

Educating for Shalom: Essays on Christian Higher Education

by Nicholas Wolterstorff Eerdmans, 2004

[collection created and edited by Clarence Joldersma and Gloria Strunks]

Compiled by John Mulholland

Preface [editors' explanation of organization of collection of essays – - p.vii
[**The bracketed & bolded section headings were created from their remarks**]

Introduction [by the editors] - p.xi

[Purpose and mission of Christian higher education]

Rethinking Christian Higher Education - p.3

Teaching for Shalom: on the Goal of Christian Collegiate Education - p.10

The Mission of the Christian College at the End of the 20th Century - p.27

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

The Integration of Faith and Learning – the Very Idea - p.36

On the Idea of a Psychological Model of the Person that is Biblically Faithful - p.46

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

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

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

A Case for Disinterested Learning - p.100

The Project of a Christian University in a Postmodern Culture - p.109

Teaching for Justice: on Shaping How Students Are Disposed to Act - p.135

**Autobiography: the Story of 2 Decades of Thinking about Christian Higher Ed - p.155

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

Can Scholarship and Christian Conviction Mix?

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

Abraham Kuyper on Christian Learning - p.199

[Christian academics in the context of society]

Particularist Perspectives: Bias or Access? - p.226

Academic Freedom in Religiously Based Colleges and Universities - p.241
Christian Learning in and for a Pluralist Society - p.254

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

Should the Work of Our Hands Have Standing in the Christian College? - p.264
What Is the Reformed Perspective on Christian Higher Education? - p.276

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

Call to Boldness: a Response to *Fides et Ratio* - p.288

[Wolterstorff looks back over his work]

****Afterword [“...3 burrs under my saddle...” – N Wolterstorff] - p.295**

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