Educating for Shalom: Essays on Christian Higher Education
by Nicholas Wolterstorff
[collection created and edited by Clarence Joldersma and Gloria Strunks] - Eerdmans, 2004

Compiled by John Mulholland

Preface  [editors’ explanation of organization of collection of essays – ] - p.vii
- bracketed and bolded section headings are based on their remarks
Introduction  [by the editors] - p.xi

[Purpose and mission of Christian higher education]


[The Nature of Christian scholarship and “learning” (see German wissenschaft)]

[6] The Point of Connection between Faith and Learning - p.64

[The Social Context for Education – points toward justice and Shalom]

[7] ***The World for Which We Educate [world systems theory & exploitation] - p.87
[8] A Case for Disinterested Learning - p.100

[Back to Christian idea of scholarship and “learning” – 2 essays here, NOT 3 ]

[12] Can Scholarship and Christian Conviction Mix?
    Another Look at the Integration of Faith and Learning - p.172

[Christian academics in the context of society]


[Ideas about Christian higher ed as training students for social discernment]


[Wolterstorff’s outward looking thought & restlessness – ecumenical, historical, multicultural]


[Wolterstorff looks back over his work]

“First, we shall have to work out a pedagogy appropriate to the Christian college.…

“Second, we must work out a curriculum appropriate to the Christian college.…

“Third, we must work out a community structure appropriate to the Christian college.…

“Fourth, … we must work at making the content of what we teach responsive to the Christian gospel…

“Fifth, we must think seriously about the place and role of worship within that community which is the Christian college.

“And last, we must work out the rationale for the education we offer, asking what such learning has to do with life.…

[Intro]

Historical Background

Social Context: Public Piety, Commonality, Accommodation

A New Vision: Religiously Alternative Education

Educational Implications

“First, we shall have to work out a pedagogy appropriate to the Christian college.…

“Second, we must work out a curriculum appropriate to the Christian college.…

“Third, we must work out a community structure appropriate to the Christian college.…

“Fourth, … we must work at making the content of what we teach responsive to the Christian gospel…

“Fifth, we must think seriously about the place and role of worship within that community which is the Christian college.

“And last, we must work out the rationale for the education we offer, asking what such learning has to do with life.…

[Purpose and mission of Christian higher education]
“… None of these models responds adequately to the *wounds* of humanity – in particular, the moral wounds; none gives adequate answer to our cries and tears….

“Let me say immediately that this is not a call to abolish the teaching of the humanities, or of the natural and social sciences, or of professional education…… It is a call for a more comprehensive model ….

“… So we can and should discuss among each other effective and sensitive ways of teaching for justice. We can and should discuss among each other effective ways of opening up our students to the wounds of the world. We can and should discuss among each other effective and sensitive ways of handling controversies that will arise when we teach for justice.

But the God whom believers acknowledge in their lives and celebrate in their worship asks that we teach for justice-in-shalom. For that God is the God revealed in Jesus Christ, the Prince of Shalom.

The graduate who prays and struggles for the incursion of justice and shalom into our glorious but fallen world, celebrating its presence and mourning its absence – that it is the graduate the Christian college must seek to produce.”
The Mission of the Christian College at the End of the 20th Century

Intro - p.27

Twin Dangers: Evolution and Higher Criticism – p.27

Stages of Response: Evangelism and Culture - p.28

“Stage I” – “… They sought to inoculate and quarantine their students against the cultural developments of the day…”

“Stage II” – “… integration of faith and learning …. practicing scholarship in Christian perspective ….

Next Stage: Reforming Society - p.31

“Stage III” – “… I do not have a blueprint…

“… The social world in which we find ourselves is desperately in need of re-formation. Our ears cannot be stopped, our eyes cannot be closed…. For you and I represent the body of Christ. We are his feet and hands in the world, his heart his mind, his voice, his eyes, his ears. We are the bearers of his word of comfort, heralds of the coming of his kingdom of peace [Shalom].

“We are more than heralds. We are also agents. We do the work of him who in turn did the work of his Father. We heal and we liberate. We struggle for shalom in all dimensions of human existence, realizing indeed that our efforts will not bring about the kingdom in all its fullness, but knowing also that the kingdom will not come about without our efforts.…

Educational Implications - p.33

“… I do have a dim picture in my mind’s eye …

“Such a college will, I believe, be much more international in its concerns and consciousness ….. We do indeed live today in what McLuhan called a global village…. “Second, such a college will have to explore new ways of packaging the learning it presents to its students…. “Third, such a college will have to be far more concerned than ever before with building bridges from theory to practice…. “… The anxiety and defensiveness of evangelicals have begun to quiet down. As they do, I think I witness stirring of an awareness that the church is vastly larger than evangelical ever admitted. Perhaps, then, Stage III will prove to be not only the stage of the Christian in society but the stage of the Christian in the church in society…..”
[The Nature of Christian scholarship and “learning” (see German wissenschaft)]


Intro
Disturbing Determinism - p.36
Ways of Integration: Harmonizers, Compatibilists, Delimiters - p.37
Integration through Psychological Revisionism: Responsible Agency - p.41
Cartesian Science - p.42
Beyond the Cartesian Picture: Popper, Kuhn, Marx - p.43
Positive Pluralism - p.45
Intro

Resolving Conflict between Psychology and Christian Belief - p.47

Compatibalism and Harmonization - p.47

Delimitation - p.48

Psychological Models - p.50

An Alternative Psychological Model of the Human Person - p.53

“… one of the points where I and a good many other Christians feel the tension between Christianity and contemporary psychology most acutely. Christianity teaches that we are responsible agents before God. It teaches that this is intrinsic to our very status as human persons. We are made of dust, but at the same time we … are graced by God with responsibilities. We are given an office, a mandate, with respect to the world, with respect to each other, and with respect to God. This is definitive of our uniqueness amidst our fellow earthlings….

Determination Rejected

Dimensions of Responsibility

Reid’s Idea of Belief Dispositions

Being Biblical Faithful
Intro
The Leibnizian Ideal of Learning - p.64
Abraham Kuyper’s View of Learning - p.66
  Two Humanities - p.66
  Common Ground - p. 67
  Two Sciences - p.68
  The Gap in Kuyper’s Analysis - p.70
  Neo-Calvinism’s Religious Totalism - p.72
Kuyper’s Legacy for Faith and Learning - p.73
  Worldviews Shape Learning - p.73
  Idolatry and Reductionism Distort Learning - p.75
Christian Learning Not Different But Faithful - p.76
  Faithful Learning - p.76
  Life beyond Affect and Volition - p.78
An Interactive View of the Interaction between Faith and Learning - p.79
  Neo-Calvinism’s Expressivism - p.80
  The Social Practice of Science - p.81
  Control Beliefs - p.83
God’s Word to Fallen Creatures - p.85
[The Social Context for Education – points toward justice and Shalom]

[7] ***The World for Which We Educate [world systems theory & exploitation]*** - p.87

Intro - p.87

Models of education – p.87
1. “… Christian service model …”
2. “… Christian humanist model…”
3. “… Christian academic-discipline model …”
4. “… Christian vocation model …”
5. “… wounds of humanity …” model
6. “… shalom …” model

Our Enlightenment Legacy - p.89
   Loss of Ethically Infused Social Roles - p.90
   The Rise and Spread of Capitalism - p.91
   Religious Diversity and Nationalism – p.93

A World-System Interpretation of Global Society – p.94

Implications for Christian Higher Education – p.97
[8] A Case for Disinterested Learning - p.100

Intro
Culture and Society - p.100
Learning for Meaning in Community - p.102
The Social Practice of Faithful Learning - p.105
<table>
<thead>
<tr>
<th>Topic</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Intro</td>
<td></td>
</tr>
<tr>
<td>Modernity and Locke’s Place for Reason</td>
<td>110</td>
</tr>
<tr>
<td>Locke’s Positive Role for Belief</td>
<td>111</td>
</tr>
<tr>
<td>Reason’s Governing Role over Belief</td>
<td>112</td>
</tr>
<tr>
<td>Locke’s Idea of Responsible Belief</td>
<td>113</td>
</tr>
<tr>
<td>Cracks in Locke’s Picture</td>
<td>115</td>
</tr>
<tr>
<td>Reid’s Alternative to Locke</td>
<td>116</td>
</tr>
<tr>
<td>Kuyper and Science as a Social Practice</td>
<td>117</td>
</tr>
<tr>
<td>Postmodernity and Lyotard’s Critique of Legitimation</td>
<td>118</td>
</tr>
<tr>
<td>Lyotard’s Diagnosis of the Postmodern Condition</td>
<td>119</td>
</tr>
<tr>
<td>Utilitarian and Expressivist Legitimation of Science</td>
<td>120</td>
</tr>
<tr>
<td>Christian Participation in the Social Practice of Science</td>
<td>123</td>
</tr>
<tr>
<td>A Christian Theory of Responsible Belief</td>
<td>124</td>
</tr>
<tr>
<td>Interactions in the Conversations of Science</td>
<td>127</td>
</tr>
<tr>
<td>Developing Ethical Critique Framed by Hope</td>
<td>129</td>
</tr>
<tr>
<td>Maintaining Cultural Inheritance Discriminately</td>
<td>132</td>
</tr>
<tr>
<td>Developing Empathic Ears for the Voices of Suffering</td>
<td>133</td>
</tr>
</tbody>
</table>
“… One of the greatest challenges for us today in the Reformed tradition of Christianity is to recover the sacramental consciousness that was so deep in Calvin’s thought …... Part of the recovery must involved recovering that bold and haunting theme in Calvin, that as we wind our way through the world and come across injustice, we meet a wounded God. Beneath and behind the injustice of this world are the tears of God. We live in the presence of suffering Love. Were this teaching deeply fixed in our minds and hearts, says Calvin, that to perpetrate injustice is to wound God, we would be much more reluctant than we are to inflict injuries on our fellow human beings, or even to tolerate injuries inflicted.

“How do we teach our students to see the wounds of God behind the world’s injustices? I do not know……”
Intro
Christian Humanism - p.156
Christian Academic Disciplines - p.157
Learning as Social Practice and Moral Formation - p.159
Culture, Society and Justice - p.161
World Systems - p.165
Praxis- Oriented Scholarship - p.167
Teaching for Shalom - p.169
Can Scholarship and Christian Conviction Mix?

Another Look at the Integration of Faith and Learning - p.172

Intro

Weber’s Theory of Differentiated Spheres - p.173
  Disenchantment of the World - p.174
  Development of Capitalism - p.175
  Development of Autonomous Internal Logics - p.176

Academic Learning’s Self-Image - p.177
  Generically Human - p.177
  Classically Foundationalist - p.179

Shattering the Self Image - p.181
  Discrepancies with the Practice of Natural Science - p.182
  Trusting the Practice of Science - p.183
  Perspectival Learning - p.184

Academic Learning as Social Practice - p.187
  MacIntyre’s Idea of Social Practice - p.187
  Internal and External Goods of Social Practice - p.189
  Current Dynamics of Learning as Social Practice - p.190

Christian Academic Learning as Social Practice - p.191
  Entitled to Practice - p.192
  Theory Weighing: the Equilibrium of Data, Theory and Control Beliefs - p.193

Christian Learning as Faithful Interaction - p.197
Intro
The Regnant Model of Learning
  Locke’s Model of Belief Formation: Rational Foundations - p.200
Kuyper’s Alternative Model of Learning
  The Subject Who Learns & the Object of Learning - p.205
  The Human Sciences - p.207
  Kuyper’s Postmodernism - p.208
  Human Fallenness - p.211
  Humanity’s Learning: Struggling for the Truth - p.213
Kuyper’s Model of Christian Learning
  Normalists and Abnormalists - p.214
  An Expressionist Model of Christian Learning - p.216
Christian Learning as a Mode of Privileged Cognitive Access
  Possible Misreadings of Kuyper - p.219
  A Mode of Privileged Cognitive Access - p.221
[Christian academics in the context of society]


Intro
The Propriety of Particularist Perspectives - p.216
The Academy’s Grand Project: Objective Knowing - p.217
Intro
Infringement version Qualification - p.241
  Infringing on Academic Freedom - p.242
  Qualifying Academic Freedom - p.243
Contexts for Academic Freedom - p.244
Religiously Qualified Academic Freedom - p.249
  Maintaining Pluralism in Civil Society - p.249
  Appropriate Religiously Qualified Academic Freedom - p.250
<table>
<thead>
<tr>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Is Christian Learning a Contradiction? A Story</td>
<td>p.254</td>
</tr>
<tr>
<td>Christian Learning: Shaped by One’s Christian Cultural Formation</td>
<td>p.255</td>
</tr>
<tr>
<td>Christian Learning: a Medium for Shalom</td>
<td>p.258</td>
</tr>
<tr>
<td>Embracing Our Long Disputes</td>
<td>p.263</td>
</tr>
</tbody>
</table>
[Ideas about Christian higher ed as training students for social discernment]


Intro
A Philosophical Consultation  - p.264
Beyond Liberal Arts: Social Formation  - p.266
Beyond Developing Christian Minds: The Work of Our Hands  - p.271
What Is the Reformed Perspective on Christian Higher Education? - p.276

Intro
“The” Reformed Tradition - p.276
Theological Themes Shaping a Reformed Vision - p.280
   A Good Creation - p.281
   The Holistic Nature of Sin, Redemption & Faith - p.282
   God’s Sovereignty Over All of Life - p.283
   Critical Discernment - p.284
Christian Higher Education in the Reformed Tradition - p.284
[Wolterstorff’s outward looking thought & restlessness – ecumenical, historical, multicultural]


Intro
“Both/And”: Use Reason and Exercise Faith - p.288
Faith Seeking Understanding: Critical Discernment - p.290
Emboldening Theologians and Philosophers - p.293
[Wolterstorff looks back over his work]


- 1. “… a struggle to identify and articulate a comprehensive goal for Christian collegiate education …. [ and ] … the attempt to unravel the full implications of that goal…..” p.295
  - Starting with a Christian humanist understanding from college
  - Next an academic discipline understanding from Harvard PhD training to “do philosophy and be a philosopher” p.296
  - Finally a social justice/ Shalom understanding, prompted by attendance at a conference in apartheid South Africa in 1976 and a conference with hurting Christian Palestinians in Chicago in 1978
- 2. “… how does one teach for justice? That is, how does one not just teach about justice but teach one’s students to pursue justice and to struggle against injustice? ….” p.297
- 3. “… My [Calvin College] teachers had set before me a vision of Christian learning - …. not apologetic learning, but learning that emerges from faith seeking understanding …. But how to explain such an understanding of learning in 20th century America so that it did not seem bad learning, biased learning? ….” p.297
- NW offers brief historical and personal notes providing context for his work
  - Wolterstorff remarks that his work developed just as “… fundamental changes began occurring with that self-understanding of the academy. It is my conviction that the changes I and my generation have lived through are as radical as any that the academy in the West has undergone. ….” p. 298
  - After commenting that all of the papers here were written in response to requests to speak and thus not part of a systematic treatise, Wolterstorff writes, “So this is not a comprehensive discourse on Christian collegiate education. It is no more than the record of one person’s wrestling with the issues that arose as he attempted to understand and defend the project of Christian learning in which he was engaged – and to deal with the issues that confronted him in such a way that he had no choice but to answer the call. ….” p.299