faculty, "Governance Working Document," April 2002*

It may be useful to distinguish (though perhaps not to separate) consensus decision-making and the spirit of consensus. Not every action must result from achieving broad general agreement from everyone in the institution: designing a department's curriculum, for example, or deciding exactly where to place a new building. Consultation on everything that affects the educational and spiritual goals of the college, however, should exemplify openness, respectful listening, the spirit of

³ Selleck, George. Principles of the Quaker Business Meeting, Friends United Meeting, Richmond Indiana, n.d.

consensus. The more important a decision is in its implications and scope (for example, appointing a president or dean) the greater our responsibility to achieve wide consultation, though the final decision would be with the Board or with the president, informed by such consultation.

The Faculty and Curriculum

There are two faculties at Earlham. These are:

- **Earlham College Faculty**, which comprises the teaching and administrative faculty of the B.A. program and the Graduate Programs in Education, and
- **Earlham School of Religion Faculty**, which comprises the teaching and administrative faculty of the School of Religion.

The Faculty exercise their responsibilities to the college through committees and in Faculty Meetings.

As indicated in the Earlham Bylaws, the Chief Academic Officer, under the general direction of the President and working closely with faculty committees and representatives, is responsible for all matters of personnel management affecting the teaching faculty, including the recruitment of faculty and the processes for appointment, retention, promotion, and tenure.

The Chief Academic Officer is also responsible for working closely with the faculty on the development of educational policy and curriculum strategy, and with the Chief Financial Officer/Treasurer, for the development of departmental and program budgets.

The Dean in the Earlham School of Religion, also an officer of Earlham, develops, coordinates and oversees educational policy and curriculum in the School of Religion with an Associate Dean.

Faculty Meetings

Faculty Meetings exercise the plenary power⁴ of the faculty. In the conduct of business, they make decisions and formulate recommendations through a process of consensus decision-making. Each Faculty Meeting may delegate its responsibilities to committees they create.

Earlham College Faculty Meeting

Who attends: Teaching and administrative faculty in undergraduate College and the Graduate Programs in Education

⁴ Plenary power describes the full, unqualified authority granted to a body to take action on a particular issue or issues.

When: Every other Wednesday, 1:00 to 2:20 p.m.

Location: Stout Meetinghouse.

The Clerk distributes a schedule at the start of each semester. An observer from the Staff, student government, and student newspaper are generally welcome.

ESR Faculty Meeting

Who attends: Teaching and administrative faculty in the School of Religion

When: Typically on a Monday, as needed

Location: DeCou Classroom in the School of Religion

Faculty meetings occur typically on Mondays but on an irregular schedule.

Clerk of the Faculty Meeting

“In Quaker-based organizations (such as Earlham) and Friends Meetings, the person who convenes the consensus process is called the ‘clerk of the meeting.’ Because the modern use of the word ‘clerk’ has connotations that do not reflect the robust leadership role of this position, the term facilitator is often used in other settings. [The clerk’s] job is to recognize common themes of agreement as well as to identify differences and conflicts. [The clerk serves] the group by advocating the process of consensus rather than promoting a particular position, including a personal one.”

–“The Facilitator or Clerk in the Consensus Process.”

Building Consensus: Conflict and Unity. Richmond, IN: Earlham (2001), p. 25

At Earlham, the clerk sets agendas for and presides over Faculty Meetings. The clerk also has the responsibility for articulating the “[sense of the meeting](#).”

Earlham College Faculty Meeting

The Clerk sets the agenda and presides at Faculty Meetings. The Clerk also works with the Recording Clerk on minutes of the Faculty Meeting. The Clerk convenes Convenors Lunch and attends Board Meetings on behalf of the Faculty. Term is one year, with a possible one-year extension, as indicated in the Earlham Bylaws.

The **Recording Clerk** of the Faculty records faculty discussion and action, notifies all involved when faculty action has been taken, maintains faculty minutes, and notifies faculty committees of reports and evaluations which are to be made to the faculty meeting. Term is one year, with a possible one-year extension.

ESR Faculty Meeting

The **Presiding Clerk** collects reports from faculty committees and schedules them for consideration at Faculty Meetings as requested. Term is one year, with possible one-year extensions.

The **Recording Clerk** records faculty discussion and action, and maintains faculty minutes. Term is one year, with possible one-year extensions.

College Committees

Earlham College's governance processes are usually open and participatory. The college encourages contributions from teaching and administrative faculty, students, and hourly staff. Contributions generally occur through committees, which offer consultation and advice on various aspects of institutional operations.

Standing committees, or "faculty-administrative committees,"⁵ originate and are laid down through formal faculty action. In acting to create a standing committee, the Faculty will establish the charge for the committee, its composition, and the manner of appointment or election.

"Self-perpetuating committees" originate by a variety of means, though usually at the formal initiation of the President of the College or the Provost. Their members are not appointed by recommendation of the Nominating Committee to the faculty meeting. The activities of these committees seem to cease when common sense dictates.

From time to time, either the President or the Faculty may create **ad hoc committees** to accomplish special purposes. The charge and composition of these ad hoc committees are stated when they are created, and these ad hoc committees are dissolved when they complete the task for which they were created.

In the undergraduate college, the Faculty elect members for the Nominating Committee and Faculty Affairs Committee. For all other college committees, as well for the Clerk and the Recording Clerk, Faculty are appointed through the nomination and appointment process described below.

Visit <https://earlham.edu/about/leadership-and-governance/standing-committees/> for committee membership or write to nomcom@earlham.edu.

Committee Conveners

At Earlham, Committees are organized by Conveners and not chairs. All committee conveners prepare and circulate agendas to the committee membership prior to each meeting. Conveners are also responsible for *calling the meeting* – or gathering the committee members together to do their work. The Convener presides at committee meetings and is responsible for discerning the "[sense of the meeting](#)" (or the outcome) in decision-making. The administrative faculty to whom a committee offers advice

⁵ Definitions for "faculty-administrative committees" and "self-perpetuating committees" are taken from "A synopsis of committees: functions and compositions," May 18, 1983 (FM 4-24-1983)

should not convene the committee. Conveners may, from time to time, deliver reports to the Faculty Meeting.

Function and Composition of Committees

“Ex-officio” status is one who serves on a committee by virtue of their position. An ex-officio member of the committee ought not serve as the convener of that committee. This is especially important in those situations where a committee acts in an advisory capacity to the member holding that office.

The normal term of a faculty appointment to a college committee is three years. Exceptions are designated under the appropriate committees. The Nominating Committee occasionally recommends appointments for periods that differ from the normal term. These exceptions are usually in response to cases in which filling midterm vacancies would compromise continuity or schedule future simultaneous terminations of a majority of the faculty on a committee.

The unqualified term “faculty” when used in the composition of a committee refers to the entire pool of Teaching Faculty and Administrative Faculty from which we draw nominees. Under some committees, the pool is more specifically limited to subsets by Division, by Administrative or Teaching, etc.

Within the terms of their charge, committees may create ad hoc sub-committees to further their work. Final decisions or recommendations should be made by the full committee.

The President is an ex-officio member of all college committees.

There are student members of all college committees except for committees that make decisions about student standing, committees that are involved in making judgments about individual members of the faculty or staff. Student members of committees are chosen through Student Government nominating procedures.

When staff members are included on a committee, they are selected by the Employee Council.

Faculty, student and staff members of committees are of equal status and, unless otherwise stated, may participate in forming a consensus or serve as convener.

Committees With Institution-wide Responsibility

Committee on Assessment and Accreditation

The Committee on Assessment and Accreditation is responsible for guiding and coordinating assessment efforts for both academic and co-curricular activities at Earlham. In order to present evidence and build arguments to support ongoing institutional developments, strategic planning, and accreditation processes, the committee shall receive regular reports from academic and co-curricular units and provide advice and guidance on:

1. methods to assess student learning outcomes
2. protocols for the assessment of quality and impact of majors/minors and co-curricular activities
3. periodic assessment of general education student learning outcomes (in conjunction with the Curricular Policy Committee)
4. Academic Departmental and Program 5-year reviews

It is the responsibility of the Assessment Committee to document assessment driven decisions and actions for the Earlham community as well as for the Higher Learning Commission's requirements for Accreditation.

Diversity Progress Advisory Committee

The Diversity Progress Advisory Committee advises the college's senior diversity officer regarding issues related to diversity, equity, inclusion, and justice, providing perspectives from across the community. The committee periodically reviews and revises DEIJ policy. It also serves as a conduit for community ideas regarding diversity, equity, and inclusion (e.g., holding regular listening sessions). The committee reports to the Faculty Meeting, Staff Meeting, and Earlham Student Government as a matter of information, to keep all community members updated.

Employee Council

Employee Council provides a communication link between staff employees and the College. The seven-member committee is to serve as a staff nominating committee when needed and to allocate staff Professional Development Funds in response to employee requests. The members are elected by the staff as each three-year term expires.

Sustainability Progress Committee

The Sustainability Progress Committee recommends college sustainability priorities, tracks progress on the Earlham Sustainability Plan, leads sustainability planning, and coordinates with the Sustainability Office. It also serves as a conduit for community ideas regarding sustainability policies. The SPC reports to the Faculty Meeting, Staff Meeting, and Earlham Student Government as a matter of information, to keep all community members updated.

Welfare Advisory Committee

Charge: Advises the Director of Human Resources and Operations, Vice President for Finance and Operations, and President regarding faculty and staff welfare policies (e.g., insurance programs, benefits, general salary scales, retirement programs, tuition remissions, wellness initiatives), providing perspectives from across the community. Serves as a conduit for community ideas regarding faculty and staff welfare policies. Some committee recommendations might be reached after studying grievances of faculty and staff members, but the committee will not serve as an advocate in any individual's grievance case. Reports to the Faculty Meeting and Staff Meeting, as a matter of information, to keep all employees updated.

Membership: Two teaching faculty, two administrative faculty, two hourly staff, Vice President for Finance and Operations; Director of Human Resources and Operations; an ESR employee, appointed by the Dean of ESR.

Undergraduate College and Graduate Programs in Education

Process for Nomination and Appointment

Excerpt from Communication to the Faculty, March 24, 2023, from Emmett Smith, on behalf of Nominating Committee

Nominating Committee weighs many factors when considering nominations and takes great care to select persons the committee believes are good candidates. This includes incorporating feedback from our annual interest survey, where community members indicate their interest or willingness to serve on committees or in specific positions. Beyond this interest sheet, Nominating Committee discusses the capabilities of candidates to ensure they will work well in the committee or position in which they are being asked to serve. The committee also considers the current composition of each committee with special attention to diversity, equity and inclusion. All names brought forward for nomination are discussed and vetted by the committee.

If the candidate is willing to serve, the convenor of the Nominating Committee will inform the Faculty Clerk that a nomination is to be brought to the Faculty Meeting. The Faculty Clerk informs the convenor when the nomination will appear on the Faculty Meeting agenda.

The convenor of the Nominating Committee informs the faculty before the meeting, via email, of the nominations it intends to bring to the meeting in order that members of the faculty can contact the Committee with any questions, comments or concerns. The Committee protects the confidentiality of all comments.

The Committee reviews and discusses any feedback. If multiple faculty members raise concerns about a nominee, the Nominating Committee may inform the Faculty Clerk of the need to postpone to allow for further deliberations. On rare occasions, deliberations may lead to a decision to seek a different candidate for the position. In such instances, a member of the committee will meet with the initial candidate to inform them that they will not be nominated.

Academic Advisory Committee

The Academic Advisory Committee evaluates the academic performance of students, and in particular, makes decisions in regard to questions of academic standing or dismissal for students who have not maintained a satisfactory level of scholastic performance. It also serves as a resource for students on probation and final probation toward improving academic standing.

Admissions and Financial Aid Advisory Committee

Charge: Advises the Vice President for Enrollment Management regarding admissions and financial aid, providing perspectives from across the community. Serves as a conduit for community ideas regarding admissions and financial aid. Reports to the Faculty Meeting, Staff Meeting, and Earlham Student Government as a matter of information, to keep all community members updated.

Budget Advisory Committee

Charge: Advises the Vice President for Finance and Operations regarding the college budget and decisions that impact college finances, providing perspectives from across the community. Reviews predictive models of the college budget and financial assessments of proposals under consideration and evaluates budgets and projects during and after implementation. Serves as a conduit for community ideas regarding

budgeting and other fiscal issues. Reports to the Faculty Meeting, Staff Meeting, and Earlham Student Government as a matter of information, to keep all community members updated.

Campus Life Advisory Committee

Charge: The Campus Life Advisory Committee (CLAC) advises the Dean of Student Life regarding cocurricular life policies, providing perspectives from across the community. CLAC oversees periodic revisions of the Earlham College Community's Principles and Practices. It also serves as a conduit for community ideas regarding cocurricular life policies. CLAC reports to the Faculty Meeting, Staff Meeting, and Earlham Student Government as a matter of information, to keep all community members updated.

Curricular Policy Committee

Charge: The Curricular Policy Committee provides oversight of the on-campus and off-campus curriculum. It studies, formulates, and proposes policies and curricular opportunities involving the educational operations of the College (e.g., new majors, revisions to the daily/weekly calendar). It also reviews and proposes courses and modifications to existing programs in the academic curriculum (e.g., suggests needed courses, approves proposed courses, approves revisions to majors and minors, and approves individual education programs not usually recognized by the College). The CPC oversees, reviews, and proposes General Education requirements and policies. The CPC should be consulted on all curricular affairs that have policy implications.

Earlham Events Committee

Charge: The Earlham Events Committee works with the Events Coordinator to envision and design the pattern of major events, including Convocations, sponsored by Earlham. The committee should seek community input so that a variety of events are offered to meet varied curricular and social needs. The committee will work closely with the Visual and Performing Arts faculty, the Marketing and Communications Office, and other groups responsible for particular events or with overall responsibilities for which public events are important.

Faculty Affairs Committee

The Faculty Affairs Committee serves as an advisory committee to the President for such faculty matters as promotion, tenure, termination and dismissal.

Faculty Interview and Search Committee

The Faculty Interview and Search Committee serves as an advisory committee to the president for matters of faculty hiring and appointments.

GLCA Academic Council

Represents the College faculty at the GLCA meetings to share curriculum changes, and challenges, and to learn about national trends in curriculum.

Grievance Council

The Grievance Council functions to hear disputes as outlined in Earlham College's Discrimination and Harassment Grievance Procedures. It also functions as support for Earlham's Ombudsperson. The role of this council is to hear and mediate "informal" complaints face to face with the concerned parties either together or separately, as appropriate and in collaboration with the Ombudsperson, and to hear "formal" complaints as outlined in the Harassment and Grievance Policy. The Council will be trained in the necessary skills needed to resolve conflicts directly and assist parties in developing conflict resolution strategies for future conflicts. One member of the Council shall act as convener. The convenor ensures that all members receive training and assists in selecting members to hear complaints.

Nominating Committee

The Nominating Committee nominates, for faculty approval, members to all standing committees except those elected directly by the faculty, that is Nominating and Faculty Affairs committees. It nominates, for faculty approval, members to other committees when requested to do so by the appropriate committees; nominates the clerk and recording clerk of the faculty; prepares and maintains a record of all committee assignments, including terms of service of the members; conducts elections for Nominating and Faculty Affairs committees; supervises and encourages the periodic pruning of the committee structure of the College; consults with the president and/or Dean of the Faculty regarding appointments to ad hoc committees; and consults with the various committees and individual faculty members concerning the composition and function of committees.

Professional Development Fund Committee

Recommends the awarding of funds to teaching and administrative faculty to facilitate professional development related to teaching, artistic production, and scholarship.

Social Conduct Council and SCC Faculty Pool

Charge: SCC hears cases of alleged social and academic violations assigned to them by the Judicial Advisor (Academic Dean). It determines responsibility for such violations and assigns sanctions appropriate to the circumstances. This body has jurisdiction over all very serious violations, where the sanctions would likely include suspension from the non-academic life of the College, suspension from the College or expulsion from the College. It also hears appeals arising out of SJC decisions.

Student Conduct Council

Charge: SCC hears cases of alleged social and academic violations assigned to them by the Judicial Advisor (Academic Dean). It determines responsibility for such violations and assigns sanctions appropriate to the circumstances. This body has jurisdiction over all very serious violations, where the sanctions would likely include suspension from the non-academic life of the College, suspension from the College or expulsion from the College. It also hears appeals arising out of SJC decisions.

Student Faculty Affairs Committee (SFAC)

The Student Faculty Affairs Committee serves as an advisory committee to the President for such faculty matters as promotion, tenure, termination and dismissal. SFAC works closely with FAC.

Student Search and Interview Committee (SSIC)

The Student Search and Interview Committee serves as an advisory committee to the president for matters of faculty hiring and appointments for all teaching faculty members who will teach full time for one full year or more. SSIC works closely with FISC.

Graduate Programs in Education

Assessment Committee

Assessment Committee members include alumni, local educators, and Earlham undergraduate faculty partners. The Assessment Committee meets at the end of the Fall and Spring semesters to discuss key assessments, secondary assessments, and the data those assessments provide. The Assessment Committee gives feedback based on the data, as well as ideas about how to improve programs or processes, that G.P.E. faculty then implements.

Advisory Board

Advisory Board members include alumni, local educators, and Earlham undergraduate faculty partners. Advisory Board meets at the end of the Spring semester, unless a special meeting needs to be called for input on a time-sensitive and substantial matter. Advisory Board receives updates about enrollment, curriculum changes, student teaching progress, and alumni developments. Additionally, the Advisory Board is consulted on decisions that impact the program significantly, and their feedback is implemented by G.P.E. faculty.

Educators of Color Alumni Committee

Educators of Color Alumni Committee members include alumni from Black, Indigenous, Latinx, Asian or other racial or ethnic backgrounds that have been historically oppressed in education. E.C.A.C. meets at the beginning of the Fall and Spring semesters and receives updates about enrollment, curriculum changes, student teaching progress, and alumni developments. Additionally, E.C.A.C. gives feedback on recruitment, retention, and alumni support processes. E.C.A.C. is also heavily involved in the fundraising process for our Teachers Like Us Scholarship for M.A.T. students from racial and ethnic backgrounds that have been historically underrepresented in education.

Earlham School of Religion

Admissions Committee

Reviews applications by prospective students as they come in, and makes recommendations as to whether the prospective students should be accepted.

Assessment Committee

Analyzes artifacts from capstone courses, internal & external data to review each of the degree programs: Master of Divinity; academic Masters of Arts; Master of Arts in Peace and Social Transformation; Master of Arts in Theopoetics and Writing. On the basis of its analysis, it makes recommendations about the curriculum to the Faculty Meeting for Business, and follows up to track the school's actions on these recommendations. Engages in meta-assessment (analyzing the effectiveness of the assessment process).

Common Meal Committee

Plans the program and calendar for once-a-week "common meals" for the entire seminary community. These common meals are held when the seminary is in session.

Diversity Committee

The Diversity Committee is charged with guiding Earlham School of Religion in its efforts to become a more diverse and inclusive seminary community. The committee will address: specific plans to recruit a more diverse pool of applicants for students and employees; the development and greater promotion of minority scholarships; the gap between formal policies and informal knowledge; better onboarding for employees and students; the legalities of hiring and interviewing; ongoing training and conversation around white fragility and white privilege; continuing work on curriculum and pedagogy; establishing support systems for minority students; engaging minority alumni.

Faculty Search

With the advice of the Faculty meeting and administrators, it formulates job descriptions. It oversees the advertisement of these jobs. It considers the applications that come in, utilizing the standards put forward by the diversity committee, among other considerations. It assembles the short list of candidates to be brought to campus. It oversees the campus visits, gathers evaluations of the candidates, and leads the discussion in faculty meetings that lead to a candidate recommended to be invited to fill the position. This is an elected committee.

Grievance Committee

Follows and administers grievance policies as set by ESR and Earlham. Oversees the processes related to actual non-sexual grievances brought forward by any member of the seminary community.

Information Technology

Addresses the technology needs in classrooms; among faculty and staff; among students.

Joint Library

Addresses any library issues, including acquisition and accessibility, related to the seminary communities of ESR and Bethany.

Joint Retreat

Plans retreats for faculty. Some retreats are for ESR faculty alone, while others include faculty from both seminaries. These occur once or twice per year.

Review Committee

Teaching and administrative faculty are periodically reviewed as to the effectiveness of their work at ESR. This committee oversees these periodical reviews, gathering evaluations from other faculty, students, alumni, and outside reviewers who know these faculty.

Sexual Harassment

ESR follows Earlham College's Sexual Harassment Policy Violations Grievance Procedures as administered by the Title IX Coordinator. ESR's Grievance Officer is the liaison with the Title IX Coordinator.

Supervised Ministry

Addresses students' readiness for ministry. Oversees the process for the students to set up their year-long supervised ministry program, including the kind of ministry that they will engage in, the site for that ministry, and the theological and site supervisors.

Worship

Exercises oversight of Meetings for Worship and of worship issues. When the seminary is in session, Meeting for Worship occurs on a weekly basis. The Worship Committee's oversight includes the place of worship in our community life, the quality of worship, and educating the community about worship. The Committee facilitates and supports

members of the community in planning and leading Meetings for Worship. The committee coordinates the timing of joint worship services and special events with other ESR and Bethany committees to avoid scheduling conflicts.

Bachelor of Arts Degree Program

Academic Divisions, Departments, Programs

Academic Divisions

Divisions are groups of disciplinarily related Departments. The Divisions are Humanities, Natural Science, Social Science and Fine Arts. While some Academic Divisions organize themselves regularly for business, Academic Divisions have no formal responsibilities in the governance structure.

Academic Divisions are available for consultation on matters that particularly affect them. Academic Divisional representation is used in the nominating process to ensure an array of disciplinary perspective on committees where this is deemed important.

Academic Departments

Academic Departments and interdisciplinary programs are the planning units responsible for Departmental Majors and Minors and for filling in the staffing and curricular details of the academic program in specific subject areas. In regular Unit Reports submitted to the Chief Academic Officer, Academic Departments develop the curricular offerings and staffing arrangements for these offerings. Academic Departments operate within the framework of policies established by the Faculty through the Curricular Policy Committee, and by the President through the authorization of tenure lines. Academic Departmental recommendations concerning the curriculum are directed to the Faculty also through the Curricular Policy Committee.

Academic Departments and interdisciplinary programs also have specific responsibilities for recommendations concerning hiring, contract renewal, and tenure of faculty. These recommendations are made in accordance with Section E of the Faculty Handbook.

Academic Programs

Academic Programs function in the same manner as Academic Departments with regard to the academic program, with specific responsibility for Interdisciplinary Majors and Minors. Those Academic Programs that are the primary appointment for individual members of the faculty function in the same manner as Academic Departments with regard to hiring, contract renewal, and tenure of these faculty.

Graduate Programs in Education

The Graduate Programs in Education offer the degrees of Masters of Arts in Teaching (M.A.T.) and Masters of Education (M.Ed.).

Earlham's M.A.T. program is an 11-month program that leads to a master's degree and an Indiana teaching license (grades 5-12). The program offers licensure in social studies, English/language arts, mathematics, science, modern foreign languages, music, art, physical education, business, computer science, journalism, and theater at the middle and high school levels.

Earlham's M.Ed. program is for college graduates who want to enter or further their career in education. Like the M.A.T. program, the M.Ed. program leads to a master's degree, but it does not lead to additional licensure.

Earlham School of Religion

Rooted in the Christian Quaker tradition of contemplation that inspires action, Earlham School of Religion prepares theologically diverse students for a pluralistic world. Our curriculum unites spiritual formation, academic study, social engagement and vital ministry.

Degree Programs

Master of Divinity: The M.Div. degree prepares you to exercise broad competency in ministry through foundational and practical studies that are deep, rigorous, and adaptable to your interests and concerns.

Master of Arts in Religion: A scholarly companion to the M.Div., an M.A. in Religion allows you to hone your research skills, follow a career in parochial or Quaker education or pursue doctoral studies.

Master of Arts in Peace and Social Transformation: This degree provides theological education and practical experience enabling you to pursue ministries of social change.

Master of Arts in Theopoetics and Writing: This degree empowers you to write and think at the intersection of creativity, faith and meaning through written communication and other media that bring spirituality into public conversation with the whole of life.

Certificate Programs

Bivocational Ministry: Provides you with training in general ministry from a bivocational perspective.

Entrepreneurial Ministry: Equips you with organizational support to enact new solutions to generational problems and current conundrums.

Quaker Studies: Explores Quakerism to enrich your own ministry or to support your vocational goals.

Writing as Ministry: Expands your gift of the written word to a vital form of ministry.

Spiritual Formation: Explores a Seminary education rooted in Quaker thought and practice.

Administrative Policy Review and Approval

(Approved by the President, May 2022)

The Earlham Board of Trustees bears final and ultimate responsibility for the operations, activities and property of the college. Through its by-laws, the Board delegates to the President, certain officers, and the Faculty particular responsibilities. The President's authority is vested through the Board of Trustees and includes responsibility for all educational and managerial affairs.

This policy describes the process by which new administrative policies are recommended, reviewed, approved and implemented at Earlham College. The President is ultimately responsible for reviewing and approving all college policies, though certain elements of this policy may be administered by members of the campus community at the invitation of the President. In some cases, the added approval of the Board of Trustees is required.

The Faculty has delegated to the Curricular Policy Committee the responsibility for reviewing, amending, and advancing new or amended Academic Policies.

Policy Creation, Modification, and Approval

Earlham's governance system encourages wide consultation about policies and procedures.

The Chart of Responsibility details the committees, units, and positions with general responsibility for oversight and implementation of certain college policies.

The policies aim to be equitable and fair to both the College and to its employees. The decision-making processes of the College includes a special attention to the consultation leading to the formation of consensus, as well as the special role of the President and Board of Trustees who, in addition to being part of the consultation and consensus process, have independent decision-making authority.

Process for Recommending New Policies

The following procedures should be applied to policies requiring the endorsement of the College Cabinet, which acts on the behalf of the president to manage the operation of the College:

1. Earlham community members who wish to recommend new policies or revisions to existing policies should make those recommendations to the responsible party

or committee indicated in the Chart of Responsibility.

2. If a community member is unclear as to the responsible party, they are encouraged to contact a member of Cabinet or the Office of the President for direction.
3. Where a recommended policy addresses issues, concerns or procedures in the purview of an existing Responsible Party, community members should consult with and seek support of that Responsible Party prior to submitting the policy to Cabinet for review. In some instances, consultation with community members outside of an existing committee may be necessary to gauge community response to a recommended change in policy or procedure.
4. When appropriate, the President may choose to delay adoption of a policy for a broader period of community feedback. In such cases, the proposed policy is shared electronically with the campus community along with an electronic survey instrument, for a period of thirty (30) days before any final action is taken.
5. Comments from the community will be considered by the President and/or the President's Designee(s) for inclusion in the policy.
6. After 30 days, the final policy can be approved and adopted for implementation. The campus community will be informed of the final approval/adoption and posting location of the policy for reference.

Interim Policies

Under extraordinary circumstances, a situation may arise in which a college-wide, administrative policy must be established and the time required to take action does not accommodate the methodology outlined above. In those rare instances, as the chief executive officer and the administrative leader of the college, the President, in consultation with the Cabinet, may establish an interim policy. Such instances include:

- If the policy is required by law or has legal or financial implications for compliance
- If the policy is necessary to ensure the immediate safety of students, employees, or visitors

The rationale for the interim policy and the policy's anticipated duration should be clear. If the policy is needed beyond this duration, the President works with the Cabinet

to 1) Adopt it as a formal policy via the process outlined above, 2) Continue with the interim policy with a revised duration or 3) Rescind the policy.

The campus community will be informed of the adoption and posting location of the policy for reference.

Board Approval Process

Policies requiring approval by the college's governing body shall be reviewed by the Trustee Committee on Audit, Risk Management, and Compliance, who in turn recommends approval by the Full Board of Trustees. Approval or revisions will be communicated back to the College community promptly at the conclusion of the regular board meeting.

Location and Communication of Policies

The most current version of all policies will be available on the college website. To ensure ready access to academic and administrative policies, the responsible party will send all approved policy or policy revisions to Marketing and Communications, who are responsible for the upkeep of the page.

Inconsistent Policies

Departmental or office policies may not conflict with approved academic or administrative policy. In the event of a conflict, the academic or administrative policy supersedes.

Policy Withdrawal

A policy may be withdrawn by the Approval Body designated to that specific policy. Such withdrawal must be approved by the appropriate governing body.

Existing Policy Review and Modification

Members of the campus community should follow the procedures in Section A of this policy to recommend changes to existing administrative policies.

Policy Content

Policies establish standards for the way business should be conducted at the College. In order for community members to be held accountable to established policies and to

make policies discernible, unambiguous, actionable documents, they must include the following:

- **Heading** to include:
 1. **Responsible Party:** A member of the President's Cabinet or designee who assumes responsibility for drafting and updating a policy and for ensuring awareness and education related to the policy.
 2. **Responsible Office:** The administrative unit responsible for implementation of the policy.
 3. **Approval Body:** The body with delegated responsibility to approve the policy. For most administrative policies, the Approval Body is the President.
 4. **Approval Date:** The date on which the policy is approved.
 5. **Effective Date(s):** Include dates the policy was effective and include revision dates
 6. **Revision Date:** Dates on which the Approval Body approved any revisions to the policy
- **Scope:** Identification of parties governed by the policy.
- **Introduction (Optional):** Where a policy's purpose may not be clear, it may be appropriate to include an introduction that outlines the policy's purpose and any other information needed to contextualize and the policy for the Earlham community. If applicable, this may include the authoritative basis for the policy (e.g., legislation, state law).
- **Policy Statement:** The policy statement is the policy itself, and may be divided into ordered subsections for ease of reference. The policy includes statements of rules or standards. Policies do not change frequently. Policies may not include procedures or supplemental information. Supplemental information should be included in a resources section.

- **Definitions:** A list of all key terms included in a policy as well as the meanings for all of those key terms
- **Procedures:** Implementation guidelines and other resources like related information, guidelines, forms, etc

Appendices

Matters of Weight and Authority

By Paul Lacey

At Earlham we use decision-making processes derived from, but not exactly the same as, those used by Quaker meetings. Some of the differences are important. In a "meeting for worship for the purpose of doing business," it is assumed that God may make a right course of action manifest by inspiring the words of any person in attendance. Some members of the Earlham community, coming into a meeting for business, may hold exactly the same hope and expectation, but most of us are probably not engaging with one another on that premise. Instead, we come together believing that open consultation and attempting to reach decisions among people of good will means that we can discern the truth, or the wisest course of action, by listening to one another and weighing arguments. The equality we try to practice in our decision-making does not rest on any assumption that everyone in a discussion has the same degree of expertise, or the same amount of lived experience, and both expertise and experience have to be important in trying to reach good decisions.

Here we again borrow and modify a term derived from the Quaker procedures, and speak of someone as having "weight" in some particular discussion.

Someone is said to have weight when she or he has a lot of good experience in listening to differing views and finding points of agreement in them, or when she or he has a gift for patient waiting, to let the implications of a decision emerge.

We would also call someone "weighty" who has a depth of ethical perception recognized as solid and dependable by other people. We sometimes say that someone is "the conscience" of a group, not because no one else is conscientious but because we see that this person is especially centered, sees broad implications of an issue sooner than others, and consistently examines the ethical dimensions of problems.

The person of "weighty" conscience may not have as much information as someone else, and ethical decision-making is difficult with insufficient information. We thus also speak of the weight of information or knowledge, and we would call someone "weighty" - entitled to be listened to with very great attention- who had studied a question and mastered its complexities. To be an expert, or to hold a job where one has had to develop a great deal of knowledge, confers some degree of "weight." Long experience conveys "weight." So does having been put in charge of an office or task, "the weight of authority," by which we would recognize that this person is empowered by a board (or a monthly meeting) to take certain actions.

“Weight” is by no means an absolute or permanent acquisition, nor is it distributed or assessed in some simple hierarchical fashion when we try to arrive at a decision. It is always a matter of degree. We “weigh” the contributions each person makes to a discussion in the same way we “weigh” evidence. Vehemence of opinion, deep personal involvement or long-term interest in a subject, do not automatically confer special weight on the speaker's words.

Official responsibility for an action (for example the responsibility of a president, dean, business manager, librarian to bring in a budget and to administer it according to Board’s directives, or the authority of the Board delegated to a faculty to be responsible for a curriculum) confers “authority.” Such delegated authority is both legitimate and also a kind of “weight,” but what we hope for is a melding of delegated responsibility, “authority,” and experience, insight, wisdom, “weight.” “Weight” and “authority” should not cancel each other out.

In arriving at a decision, we try to bring everyone with a stake in the outcome into the conversation, sometimes to work toward a consensus, sometimes to give the best-informed advice to someone whose job it is to take an action. All who are involved in such a process are equal in the sense that we are each entitled to share our insight and to hear the views of others. We will rarely be equal in “weight.” We will differ from one another in degree of expertise, in experience, in authority, in sensitivity and insight - each of which may confer “weight” on an individual for this decision. None of us owns our weight; it is conferred by how others discern what we bring to the specific case, how well we participate in a common search. And to throw our weight around is to lose it as an ethical or intellectual or spiritual power, in the eyes of our colleagues.

Quaker Governance Practices

From Faith and Practice of the Western Yearly Meeting of Friends Church (2005)

Each Yearly Meeting has its own "Faith and Practice," a book that sets forth its vision of the faith of Friends and its ways of doing business. The following statement on governance is from the Western Yearly Meeting. We provide it here as background to provide a sense of how Quakers articulate their governance process.

The Church As A Society

The Christian group whose faith and activities have been described in Part I is known historically as the Religious Society of Friends and more commonly as Quakers. Local congregations traditionally have been called Friends meetings. The name Friends Church, also, has been adopted by some local and yearly meetings. The choice by early Friends of the term society as a name for the group gives a clear indication of their attitude toward organization. The word meant to them a fellowship, a vitally spiritual body held together by the Holy Spirit operating through each individual without formal creed, ritual, or sacramental observance. The Society of Friends is a democratic fellowship in which there is one Master and no intermediary affecting any individual's relationship to God.

Friends recognize that God has endowed each person with gifts and capacities which may be developed. Each member has the duty and responsibility to use the talents which have been given and cultivated. All members have equal rights and privileges in affairs affecting the meeting and in reaching conclusions as to courses of action. No appointments confer upon any person or group a degree of superior or final authority. Friends recognize no distinction in the rights, privileges, or responsibilities of members based on gender, race, or age.

Waiting For Guidance

The practice of holding meetings for business in the context of worship promotes an awareness of the presence of Christ throughout the meeting. The right conduct of a business meeting, even in routine matters, is important to the spiritual life of all and should be regarded as service for God. The same reverent waiting that characterizes a meeting for worship is expected as Friends seek divine guidance and unity of action in business decisions.

Friendly Method

The practice of Friends allows unhurried and sympathetic consideration to proposals and expressions of opinion. They endeavor to respect an earnest and sincere minority and, if necessary, may postpone action until they have secured more light on the subject at issue. After due consideration, it is the duty of the clerk of the meeting to weigh carefully various expressions and to state what he or she believes to be the sense of the meeting. Action is by approval of the gathered meeting. Friends who are not in complete agreement may choose to stand aside and have their concerns officially recorded.