

Educating for Shalom: Essays on Christian Higher Education

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** highly recommended

1. Introduction

The Current Setting of the Christian College

“In this setting, institutions of higher education in North America – Catholic, Lutheran, Wesleyan, Calvinist, Methodist, evangelical, fundamentalist—all struggle to understand their purpose and identity. Who are we? What are we here for? What ought to be our relationship to an increasingly fragmented and seemingly post-Christian society?”

Shalom: The Goal

“Shalom is more than a vision for Wolterstorff; it is a command to humans living here and now, in a fallen world in a society that is filled with pain, suffering, and woundedness... It is a vision of human flourishing. Shalom means people living in right relationships with God themselves, each other, and nature---and in taking delight in and celebrating the actualizing of creation’s potentials.”

- “The church [and therein the Christian college] exists not for itself but for the sake of humanity”
- “Striving for justice would include deliberately developing an international, global consciousness for those of us involved in Christian higher education.”
- “We must educate our students to work *for* the betterment of the world in which we live, not merely to survive *in* it.”
- “...the goal of Christian higher education is to energize students for a certain way of being in the world here and now – to encourage them to struggle for shalom.”

“Many Christian colleges and universities remain wedded to the structure of the German research university, in which the institution’s curriculum is divided rigidly along disciplinary lines. Wolterstorff’s shalom model challenges the walls that separate curriculum into tidy compartments.”

“His vision for teaching for shalom views students as responsible agents. Then he suggests that our role as teachers is to develop dispositions in our students, something that is done through giving reasons, developing discipline, modeling, and encouraging empathy. In particular, he suggests, we need to cultivate in them a critical consciousness and empathy for those suffering in the world... [Students] need to understand society’s dynamic interaction of forces such as capitalism, contractualism, nationalism, and individualism; we must consider energizing them toward alternative ways of living, away from the typical American dream... We need to cultivate dispositions in them to act for justice, to view society from the messianic light, to have a passion for shalom. We need to help our students acquire an adequate cognitive framework about issues of social justice through group dialogue, discussion, and challenging assignments.”

Rethinking Christian Higher Education

“The number of church-related colleges that are today engaged in fundamental rethinking of their mission or have done such rethinking in the past decade is quite astounding. What that means, surely, is that the traditional ways of understanding our mission are breaking down, becoming obscure, or being questioned.”

History of Christian Colleges

- Christian colleges were originally intended for training of clergy.
- Protestants controlled for the most part state and private colleges and universities.
- Power slowly slipped away.
- After World War II state universities ballooned in size and Christian colleges began to champion their smallness and the distinctives of the liberal arts.

Social Context: Public Piety, Commonality, Accommodation

The American context for Christian colleges

- 1) *America's public piety and civil religion* which is Americans shared sense of the transcendent, veneration of leaders and events, and the manifest destiny of the American people.
- 2) *The dynamic of creative commonality* is that every citizen should “be able to embrace the public piety, regardless of her religion or ideology.” 5
- 3) *The dynamic of accommodation* that “The particular religions are constantly accommodating themselves to changes in the public piety.” 5

A New Vision: Religiously Alternative Education

“The Christian college is a project of and for the Christian community... [which]... exists not for its own sake but for the sake of all people.” 7

- The church is called to be a *witness*—to be a witness to the coming of God’s Kingdom, God’s work of renewal, urging all people everywhere to repent and join the band of Christ’s followers.
- The church is called to *serve* by relieving misery and attacking the evil structures which exploit them
- The church is called to *give evidence* that is to show through our actions the power of the new life and the kingdom of God.

Educational Implications

- 1) “...we have to work out a pedagogy appropriate to the Christian college”
 - a. How can we create a pedagogy that reflects a Christian perspective?
- 2) “...we must work out a curriculum appropriate to the Christian college.”
 - a. “...we have not put much deep and sustained thought into the curriculum required by our goals.”

- 3) "...we must work out a community structure appropriate to the Christian college"
- 4) "... and this is so obvious that it scarcely needs saying – we must work at making the content of what we teach responsive to the Christian gospel."
- 5) "...we must think seriously about the place and role of worship within that community which is a Christian College."

"And last we must work out the rationale for the education we offer, asking what such learning has to do with life. Naturally our answer will have an impact, or should have an impact, on what we do in the other five areas. Is our goal to pass on and help create an intellectual culture? Is our goal to make ministers and missionaries of all of our students?

In short: What is our image of a successful graduate? The answer to that question determines a great deal."

Teaching for Shalom: On the Goal of Christian Higher Education

"We must think anew about the goal of the Christian college education. In this talk I wish to propose such a goal."

Four models of collegiate education

1) Christian service – train students for "Christian" occupations (church-work, missions, medical service, Christian communications)

2) Christian Humanist

Humanist -"education is for freedom" 11 "Its wide, overarching goal is to deliver them from the particularity of their concrete situations into the universality of the human condition." 14

Christian Humanist "Students must be freed from the bondage of thinking with the mind of modernity and led to think with the Christian mind. To accomplish this, the educator must lead students to converse with those across the ages who have thought with the Christian mind...the curricular goal of the Christian collegiate education is to initiate students into the cultural heritage of humanity from a Christian perspective, thus freeing them from their parochialism and partiality." 18

3) Education for maturation or socialization

Maturation- "each child is expected to engage in such individual projects of so called 'experimental' activity as he feels inclined, to pursue them in his own way and for so long as the inclination to do it lasts. Learning is to be a personal 'finding out'... the child is to be shielded from humiliation...teaching is to be confined to hesitant suggestion" (this is not a popular model for Christian colleges)

Socialization – education with the goal of sustaining the institutions of society. It was invented for the poor to become good citizens, patriot, civil servants, and skilled laborers. (this is attractive to many Christian schools especially ones moving out of the "Christian Service" model. It is also popular for pre-professional programs)

4) Educating for Academic Discipline- On this model the goal of education is to introduce students to the academic disciplines, thereby putting them in touch with reality to the extent and in the way that theory does that..." 21

A Shalom model for Collegiate Education

"...it is not a call to abolish the teaching of the humanities, or of the natural sciences, or of professional education... It is a call for a comprehensive model – a model that incorporates the arts, the sciences, the professions, and yes the worship and piety of humanity, along with humanity's wounds, and brings them together into one coherent whole rather than setting them at loggerheads with each other...It is the vision of shalom"

Shalom goes beyond peace, it is more than justice, it exceeds right relationships it is taking **delight** in community.

"What I mean is that we must not just teach *about* justice – though we must; I mean we must teach *for* justice. The graduate whom we seek to produce must be one who *practices* justice."

The Mission of the Christian College at the End of the Twentieth Century

19th Century American scholars believed that scholarship would always "nicely harmonize with the Christian faith just so long as it was competent... More than that... Nature and history, when studied with care, provide arguments for the existence of a wise Creator and a benevolent Redeemer." 27

Twin Dangers: Evolution and Higher Criticism

Evolution and Higher Criticism of the Bible shake the Christian scholar's foundation that scholarship will always end up being in congruence with the faith.

Stages of the Response: Evangelism and Culture

1900-1945 The Underground Stage

- emphasized personal piety
- pushed for evangelism (especially foreign)
- picked and chose "safe" history and cultural education
- quarantined their students from cultural movements
- they spoke of America as a Christian nation
- disengaged from culture and society

1945- 80's The Liberal Arts Stage

- emphasis on the liberal arts

- emphasis on high culture
- barriers lifted
- integration of faith and learning begins
- attempt at a faith and culture discussion
- perspectival scholarship is embraced
- Christian scholars grow in success in the “secular” world

The Next Stage: Reforming Society

The discussion moves from Christians in culture to Christians in society

High **culture education**, “integration of faith and learning,” Christian scholars regain respect in academia

1) “**The Christian IN society**”

The purpose of studying the arts and sciences is not primarily to make us better, it is not to make us better at critical thinking, it is not to train us for professions. “All that needs to be said is that science and art enrich our lives. When science opens our eyes to the astonishing patterns of God’s creation, and when music moves us to the depths of our being, then we experience some of the shalom that God intends for us.”

Educational Implications

- 1) More international in concern and consciousness
- 2) new educational packages for equipping “agents” (programs in peace and war, ecology, poverty, crime and punishment)
- 3) Building new bridges between theory and practice. “The goal is not just to understand the world but to change it... the goal is not just to impart to students a Christian world and life view but to equip and motivate them for a Christian way of being and acting in the world. There is not a shred of evidence that putting abstract theory in front of them will alter their actions.”
- 4) “Is that not indoctrination?” Education has always been a tool of indoctrination.”
- 5) “The Christian college must never be isolated from the mission of the church.”

The Integration of Faith and Learning – The Very Idea

“Sometimes we are persuaded on reflection that something has to give, that the tension we feel is caused by real conflict, and that to release it we must accordingly give something up.

Ways of Integration (intellectual cop-outs)

- Harmonizers- Change faith to harmonize with their particular understanding of science
- Compatibilists- Believe that nothing has to give we simply need to live with “the mystery.”

- Delimitators- We must limit the scope of our faith or our discipline so they no longer collide

Wolterstorff argues that we should make our faith not science determinative. The science must give way to the faith. This calls for serious study and reflection on both sides as well as endurance of pressure from the academic world to give in.

Integration through Psychological Revisionism: Responsible Agency

There is a tension between the popular determinism of psychology and the freedom expressed in the Christian faith. What is the Christian Psychologist to do?

- "I agree that something has to give; but what should give is not faith but psychology" 41
- Many Christians would rather construct a "theology of psychology" around their science but this is not faithful scholarship

Why the reluctance to do this?

- 1) "...we do not see the world with biblical eyes... our faith, whatever it may be, is not for us a way of seeing human reality." 42
- 2) The desire for "professional prestige"
- 3) Faith, to us, seems irrelevant to the practice of science.

Cartesian Science

Descartes was bothered by the plurality of science and opinions around him. He believed that it was a result of bad science and that good science would result in a perfect consensus among all. We live with this paradigm today of unease with disagreements in science. These were his five assumptions that he built this on.

- 1) Humanity is building a giant tower of "pure" learning which has been cleansed of bias and mistakes through dialogue and experimentation
- 2) "there are within us shared capacities for the acquisition of knowledge; and that if we use them in the right way we will achieve the consensus needed..." 43
- 3) Mathematics is the correct model for exact scholarship.
- 4) We should use this method for all areas of academic inquiry.
- 5) All science should begin with fact and certitude.
- 6) Science properly conducted will NEVER conflict with the Christian faith.

"This cluster of Cartesian assumptions has been profoundly formative of our way of thinking about theorizing." 43 We in academia give in to science because we have adopted Descartes' view that science is a consensus project.

Beyond the Cartesian Picture: Popper, Kuhn, Marx

“The Cartesian picture of science has collapsed in the last quarter century. We live and work in the midst of wreckage... as we struggle to form a new image of science, we shall have to give up the vision of science as a consensus enterprise other than in some ultimate eschatological sense.” 45

“We have to start taking seriously the pluralism of the academy...”

“My plea is that in this pluralism of the academy the Christian psychologist will take his or her rightful place. Occupy it as a Christian who sees the world in the light of the gospel... Do not just be a critic. Be a creative initiator, faithful in both your thinking and your doing to the gospel of Jesus Christ.” 45

On the idea of a Psychological Model of the Person that is Biblically Faithful.

- 1) “How should a Christian respond when a tension is felt between their Christian belief and what some reputable psychologist claims?”
 - a. deny the conflict
 - b. compatibilize
 - c. harmonize
 - d. delimitation

(These are sometimes the strategy to follow but never “all by itself”)
- 2) Christian Psychologists are “...called to construct a psychological model and body of theories faithful to what God teaches us in the Scriptures: some of you will have smelled out that that was the point at which I wished to arrive.”
 - a. “Sometimes this giving up of psychological claims and assumptions occurs at a relatively superficial level.”
 - b. “But sometimes what has to be given up is fundamental”
- 3) Christian psychologists are not doing this. They are criticizing the theories of the world from a Christian perspective and that is good but they are not building their own model.
 - a. “I am not calling for an integration of theology and psychology... I am calling for the practice of psychology in Christian perspective.”

(Then, theology and psychology) “...will be wound together tighter than any integration could ever achieve.”

Discussion of the tension between Christian responsibility and psychology’s comprehensive determinism...

Comprehensive determinism rejected.

- “At any given moment there are many different ways the world *could* go...The determinist holds that only one of those ontological possibilities

is a physical and psychological possibility. All the others are physical and psychological impossibilities... It is easy to see where the trouble lies.”

“Not everything falls under the laws of nature”

“...this conflict does not lie in giving up the conviction that we are responsible agents... what must be given up is comprehensive determinism.”

“Psychologists have in fact discovered no laws of nature – or at least, precious few.”

“We should see determinism for what it is in those who hold it: a highly speculative item of faith.”

“What we need is not just an attack on the determinist model of the person but a replacement of that model with an alternative.”

“Understanding what a person does or what transpires within a person is, in my judgment, a multi-faceted thing.”

Discussion of Reid’s Idea of Belief Dispositions (an intersection between philosophy and psychology)

“...we all have an enormous array of dispositions, the activation of which accounts for a great deal of what transpires in us... yet I suspect it is mistaken to think of them as working deterministically. Perhaps it is best to think of them as varying in strength.”

“...disposition or causal power is basic in understanding how persons come to know and believe.

Being biblically faithful

“I set (this model) before you as something for you to consider, and even more, as an illustration of what I mean when I speak of a psychological model that is biblically faithful.

The Point of Connection between Faith and Learning

Neo-Calvinists argued that theology is just as religious as the physical sciences, in other words “scholarship as a whole is not religiously neutral” The current pluralism in the academy can not be eliminated by “consensus science” as Bacon would argue; it will only be ended by the coming kingdom of God. Everyone in the academy has a faith or a worldview in their study.

The Leibnizian Ideal of Learning.

“This view has provoked controversy; for it stands in opposition to the view of science held almost universally in the West for six centuries.”

Leibnizian ideal- “all disputes about matters of fact (including disputes over theories) can be impartially resolved by invoking appropriate rules of evidence.”

”Most scholars have acknowledged that we each bring to our practice of science various psychological quirks that make it impossible for us to be fully impartial. Nevertheless since science is a communal enterprise, these private quirks, so it is assumed, will be corrected by the discourse of the community... Be that as it may, however, the thought was that enduring disagreement on any theoretical issue must be due to the fact that the appropriate rules of evidence – the appropriate rules of method – had not yet been discovered or put into effect. Moreover no one supposed that divergent religious commitments might make it impossible to agree on appropriate rules of method.”

The neo-Calvinists rejected these assumptions about the wisdom of the individual or the consensus of the community. For them “science is ineluctably pluralistic.”

Augustine was a major antecedent for them evidenced in his famous statement “Credo ut intelligam (I believe in order that I may know).

Abraham Kuyper’s View of Learning

Abraham Kuyper argues that there is an evitable separation between Christian and non-Christian scholarship because at the point of “regeneration humanity is split into two different consciousnesses. “...there is no hope for consensus, or even convergence.”

“The fact that there are two kinds of people results inevitably in two kinds of science.”

Kuyper argues that “the idea of the unity of science, taken in its absolute sense, implies the denial of the fact of palingenesis, and therefore from principle leads to the rejection of the Christian religion.”

Two sciences

Kuyper acknowledges that there is some level of commonality on the surface empirical level of the senses but the ground on which a Christian scientist and a non Christian scientist stands looks quite different. "...two things remain untouched by regeneration: the workings of the senses and the workings of our capacity for apprehending entailment... these two things however "fall short of what is necessary for the construction of the sciences. Kuyper concludes that there are distinct sciences in every discipline. Admittedly the difference is not dramatic in mathematics and natural science; but even there, he seems to have thought it not negligible." 68

"What this view implies, Kuyper maintained, that from the point where the sciences begin to use more than our capacities of sense and reason, and hence to separate, there is no hope of any rational adjudication of disagreements... All each party can do is explain to the other why, at the point of branching, it follows the branch it does... But this stand off in persuasion and justification does not mean, for Kuyper, that Christians are rationally obligated to surrender their convictions – nor that non-Christians are to surrender theirs. Both parties are justified in believing as they do." 69

69-70 "In saying that there are two kinds of science, non-Christian and Christian, Kuyper is employing a formal criterion for calling some body of inquiry a science. He thinks that as a totality non-Christian science is not true – and he is fully aware that the non-Christian theorist will return the favor. Thus if a condition of calling something a "science" were that one regarded it as true each party will hold that there is only one science, namely its own."

The two scientists have different starting points and thus inevitably end up in different places.

"What we most want from Kuyper is clarity on how the religious divergence, to which he persistently calls our attention, works itself out in science so that as he sees it, ' scientific investigation can be brought to a close in no single department by all scientists together, yea, cannot be continued in concert, as soon as palingenesis makes a division between the investigators.'"

"Kuyper's followers acknowledged (as did Kuyper himself) that for various reasons the two kinds of people might not be faithful to their 'starting points,' with the result that differences between the sciences actually produced by Christians and non-Christians might not be great." 72

A number of scholars have gone beyond the mere statement of two sciences and have attempted to show how the differences come about.

Worldviews shape learning

"The worldview with which a scholar engages in a discipline shapes his practice of it."

(This is a very small advance on the thinking of Kuyper)

Idolatry and Reductionism Distort Learning

“This line of thought begins with the anthropological claim that an eradicable feature of human beings is the irresistible impulse to bring unity to life by taking something as absolute, by giving ultimate allegiance to something or other – be it the transcendent God or something immanent in the created order... idolatry manifests itself in the academic disciplines in (futile) reductionist attempts to treat some dimension of created reality as the clue to the whole. The argument concludes by claiming that only if one takes the transcendent God as absolute is such reductionism avoidable.”

This view argues that the presence of reductionism is an effective way to differentiate between the two sciences. However, Wolterstorff believes that it is limited in that reductionism is not always present in the science of non-Christian scientists.

Christian Learning Not Different but Faithful

“Kuyper’s mistake was to suppose that if some dynamic in a person is fallen but susceptible to healing by regeneration, then all the results of that dynamic in a person not touched by regeneration, will be unacceptable to the Christian. Surely that is not the case... even if we set aside the deliverances of the senses and of reason, consensus and dissension in the sciences are not to be found neatly along the fault lines of the break between Christian and non-Christian... Why *must* this be so? Why assume that the scholarship of Christians and non-Christians must always and everywhere be different except those thin points of commonality? Why not instead let the differences fall where they may? Why should the Christian’s project be defined primarily in terms of its difference from that of others? Why is fidelity not enough?... Faithful scholarship as a whole will be distinctive scholarship; I have no doubt of that. But difference is to be a consequence, not an aim.” 77-78

Life beyond Affect and Volition

Many neo-Calvinists would argue that all people are in service to some force and this servitude determines our actions and reactions however many of our choices do not come from our servitude but from ingrained dispositions and habits.

An Interactive View of the Relation of Faith and Learning

Wolterstorff disagrees with the neo-Calvinist view that faith illuminates science and never the other way around.

We all have prejudice or what Wolterstorff calls ’’Control Beliefs’ for the weighing of theory or interpretation... one has beliefs that *control* one’s weighing of theory, that is, beliefs as to the type of theory acceptable on the matter in question.”⁸³

“I cannot argue the case here but must content myself with affirming that, as I see it, the Christian gospel speaks not only about God, but about this world, and that scholars speak not only about this world but about God. Hence an ever-shifting blend of conflict and affinity is what the Christian must expect when he or she engages in the social practice of *scientia*.”

God’s Word to Fallen Creatures

”I am well aware that to say these things is to evoke anxiety in a good many Christians. Some will be made uneasy by the fact that there is no criterion telling us when to resolve conflicts by changing our science and when to resolve them by changing our religious convictions... This worry deserves full discussion... The Word of God comes to fallen creatures, creatures fallen in their religion as well as in the rest of their lives.”⁸⁵

The World for Which We Educate

If education is the act of altering lives we must be clear on our goal. “We also need clarity on, for example, the strategies most likely to achieve these goals”⁸⁷

“It is my impression that if those who teach in Christian Colleges today were asked to state what they regard as the proper goal of Christian collegiate education, their answers, with few exceptions, would fall into one of four types

The Christian Service Model Where”the goal is to train students to enter one and another line of so-called “Kingdom work” such as evangelism, ministry, church education, mission-field medicine, and the like.” ⁸⁷

The Christian Humanist Model Where “the goal is from a Christian perspective, to induct the student into the great cultural heritage of humanity – its art, its science, its literature, its philosophy, its music, its theory.” ⁸⁸

The Christian Academic-Discipline Model
Where “the goal is, from a Christian perspective, to introduce students to the academic disciplines, thereby putting them in touch with reality in the way in which theory does that.” ⁸⁸

The Christian Vocation Model Where “the goal is to train students for whatever roles they will be entering, especially occupational or professional roles, and teach them to conduct themselves as Christians within these roles.” ⁸⁸

“I continued to believe in the importance of being inducted into our cultural heritage, I continued to believe in the importance of engaging in the academic disciplines, and I continued to believe in the importance of training for the knowledge-intensive professions; but I also came to believe that we must energize our students to pursue justice and struggle against injustice.”⁸⁸

“If we are going to teach for justice – justice being the ground floor of shalom – we will have to understand, and enable our students to understand, the society in which we educate... for the shalom model, social analysis is indispensable. So what I want to do on this occasion is present to you an interpretation of our modern world, and then make some comments on how we teach for justice if that is indeed the world in which our students will be living, and we along with them.”⁸⁹

Our Enlightenment Legacy

The Enlightenment thinkers viewed theirs as a time of progress marked by advances in science and technology, the growing recognition of the “rights of man” and his capability of reason, and most prominently the decline of religion or at least revealed or particular religion. However “It is clear now that the Enlightenment deluded itself.” Though religion may have lost its voice in some sectors of society it is preposterous to presume that “modernization has caused a decrease in religiosity.”

Loss of Ethically Infused Social Roles

“In most of the world’s societies a high proportion of the social roles that people played or were expected to play were simply *ascribed* to them rather than allotted on the basis of choice...role assignment in modern society is determined by will to an extent never before known.”⁹⁰

In the past “To occupy a certain station in life was to be subject to a specific set of duties and to enjoy a specific set of rights.”⁹¹ The serfs were expected to serve the lord and the lord was expected to protect the serfs these were not conditions for advancement but *moral* requirements. “Perhaps the clearest trace (still left today) is to be seen in the role of son and daughter...to one’s parents one has duties that one has to no one else, just by virtue of being their child; and they, correspondingly, have duties to their child.

The Rise and Spread of Capitalism

“It seems to me indubitable that the principle cause of the decline of ascriptivism, and of the near disappearance in the reality and consciousness of ethically infused social roles, has been the rise and spread of capitalism.”⁹¹ Under the rule of capitalism relationships are now contractualized, loyalty and expectations of loyalty to people and institutions has been destroyed and “a natural if not inevitable consequence is that choosing a social role is understood less and less as taking onto oneself a specific range of duties and disciplines and more as choosing a way of acting that promises to satisfy one’s private

goals. Even such a social bond as marriage is increasingly understood not as a complex of rights and duties into which by commitment or ascription, but as a contractual arrangement to provide benefits for benefits received.” 92

Religious Diversity and Nationalism

“I do not regard capitalism as the sole fundamental dynamic determining the shape of modern Western society. Let me mention two others that I regard as fundamental.”93

Religious Diversity “...religious groups see themselves as working in a marketplace, competing for clients...religious persons, confronted with alternatives to their own religious convictions, feel it necessary to explain and justify themselves, or turn in the direction of subjectivism. It has meant that since our life together can less and less be grounded on shared religious convictions, we have to adopt other strategies for achieving social consensus and appeal to other dynamics for securing social loyalty... It has meant that religion is increasingly removed from public life to private life after work...”93
Social cohesion is now built not upon holding to specific virtues or beliefs but to what will maintain our current lifestyle and capitalist economy.

Nationalism/Patriotism- “...nationalism, patriotism, and statism stand ready to fill the hollowed-out void within our social existence” 94

A World-Systems Interpretation of Global Society

“There are, as I and others see it, two main schools of interpretation of the structure of our modern global social world, one older and vastly more prominent in the First World, having its roots especially in Max Weber, the other newer, finding great popularity in the Third World.”94

Modernization – This interpretation looks at the world as a collection of distinct societies all at different stages of modernization. It attempts to identify characteristics within each society that will further its process of modernization. These two elements “lie at the very core of the modernization theorist’s way of thinking. First, it is in principle possible for all societies simultaneously to reach a high point of modernization without any fundamental structural alteration in the already established, highly modernized societies; and second, the causes of a given society’s low level of modernization are mainly to be found within the non-modernized society: a lack of money for investment, the wrong kind of character formation, the wrong kind of religion, or whatever.”

World-system theory – “World Systems theorists see one world society rather than many it has one integrated economy with a division of labor that “straddles states and peoples... World-system theorists emphasize that the world economy is capitalist in its structure. There are socialist states – and even some communist states – that participate in the structure. But socialist and communist states, when they enter the world market, prove just as capitalist in the behavior as the most capitalist of individual entrepreneurs.” 95 They emphasize the presence of a core and periphery structure with the US, NW

Europe, and Japan at the core and the others on the periphery. The core has wealth, high-tech jobs, and holds the keys to the spoils of the economic system. The core exploits the periphery and thus can use it for its own betterment.

“My own view is that the World-system is definitely correct in its general guidelines ... Christians should be the last to be surprised by the presence of domination and exploitation in society and the last to become annoyed at the one who bears news of this... This is the society in which we and our students live. It is for life in this society that we teach.” 97

Implications for Christian Higher Education

“Suppose now that you agree with me that the goal of Christian education is to equip and energize our students for a certain way of being in the world, not just a way of thinking, though certainly also that, but for a certain way of being – a *Christian* way, not one of your standard American ways of being. Suppose further that you agree with me that this way of being can be described thus: to pray and struggle for shalom, celebrating its presence and mourning its absence. How do we do that? What is the pedagogy – and indeed the curriculum – for an education with that goal?” 97

Three things must be taught

- 1) Students must understand the dynamics and influences of capitalism, nationalism, and religious diversity. They must hold these modern influences up to the Bible for scrutiny. 97
- 2) We must give them alternative ways of thinking and living in the modern world. We need to ask “what should be the goals of medicine, and of law, and of business, and of farming, and of education, and of recreation?... we must struggle to see to it that no one of these sectors dominates our life as a whole – that our life together does not become economized or politicized or whatever; and that each sector pursues goals leading to health rather than illness.” 98
- 3) Third “...we have to teach justice – not only on our local scene but on a global scale. Justice in the biblical sense occurs when the little ones are not only protected against oppression but also have a voice in the community.”98

“Our challenge is to ‘conscientize’ our students... its has been my conviction that Christian education is for life, not just for thought... for a long time I assumed what my teachers assumed – namely, that to shape life one shapes thought. Slowly and somewhat reluctantly I was led to take seriously this question: How does one responsibly and effectively shape how a person tends to act? I read all I could on the topic, mulled it over, and wrote up my conclusions in a book entitled *Educating for Responsible Action*. My major conclusion was that the assumption I had imbibed from my teachers, that one shapes life by shaping thought, represented an exceedingly naïve view on how tendencies formed. By introducing students to high culture, we inculcate in them habits and tendencies relevant to engaging high cultures; there is no evidence that we also , coincidentally, shape what they tend to do in life and society... such learning does very

little to energize action, other than actions relevant to participating in culture and theory. Indeed the study of theory is often *counterproductive*; its makes us comfortable with the way things are. For often it is ideologically based, consciously or not.”⁹⁹

“What I concluded from my studies was that there three great shapers of action: discipline, modeling, and reasoning... I would add... radical conversion... and I would add... empathy with those whose suffer.”⁹⁹

A Case for Disinterested Learning

“Disinterested learning is a component within culture that, in good measure, engages culture as its object. My thesis is twofold: the Christian community ignores that component of culture at its peril. And the participation of the Christian community in that form of culture is one way in which it can contribute to that mode of flourishing which is *shalom*.”¹⁰³

“It has been a deep impulse in American Christianity of the nineteenth and twentieth centuries to see piety and disinterested learning in opposition to each other.” Not only is there a mistrust of disinterested education amongst Christians in America but throughout the entire society albeit for different reasons. “An economy like ours of post-industrial capitalism tends to make two fundamental demands on learning. For one thing, various kinds of scholarship are indispensable to the maintenance and advance of such an economy... second, such an economy creates, for many of its members; a rather sharp division between life at work and life after work...”¹⁰³ Education is meant to further efficiency in work and speak little of life outside of it.

“Prominent educators in recent years have taken to bemoaning the fact that our public schools are oriented almost entirely toward teaching the skills necessary to hold down a job... the lament of educators will do little or nothing, by itself, to change this. By and large, societies get the education they want.”¹⁰²

“But is this combination of an instrumental and hedonic attitude toward learning adequate? I do not deny that learning can serve our goals of mastery, nor do I deny that it can serve our goals of providing some delight in our existence. Neither do I wish to denigrate these goals; mastery of the right sort, and enjoyment of the right sort, have their place in *shalom*. But is that all? Is the significance of humanity’s theorizing just that it serves our desire to alter our physical and social circumstances, and that it enables us to find delight?”¹⁰²

Learning for Meaning in Community

Humanist approach to learning “...learning changes one for the better...”
The problem here is that many of the great “learned and cultured” are quite as fallen as the rest of us (Example: Nazis).

The liberal approach to learning “...it liberates us, frees us from the parochialisms of our own situation by opening up to us the diversity of ways in which human beings have expressed their humanity.”¹⁰³ This however does not guarantee that the learner will be open-minded, non-judgmental, or empathetic.

“We human beings are hermeneutic creatures. It belongs to our very nature to interpret our experience, to find meaning in it; and then, on the basis of our interpretation, to desire, to feel, and act... In all of us there is a longing to understand... God is not only behind answers to our longing for insight: God is behind the questions as well.”¹⁰³

“Is this not what our philosophy and poetry, our social theory and theology, are ultimately about? Are they not about the sense, the meaning, of our human existence? Art and theory are not some odd and dispensable luxury. They are the expression of our nature as hermeneutic creatures.” ¹⁰³

“What choice then does the Christian have but to engage in that complex dialectic of cooperating with one’s fellow scholars in the human task of pursuing meaning while yet working out a Christian interpretation of experience and of meaning?” ¹⁰⁴

“Someone might object: do not the Scriptures interpret reality for us?...To this objection a twofold answer is appropriate...in the first place... We must all interpret dimensions of reality and experience about which the Scripture says nothing... And second, it is the fulfillment of our created nature to follow our longing for insight...”¹⁰⁴

“One more factor... We do not each work out our own interpretation of experience and culture in solitary confinement. Our interpretations are influenced by the expressions of those of others... What is needed, accordingly, is a discerning engagement of Christians with the culture surrounding them – and in particular, a discerning engagement of Christian scholars with the “scientific” culture surrounding them.” ¹⁰⁴

“To neglect scholarship is to neglect one of the fundamental shapers of meaning in our society, and thereby one of the fundamental shapers of life. And to neglect that is to run the risk that the community’s own interpretation of meaning and its own way of life will unwittingly be shaped by systems of meaning alien to its faith and subversive of its witness.” ¹⁰⁵

The Social Practice of Faithful Learning

“The call for disinterested Christian learning that I have issued does not go without challenge. Let me cite three objections...

- 1) “...it is said that to go down the road of developing Christian learning is to run the serious threat of breaking fellowship with the academic community generally. For some, this prospect is a matter of painful poignancy. They have only recently, with great effort and even trauma, achieved such fellowship...”

- 2) "...there are those who are convinced that scholarship, if properly pursued, is not the expression of our different interpretations of reality and of our differing narratives and scenarios concerning the course of history, but it is instead the expression of our shared human nature: of our common perceptual capacities..."
- 3) "...it is said that the results seen thus far are too paltry to warrant pursuing the project further." 106

"In the first place, the aim of Christian learning is *not* to be different or distinctive but to be *faithful*. Let the differences fall out as they may." 106

Second, I think it is helpful, in reflecting on how commitments and values shape science, to focus more on the social practice of the academic disciplines than on the results. The results often conceal such shaping; the practice exhibits them..." 107

Implications

- 1) "... we will, in the first place, be especially concerned to nourish and promote theology, history, and philosophy. For it is these disciplines when properly conducted, that provide the context for others.
- 2) Secondly... we must ask seriously whether the canon of English literature, of world literature, of philosophy, of social theory, of visual art, as found in secular institutions, is satisfactory for us as we engage in Christian learning.
- 3) And thirdly... we will do less by way of just handing information to our students [and]... more by way of introducing students to the *practice* of that discipline..."

"I know very well that there are obstacles to the Christian colleges of this land becoming centers of creative Christian scholarship... I view it as an obligation on the part of the administrators and on the part of us, the faculty, to do what we can to lead and teach our constituencies on the importance of committed scholarship. Why should we treat them as a mass to be pacified so that the money will keep pouring in rather than seeing ourselves as having an obligation to instruct them? ... it is an obligation on our part to be both pastoral and courageous in our dealing with constituents."

"Administrators and constituencies must give faculty room for trying out new ideas; but we the faculty must then do this responsibly. When our investigations prove to have gone in mistaken directions, we must cultivate in ourselves the inner sincerity to say that we were wrong."

"Ours should not be the unattainable goal of eliminating all tensions, but the elusive though yet attainable goal of making those tensions healthy and instructive." 108

The Project of a Christian University in a Postmodern Culture

“There is a dispute raging today between those who see the Enlightenment project of governing our existence by Reason as an unfinished project, promising liberation, on which we should all continue to work; and those who see in that project little but the tyranny of Reason.” 109

Modernity and Locke’s Place for Reason

“We must be guided by Reason in all our believings, said Locke. What he meant by that and why he said it are what we must try to understand. There are, said Locke, facts of certain sorts which we as human beings directly perceive, with varying degrees of luminosity. Or, to put it from the other side: certain facts of reality are directly present to the eye of the mind. In that situation we have full certitude.”

Locke’s Positive Role for Belief

“The scope of such insight is severely limited, however. Not much from reality is directly present to the eye of the mind: mainly facts consisting of relations among one’s ideas and of one’s having such-and-such an idea, a few facts to the effect that this and that idea is caused by something outside of one, and the fact of one’s own existence. Beyond that, so far as insight is concerned, everything is darkness.” 111

“We must be grateful, says Locke, that God has given us more than a faculty for insight. Life would be impossible if it were limited to that. The darkness of unconquerable ignorance is too vast. God has also given us a faculty for *belief* – for believing something to be a fact even when we do not perceive it. For example, for believing that it is now four o’clock even though no one sees that it is four o’clock; what one actually sees is, at most, that one’s watch shows four o’clock.” 111-112

Reason’s Governing Role over Beliefs

“But belief, says Locke, needs governing; for beliefs ungoverned are often false. How should they be governed? Should we look around for authorities of probity, as Aquinas and all the medievals said, and believe those authorities? Certainly not, said Locke. Authority, and her sister, tradition are the worst of guides... It is to Reason that we must appeal. Only thus can we get beyond the unreliable parochialism and contingency of tradition and authority, down to what is universal and solid.” 112

“Reason is a faculty of direct perception. But Reason does more than enable us to perceive entailment relations among propositions. It is by Reason that we perceive the degree of probability that a proposition has on some evidence... we are to proportion the firmness of assent we give the proposition to the degree of probability that our Reason tells us it has on our evidence. These are the fundamental principles in the Lockean ethic

of belief. And part of Locke's innovation was to insist that this ethic holds for everyone on all matters of fundamental importance – not just for scientists when doing science.” 112-113

Locke's Idea of Responsible Beliefs: Why did Locke choose the foundation he did?

“Because of the lure of certitude: he wanted our beliefs to be grounded in and governed by what is certain. Yes, but deeper yet. It was his conviction that here and there we directly perceive reality. Our beliefs, to be responsibly held, must be grounded on the certitude of direct insight and held with a firmness proportioned to what the equally certain direct insight of Reason tells us is their probability on the evidence of the foundation.” 113

“What emerges within this comprehensive vision is a new project of natural science and indeed of social science as well, though Locke recognizes that the project is so different from what the medieval called *scientia* that he himself did not call it science but “natural philosophy.” We can never have direct insight into whether all gold is malleable, neither immediately, nor mediately by way of demonstration. Real essences are not directly present to us. We must be content with belief; knowledge is here beyond us. But our belief must be responsible.”113

“...we look for our evidence in what we directly perceive, and then we directly perceive the probability of the proposition on that evidence. But the result is never insight into the reality outside us.”113

Even Christianity and its scriptures are to be brought before reasoning for thorough investigation. “It is easy to see why modern higher biblical criticism emerged from Locke's circle.”114

“Locke hoped that a true *scientia* of ethics could be developed [but] ... Eventually he concluded, with reluctance, that we have no choice but to accept our ethical principles on God's say-so as reported in scripture – once we have rationally confirmed that God did indeed reveal those principles.” 114

Cracks in Locke's Picture: The attack on Locke's “reputable science”

“...the attacks have come in the form of someone's taking a reputable specimen of science, comparing it to the Lockean model, and showing that the specimen does not fit the model.”115

Science is never pure science it is always poisoned with theories, values, tradition, agendas, and bound by our linguistic categories. “The effect of all of this is to destroy the plausibility of any classical foundationalist picture of science.” 115

Reid's Alternative to Locke

“The eighteenth-century philosopher Thomas Reid argued against Locke that perceptual beliefs, memory beliefs, and so on, are not the products of inference from insight... What arises from this perspective is the hope that science can be built entirely out of what our shared nature constrains us to believe as we interact with reality.”¹¹⁶

“Something of great importance is given up here; namely, the hope that life and science can be grounded on and governed by insight. Yet it is also true that something immensely important to Locke and the entire Enlightenment is salvaged: if science can indeed be grounded on and governed by what our shared structured nature constrains us to believe as we interact with a structured reality...”¹¹⁶

“We are indeed created with a structured nature whereby we interact in structured ways with a structured reality.”¹¹⁶

“...a Reidian picture of science will also not do. Reputable science is not some generically human phenomenon, the product solely of our shared nature, baring no traces of the parochial and the contingent. Science is not lifted above our particularity. Science displays our particularity – and let me add, it displays our fallenness...”¹¹⁷

Kuyper and Science as a Social Practice

Kuyper argued against Locke's Enlightenment science as well. He “was a postmodern in the heyday of modernism.”¹¹⁷

“Science is one of the modes whereby we human beings interact not only with each other but with reality. Better then to think of science as social practice.”¹¹⁷ Social practices have histories, traditions, norms, authorities, and practices. “Science is not an eternal form slowly manifested in history...”¹¹⁸

“The great hope of modernity, that somehow we could attach all our reasons either to direct perceptions of reality or to what human nature constrains us to believe, *knowing* that we had thus attached them; and the corresponding great hope, that we would all simply be able to ‘see’ the correct universally applicable norm for discriminating good reasons from bad ones – those hopes have proved illusory.”¹¹⁸

Postmodernity and Lyotard's Critique of Legitimation: What legitimates science?

The *modern* West would offer up “one or the other of two grand narratives – narratives of human destiny (“the fundamental validity of science as lying in its contribution to the expansion and exercise of freedom”)... The second, “more philosophical”... Without science, Spirit is not realized. And in Spirit's realization through the life of humanity is to be found the fundamental meaning of human existence.”¹¹⁹

Lyotard argues that these narratives have lost their credibility and that "... the dying of the grand narratives of science is what makes our age postmodern."

Wolterstorff adds an additional legitimizing narrative not mentioned by Lyotard. "This narrative, the narrative of technological mastery, has certainly not died."¹²⁰ Here science is legitimized by its contribution to man's mastery over nature. However a corollary of it has been weakened since the "progress" of science has failed to bring all of humanity up, many have been left behind.

Utilitarian and Expressivist Legitimation of Science

Lyotard writes "The transmission of knowledge is no longer designed to train an elite capable of guiding the nation toward its emancipation, but to supply the system with players capable of acceptably fulfilling their roles at the pragmatic posts required by its institution."¹²² Lyotard adds that this education model places much emphasis on team work and little or no emphasis on truth or justice unless they directly relate to success.

How should Christians participate in the social practice of science in a post-modern world?

1. A Christian Theory of Responsible Belief

For a Christian the practice of science and religion must walk hand in hand. They can not and have never been successfully separated from one another. All, scientists Christians or not can no longer ignore the influence of beliefs on science

"A theory of responsible belief must *emerge* from careful reflection on the practice of religion and science, rather than being laid down in advance. And it itself is a result of the practice of science, rather than something one has to have in hand before one does science."

2. Interactions in the Conversations of Science

"... Christians are entitled to enter the conversation of science as Christians... We do not shed all our ordinary convictions and commitments at the door of the conversation room of science and enter nakedly human; nor do we shed them all to put on some pure white cloak of science."¹²⁷

"An implication is that we shall have to work out quite a different model of the relation between faith and learning from those that have been handed down to us... The model I myself have been using is an interactionist model. The Christian as Christian enters the ongoing practice of science and there interacts with other participants, sometimes in agreement, sometimes in disagreement; but either way interacting." ¹²⁷⁻¹²⁸ Through the ages many have tried to separate science and faith and all have failed. Christians should engage in these conversations as Christians, they ought to respect the diversity, and strive to not so much for differentiation as for fidelity to Scripture and to Jesus Christ.

3. Developing Ethical Critique Framed by Hope

Postmodern society has shattered the ideal of an over-arching narrative of an objective truth or hope in the future presence of shalom on earth. “I submit that one of the enduring projects of the Christian university is to nourish critique that is shaped by the hopes and memories of the biblical narrative, including then, ethical critique of the practices of society generally.

How should the university critique society?

- Should we look for mutually held ethical positions?
- Should we say “the Bible says so”?
- Should we present an enticing and attractive picture of a Christian social ethic?
- Should we simply expose their own hypocrisy? 131

What if they suffer a complete “oblivion to the normative”? “Wherever capitalism spreads, it replaces the fine texture of substantive ethical relations found in traditional societies with the generalized ethic of contract... Many in the West are saying that the only relevant question to raise about issues of social, personal, and ecological behavior is this: What would I be comfortable doing?” The Christian university must reflect on how to nourish a form of community based ethical decisions rather than contractual or hedonistic.

4. Maintaining Cultural Inheritance Discriminately

To combat our parochialism, Wolterstorff argues that we must nourish critique and introduce our students to the cultural inheritance of humanity. As John Calvin stated in his institutes that whatever is good and enduring in humanity’s culture should not be seen as purely human but as the consequence of the work of the Holy Spirit. The Spirit of God broods over humanity’s cultural endeavor”...humanity’s culture must in each age be appropriated anew; in every age again we must sift through it, uttering a discriminating Yes and No. What we must not do is ignore it...” 133

5. Developing Empathetic Ears for the Voices of Suffering

The Christian university must keep before its students and staff “the faces and voices of suffering from around our world.” We do this so that we may learn from them and their suffering and also to see that “an ethic that does not echo humanity’s lament does not merit humanity’s attention.”133

Teaching for Justice: On Shaping How Students Are Disposed to Act

“My aim is to lead us in reflecting together on how students can be led into rejecting all those actualities of our society, and all those possibilities it pursues, which oppress people and deprive them of their rights, which violate justice. And beyond being led into rejecting those actualities and possibilities, how they can be led to engage in the specific uprising to which Jesus Christ – along with the prophets and song-writers of old – calls us... it is indispensable for success in this task that we see things from the standpoint of redemption. It is indispensable that we view them in the messianic light.”¹³⁶

Developing Dispositions for Justice

How can we cultivate a *disposition* towards justice? How can we form *character*? However, “*We cannot avoid beginning our reflections on ethical formation with reflections on what sort of person it is that we want to from.*”

Kant’s Idea of Moral Education

Wolterstorff here uses Kant theory of moral education to argue the necessity “that strategies for moral education have to be determined in light of what we understand the goal of such intervention to be...”¹⁴⁰

A Shalom View of Human Flourishing

“Shalom is the name that the Old Testament prophets and song-writers gave to the mode of human flourishing that they had in mind. Whereas Kant places on center stage the ideal of the dignity of the transcendent, supranatural, fully autonomous self, these biblical writers place on center stage the ideal of the shalom community...shalom goes radically beyond goodness of will.”¹⁴¹

“The shalom community is indeed more than the just community; it is the *ethical* community. And more than that: It is the community whose members exist in harmony with God and Nature and find delight in all their relationships...Justice and happiness, though connected in various ways, are nonetheless distinct; shalom requires the presence of both.”

“The modern Western liberal notion, that a society is just when each person is free to exercise his or her own will, provided only that no one harms the will of another, is most emphatically not the biblical notion of justice.”¹⁴³

Actions Guided by Shalom

“...suppose we begin our reflections with this ideal of the shalom community. We must then go on to speak of how one should act with respect to this ideal.”

We are called to be agents of Shalom in four ways

1. “to struggle to bring about shalom”
2. “to pray for shalom, as in the prayer “Thy Kingdom come.”
3. “to savor, to enjoy, to celebrate such traces of shalom as come our way – not just grimly rushing on in joyless activism.”
4. “we are invited to mourn the shortfall of shalom in our world”

“But what, you ask, about love? ... to love God above all is to struggle and pray for the coming of God’s Reign of shalom, to savor its presence and mourn its absence... justice flows forth from love... In Kant, the center of the picture is always me and the moral law... in the prophets the center of attention is not the moral law but persons – the widow, the alien, and the orphans... of course there is the law. But the law is grounded in God’s love for the little ones.” 144

Cultivating Dispositions to Act Justly

“How can we cultivate in students the disposition to work and pray for shalom, savoring its presence, and mourning its absence?...we will not confine ourselves to acts of good will but will devote the bulk of our attention to stable traits of character – dispositions of action, desire, and feeling.”144

Obstacles to this creation

- individualism
- to contractualization of previously ethical social roles
- decision-making based on self-interest

A Cognitive Framework: Social Ethic, World-Systems, and Critical Consciousness

“We must, in the first place, assist our students in acquiring an adequate cognitive framework for thinking about issues of social injustice.”

“An adequate framework can be thought of as having three distinct dimensions.”

1. A Christian social ethic- “Such an ethic will, in my judgment, be faithful to, and appropriately grounded in, the story and the torah and the vision of Scripture. In turn, I think we have arrived at a time in Christian history when our exegesis of Scripture must be both ecumenically and globally informed if it is to be responsible...it must be an ethic capable of dealing with issues that never arose in the New or Old Testament times... such an ethic will take shalom as one of its basic categories...shalom provides us with a way of fitting together justice and worship, evangelism and art, piety and rights, and so forth.

2. "...a structural analysis of our present-day social-world." We should explore these issues from a global perspective not shrinking from issues of domination and exploitation. "Our social analysis should be genuinely *social* analysis; we should resist the tendency of academics to suppose that we have done our work when we have talked about ideas. Lastly, our social analysis should itself be informed by, and faithful to, the Christian gospel. Social analysis is not a religiously neutral practice." 148
3. "...the bringing together of the ethic with the analysis. We must apply the general ethic to specific issues."

Ethical Formation: Reasons, Discipline, Models, and Empathy

"Is this enough?" What other tools are there?

Reasons – "Groome's strategy, scrutinized closely, proves to consist of giving the student, or helping the student to discover, *reasons* for acting a certain way – reasons that o back to his or her deep religious convictions." 149

Discipline – This is more than mere physical rewards and consequences. "Words of praise and words of dis-praise also function as discipline." 150 Discipline can help students begin to find joy for themselves in truth telling and discomfort in its rendering.

Modeling – "...people are disposed to act in certain ways when certain of the people presented to them act in those ways, especially people they love or admire. To develop in students the disposition to act justly and to struggle for justice, it helps for us and our institutions to teach justly, to live justly, and to struggle for justice."

Empathy – "...one of the most effective ways of doing this, in turn, is by presenting to the person the human faces and human voices of suffering..."

"These as I see it, are some of the great shapers of ethical character: reasoning, disciplining, modeling, offering narratives, expanding the scope of empathy by presenting the faces and voices of the suffering, dealing pastorally with the fear of the unknown. I suppose I do not have to point out that the implications of taking them seriously are appallingly radical for our teaching, for our living, and for the comportment of our institutions." 152

The Messianic: Beyond Immobility and Inutility

Two common student responses to large social justice issues:

- 1) Immobility – Help your students to see the worth of taking small steps on a few issues... Invite them to see themselves as part of the body of Christ in the world: though the body should be concerned with a broad range of issues, not each and every member need be, or even should be... Remind them that an important dimension of the Christian life is learning to cope... We have become so adept at changing things that when we are confronted with what we cannot change we

- typically become infantile in our behavior: petulant, threatening, aggressive, and evasive. Part of living the struggle for justice is learning to cope with the fact that the powers are still alive and active in our world. 153
- 2) Inutility – "...it is very easy, in one's struggle against injustice to feel that in all one's endeavors one is getting nowhere... We place our endeavors in the hands of God; for all our action occurs in the context of the prayer "Thy Kingdom come." 154

"I end where I began. Christians exist under a binding requirement to engage in a specific uprising. The goal and nature of the uprising can be fully understood only from the standpoint of redemption, only in the messianic light... How can we teach our students to see the wounds of God behind the world's injustice? I do not know." 154

Autobiography: The Story of Two Decades of Thinking about Christian Higher Education

"A friend of mine is fond of saying that if you do not know where you're going any road will get you there. What I would like to do is talk mainly about where we are going. But to repeat: I propose doing so not *in abstracto* but by briefly narrating to you some of the stages of reflection on my own life's way." 156

Christian Humanism

I began my thinking about Christian collegiate education in terms of what might be called the Christian humanist model... *liberation* was a prominent theme... (this model believes that the)...

Liberal arts education is meant to free us – free us from all that accompanies the particularities of our local existences: our narrowness of vision, our prejudices, and so on. It does this by introducing us to the great stream of high culture..." 156

"I was told that my allegiance to Christ was to be worked out *in* my cultural activities." 157

Christian Academic Discipline

"But it did not take long for me to move from this to what might be called the *Christian academic-discipline model*... It seemed to me that in spite of all their talk about developing Christian culture, my former Christian college teachers were not much interested in actually *doing* philosophy or sociology or whatever. Though they were interested in coming to understand the philosophy that *had been done*, and doing that in a

Christian perspective, they were not much interested in the creative philosophical task. That disturbed me.” 157-158

“I began to insist that our fundamental calling in the Christian colleges is to develop the various disciplines and to do so in the Christian perspective... (But) Now it seems to me that the Christian academic-discipline model is no more satisfactory than the Christian Humanist model.” 159

Three discontents with how he had been taught the relationship between faith and learning.

- 1) It was too abstract, it did not explain how exactly that integration was to occur “I wanted more clarity and more concreteness of insight, on the connection.” 158
- 3) “I also began to be uneasy about the unidirectionality of the model. I was persuaded that in some deep and important ways faith does shape scholarship, and that it is right that it do so; I was ready to combat all those who insisted that faith should stay out of scholarship. But I began to ask myself whether it does not sometimes go the other way round. Does not scholarship sometimes shape faith – and does not it sometimes do so legitimately? This makes us nervous...” 158
- 4) “Prominent in that model was the theme that Christian scholarship is *different* scholarship... Do we not tie ourselves into knots when difference is treated as a goal? Is not the project of Christian scholarship simply the project of *faithful* scholarship?” 159

Learning as Social Practice and Moral Formation

“So I began to reflect anew on the connections between faith and learning – always persuaded that there are in fact deep and important connections. Eventually I concluded that to understand the connections we must turn away from the results of science – these often conceal the connections – and look instead at the *practice* of science...if one looks into the practice that yielded these results, then one will see that they have been determined by what I called the *control beliefs* of the theorizers, and that these control beliefs, so far from being just obviously right, represent commitments on the part of theorizers. I suggested that it is especially here that the faith of the Christian is relevant in the practice of science...” 159

“...I began to wonder whether it did not have curricular implications. If we in the Christian colleges want to show our students how faith gets embodied in life, including the life of the scholar, does this not require focusing less myopically on the *results* of science and beginning to look at the history of the *practice* of science.” 160

“...I began to reflect that in addition to cultivating knowledge in our students, along with abilities, we must also cultivate dispositions, inclinations, and propensities...If we are aiming to equip our students to live as Christians in the world, what is the pedagogical strategy for achieving that goal?” 160

“What I discovered very soon was that throwing the abstract disciplines at students has almost no effect on their actions. You are not going to change somebody’s political behavior just by putting political theory in front of him.” 160

“What does shape a person’s moral character?” Wolterstorff cites discipline, modeling, and casuistry (or reasons) and the presentation of “a human face and a human voice in which that pain is present.”

Culture, Society, and Justice

Some possible implications may our need to

- Work through with students reasons for acting one way rather than another
- Break down the wall between “town and gown” and connect with our host city
- Present students with models of the Christian life
- Empower students to counteract the influence of the American media
- Bring students into direct contact with the faces and voices of the suffering
- Help students reflect on the modeling impact they have on the world
- Acknowledge that the classroom is but one part of the universities’ educational experience
- In our arts education we broaden our perspective from mere “high culture” art

“Liberal arts education, as it has taken shape in the West over the last four or five centuries, is an attempt to induct the student into that enduring, socially transcendent stream of high culture – into the philosophy, the literature, the art, the music, and the science of humanity... I finally saw the liberal arts tradition for what it was, I realized that I had to put some large question marks around it.” 164

“For in having been led to science and art as fundamentally social practices, I had in effect seen that the stream of high culture into which we try to induct our students is not at all so socially transcendent as we like to think it is... And that led me, in turn, to ask whether we in the Christian colleges have perhaps been led to neglect society while focusing on culture. Have we not in good measure neglected trying to give our students an understanding of the dynamics of society? ... And if that leads us to become something more than a liberal arts college – not less but more – so be it.” 164

“With the wounds of humanity before my eyes and in my ears and in my heart, I turned to look back at those models of Christian collegiate education that I had earlier embraced; I found them now sadly deficient. In these curricula, the wounds of humanity are scarcely seen...” 164

“Our traditional models speak scarcely at all of our calling to do mercy and justice. They do not teach for mercy and justice.” 165

World-Systems

“Looking back... I saw the world as a large collection of internally cohering societies that interact with each other. Further, I pictured these as being at various stages of modernization... and I assumed that, for the most part, what hindered the modernization of a given society was some lack within the society itself... But the more I read and reflected, the more skeptical I became about the theory...” 165

Wolterstorff came to be much more attracted to the world-systems theory as worked out by Immanuel Wallerstein. The world-systems theory briefly described is a picture of the world with a single overlying economy that has integrated itself into all states at differing levels of intensity engaging with many cultures and nations that do not always divide themselves along traditional state borders. The world systems theorist as opposed to the classical capitalist sees exchange less as a free and equal exchange of goods and service but as more often occurring under duress or exploitation. Trade does not occur in a vacuum nor does it only contain positive effects. The world-systems theory holds that often during the exchange the stronger uses its power to create in exchange that prolongs its domination and the weaker states underdevelopment. The gap grows.

Assume that this picture of the world is by and large correct. “What implications does that have for the curricula of our colleges?” 166

- “We must seek to develop an international consciousness in our students... more than that... we must try to give our students some sense of the interlocking structure of the modern world, and some sense of the impact of the West... our students must in some way be involved in the Third World...” 167

Praxis-Oriented Scholarship

“I was reared to think that the primary scholarly task of the college and university was to develop *pure* scholarship... Of course I knew that scholarship can be applied... but application did not seem to me to be the business of the liberal arts college... this neat distinction between pure scholarship and applications thereof cannot really be sustained... there is a mode of scholarship between these two. I have come to believe in the tenability and importance of praxis-oriented scholarship.” 167

Teaching for Shalom

“How can all of these lines of thought be brought together?” What I visualize is a college that teaches for justice without neglecting the arts; a college that engages in praxis-oriented scholarship without denying the worth of pure scholarship; a college that gives its students some sense of the social practices of science and art without neglecting the results of science and the works of art; a college that concerns itself with the multiple non-verbal ways in which it shapes the actions of students without neglecting the

importance of classroom learning; a college that presents to us the faces and voices of suffering humanity without neglecting the importance of books; a college that teaches for mercy and justice without neglecting the importance of liturgy and devotions and contemplation..." 169

"What goal can we set for ourselves that will give all these things their appropriate place?" 169

"As for myself, it is the Kingdom of God that shapes my thought. I think of the goal of Christian higher education as preparation for life and work in the Kingdom of God."

"I do not see how the Christian college can do anything else than guide its endeavors by this vision of shalom. If God's call to all humanity is to be liberators and developers, celebrators and mourners, then will not the Christian college also have to find its place within this call?" 171

Can Scholarship and Christian Conviction Mix?

Another Look at the Integration of Faith and Learning

"Learning, I shall argue is through and through a historical phenomenon – an ever changing historical phenomenon... I begin then learning as we find it today?"

The trouble with Kantian views of philosophy and the logic of science

Weber's Theory of Differentiated Spheres

The Two Phenomenon of Modernization

- 1) Differentiated spheres
 - social spheres (economy, state, household)
 - cultural spheres (science, art, law and ethics)
- 2) Rationalized thought and action within the spheres

"Weber thought, just as the fundamental dynamic of action within our modern, bureaucratic states is rationalization; so too, the fundamental dynamic of thought within modern science is rationalization... Weber's argument at this point came into three parts." 174

- 1) The Disenchantment of the World
 - the de-magicalizing of the natural world away from "primitive" and animist religions

- “The world for a modern person is an inherently meaningless, indifferent terrain for thought and action.” 174
 - “The displacement of “primitive” religions by the world religions was the first large step along the road to disenchantment.” 174
 - Finally rational pressure is brought to bear on the world religions until all are modernized and rational
- 2) The Development of Capitalism
 - a. Weber’s questioned how could the “un-brotherly” system of capitalism come from the religion birthed in brotherliness?
 - i. He found his answer in the Calvinist or “Protestant work ethic” in which a person’s entrepreneurship was legitimated by their *vocatio* or calling.
 - 3) The Emergence of Autonomous Internal Logics
 - a. What accounts for the separation of spheres in society and for their autonomy from one another?
 - i. Man’s relationships to different spheres of life have become more and more rational thus causing the sphere’s to drift further into internal and lawful autonomy

Academic Learning’s Self-Image

- 1) Weber argued that modernity liberated the differentiated spheres of life like art, science, philosophy, and economics from each other’s influence to develop as each internally saw fit.
- 2) Wolterstorff believes that this popular belief that each sphere is able to produce its own internally working “logic” has been long debunked. The academic self-image is no more.

Generically Human

“...the deepest component in the once-regnant self-image is that reputable learning is a *generically human* enterprise. To put the point pictorially: Before entering the halls of learning we are to strip off all our particularities, particularities of gender, of race, of nationality, of religion, of social class, of age and enter purely as human beings. If it turns out that we have failed to strip off some particularity and the others in the hall of learning notice this, they are to order us back... Thus on the once-regnant understanding of learning black history, feminist sociology, Muslim political theory, and liberation theology are *bad* history, *bad* sociology, *bad* political theory, *bad* theology... pluralism in the academy is an accidental and temporary phenomenon.” 178-179

Classically Foundationalist

specific form of an embrace of perspectivalism. The pluralization of the academy is the ineluctable consequence.”186

Academic Learning as Social Practice

MacIntyre’s Idea of a Social Practice

“A social practice is an activity of a certain sort – characteristically, an activity that involves the manipulation of material of one sort or another in one way or another...a social practice is an activity that requires learned skills and knowledge...In that way, among others, practices are inherently social... (it) is an ongoing activity into which new members are inducted. Practices have histories; they have traditions... A practice involves standards of excellence and obedience to rules.” 188

Internal and External Goods of Social Practices

External Goods - “...goods that are only contingently attached to that activity and that can in principle be attached to a wide variety of significantly different activities (goods such as fame, profit, and self-satisfaction)...” 189

Internal Goods – “The internal goods in question may be either products of the activity or experiences that come our way in the course of engaging in the activity – in the case of farming, for example, they may be either foodstuffs or the pleasurable experience of working the soil.” 189

“A fundamental feature of social practices is this plasticity with respect to internal goods and goals, and indeed external... the goals as a whole, of those who participate in practices, shift.”

Current Dynamics of Learning as Social Practice

“The collapse, which I have traced, of the once-regnant self-image of the modern academy, and the emergence of avowedly particularist perspectival learning in diverse forms, make the academy today profoundly different from what it has been for some three hundred years...there are indeed dangers in the situation.” 190

“...those who self-consciously engage in particularist perspectival learning must always face in two directions.” 190

1. They are to engage in conversations within their own perspective to develop their own thinking.
2. They are to engage in conversations with those of different perspectives “so as both to share insight and submit to correction.”190

“If what emerges from the overthrow of the hegemony of Eurocentric bourgeois white males is not speaking and listening in dialogue but hard-of-hearing multiple power constellations, then nothing has been gained.”¹⁹¹

Christian Academic Learning as Social Practice

“...the most important lesson for Christian scholars to learn from the developments I have traced is that they are entitled to engage in the practice of learning as Christians...They are entitled to engage in learning as just that kind of person, with those particularities, from that perspective.”¹⁹¹

“Learning is an eminently concrete social-historical enterprise incorporating goals and standards, intuitions and values, that the participants bring to it and that emerge from their interaction with each other.”¹⁹¹

Entitled to Practice

“We engage in the practice of science in particular and learning in general as concrete beings of diverse convictions and commitments. We do not shed all our ordinary convictions and commitments at the door of the hall of learning and enter nakedly human...”¹⁹²

“In saying that one is entitled to engage in the various practices of learning *as a Christian*, I am assuming, of course, that it is relevant to do so – that there really is a Christian perspective on many of those matters that academicians deal with.”

“Down through the ages thinkers have tried to put faith and learning in separate areas. They have tried to build fences between them so as to keep them separated. Christianity, so it is said, must confine itself to dealing with matters on that side. But always, before the fence; learning and science, with matters on that side. But always, before the fence can be erected. Christianity and learning must be disentangled and drastically pruned, so much so that either learning is no longer recognizable as learning or, more often, Christianity no longer recognizable as Christianity. I propose that we throw away the pruning shears and live with the entanglement.”¹⁹²

Theory Weighing: The Equilibrium of Data, Theory, and Control Beliefs

“What actually happens when Christians enter the hall of learning and begin conversing?”¹⁹²

“In place of the customary practice of working simply with the distinction between data and theory, I recommended that we add to data and theory what I called control beliefs... we operate with certain convictions as to the sorts of theories that we will find acceptable...Sometimes they take the form of methodological convictions...ontological convictions...”¹⁹⁴

“The Christian scholar ought to allow the belief-content of his authentic Christian commitment to function as control within his devising and weighing of theories. For he like everybody else ought to seek consistency, wholeness, and integrity in the body of his beliefs and commitments... Christ ought to be decisively ultimate in his life, the rest of his life ought to be brought into harmony with it.” 194

“So let me on this occasion say a bit more as to what we are to do in cases of perceived conflict...we are to try to eliminate the conflict and achieve equilibrium by making a revision in one of the three” (data, theory, and control beliefs) 194

Christian Learning as Faithful Interaction

“The tendency is deep and strong in the modern academy to assume that in cases of conflict between science and religion, religion must give.”

“It is extremely important to keep in mind here that within the totality of Christian belief there is a hierarchy of importance: Giving up some elements of the totality would require little alteration in the remainder, giving up others would require a ripple of alterations through almost all the others... one ought not to conduct one’s reflections in lonely isolation but as a member of the Christian community, in prayer.” 198

Abraham Kuyper on Christian Learning

The Regnant Model of Learning

Kuyper was proposing an alternative model for learning to the world. This model was in opposition to what Kuyper judged to be the “regnant” model or “classical foundationalism” which was being pushed forth in the modern European universities.

Locke’s Model of Belief Formation: Rational Foundations

“Let me describe this regnant model... (from Locke’s perspective)...Ever since the classical Greeks... is an image of leaving the everyday and entering another and higher world of intellectual activity.” 200 This model holds that true and pure learning must occur free of our irrational biases and perspectives. We must enter the hall of learning naked and pure ready to judiciously consider pure data and theory. “One could in that way...start from the ground up.”

“The whole point of the Lockean model is that in the formation of beliefs within the academy, one is to place on the shelf, or in cold storage, the particularity of one’s everyday belief-system, resist all temptation to appeal to it, and allow one’s beliefs to be formed just *qua* human being...One’s particularity as Christian believer is to be insulated from the formation of beliefs within the academy, as is every other particularity of belief that one has in the everyday.” 201-202

Locke's model for the academy in relationship to the Christian belief was not optional or tentative as evidenced by these two points.

- 1) Locke as did many other Enlightenment thinkers emphasized the application of "evidentialism" to all religious beliefs. Under this standard religious people are obligated to hold their beliefs upon evidence or refrain from them completely.
- 2) If one does in fact have evidence to support their belief they will regard it as important to include the proofs in the curriculum of the academy.

This was Locke's strategy for putting Christianity on rational foundations. One therefore was forced to begin with natural religion rather than revealed religion.

"The obsession with evidentialist apologetics so characteristic of American evangelicalism is to be traced to its Lockean ancestry." 203

Christian Learning on Locke's Model: American Evangelicalism

"Let me highlight four points in concluding our glance at the Lockean model of the academy and how it was understood to be related to Christian belief." 203

- 1) "In the first place, notice that what could be identified as distinctively Christian learning in this scheme was understood as an addendum." 203
 - a. ex. Adding a bible course or senior capstone course to cover "the faith aspect" of learning
- 2) For Locke the method used in the Bible or capstone courses are to be the same reason based and empirically driven courses as the rest of the academy
- 3) "...the fact that some people did not accept the evidential arguments for Christianity... was regularly interpreted by 19th century Protestants as a failure of obligation on the part of the non-believer, motivated by some sort of perversity. Or failure to "devote unprejudiced attention to the arguments displaying those facts." 204
- 4) "If academic inquiry at any point yielded results incompatible with Christianity, then at some point in that inquiry the proper method has not been properly employed... pluralism in the academy was a sign of deficiency in scholarship. 204

"The rise of evolutionary theory and of higher criticism of the Bible had a devastating effect on those who held this model and this understanding of its relation to the Christian belief... As a competence, it came to be widely accepted in many quarters that Christianity is not a rational system of belief and hence should have no role in the academy. Many of those who did not flat-out accept that thesis nonetheless had the nagging worry that just maybe it was true." 205

Kuyper's Alternative Model of Learning

"Kuyper presented his polemic against this regnant model of learning and unfolded his alternative model in two stages." 205

“Kuyper begins by making some comments about the *subject* and the *object* of learning, and then about the relation between the two. Three times over the dominant theme will be that of *organic relationships*.”

The Subject Who Learns and the Object of Learning

“Suppose we take the content of learning to be the totality of what has coming to be known scientifically. Then let us ask this question: Who know this content? That is, who is the subject of learning, thus understood?” 206 Obviously no one mind can hold this collective knowledge. Learning, or science, is a collective community endeavor it is “anything but the achievement of individuals acting independently.” 206

- 1) The development of science is not planned or organized it develops “one might say, ‘organically’...The ultimate agent of humanity’s scientific endeavors can be none other than God.”
- 2) The object of science is not “*all existing things*” but all things currently in relationship with the subject. “For the idea of science (or learning) implies, that from the manifold of things I know a *connected* knowledge is born, which would not be possible if there were no relation among the several parts of the object.” 206
- 3) There is an organic relationship occurring between the subject and object of learning. “Specifically, we must become *aware* of those objects and must *comprehend* their relations. It is the study of the object and their relationships with us and other objects

The Human Sciences

“Up to this point Kuyper’s eye has been on the natural sciences. When he comes to what in the English translation are called “the spiritual sciences” – by which he means the humanities and social sciences – he makes two important qualifications.” 207

- 1) “...sensory perception obviously plays a very different role...”
- 2) “... the *subject* of science, namely, human consciousness, along with its products, itself becomes the *object* of science.”

“Empiricism in the human sciences represents an attempt to get around this fact.” 207

“Kuyper recognizes that similar observations can be made about the natural sciences...Kuyper’s full view, then, is that we are dealing here with a matter of degree.” 208

“The theorist is not and cannot become a blotter soaking up the facts of the world; the theorist is always a dynamic, structured self...Kuyper is challenging the Lockean model at its very foundation.” 208

“At this point he lets us down. He does not give us arguments. Instead he contents himself with offering evidence to the effect that the academy does not in fact operate according to the model which it espouses...” 208

Kuyper’s Postmodernism

“Kuyper was a postmodernist born out of season.”

Kuyper argued that Lockean experiment had failed but did not explain why it had failed. Here Wolterstorff picks up his argument in an attempt to understand why this is the case.

“Contrary to the Lockean hope, it is not possible for us, when working in the academy, to bring it about that our hard-wired capacities for perception, reflection, intellection, and reasoning will function in such a way that the beliefs we already have play no role in determining the beliefs we will come to have.” 210 We must concede that there is an organic relationship between the two.

Human Fallenness

“If we were not only constituted but also programmed as God meant us to be, there would be no defects in our programming giving rise to disagreements within the academy....even if there were not the disturbance, the fallenness, we would not all just be ‘uniform repetitions of the self-same model... this multiformity would have (instead) been... harmonious... there would have been no conflict. And there would have been no desire on the part of one individual subject to push other subjects aside, or to transform the object after itself.”

“Kuyper at this point in his reflections embarks on an extensive discussion of the ways in which our fallenness affects our work in the academy.”

1. “the influence of the sin-disorganized *relationships of life*”
 - i. Sin has affected us in different ways shaping our scholarship in different directions.
2. “our distorted and parochial ‘personal interests.’”
 - i. “A Roman Catholic has an entirely different idea of the history of the Reformation from a Protestant’s...”
3. “our hatreds – though by the same token, our loves – shape our work in the academy.”
 - i. “In order to study nature in its material operations, you must love her... this estrangement from the object of our knowledge is the greatest obstacle in the way of our knowledge of it.” 212

Humanity’s Learning: Struggling for the Truth

“Must we just resign ourselves to the perpetuation in the academy of disagreements rooted in our lives in the everyday? Kuyper’s answer is not at all. The ideal remains

before us of a science that is not this person's science and that person's science but humanity's science. The road to that ideal is not the road sketched out by Locke... The road toward that ideal is dialogue, each listening to the other trying to show the others where they have gone wrong." 213

"But let us not exaggerate the possibilities here; the ideal of a consensus, and certainly the ideal of a rationally achieved consensus, remains forever unachieved." 213

"It is because of sin that where two scientific people arrive at directly opposite results..."

"Thus 'the unity of science is gone... There is no... objective certainty to compel universal homage which can bring about a unity of settled result.'" 214

Kuyper's Model of Christian Learning

"Kuyper's model of learning in general was highly provocative and eccentric at the time he worked it out. Today its basic tenets are widely accepted as more or less standard postmodernism – with the important exception that the majority of postmodernists are not inclined to see sin and fallenness as underlying the pluralism and dissent so characteristic of the academy. Lust for power, yes; sin and fallenness, no." 214-215

Normalists and Abnormalists

"The cosmos, as it exists today, is either in a *normal* or *abnormal* condition. If it is *normal*, then it moves by means of an eternal evolution from its potencies to its ideal. But if the cosmos in its present condition is *abnormal*, then a disturbance has taken place in the past and only a *regenerating* power can warrant it the final attainment of its goal." 216

"...much of the dissent and pluralism characteristic of the academy are a manifestation of that disturbance. The ideal of a unified science both eludes us and eludes us... The root of John Locke's error is that in formulating his model of learning, he crossed over to the side of the normalists." 216

An Expressionist Model of Christian Learning

What is the difference between Christian and non-Christians, in life and in learning?

Kuyper argues that difference is at the spiritual center of these two human beings. One sees the world from the normalist perspective while the other sees it from the abnormalist perspective with "the sense and reality of living before the face of God in love and adoration.... thus the fear of God is imparted to the Whole of life as a reality – into the family, and into society, into science and art, into personal life, and into the political career.... Both are human, one is inwardly different from the other, and consequently feels a different content rising from his consciousness; thus they face the cosmos from different points of view..." 218

“The difference between the science of the Normalists and Abnormalists is not founded upon any differing result of investigation, but upon the undeniable difference, which distinguishes the self-consciousness of the one from that of the other.” 218

Christian Learning as a Mode of Privileged Cognitive Access

“Is this right: two kinds of human beings, hence two kinds of learning?” 218

Possible Misreadings of Kuyper

- 1) Do not suppose that Kuyper is expecting a clean line between the two or multiple kinds of learning. The paligenesis or “New Birth does *not* alter the differences of temperament, of personal disposition in life...national character... the process of time.” 219 Paligenesis may change the character of these elements in each person but conflict, particularities, and change will still remain.
- 2) Do not suppose that Kuyper believes that the Spirit is only blessing the science of the regenerate. “Over and over Kuyper insists that the Spirit works in all humanity to bring about what is good; ‘common grace,’ Kuyper calls it.” 220
- 3) Do not suppose “that the results produced by both [kinds] are entirely true, since at a good many points they contradict each other; *nonetheless*, both are engaged in science.” 220
- 4) Do not suppose that “the Christian is always right and the non-Christian wrong.” 220
- 5) Do not suppose that the “two-two thesis imply that the non-Christians are practicing science incompetently.” 220
- 6) Do not suppose you need to find scholarly incompetence in a body of scholarship that you find incompatible to the Christian Faith. The Kuyperian model allows you to simply trace the body of work back to the fact that the scholars are working “with a non-Christian consciousness.” 220
- 7) Do not suppose that “practitioners of these two kinds of science are incapable of cooperating on any scientific tasks.” 221
- 8) Do not suppose the two-two thesis is implying that “there will be nothing on which the Christian and non-Christian agree.”

A Mode of Privileged Cognitive Access

“Yet...Kuyper was persuaded that if Christian consciousness is indeed born of the Spirit, then one must expect that somewhere along the line intractable disagreements will turn up between Christian and non-Christian within the sciences. The difference that

Christian conviction makes in learning is not confined to addenda: Bible course and theology courses.” 221

“At this point, all that can profitably be done is that each party explain to the other ‘what it is that compels us...to draw the line as we do...’ 222

“...the Christian ought to struggle to expand the influence of this [Christian] subjectivity on his or her work in the academy rather than struggling to minimize or eliminate its influence.”223

“One way to escape Kuyper’s conclusion [of integration of faith and learning] would be to argue that the Christian consciousness and Christian belief in particular, has no bearing on the issues that arise in the academy... Christianity deals with values, so it is said, science with facts...such proposals are always revisionist rather than descriptive in character... the theorist proposes that Christianity be reduced in content until intertwinement is no longer capable of occurring... **about such a Christianity, I, at least, cannot refrain from asking: Why bother?”** 223

“Kuyper, standing in the Augustinian tradition, insisted... that certain particularities of subjectivity, rather than being prejudices that conceal reality from us, are conditions of reality becoming accessible to us. They give us *privileged cognitive access* to certain dimensions of reality.” 224

“If we console ourselves with the thought that we may without danger leave secular science in the hands of our opponents if we only succeed in saving theology, ours will be the tactics of the ostrich. To confine yourself to the saving of your upper room when the rest of the house is on fire is foolish indeed.” 225

Particularist Perspectives: Bias or Access?

“In this essay I want to reflect on why it is that in previous times particularist learning of these sorts [feminist epistemology, black history, liberation theology] would have been dismissed from the academy, and on the significance of the fact that it is no longer dismissed.” 226

The Propriety of Particularist Perspectives

Particularist perspectives do not represent mere controversies within academia such as Aristotelians versus Platonists or Hegelians versus Kantians but perspectives *on* academia as a whole.

It is now commonly believed that the academy is incapable of producing a generic unified “pure” science, that learning is perspectival, and that the academy has been dominated by one specific perspective that being the Western male. “Equity demands that

their hegemonic grip on the academy be broken and that the academy be opened up to the representatives of any particular perspective...” 227

“This, I say, is nowadays the most common interpretation. And almost always the context for the interpretation is an eager embrace of metaphysical antirealism... propositions are true only relative to a particular conceptual scheme. The decision as to which scheme to adopt can in the last resort be made only by reference to which best serves one’s interests...Accordingly, the academy at bottom is a vast constellation of interests contesting for power.” 227

“Though not without insight, it is nonetheless glibly vulgar Marxism; and its antirealism I regard as untenable.” 228

The Academy’s Grand Project: Objective Knowing.

“The Grand Project to which the academy has for millennia been committed – in profession though often not in practice – is incompatible with all particularist perspectival learning.” 228

“Begin by noticing that from Plato onwards the standard imagery for what one does when entering the academy and engaging in [learning] is that of turning away from the every day [or the *doxa* (opinion)].” 228

“Whitehead once remarked that Western Philosophy is a series of footnotes to Plato. On no point is that more true than on the point at hand...In *scientia* we start from what is or has been evident – preferably self-evident – to some rational being or other, and we proceed to draw inferences... very much of *doxa* [opinion] we must indeed leave behind when we enter the academy... the result is still *doxa*...But it is a higher form...” 230

Descartes added to this dialectical interpretation the “Therapy of Doubt” calling into question the interpreter’s ability to withstand the forces of prejudice.

John Locke though “as convinced as were his predecessors of the nobility of the project, he no longer thought it came to much. Mathematics was a *scientia*... but that was about it. Yet the image of departing from the everyday as one entered the academy was a present in Locke as in anyone.” 231

“From Plato onwards, what transpires in the academy is seen as better than the everyday because it is *more objective* and *better grounded*.” 231

There are two sides to the coin of objectivity “On the one side, it denotes being genuinely in touch with the object... On the other side, it means being impartial...The connection [between the two sides] is the assumption that to get genuinely in touch with the object... one must eliminate the particularity of one’s perspective.” 231

“And it is the epistemology of an immobile solitary reactor. Paraplegic epistemology.”
232

Generic Cognitive Practices: Foundationalism

All human beings have unique way of learning, processing, and discriminating. “the sterility and stalemates of epistemology are in good measure due to its myopic focus on our cognitive constitution...In turn we must learn to think of our cognitive constitution in a much more nuanced way than is customary.”

“...we function *inside* our system of beliefs. Inside our constitution too. Inside our doxastically programmed constitution. We use beliefs to form beliefs...And now for a sad but crucial point: many of the beliefs that function as elements of our programming are false...” 234

“Particularities will of course emerge... Instead of obstructing access to reality, such grounded particularities enable access.” 235

Christian Learning: A Particular Privileged Cognitive Access

“The prevalent current argument for allowing [particularist scholarship] entrance... is starkly political; it assumes that no one ever has any awareness of reality and argues on that ground that it would be unjustly discriminatory to exclude any perspective, except perhaps those whose representatives have nothing interesting to say. If we are all prisoners in our own houses of interpretation, what justification could there be for preferring one prison to another?” 237

“I want to present for your consideration an approach very different from either of these [classical foundationalism and post-modern anti-realism]. May it not be that certain of the perspectives that belong to our narrative identities give us access to realms of reality that would otherwise be extremely difficult to come by?” 237

“I do not dispute that much of what has been written from one and another such perspective has been silly... [and that much of it]... functions to obscure rather than illuminate.” 237

“The academy must be a place where genuine dialogue takes place among the representatives of different perspectives...It has already become clear that such an ethos will neither be easily come by nor easily sustained when achieved.” 238

This will be difficult to achieve because:

- Many groups are nursing resentment between one and another and refuse to listen.
- Others refuse to speak stating that no one could truly understand their circumstances or unique level of suffering.

“What is needed, if the academy is to survive in the face of injury and suffering, are those fundamental acts of the soul taught us by Christ for walking in his Way: forgiveness, and the redemptive owning of suffering, and repentance on the part of those who need the forgiveness for causing the suffering.” 239

“And beyond those acts of the soul, what is needed, if the academy is to survive amidst the revenge of the particular, is the embrace of the conviction, fundamental to Christianity, Judaism, and Islam alike, that there is more to human beings than the merely particular. There is a shared nature.” 239

“...to be a Christian is to have a narrative identity that incorporate a perspective on reality which enables, rather than inhibits, discernment of dimensions of reality.”

Academic Freedom in Religiously Based Colleges and Universities

Infringement versus Qualification

“Academic freedom is not the same as “freedom of speech...the fundamental difference lies in the fact that the civil liberty of free speech comes into the picture when we are talking about the polity of society, whereas academic freedom, as the phrase itself suggests, comes in the picture when we are talking about the academy...Truck drivers... neither enjoy nor lack academic freedom – for the simple reason that they are not members of the academy.” 241-242

Infringing on Academic Freedom

“Infringing on a person’s academic freedom consists of impairing or threatening to impair to impair a person’s academic position or standing in some way or other...”

“Many such impairments or threats thereof do not constitute infringements on a person’s academic freedom... The distinction between disapproving of the ideological content of what a person said and judging it incompetent is, of course, fraught with difficulty in application.” 242

Qualifying Academic Freedom

Academic freedom “is no more absolute than is the civil liberty of free speech. What is to serve as a guideline for the practice of the academy is not that stark formulation which I offered above but that formulation duly qualified.” 243

“Though it is never a good thing to infringe on academic freedom, every educational institution does and should attach qualifications to that freedom. The issue will always be which qualifications are necessary.” 244

Contexts for Academic Freedom

8 considerations for a Discussion on Academic Freedom

1. Weber's theory of modernization encapsulated in two phenomenons: differentiated social spheres and differentiated cultural spheres. These spheres develop their own logic unique to the outside.
2. This issue is housed in a pluralistic society filled with "incompatible comprehensive perspectives on God and the good...A liberal polity is one that refrains from indoctrinating its citizens into any comprehensive religious or philosophical perspective..." 246
3. This issue arises in context with a civil society that is vibrant and is "a ferment of new initiatives and new organizations of every imaginable sort." 246
4. This issue arises in the "context of an educational system that, as a whole, is radically decentralized... and highly competitive.
5. This issue arises in a context in which many people hold their religion to be "holistic" or comprehensive. Few relegate their faith to one small sector of their life rather it affects their views on family, life, politics, economics, justice, and the self."
6. There has been "an upheaval in the regnant understanding of the academic enterprise... the academy today is full of forthrightly particularist perspectival learning..." 248
7. "...academics want members of the public to feel jubilant over their thoughts, but they do not want the public to get angry about their thoughts. If anybody ever gets angry they feel aggrieved, hurt, injured... Of academics alone should courage never be required. My response is: Grow up! Stop being adolescent." 248
8. "...let us keep before us why it is important for society to allow its scholars the duly qualified freedom to work out their thoughts as they see fit." 248 It inhibits our progress and it violates the scholar's personhood.

Religiously Qualified Academic Freedom

Maintaining Pluralism in Civil Society

Private institutions in some respects do a better job of respecting academic freedom since public institutions traditionally will not support scholars researching and teaching from a specific faith based perspective. Therefore the private schools are doing a better job of maintaining pluralism in our civil society.

Appropriate Religiously Qualified Academic Freedom

Qualifications are important, but in what form should they take? How are we to keep from unjust infringements?

“The infringements occur when religious qualifications are applied unjustly: for example, when they are never fully stated or not stated clearly in advance, when their application is arbitrary and irregular, or when there is no recourse for the victim.” 252

“For almost always it is in the procedure, not in the qualifications as such, that the injustice lies. Where there is no rule of law but only the command of persons, where secrecy and arbitrariness reign, where one never knows when and why the axe will fall, there justice weeps.” 253

Christian Learning In and For a Pluralist Society

Christian Learning: Shaped by One’s Christian Cultural Formation

“Christian learning, then, is to allow that faith, that communal identification, and those scriptures, to shape one’s learning... Christian learning is faithful learning. Learning faithful to faith in the triune God, learning faithful to the Christian community and its tradition, learning faithful to the Christian scriptures.” 256

“Christian learning is learning *shaped* by one’s Christian cultural formation, and learning that is the *medium* of one’s Christian formation.” 257

Christian Learning: A Medium for Shalom

“I see Christian learning as fundamentally an act of gratitude to God... One of the Eucharistic acts of the Christian community... is the scholarly exploration of that richness... [Learning] is what one might call an eirenic [or shalom] act... Shalom is human flourishing, in all dimensions... Christian learning contributes to our shalom by interpreting reality and answering our questions.” 259

Christian Learning: A Public Voice for Justice:

What is the goal of Christian learning in a pluralistic society?

“In that conversation in the public square there must be a Christian voice... that speaks the healing word of the Christian gospel for all... If that Christian voice is to have any profundity, it is to be an informed voice addressing in depth and with imagination the issues of the day, not just a shrill and strident voice, if it is to have integrity and wholeness, it will require Christian learning... Without that learning, the words of Christians may be shrill and loud; but the voice will be that of someone else. The healing word and persuasive power implicit in the Christian message will never be heard or experienced.” 263

Should the Work of Our Hands Have Standing in the Christian College?

A Philosophical Consultation

Wolterstorff is asked by the Herman Miller Corporation to reflect during a consultation “on the purpose of business and on the imperatives that hold for it.” 266

Beyond Liberal Arts: Social Formation

“The Christian college... should be a place where the Christian community does its critical thinking about major social formation of contemporary society...” 266

“...the Christian college that I envisage will be more than just a liberal arts college... it will be at least that...”

For Plato and Aristotle the life of the mind, contemplation, was the highest good for a human while civics and ordinary life rested below it. The Reformation “represents a radical rejection of this scale of values in which the life of the mind is elevated over that of the citizen... What was previously stigmatized as lower is now exalted as the standard, and the previously higher is convicted of presumption and vanity...” 269

Reformed thinkers on work:

- 1) “They are the most worthy servants, whatsoever their imploiment bee, that do with most conscionable, and dutiful hearts and minds, serve the Lord, where hee hath placed them...” 269
- 2) “...the best workes for their kinde (preaching, praying, and offering Evangelicall sacrifices) if without respect of God’s injunction and glory, are loaded with curses/ God loveth adverbs; and cares not how good, but how well.” 270

Therefore, a Reformed college should “neither dismiss proposals for educational programs beyond the liberal arts by arguing that such programs are inherently inferior, nor...treat them as second-class citizens within the college. A college in the Reformed tradition of Christianity will not look down on the work of our hands... Obviously no college can be all things to all people...How does one discriminate [which vocational programs to employ]?” 271

Beyond Developing Christian Minds: The Work of Our Hands

Accepting anything new into the college outside of the liberal arts tradition is seen as “caving in to outside pressures.”

How do we then decide what to add? Two considerations:

- 1) How important are the goals of the proposed program?
- 2) Does the program utilize the strength of the college with the liberal arts at its core?

“I propose that the Christian college become a place where the Christian community does its normative and strategic thinking about (some of) the major social formations of our society, such as business, church, politics, media, medicine, education, law, and art and architecture. Students should be inducted into such thinking.” 271

“But one does not serve God and humanity by going into business and then just playing the received role of businessman...those received roles are fallen... To serve God faithfully and to serve humanity effectively, one has to critique the received role and do what one can to alter the script... The Reformed Christian will want to step back...to ask what is the purpose of business.” 273

An educated and self-consciously Christian voice is now quite important because of the loss of Christian hegemony and the disproportional power the intelligentsia (which is hostile to institutional religion) has “in setting the course of media, education, and the arts.” 273

We “can do much better, in developing the normative and strategic reflection I am calling for...strategic Christian reflection on our major social institutions is an obligation of the Christian community and a need of our society. I judge that there is no better place to cultivate such reflection than in the Christian liberal arts college.” 274

What Is the Reformed Perspective on Christian Higher Education?

“The” Reformed Tradition

The Reformed tradition is decentralized in authority and hence there is “no such thing as *the* Reformed view of Christian higher education: there is no such thing as *the official* Reformed view. One can [only] pick out certain themes and emphases” 277

The dominant Reformed theme that relates closely to higher education is “the relation of the Christian to society and culture.” 277 The Reformed view adds a third city to Augustine’s city of God and city of the world. That city is the city of our common humanity. It is where the two cities interact.

The Dutchman Abraham Kuyper is a remarkable example of a prominent Reformed “three cities thinker.” “Christians, he said, are called to speak with a Christian voice, and to act out of Christian conviction, within the structures, solidarities, and practices of our common humanity. So as to nourish and sustain such speaking and acting, Christians need their own institutional base.

Theological Themes Shaping a Reformed Vision: *6 theological themes that form the background for this perspective*

1) *A Good Creation*

- a. What God produced was good. “God’s intent was that we would flourish, that we would flourish, that we would find our *shalom*, in this world. And in spite of the incursions of evil into this created order. God has not abandoned the creation; on the contrary, Christ’s resurrection is the vindication of the created order.” 280
- b. Kuyper’s idea of “non-abandonment”- God is working within humanity for the world’s maintenance and even progress through his redemptive and common grace.

2) *The holistic effects of evil and sin.*

- a. It effects our will, our reason, our technology, our discourse, our relationships, our social structures, all of created is depraved.

3) *The holistic scope of Christ’s redemption.*

- a. God as the creator of all things has made himself the redeemer and reconciler of all things fallen as listed above.

4) *Authentic faith is not an addendum to our lives but is holistic and pervasive*

- a. It is the “fundamental orientation and energizer of our lives. Authentic faith transforms us...[however] The scope of divine redemption is not just the saving of lost souls but the renewing of life as a whole, and beyond that, the renewing of all creation.” 283

5) *God’s Sovereignty over All of Life*

- a. “...the scriptures are a guide not just to salvation but to our walk in the world – to the *fundamental character* of our walk. They are a *comprehensive* guide.”

6) *His “Lordship must remain over all life”*

- a. It “cannot be closed up within church walls or Christian circles.”
- b. If our God “works in the world, then there [we] must put our hand to the plow so that there too the Name of the Lord is glorified.”

“No single piece of our mental world is to be hermeneutically sealed off from the rest, and there is not a square inch in the whole domain of our human existence over which Christ, who is sovereign over all, does not cry: “Mine”” Abraham Kuyper

Critical Discernment

“What is called for is not just approbation and not just critique but *critical discernment*.”

Christian Higher Education in the Reformed tradition: *Five Features*

- 1) “...deep honor and respect are paid to learning.”
- 2) “Christian learning is understood as a perspectival enterprise.” It is shaped by our beliefs, our cultures, and our experiences. Any attempt to make ourselves

- completely unbiased is folly, all learning is perspectival nature. There *is* an ultimate narrative but we are all fallen in our attempts to follow it completely. This is not anti-realist postmodernism.
- 3) Christian learning is to “speak and act *within* the structure of our common humanity but *with* a distinct Christian voice.”
 - 4) A respect for the tradition of Christian learning and culture. “Christian learning is learning *shaped* by scripture and the entire Christian tradition.”
 - 5) An emphasis on Scripture and theology. “Without such disciplined reflection one cannot build a community capable of speaking with a Christian voice and acting out of Christian conviction within the structure, solidarities, and practices of our common humanity.” 287

Call to Boldness: A Response to Fides et Ratio

“Both/And”: Use Reason and Exercise Faith

“Pervading the entire document is the both/and style of rhetoric, as in, ‘both faith and reason’...Fides et Ratio addresses two quite different sorts of intellectual ills in contemporary society: on the one hand, the skepticisms of immanentism, on the other, suspicions of fideism.” 288

“To the immanentist the Pope says: do not be content with exploring the subjective and anthropological; inquire boldly into what lies beyond the self. To the fideist the Pope says: do not be content with “mere faith”; appropriate boldly the riches of the philosophical tradition so as both to deepen our understanding of the faith and to exercise “critical discernment” on the intellectual endeavors of humanity generally.” 289

“Fides et Ratio... is a vigorous and visionary call to boldness – boldness in the use of reason and boldness in the exercise of faith.” 289 Wolterstorff stands in full agreement with the Pope. He cautions however that one must first recognize the large difference between an understanding of reason that is properly functioning and one that is fallen, this can make all the difference. Catholics tend to emphasize the properly functioning understanding while Calvinists emphasize the fallenness.

Faith Seeking Understanding: Critical Discernment

The Pope in this statement however appears to bridge the gap between the two in his statement that reason is “wounded and weakened by sin.”

Summary of the encyclical’s thought

The role of reason

- Human’s by nature seek truth
- Truth comes in many forms
- Our drive for truth is not in vain
- Our reasoning ability is limited

The role of faith

- By faith the church believes that is the bearer of a message from God
- “This revelation comes not as the repudiation of reason, but as its perfection.”
- This revelation and faith is truth
- This revelation perfects humanity’s understanding of its purpose
- Faith enables reason to exercise its powers

“As a consequence, [of the fall] revelation and faith stand to the results of unaided reason not just as a supplement, stimulus, and aid to further endeavor; they also stand to those results as *corrective* and *guide*.” 292 Critical discernment in these endeavors is vital.

Emboldening Theologians and Philosophers

Fides et Ratio as an intervention into two developments in philosophy and theology.

1) In theology – Recent theologians have been in a “headlong flight from metaphysics – that is, from a willingness to speak of God in particular and reality in general. Sometimes this flight takes the form of repudiating philosophy in general. The Pope is calling for boldness to acknowledge that “Revelation is not just ‘God talk’ but talk *about* God – *true* talk.

2) In Philosophy- “Many philosophers and their devotees have understandably drawn the conclusion that truth and goodness, if they are not simply to be discarded, will have to be relativized.” 294 To this the Pope does not repudiate philosophy but call for boldness from Christians to create a “‘Christian philosophy’ – that is, ‘philosophical speculation conceived [and practiced] in dynamic union with faith.” 294

Afterword

Three “burrs” in Wolterstorff’s saddle moving him to depart from familiar ways of thinking about Christian learning.

- 1) A desire to find a comprehensive goal for Christian Higher Education
 - a. First an interest in the Christian Humanist of “high culture” model
 - b. Second an interest in the “Christian academic-discipline” model
 - c. Third a conviction of the need for the academy to address injustice
 - d. Finally falling upon the comprehensive shalom model which fits them all together with justice and human flourishing.
- 2) How does one teach and shape a disposition for justice?
 - a. How might this change
 - i. Curriculum?
 - ii. Pedagogy?
 - iii. Institutional structure?
- 3) A frustration with supposedly “neutral” learning capped with Christianity on top
 - a. He wished to explore a faithful way to connect faith and learning
 - b. He explored the ramifications of the recent shift from the academy’s “Grand Project” to a pluralistic and particularistic academy