

Further resources related to the Christian University. Clearly the idea of a university, and more particularly a Christian university is not monolithic. The following are among several resources available to those seeking for renewed understandings of the role of the university in our time. Whether or not a Christian university is needed seems still a viable question—answered variously. LC

Cunningham, Merrimon. 1994. Uneasy partners: the college and the church. Nashville: Abingdon Press.

Secularization which commonly refers to the erosion of the influence of religion in colleges, or the cause for the defection of the colleges from what their churches wanted them to be, is not as primary a cause for the defection as is commonly believed. The author asserts that a more likely reason for the separation of the colleges from churches had to do with the colleges' reaction to the control of the churches and their desire to make their own decisions (34). The church related college is, first of all, a college" (94). When is a college truly a college?

An institution is not truly a college, no matter what subjects it offers, unless it insists on understanding instead of merely memorizing. . . . It follows, then, that the aim of the college is not simply a duplicate of the research university's aim, but has a somewhat specialized mandate. The old tripartite purpose – discovery, transmission, and public service – needs rephrasing for the college. Relinquishing most of the first role, discovery of knowledge, to the research university, the college can concentrate on the latter two, transmission of knowledge and service to society. . . . The last requisite for the college is no newer than all else we have considered; it simply gets little mention because it is so readily assumed. This fundamental element is autonomy. A college that sees its mission in terms of learning, understanding, and even inspiring, needs to possess sufficient autonomy . . . (96-97)

The appendix lists church related colleges and universities.

Gill, David (ed). 1997. Should God get tenure? Essays on religion and higher education. Grand Rapids, Michigan: William B. Eerdmans Publishing Company.

A series of chapters dealing with issues such as:

Academic excellence

When we speak of academic excellence we mean an educational enterprise that (1) aspires to cultivate all three intellectual virtues, understanding for its own sake, moral know-how, and technical know-how, (2) does a good job of developing each of these, and (3) integrates them into a balanced and harmonious whole. Academic excellence involves comprehensive vision, multifaceted achievement including but not limited to the acquiring of technical know-how (marketable skills), and the ability to make a coherent whole of the various facets. . . . The vocational component in each student's program can be presented and understood as an essential but not primary element in a larger whole whose goal it is to make the student not just

employable but as fully human as possible. Merold Westphal. “Academic excellence: Cliche or humanizing vision?” (37)

Religion in the curriculum: H. Newton Maloney. “Religion, sciences and the humanities in the liberal arts curriculum”

Noting that the history of the liberal arts ideal is that the virtuous life is guided by rational Maloney avers that “Liberal arts education today, however, no longer advocates *thinking* to the exclusion of *doing*” (51). The author argues that religion should be included in the curriculum (implicitly that it should be integrated). “Until and unless students acknowledge that the moral call is at the essential core of their personhood, they will tend to relativize their own obligations and leave justice concerns to others who seem to prefer such involvements” (52).

Additional chapters in this collection deal with marginalized peoples, diversity, the need for evangelical academic civility and academic spirituality.

Jaspers, Karl. 1959. The idea of the university. Translated by H. A. T. Reiche and H. F. Vanderschmidt. Boston: Beacon Press.

Jaspers defines the university as a “community of scholars and students engaged in the task of seeking truth” (1). Research is the university’s foremost concern, teaching is second. However, the university Jaspers portrays is not strictly an intellectual endeavor. The two great tasks of the university *require* attention to the whole person and to the integration of knowledge. In the tradition of Schleiermacher (Jaspers taught at the University of Heidelberg from 1921 to his expulsion by the Nazis in 1937.) Jaspers believed that research would inform the professions—the work of the student in the world. “The university . . . is intended not merely as a place for instruction; rather the student is to participate actively in research and from this experience he [sic] is to acquire the intellectual discipline and education which will remain with him throughout his life” (1).

Meister, Jeanne. 1998. Corporate universities: Lessons in building a world-class work force. New York: McGraw-Hill, Inc.

The growth of the corporate universities as corporations are discovering that knowledge needs to be managed. The assertion is that much of the innovation happening in higher education is in the corporate university—encouraging multi-agency partnerships and use of technology.

Pelikan, Jaroslav. 1992. The idea of the university: A reexamination. New Haven: Yale University Press.

Pelikam asserts that a storm is breaking upon university again, necessitating the critical reexamination and of idea of the university – not simply John Henry Newman idea of it, but of the idea itself. The university has not discharged its intellectual and moral responsibility if it is not able to respond to the wholeness of the human condition. What is missing in studies of the university as institution is consideration of the university as idea. Matters to consider on the way to “the idea: The business of the university and management of university as the business, and the dependence of the university on

support from business; the advancement of knowledge through research; the extension of knowledge through teaching; the place of knowledge in relation to professional skill; the dissemination of knowledge through publishing; responsibility of the university for society; the future of education in learning in life–life long learning.

Readings, Bill. 1996. The university in ruins. Cambridge, Massachusetts: Harvard University Press.

“In this book I will discuss how we can reconceive the University once the story of liberal education has lost its organizing center – has lost, that is, the idea of culture as the object, as both origin and goal, of the human sciences” (10). Reading argues that the contemporary university is not as much linked to the destiny of the nation state as it is becoming a transnational bureaucratic corporation (3). The University “requires a model of knowledge as a *conversation* among a community rather than as a simple accumulation of facts” (5).

Readings identifies the modern University as the German model, and argues that we are now in the twilight of this model (7). “University mission statements, like their publicity brochures, share two distinctive features nowadays. On the one hand, they all claim that theirs is a unique educational institution. On the other hand, they all go on to describe this uniqueness in exactly the same way. The pre-eminent signs under which this transformation is taking place are the appeals to the notion of ‘excellence’ that now drop from the lips of university administrators at every turn. To understand the contemporary university, we must ask what excellence means (or does not mean)” (12). He concludes that the University is a ruined institution, one that has lost its historical reason for being.

Roberts, Jon H. and James Turner. 2000. The sacred and the secular university. Princeton: Princeton University Press.

The purpose of this book “is to offer an alternate understanding of how and when religion’s relationship to higher education changed as the modern university took shape”(10). The new paradigm that emerged in the modern university saw the arts and sciences as substitutes “for the older claims that knowledge was unified because it rested on Christian claims to universal truth. And within the new model of university learning and the derived curriculum, the humanities displaced–indeed, replaced–the moral philosophical center of collegiate studies in the earlier era” (13). The authors assert that the program of the university was not so much “antireligious as it was a substitute for the earlier formulation that had been presupposed by the Protestant religious communities throughout the 19th century”(13). This book challenges the assertion that modern universities are secular in the sense that they are hostile toward religion (15).

Rowley, Daniel James, Herman D. Lujan and Michael G. Dolence. 1998. Strategic choices for the academy: How demand for lifelong learning will re-create higher education. San Francisco: Jossey-Bass Publishers.

The shift from reflection to rapidity, from finite data to volumes of specific information presents challenges for the future of the university. The university was once the nature repository of human learning. The information era is creating its own educational system with or without the participation of

the traditional university. Global learning presents challenges in international recruiting, curriculum development, and relationships with other universities and institutions in other cultures. Access becomes a major issue. Learning is the key requirement for the 21st century. The university is confronted with the need to become a learning organization: lifelong learning, choice and flexibility in learning, communication skills for a global economy, thinking and working groups, responsible use of knowledge, analytical skills to parse, combine, and create information. The authors ask: What will be the role of the campus itself in the future? What will be the new learning infrastructure? What will courses become? Disciplines? Subjects? Assessment? Classrooms? Libraries? To what extent can students become partners in academic research? What will be the nature of the strategic alliances for the university? What is the relationship of undergraduate and graduate programs?

Wilshire, Bruce. 1990. The moral collapse of the university: Professionalism, purity, and alienation. Albany: State University of New York Press.

He reiterates the common observations that “Today ‘university’ is practically synonymous with research institution, which connotes a loose political and economic grouping of disciplines and fields, little concerned for one another, each caught up in its own research and public interests. ‘Multiversity,’ it is called. . . . By and large, academic professionalism, specialism, and careerism have taken precedence over teaching, and the education and development of both professors and students has been undermined” (xiii). Wilshire goes on to describe education as a moral enterprise and that the “contemporary research university lacks moral direction. Amidst all our stunning discoveries we have forgotten, I think, what it means to be a human being in the world—also of course what it means to be a good one”(xxiv).