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The teaching of ethics in selected U.S. Protestant theological schools

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THE TEACHING OF ETHICS IN SELECTED

U.S. PROTESTANT THEOLOGICAL

SCHOOLS

by

Boyd Marshall Holliday

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APPROVAL PAGE

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The actual practice of teaching ethics in theological schools is

addressed through a variety of research methods: interviews with

practitioners in a selected number of exemplary Protestant schools,

review of recent literature in relevant fields, background Biblical,

theological, and philosophical material. Following Alisdair MacIntyre's

theory that a cultural crisis of ethics is behind the recent increase of

attention in ethics teaching, various models are examined to account for

how the cultural crisis might be manifested in the context of

theological schools. In analysis of Biblical, theological, and

philosophical materials, four contemporary trends are identified:

(1) a trend toward the recovery of the Biblical roots of ethics,

   with their strongly covenantal character;

(2) a trend toward the supplementation of ethics with philsophical

   concepts and tools;

(3) a trend toward recovery of the Anabaptist love-ethic; and

(4) a trend to regain some of the lost Kantian sense of a cultural

   project.

Examination of theological schools leads to confirmation of Dennis

Campbell's proposal for a professional socialization model which

includes central emphasis on moral character. The hidden agenda theory,

especially as advocated by Henry Giroux is seen as a corroborative

concept from the field of sociology of religion. Recommendations

include the following:

(1) there should be more intentional thought on how theological schools should face issues of instruction in ethics;

(2) students should be required to more seriously grapple with ethics;

(3) active participation in experiential exposure to ethical problems should be encouraged, preferably in groups with opportunities for reflection; and

(4) sociological analysis of professional power, restraint, and global justice should receive greater attention in the ethics curriculum.

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CHAPTER I

INTRODUCTION

The Statement of the Problem

In recent years educators throughout America have shown an intense renewal of interest in the teaching of ethics. This is true at every level of education, from the preschool through the highest levels of professional and adult education. A crisis atmosphere accompanies this interest, along with much discussion of the possible causes and remedies. Consider the following statement:

> What accounts for the recent fresh concern over the teaching of ethics? No single explanation will suffice. It represents, apparently, the convergence of many cultural and academic currents. On the societal level, our newspapers and our pundits have bemoaned symptoms of a moral vacuum in our society, a sense of moral drift, of ethical uncertainty, and of a withering away of some traditional roots and moorings.[1]

It is the last of these symptoms, the "withering away of some traditional roots and moorings," that some have seen not as a symptom but as the cause. The metaphysical and metaethical foundations which once undergirded ethics have crumbled or disappeared. Any progress toward a consensus as to what ought to be generally considered right or wrong behavior, or toward the construction of a stable public ethic, seems blocked. Various alternatives are put forward as suitable new

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[1]The Teaching of Ethics in Higher Education—A Report of the Hastings Center (Hastings-on-Hudson, New York: THe Hastings Center, 1980), p. 2

foundations, ranging from the Bible to Rawls' theory of justice, to

Sartre's radical freedom, to primitive religion.

Alisdair MacIntyre sees the search for an alternative as itself

indicative of a more general problem in the whole of Western culture:

> The need to inquire about the foundation of ethics arises
> intermittently; when it does arise, it generally represents a
> point of crisis for a culture.[2]

For MacIntyre the answer is not so simple as the advocates of one

or another new foundation believe, since all we possess in the way of

such foundations are shattered fragments and residues of earlier

systems. Society knows a little about the Bible and can apply Rawls'

theory to some cases, but does not know enough of any particular system

or foundation to base an entire ethical system upon it. Moreover, the

fragments of systems have lost all their original significance and

justification, much like tribal taboos in the space age.[3] For MacIntyre

this means society is caught in an endless cycle of debates that can

never be settled to anyone's satisfaction. He says:

> The most striking feature of contemporary moral utterance is
> that so much of it is used to express disagreements; and the
> most striking feature of debates in which these disagreements
> are expressed is their interminable character. I do not mean
> by this just that such debates go on and on--although they
> do--but that they apparently can find no terminus. There

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[2]Alisdair MacIntyre, "A Crisis in Moral Philosophy: Why is the Search for the Foundation of Ethics so Frustrating?" The Roots of Ethics: Science, Religion, and Values, ed. Daniel Callahan and H. Tristram Englehardt, Jr. (New York and London: Plenum Press, 1976), pp. 3-14.

[3]Alisdair MacIntyre, After Virture: A Study in Moral Theory (Nortre Dame, Indiana: University of Notre Dame Press, 1984), pp. 1-2.

seems to be no rational way of securing moral agreement in our culture.[4]

MacIntyre's analysis is highly provacative. If it is assumed that he is correct, that there is indeed a cultural crisis, then we are forced to look deeper than merely for a "convergence of cultural and academic forces," and we must be suspicious of solutions which are built upon a proposed, new, universal foundation.

In looking at ethics in the setting of theological schools we find a paradoxical and unique situation. On the one hand, theological schools cannot be immune to the crisis MacIntyre describes, nor to forces which affect other types of educational institution. On the other hand, the theological school has an explicit commitment to specific metaphysical and metaethical positions. This means that, while there are a great many points at which theological education deals with ethical issues in the same way as must medical and legal education, there are also points of both departure and of ambiguity.

Assumptions

This study begins with several assumptions:

(1) It is assumed that MacIntyre's theory of a cultural crisis affecting all of moral education is true.

(2) It is assumed that ethics teaching in theological schools is not so radically different from that in other educational settings as to make meaningful comparisons impossible.

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[4]_Ibid._, p. 6

(3) It is assumed that a multidisciplinary approach to the research will yield meaningful results.

(4) It is assumed that the teaching of ethics (in the sense of more formal instruction in ethics as a field of inquiry) and moral education or moral development (in the sense of imparting a more morally mature character to students) are overlapping and not mutually exclusive processes. This is important to specify, since sometimes the two are treated as separate issues.

Models

Among theorists attempting to give an explanation of how the described crisis impinges upon theological schools, there are three heuristic models or frameworks. The intensity of disagreement among these theorists is consistent with MacIntyre's theory of a cultural crisis. This in turn suggests that none of the three theoretical models is adequate in itself. Following is a brief description of each of the heuristic models:

The Participation Model

The participation model describes the crisis in ethics teaching in theological schools as part of a crisis in higher education in America. Both formal instruction and moral development of character are seen as having eroded. The Institute of Society, Ethics, and the Life Sciences at the Hastings Institute conducted an extensive survey of ethics teaching in higher education at the undergraduate level and in graduate

and professional schools.[5] Regretably, divinity schools were excluded

from the study, but papers by theologians and theological ethicists made

welcome additions to the final publications.

The Hastings study explored a wide range of issues that have been

raised by concerned persons, both within and outside of academia. These

issues include public perception, faculty resistance to ethical

instruction, and the goals and dimensions of an ethics curriculum. Out

of this study a number of specific recommendations were made:

(1) The goals of ethics teaching ought to be less concerned with

behavioral change than in:

> stimulating the moral imagination, developing skills in the
> recognition and analysis of moral issues, eliciting a sense of
> moral obligation and personal responsibility, and learning to
> tolerate—and to resist—moral disagreement and ambiguity.[6]

(2) Ethics teaching ought to respect pluralism and avoid becoming

indoctrination to a particular set of values.

(3) Evaluation should be through traditional, subjective analysis

of the student's ability to express understanding in essay and verbal

form, only rarely through objective testing.

(4) Higher standards of preparation should be made mandatory for

anyone teaching courses in ethics, including advanced degrees.

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[5]Daniel Callahan and Sissela Bok, eds., Ethics Teaching in Higher
Education (New York: Plenum Press, 1980). The summary of recommendations
are found on pages 300-302; Also, they can be found in The Teaching of
Ethics, op. cit., pp. 79-83.

[6]The Teaching of Ethics, op. cit., p. 80.

(5) Special training programs should be established to assist teachers in meeting such preparation needs.

(6) Ethics should be a required course (at least) at the undergraduate level, while graduate, professional students should face a systematic coverage of ethics. Also, the researchers dismissed the proposition that professional students do not need to encounter a "discrete" ethics course (this proposition being based on the grounds that ethical matters will be dealt with as they arise in many courses, that is, "pervasively"). Pervasive encounter with issues should be coupled with the more intensive experience of discrete courses. This finding was given objective substantiation by a study of social work students at the National Catholic School of Social Work in 1981-1982. This study concluded that those students who completed a discrete courses did show significantly higher scores on a measurement instrument created by the researchers.[7]

(7) Faculty and administration need to be informed as to the purposes of ethics courses, in order to ensure a supportive atmosphere.

In addition to these recommendations, the Hastings Study also explored the issue of pedagogical methodology. Findings here were far from conclusive. Conclusions might be summed up as follows:

(1) Teaching is an art, and what works for one practitioner in one context might not be applicable to other situations.

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[7]M. Vincentia Joseph and Ann P. Conrad, "Teaching Social Work Ethics for Contemporary Practice: An Effectiveness Evaluation," in *Journal of Education for Social Work*, Fall, 1983, Vol. 19, No. 3, pp. 59-68.

(2) Teachers must be prepared to deal with subject matter and issues that are both complex and controversial.

(3) Courses should be divided as to strike a balance between ethical theory and case studies.

(4) Cases, debatable dilemmas, and audio-visuals can often generate as much heat as light in the ethics classroom, so must be used judiciously.

(5) Ethics teachers are often out of touch with recent research into pedagogical and methodological techniques, so much could be gained by creating networks among practitioners who are dealing with similar issues and subject matter.

(6) A teacher who combines rigorous analysis with a sense of personal enthusiasm will convey more than the material itself.[8]

The Professional Socialization Model

In 1982 Dennis Campbell[9] made an analysis of how Christian ethics pertain to the practice and preparation of the three traditional professions: medicine, divinity, and law. Although Campbell builds on much of the achievement of the Hastings Study, and in some ways continues themes found there, there is a very noticeable shift in focus from problems described by the Hastings Study, toward a new set of sociological forces, particularly those of secularization, pluralism, and bureaucracy. Says Campbell:

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[8]The Teaching of Ethics, op. cit., pp. 68-72

[9]Dennis M. Campbell, Doctors, Lawyers, Ministers: Christian Ethics in Professional Practice (Nashville, Tennessee: Abingdon, 1982).

A crisis of identity exist among individual practitioners and within the professions as a whole. Public scrutiny, demands for regulation, problems with the deployment of professionals, and troubles resulting from an imbalance between supply and demand require new thinking about what it is to be a physician, attorney, or minister. Professional education, in particular, suffers from the lack of a clear idea about the nature of its products. The job of a professional school is not only to impart knowledge, but also to socialize. But socialization presupposes clarity about the group into which one is socialized.[10]

Campbell argues that the very concept of a profession is itself

derived from theological roots in the middle ages. Christian ethicists,

therefore, have an entrance from which to enter into meaningful

conversations with teachers in the medical and legal schools (as

Campbell himself has done at Duke). Such dialogues may cover everything

from the ethical dimension of medical procedures to the legal and

medical aspects of ministry to the sick.[11]

At other times it is clear that Campbell is addressing his comments

to the Christian physician and the Christian lawyer, in order to equip

them with a particular ethical framework upon which to base ethical

decisions. Permeating Campbell's work is a recurrent theme: that

ethics in the education of the professional student is meaningless

unless there is included in that education an analysis of the ethical

implications of the existence of professions as social institutions.

Although sociological forces have eroded the perceived positions of

professions in American society, in fact professionals still retain

considerable status, wealth, and power. More importantly, professions

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[10]Ibid. p. 29.

[11]Ibid. p. 11.

are still part of the power elite of America and the First World. Any

analysis of micro-sociological processes such as socialization within

the school, apart from macro-sociological analysis of major (even

global) forces affecting professional practice and education, is

meaningless. This is in harmony with the arguments of sociologist

Robert Mayhew, who maintains that much recent sociology has been so

concerned with micro-sociological study, that it borders on being

psychology, rather than sociology at all.[12]

The Theological Battlefield Model

According to this model debate along doctrinal, denominational, or

hermeneutical lines is the source of the crisis. It might be only

coincidental that similar crises are found in higher education or the

grade schools. On the other hand, a case still could be made that we

face a crisis that stems from theological roots, yet seeps throughout

all levels of educational institutions. Thus, seemingly secular

conflicts can only find resolution at the theological level. Such a

case would have gained little public acceptance before 1976, but after

the rise to power of the Religious Right it becomes a more plausible

argument, assumptions about how far the secularization process has gone

notwithstanding.

There are a great many denominational or sectarian camps in

American Protestantism, almost all of which have their own theological

schools. For the current debate, however, the field will be narrowed to

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[12]Robert Mayhew, "Structuralism Versus Individualism: Part I," in
Social Forces, Vol. 59, No. 2, Dec. 1980, pp. 335-368; "Part II,"
Vol. 59, No. 3, March 1981, pp. 627-646.

five basic types or groupings. Moreover, so far as these are concerned,
it is important to keep in mind that differences within a particular
denomination or school might far outweigh any differences between
schools of differing denominational allegiances.

(1) Fundamentalists. Fundamentalists do not stand at the extreme
right wing of the theological spectrum, but they are surely the most
visible and vocal group to hold to a literalist interpretation of
Scripture for spiritual, scientific, and ethical knowledge. The late
Francis Schaeffer was a strong advocate for the strictly literalist
position.

Says Schaeffer:

> . . .only a strong view of Scripture is sufficient to
> withstand the pressure of an all pervasive culture built upon
> relativism and relativisitic thinking. We must remember that
> it was a strong view of the absolutes which the infinite-
> personal God gave to the early church in the Old Testament, in
> the revelation of Christ through the Incarnation, and in the
> then growing New Testament--absolutes which enabled the early
> church to withstand the pressure of the Roman Empire. . .And
> our situation today is remarkably similar as our own legal,
> moral, and social structure is based on an increasingly anti-
> Christian, secularist consensus.[13]

(2) Conservative Evangelicals. The word, "conservative," in this
context is a very slippery term, since it is used to describe a very
wide spectrum of denominations, as different as Quakers and
Presbyterians, with very different traditions to which they are
conservative. It is generally possible, however to use the terms
"conservative" and "evangelical" to describe a mainstream tradition of

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[13]Francis A. Schaeffer, The Great Evangelical Disaster
(Westchester, Illinois: Crossway Books, 1984), pp. 48-49.

American theology. Since Fundamentalists often class themselves within that mainstream, however, it is helpful to apply the Fundamentalists' own litmus test: a Fundamentalist is a Fundamentalist only if he gives wholehearted assent to the proposition that the Bible is literally inerrant. A recent example of the distinction would be the conflicts within the powerful Southern Baptist Convention. While to outsiders the differences may seem nonexistent, to the Fundamentalists the Conservatives have already started down the slippery slope to Liberalism. To a Fundamentalist, a non-Fundamentalist cannot be an Evangelical at all.[14]

Conservation Evangelical theological schools vary as widely as denominational affiliations, usage of like language and theological nomenclature notwithstanding. A recent article in Theological Education highlighted the variance by describing as many as fourteen subgroups within the broader category of Evangelical (Fundamentalists counting as one subgroup), each with a corresponding seminary or seminaries.[15] The battle lines sometimes are drawn across a single faculty, since not all schools are exclusively in one domain or the other. More importantly, the controversy is heightened by the growth of the Radical Evangelical movment, which will be considered below.

(3) Liberals. The theological liberalism of the early and middle Twentieth Century was characterized by a blurring of the distinction

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[14]Ibid. pp. 77-78.

[15]Bill J. Leonard, "A Theological Evaluation of Evaluations: The Evangelicals," in Theological Education, Autumn, 1985, pp. 7-25.

between God's special salvation <u>within</u> history and the general progress

<u>of</u> history. In ethical matters this liberal position was worked out in

the form of "accomodationism", the accomodation of Christian behavior

to courses of action that are more easily identified as "progressive",

or simply "modern." The classic example of an accomodationist ethic is

Harvey Cox's <u>The Secular City</u>.[16]

(4) Neo-Orthodoxy. The Neo-Orthodox theologians, in their

campaign to counteract the sophisticated accommodation of Liberalism,

placed their confidence in the recovery of a high view of God, and a

supernatural worldview. In their epistemology and ethics they carried

forward existential themes, including the existentialist attack on the

idea of building a systematic ethic. Rudolf Bultmann is nearly total in

his rejection of human character and ethical reasoning. Karl Barth is a

little less anti-ethical, but his ethic is (a) totally encompassed by

his doctrine of the graceful action of God toward people, and (b)

untouched by any trait of human character, potential, or will.[17] The

term for this type of an ethic is obedientiary; it is a deontological

ethic of the purest form. As for developing ethical analysis from

principles, or for doing casuistry, Barth is uninterested.[18]

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[16]Harvey Cox, <u>The Secular City</u> (New York: The MacMillan Company, 1965).

[17]Stanley Hauerwas, <u>Character and the Christian Life: A Study in Theological Ethics</u> (San Antonio, Texas: Trinity University Press, 1975), p. 139.

[18]<u>Ibid</u>. p. 140.

H. Richard Niebuhr is often grouped with the Neo-Orthodox, but actually his ethics can be seen as a movement away from some of the extremes of Barth's position. Niebuhr's "ethics of responsibility" emphasizes a system of principles (under the categories of creation, fall, and redemption) from which it is possible to derive ethical analysis.[19] Along with Barth, however, Niebuhr rejects the idea that specific actions can be prescribed for everyone in every situation. Two important consequences need to be noted in regard to this point. First, it is a short jump from here to the universally condemned "situationalism" of Fletcher.[20] Second, that Niebuhr's system of "perpetual responsibility" has so pervaded American society, that it often goes unrecognized for what it is. The recommendations of the Hasting Center Study, for example, reflect a Niebuhrian orientation.

(5) Liberation Theology. A wide variety of Liberation Theologies have been articulated in recent years from a variety of perspectives: Feminist, Black, Third World, and First World. The Liberationist emphasis on the praxis of Christian life is a largely ethical position, and coming as it does before any theoretical or theological analysis, constitues an example of "the priority of the axiological."

(6) The New Breed. In recent years also there has been the emergence of a new force in theological ethics, the so-called "New

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[19]H. Richard Niebuhr, The Responsible Self: An Essay in Christian Moral Philosophy (New York: Harper and Row, 1963), pp. 55-67.

[20]Joseph Fletcher, Situation Ethics (Philadelphia: Westminster Press, 1966).

Breed," or Radical Evangelicals. This group of activists combine elements of conservative theology, particularly from the Conservative Evangelical tradition, along with a radical social perspective in part derived from Liberation Theology, in part from Barth, and in part from radical elements within the older Evangelical tradition. The New Breed movement includes persons whose religious background is in some of the more traditionalist churches, such as the Radical Evangelicals associated with Sojourners magazine,[21] Evangelicals for Social Action, the Center for Creative Nonviolence, and Eastern Baptist College and Seminary. Within the more mainline or Liberal denominations there is a correspondent New Breed movement, and the mutual influences are visible. Ethicists in this movement emphasize the theme of radical commitment as articulated by Dietrich Bonhoeffer,[22] and some are interested in combining elements of teleological ethics as a check against the situationalism and accommodations of the Liberal churches. Among such ethicists the influence of recent developments in French phenomenology, particularly Merleau-Ponty and Ricouer are noticeable, as are the influences of Liberation Theology.[23]

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[21]Sojourners, Box 29272, Washington, D.C. 20017.

[22]The best introduction to Bonhoeffer is found not in going directly to his works, but in the definitive interpretation of his life by Eberhard Bethge, Dietrich Bonhoeffer, (New York: Harper & Row, 1960). cf. also Life Together by Bonhoeffer (New York: Harper & Row, 1954).

[23]Jacques Ellul, The Ethics of Freedom (Grand Rapids, Michigan: William B. Erdmans Publishing Company, 1976), Geoffrey W. Bromiley, trans.

A crucial characteristic of the new ethical perspective associated with the New Breed, sometimes referred to as a "post-modern ethic," is the renunciation of the idea that there can be a universally accepted philosophical foundation for ethics. With Alisdair MacIntyre (although MacIntyre is hardly so radical himself) there is a strong revolt against even the quest. This undercuts the assumption (seen in Campbell's book, for example) that Christian ethics can be applicable, apart from Christian faith, in dialogue with other ethical systems.[24] A new paradigm is created in which Christian ethics are only "binding" on members of the Christian community, and that community is as an undigested lump in the cultural melting-pot (or one could argue that the post-modern ethic recovers an ethical paradigm already seen in certain radical sects, such as the Amish or Hutterian Brethren).[25]

Post-modern Christian ethics are marked by four characteristics: (a) a position on the authority of Scripture that is similar to the Conservative Evangelical position; (b) ethical stances on particular issues which are often quite radical, as in opposition to nuclear arms; (c) a grounding of ethics in the life and mission of the church; and (d) an openness to the use of both Thomistic and phenomenological tools for clarification of thought, at least among the movement's more scholarly ethicists.

The thesis of this study is that the crisis in ethics teaching in theological schools is partially explained by every model indicated, but

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[24]Interview with Stanley Hauerwas, February 5, 1986.

[25]The Hutterian Brethren were similar radicals in pre-WWII Germany.

the theological battlefield model needs to be given priority. Also, other factors need to be taken into account, such as the place of ethics in higher education in general, the place of ethics in the fields of moral education and Christian education, and sociological perspective on both ethics and education.

American society may be loosened from "traditional moorings," but the theological school is one place where those mooring still have meaning. The trouble is that there is intense disagreement as to just what that meaning is. Many of the recommendations of the Hastings Study, then, will be irrelevant in the context of theological schools. For example, in the theological context a change in moral conduct might be a highly desirable goal; and socialization or indoctrination to a particular moral viewpoint may well be a legitimate aspect of the ethics curriculum.

The significance of the perceived crisis, then, is that the churches in general and theological schools in particular are forced to speak on ethical issues with muted voice. Even in the secularized stage American society has reached, people do continue to look to religion for insight on how to live, including the issues of professional life and performance. Lack of consensus on the scope and interpretation of Biblical and theological foundations for ethics means that the professional students preparing for the ministry will enter their work unprepared to witness with any clarity or force to their congregations, other professionals, or to society at large.

Scope and Method of Research

Like many research projects, initial goals for this dissertation were repeatedly discarded as too broad or unanswerable. Two research problems in particular were especially troublesome. First is a vacuum of literature, especially on pedagogical approaches to the practice of ethics teaching in theological schools. One would think that someone somewhere was publishing on the subject. Perhaps this will change in the future. The other problem is the tendency of the issues, including pedagogical issues, to splinter and scatter off into tangential areas. One interviewee described this as a potential dissertation minefield.[26] Too, the tendency is to write a history of ethics, theological and philosophical, in the Western world. Too broad a variety of theological perspectives exists, so the temptation is to get lost in describing the differences in content, thereby missing questions concerning the teacher-learner process altogether. On the other hand, no one interviewed even hinted that there is any relationship variance between theological position of the teacher and pedagogical methods employed. There is really only one method being employed (the cognitivist approach). There are indications that among New Breed ethicists this may be in the process of changing, as will be described in Chapter IV.

In order to compare "apples to apples," the scope of this dissertation is limited to selected Protestant theological schools in the United States. Research proceeds along three lines:

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[26]Interview with John Westerhoff, January 30, 1986.

(1) The first line is a survey of recent literature which addresses the question of how ethics are taught. This includes studies of ethics in education, especially in graduate, professional schools, and work on ethics by theologians, especially some involved currently in the teaching of courses.

(2) A second track of research is a survey of literature which, although addressed to other fields on inquiry, should have an influence on ethics in theological schools. This includes work by theorists working in such fields as philosophical ethics, Biblical and theological ethics, philosophy of education, sociology, and Christian education.

(3) The third track is to interview, either in person or by telephone, a limited number of persons actually involved as teachers in theological schools. A set of questions was drawn up and field tested with Dr. Waldo Beach of Duke Divinity School on January 26, 1986, and with Dr. Stanley Hauerwas, also of Duke, on February 5, 1986. As these initial interviews proceeded considerable modifications were made in the questions. A summary of these and other interviews is included in the Appendix.

By nature all the interviews had to focus on qualitative rather than quantitative issues, yet they provided many insightful and provocative observations of concerned practitioners, and they gave much-needed direction for further research. More significantly, it was out of these interviews that came a constellation of concepts, with which it is possible to open the field to new lines of inquiry and analysis.

Definition of Terms

Anabaptist: a major tradition within Protestantism, marked by distrust of hierarchy, tendencies toward radical egalitarianism and pacifism, an ethic which focuses more on the practical life of the community than on scholarly interpretation of Scripture (a "love-ethic"), and separation of church and state.

Casuistry: the application of general principles of ethics to specific cases, often weighing mitigating circumstances.

Deontological ethics: ethics in which the obedience to rules is the central criterion.

Developmentalism: a theory of moral education which holds that moral, psychological, or intellectual growth is the most important metaphor.

Ethos: the character and personality of a people as a whole, and out of which an ethic is derived, as in "the Christian ethos."

Hegemony: the widespread advocacy and acceptance of a particular ethical system, to the point that an alternative is not given a hearing.

Hermeneutics: the science of interpreting phenomena for their meaning, especially sacred documents.

Legalism: the tendency to impose sanctions in order to force compliance to moral rules or principles.

Metaethics: the branch of ethical studies dealing with the meaning, logic, and criteria of ethical statements and theories.

Moral education: usually, the teaching of ethics with the goal of
raising the ethical character of the learner, rather than a
goal of intellectual grasp of ethics as a subject only.

Obedientiary ethics: a system of ethics in which obedience of the will
of God is foremost, whether or not rules or common sense are
present.

Phenomenology: (in this context) the study of central language and
concepts for a clearer understanding of what is being said,
believed, or held to be true, or of the meaning to the
observer.

Post-modern ethics: a system of ethics based upon the praxis or ethos
of a particular hermeneutic tradition.

Praxis: the actions and practices of a person or group, as distinct
from theory, but open to critical reflection.

Professional ethics: ethics devoted to issues and problems unique to
practitioners of a particular profession, or to all members
of the learned professions.

Radical Christianity, or Radical Evangelicalism: the recent movement to
recover traditional Christian values and beliefs held to be
the roots of the post-modern ethic.

Teleological ethics: an ethical system in which the attainment of
definable goals or ends is of greater significance than
obedience of specific rules.

Values: intermediate terms between deontological and teleological

ethics, as values are used to determine goals and ends, but

may or may not be ends themselves.

Design of the Study

The remainder of the study is divided into five chapters as follow:

Chapter II will explore Biblical, theological, and philosophical background of contemporary theological ethics.

Chapter III reviews the history of American Protestant theological schools, and gives a summary of recent scholarly studies of them.

Chapter IV looks at various perspectives on moral education, and raises the issue of the hidden agenda.

Chapter V describes a model for demonstrating the relationship among various key concepts found throughout the research.

Chapter VI includes Summary, Conclusions, and Recommendations.

CHAPTER II

HISTORICAL, THEOLOGICAL AND PHILOSOPHICAL

ETHICAL BACKGROUND

Introduction

This chapter will review some of the more significant historical

and contemporary roots and sources of the current milieu of churches and

theological schools. Of special significance are (1) passages and

principles relating to ethics in the Bible, (2) key theologians who have

shaped subsequent development of ethics, (3) likewise, key philosophers

and philosophical movements—especially from Kant on—who have helped to

shape the current cultural attitudes toward ethics, both within and

outside the churches. Again, limitations of scope demand elimination of

some extremely significant Jewish and Catholic thinkers and movements,

which is unfortunate.

Biblical Ethics

A conservative scholar, D. H. Field, has postulated a set of five

generalized principles, which aptly introduce a review of ethical themes

from throughout the Bible.[1] The following section is derived

principally from Field's analysis, with two exceptions noted.

General Principles

Unlike the Greek or Roman concepts of the ethical, the Bible

presents a view that is grounded on what God wills, not on what humanity

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[1]D. H. Field, "Biblical Ethics" in The Illustrated Bible Dictionary
(Wheaton, Illinois: Tyndale House Publishers, 1980), pp. 481-484.

is in the custom of doing. This principle is, according to Field, found in several, more specific principles:

(1) Goodness is measured only against the absolute goodness of God. Thus, our criteria is a personal one, related to God's character; "there is none good but one, that is, God."[2]

(2) Revelation is the epistemelogical source of ethics, and what God reveals is his own will.

(3) Biblical ethics are couched in the language of command, almost never rationalization. In other words, Biblical ethics are largely unconcerned with the type of argumentation which a moral philosopher would make. The exception to this, which Field notes, is a secondary tradition in the Bible, the Wisdom literature, such as the books of Proverbs and Ecclesiastes.

(4) God's foremost command to humans is to imitate his goodness. Jesus tells his followers in the Sermon on the Mount: "Be ye therefore perfect, even as your Father which is in heaven is perfect". Whatever virtues God reveals himself as having in full measure, people are to copy in their behavior. As John Passmore notes, this command to perfection ought to be simple enough to understand—if problematic to apply—but Christians have hedged it about with a variety of qualifications.[3] An objection to Field's use of the word "command" could be raised, on the two-fold basis that (a) the word reveals Field's

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[2] Mark 10:18.

[3] John Passmore, The Perfectibility of Man, (New York: Charles Scribner's Sons, 1970) pp. 68-69.

own bias toward command language, and (b) as Field later points out, the convenantal context of the law implies that "contractual" might be a more precise term.

(5) Contrary to many philosophers, Biblical ethics cannot be divorced from Biblical religion. In the Bible goodness and evil, redemption and sin, even sacred and profane, are so tightly interwoven as to make all attempts at untanglement impossible. For the sake of study it is possible to deal with Biblical themes and passages that treat of human behavior and concepts of goodness and rightness. Throughout the Bible, however, good behavior is always grounded on a spiritual basis, or in response to a spiritual action. This is true of both the Old[4] and the New Testament.[5]

Ethical Passages in the Bible

To even list every passage in the Bible which might be construed to be ethically significant would be a prohibitively long project. The following survey is meant to be as comprehensive as possible, while being limited to more important texts.

(1) Precreation Wisdom. The concept of a wisdom before creation is not explicit in Genesis, but a later development theologically. Nevertheless, it receives great amplification in the Gospel of John:

> In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made. In him was life, and the life was the light of men. And the light shineth in darkness and the

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[4]Exodus 20:1-17.

[5]Matthew 5:43-45.

darkness comprehendeth it not. And the Word was made flesh, and dwelt among us. . .[6]

John's use of the word, "Word" (Greek _Logos_, Hebrew _Dabhar_) connects Christianity to Hebrew concepts of a precreation wisdom, or of a "Word" which has active agency in the act of creation. Wisdom literature develops this concept: "Wisdom crieth without; she uttereth her voice in the streets."[7] The Psalmist also: "O Lord, how manifold are thy works! In wisdom has thou made them all: the earth is full of thy riches."[8] The prophets weave into the creative agency of the word the twin concepts of judgement and redemption, with the implication that unrighteous behavior is forsaken at the hearing of the word, a word which retains in the present the same efficacy as in creation; ethics and spirituality (in the sense of repentence of sins) are tied together in one word.[9]

(2) The Formative Stories. The book of Genesis (all questions of literal versus figurative versus mythological interpretation held aside) consists of a series of stories which form much of the character, ethos, and ethic of the Hebrew and Christian faiths.

In the story of the garden, we find what Field calls the "creation ordinances," a sort of law-before-the-law, which sets out humanity's

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[6]John 1:1-5, 14a (King James Version).

[7]Proverbs 1:20.

[8]Psalm 104:24.

[9]Isaiah 55:6-11. cf. also Matthew Fox, _Original Blessing--A Primer in Creation Spirituality_ (Santa Fe, New Mexico: Bear and Company, 1983).

original tasks.[10] These ordinances include the injunctions to fill the

earth,[11] to rest on the seventh day,[12] and the establishment of

marriage.[13] Humanity is given sovereignty over the earth[14] and given

the work of gardening: "And the Lord God took Adam and put him into the

garden of Eden to dress it and to keep it."[15]

(3) The Covenant. The pact between Israel and God at Mount Sinai

is the principal starting point for theological understanding of the

history of Israel. As such it is both revelatory and ethical, yet any

interpretation of the event which focuses on the legal or moral

implications of the Ten Commandments,[16] while failing to deal with the

convenantal character of the preceeding preamble and, by extension, of

the whole of "the Law," simply fails to convey the essense of this

event. God's Sinai revelation begins thus:

> Ye have seen what I did unto the Egyptians, and how I bare you
> on eagles' wings and brought you unto myself. Now therefore,
> if ye will obey my voice indeed, and keep my covenant, then ye
> shall be a peculiar treasure unto me above all people: for
> all the earth is mine: And ye shall be unto me a kingdom of
> priests, and a holy nation.[17]

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[10]Field, op. cit.

[11]Genesis 1:28.

[12]Genesis 2:2-3.

[13]Genesis 2:24.

[14]Genesis 1:26.

[15]Genesis 2:15.

[16]Exodus 20:17.

[17]Exodus 19:4-6a.

Law-keeping in its narrowest sense is but a part of a larger contract--or constitution of a new people--to be a priestly nation, a spiritual kingdom with God as king, and thus to remain unique among the nations. To hear God's voice is a broader concept than "keeping laws." Thus, even the tendency of Christians to translate Torah as "Law" betrays a legalistic bias that fails to do justice to the narrative and convenantal breadth and depth of Torah.[18]

(4) The Rest of the Law. In a similar manner, any interpretation which focuses on the Ten Commandments and the following body of laws, while making slight of the strongly covenantal character of those laws, fails to do justice to that character. In particular, some interpretations have failed to take sufficient note of certain key laws or principles in the Torah following after the first ten. These overlooked passages are of a type which transcends narrow legalism, and which point Torah in the direction of a universal love-ethic, an ethic of spirituality and solidarity. The following are among the "forgotten commandments":

(a) The limitation of slavery.[19]

(b) The ban on abuse of foreigners, widows, and orphans.[20]

(c) The ban of charging a poor person interest.[21]

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[18]Lloyd Bailey, "Law is Grounded in the God Already Known," in Books and Religion, April 1985, Vol. 13, No. 3, pp. 6-7.

[19]Exodus 21:2-11, 26.

[20]Exodus 22:21-24.

[21]Exodus 22:25.

(d) Sanctuary for those who cause a death accidentally.[22]

(e) The land to rest on the seventh year.[23]

(f) Justice for the poor not to be perverted.[24]

(g) The year of Jubilee: on the fiftieth year all property to be returned, the land to rest, slaves freed.[25]

(h) Love of God and of neighbor fulfills the Laws.[26]

(5) The Period of Theocracy. From the time of Sinai to King Saul Israel was a divine theocracy, ruled by God through prophets, judges, and priests. Anthropologically speaking, Israel was a confederation of tribes in the pastoral stage of development, but coming into close association with both settled towns in their own territory and vast agronomic empires to the south and northeast. The book of Samuel records the political changes these foreign influences wrought on the tribes.

The people come to the priest Samuel and demand a king. Samuel's response is interesting, he warns the people against such a move, saying that a ruler will oppress the people, and that they will later come to complain bitterly.[27] The people's response is likewise interesting:

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[22]Exodus 21:13 (see also Deuteronomy 19:1-7).

[23]Exodus 23:11 (see also Leviticus 25:1-7).

[24]Exodus 23:1-8.

[25]Leviticus 25:8-10.

[26]Deuteronomy 6:4-5; Leviticus 19:18.

[27]First Samuel 8:1-18.

> Nay, we will have a king over us; that we may be like all the nations; and that our king may judge over us, and go out before us and fight our battles.[28]

French theologian Jacques Ellul points to this incident as an example of the right to be wrong.[29] This is indicative of the way Ellul attaches significance to the transition from direct theocracy to a political state. Ellul is unique among commentators in highlighting the ambiguity--if not outright evil--involved in the peoples' demand for a king.[30]

(6) The Age of the Prophets. From the establishment of the Kingdom of Saul to the Intertestamental Period the Bible records both the lives and the words of a succession of prophets. The pattern for a prophet's message was usually similar to that typified by Isaiah: (a) a pronouncement that God had appeared or spoken to the prophet, (b) a warning of impending punishment on the nation for violation of either sacramental or social laws, and (c) a visionary description of the future perfection when God again rules over the earth directly.

The ethical content of the prophetic warning often highlighted the people's tendency to neglect the "forgotten commandments." Typical is the following word of Amos:

> Thus saith the Lord; for three transgressions of Israel, and for four, I will not turn away the punishment thereof; because they sold the righteous for silver, and the poor for a pair of

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[28]First Samuel 8:19-20.

[29]Jacques Ellul. The Ethics of Freedom, translated by Geoffrey W. Bromiley (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 1976). p. 171.

[30]Ibid. pp. 388-393.

shoes; That pant after the dust of the earth on the head of
the poor, and turn aside the way of the meek; and a man and
his father go unto the same maid, to profane my holy name:
And they lay themselves down upon clothes laid to pledge by
every altar, and they drink the wine of the condemned in the
house of their god.[31]

The warnings of the prophets must never be confused with "fortune
telling;" rather, they focused concretely on the relationship between
specific wrongs and their inevitable consequences. For example, war is
for the prophets the consequence of violating the law against injustice
to the poor, the widow, the orphan.[32]

(7) The Ethics of Jesus and the Kingdom of God. Many
interpretations of the teachings, life, and work of Jesus over the
centuries have tended to focus either on the inward and spiritual, or on
the ethical and social aspects. Both elements are present in Jesus.
Spiritualizing interpretations tend to make too much of certain passages
which make Jesus seem either anti-ethical or unconcerned with the social
and political realms, as when, for example, Paul says, "For I through
the law am dead to the law, that I might live unto God."[33] Another such
passage is when Jesus rejects the crown that is offered him, saying "My
kingdom is not of this world."[34]

A full interpretation of Jesus' ethical teaching has to take into
account:

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[31]Amos 2:6-8.

[32]Isaiah 10:1-6.

[33]Galations 2:19.

[34]John 18:36.

(a) Jesus claimed authority to make and reinterpret law, and delegated this authority to his followers.[35]

(b) Jesus examined his own inner emotions and motives to get at the root of wrong behavior, and urged his followers to do likewise.[36] Especially important is the Second Temptation, in which the will to power is seen as submission to Satan.[37]

(c) Jesus universalized ethics by the amplification of the Deuteronomic "Law of Love."[38]

(d) Jesus taught of an inbreaking Kingdom of God which was restoring the direct rule of God in the matters of life on earth, only now for all people.[39] Stanley Hauerwas argues that scholars are looking in vain for normative principles of a social ethic in Jesus' teaching about the Kingdom. Rather, according to the Greek concept of autobasileia, Jesus is the social ethic. Jesus' agency was such that in living he embodies the Kingdom; he incarnates social ethics bodily.[40]

(8) Ethics in the Rest of the New Testament. From Acts to the Book of Revelation there are many ethical passages, often very practical

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[35]Matthew 5:38-42; Matthew 18:15-19.

[36]Matthew 5:21-32.

[37]Luke 4:1-13.

[38]Mark 12:28-31; Deuteronomy 6:4-5; and Leviticus 19:18.

[39]Matthew 13:38.

[40]Stanley Hauerwas, A Community of Character: Toward a Constructive Christian Social Ethic (Notre Dame and London: University of Notre Dame Press, 1981). pp. 44-46.

and casuistric. Paul, especially, is accused of being overly conservative, patriarchal, and deferential toward civil authority. The case can be made, however, that seeds are planted subtly in these passages which later blossom into revolutionary principles. A good example is the Pauline letter, Philemon. Ostensibly an approval of slavery, it actually affirms a sense of social solidarity that undercuts the institution of slavery.

Paul is more explicit in several places about the libertarian and egalitarian aspects of life in the church, as in these words:

> For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye all are one in Christ Jesus. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise.[41]

Ethics in the History of the Church

An adequate analysis of ethics in the history of the early, medieval, and Reformation periods of the Church would be far beyond the scope of this study. More importantly, such an analysis would have to be more an analysis of other issues of doctrine than of ethics paper. From the time of the Alexandrian theologians, Clement, Origen, and the Jewish Philo, the issue of right behavior is absorbed in the larger issue of whether humans are capable of free will at all. The doctrine of grace, first expressed by Philo, provides a clause whereby we are made capable of good, but then we are more concerned with how such grace is attainable, or whether our sins are forgiven, or whether we are to be numbered among grace's recipients, or whether our will's are really free even with grace, and so on.

It is important to note, however, some of the basic theological battlegrounds which occupied attention of thinkers throughout Church history. One such battleground is the conflict between Augustine and Pelagius, that is, between stark predestination and optimistic confidence in our ability to lift ourselves by our own moral bootstraps. A second is the reintroduction into Christianity of a great deal of Aristotelian ethics – in the context of a doctrine of the will freed by grace – by Aquinas.

A third major battleground was the Protestant Reformation. Luther and Calvin argue so strongly for predestination as to allow little room for even the _need_ to discuss ethics. The Reformation ignited hopes of democracy and the end of medieval persecution, but neither Lutheran nor Calvinist states advanced very quickly. In fact tensions, oppression, and violence increased throughout Europe. The result was first a wave of peasant revolts, then a second reformation within a reformation. The Radical Reformation as it was called, or Anabaptist movement, had four major emphases, each of which drastically alters the climate for moral reflection:

(1) discipleship – a direct obedience to the teaching and example of Christ;

(2) a love-ethic, that is, a bond within the Anabaptist community of mutual aid, and pacifism toward outsiders or enemies;

(3) the rejection of any linking of church and state, such as would result in the state enforcement of Biblical moral injunctions; and

(4) evangelism.

It is arguable that despite the tiny numbers of true Anabaptists today, the introduction of these four principles constitutes an influential counterforce against the hegemony of Luther and Calvin, and thus moved Western culture in the direction of democracy, egalitarianism, and – ultimately – the principle of separation of church and state of the U.S. Constitution. Later Protestant figures and movements were deeply indebted to Anabaptist concepts; such is the case especially with those who emphasize the freedom of the will. The Radical Evangelical and New Breed theologians stand in direct lineage to this movement.

Contemporary Theological Ethics

The contemporary scene is a confused one. Major theological camps have already been described in Chapter I, but it would be helpful to name some of the most significant ethicists on the scene today:

(1) Karl Barth. Perhaps the single most influential theologian of the Twentieth Century, Barth makes a radical break with all Idealism and Liberalism, inspired in many ways by the existentialist, Kierkegaard. His Neo-Orthodox theology emphasizes the futility of plans of progress derived from the principles which could be abstracted from the course of culture or civilization.[42]

(2) Dietrich Bonhoeffer. While generally close to Barth in many doctrinal issues, Bonhoeffer nevertheless moved in the direction of an ethic founded in the community life of the church. Bonhoeffer continues

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[41]Galatians 3:27-29.

[42]Karl Barth, *Ethics* (New York: Seabury, 1981).

the existential concern for the freedom of the individual as knower and
doer but shifts the focus of the life-together to the love that binds
the community together. In this way Bonhoeffer revived much of the
love-ethic of the Anabaptists.[43]

(3) H. Richard Niebuhr. Also in the Neo-Orthodox movement,
Niebuhr represents the attempt to establish within Neo-Orthodoxy a set
of guiding principles for normative ethics. His principles revolve
around the domains of Creation, Fall, and Redemption, but in most cases
he continues the Barthian tradition of refusing to work out the
implications of these images in any detail.[44]

(4) Harvey Cox. Cox's liberalism has been described as
accommodationism, since it is impossible, in reading his early works, to
distinguish the redemption of Christ from the gradual improvements of
secular society.[45] He now argues for a liberation ethic or "post-
modern" ethic.[46]

(5) Jurgen Moltmann. Moltmann represents the Protestant
equivalent of Catholic liberation theologians. His basic premise is
that a classless and just society is coming, but he vacillates somewhat

[43]The best introduction to Bonhoeffer is found not in going
directly to his works, but in the definitive interpretation of his life
by Eberhard Bethge, Dietrich Bonhoeffer, (New York: Harper & Row, 1960)
cf. also Life Together by Bonhoeffer (New York: Harper & Row, 1954).

[44]H. Richard Niebuhr, The Responsible Self: An Essay in Christian
Moral Philosophy, (New York: Harper & Row, 1963).

[45]Harvey Cox, The Secular City. (New York: Simon & Schuster,
1966).

[46]Harvey Cox, Religion in the Secular City: Toward a Postmodern
Theology (New York: Simon & Schuster, 1984).

on whether the change to this society will come by God's action or by a
Marxist revolution, or by some mixture of the two.[47]

(6) Rosemary Ruether. Ruether represents a feminist perspective
on liberation. Her interests have included a re-evaluation of how
patriarchical language and other vestiges of the middle ages still shape
how women are silenced in American society.[48]

(7) Carl F. H. Henry. Henry, beginning in the 1940's marked the
first stirrings of a new, more intellectually active fundamentalist
approach to ethics.[49]

(8) John Howard Yoder. Yoder is an ethicist of the Mennonite
tradition. His description of how Jesus' life affected the social and
political forces about him marks a new resurgence of interest in the
Anabaptist and pacifist side of Christianity.[50]

(9) Jim Wallis. Coming out of the fundamentalist background,
Wallis is typical of the "radical evangelical" movement, which combines

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[47]Jurgen Moltmann. The Crucified God: The Cross of Christ as the
Foundation and Criticism of Christian Theology (New York: Harper & Row
Publishers, 1974).

[48]Rosemary Ruether, The Radical Kingdom: The Western Experience of
Messianic Hope. (New York: Harper & Row, 1970).

[49]Carl F. H. Henry, Christian Personal Ethics, (Grand Rapids,
Michigan: Eerdmans Publishing Company, 1957).

[50]John Howard Yoder, The Politics of Jesus (Grand Rapids, Michigan:
Eerdmans Publishing Company, 1977).

conservative theology with a radical social witness. Elements of Yoder, Bonhoeffer, and to some degree Moltmann appear in Wallis' work.[51]

Philosophical and Metaethical Background

The Relationship of Philosophical to Theological Ethics

There have always been present in Christianity some who agree with the ancient question: "What has Athens to do with Jerusalem?" That is, how can philosophy help with the understanding of what is revelationally received knowledge? Even some who reject philosophy, however, end up resorting to philosophical language and categories to make their case. A distinction has to be made between that type of philosophy which is interested in clear language and logical statement, and that type which is actually a secularized version of an alternate religion (as, for example, the Neo-Platonic philosophy, which is actually a philosophical expression of the Gnostic faith).

Metaethics Versus Normative Ethics

Theologians today are also divided as to the value of philosophy to ethics. Philosophical inquiry has tended in the Twentieth Century toward linguistic analysis, which theologians often consider a veiled form of Logical Positivism, and that in turn of atheism. Likewise, philosophical ethics have tended toward analysis of the language and logic of ethical statements, but have avoided making normative pronouncements on ethical issues.

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[51]Jim Wallis. Agenda for a Biblical People: A New Focus for Developing a Life-Style of Discipleship. (New York: Harper & Row Publishers, 1976).

Metaethical Theories

Metaethics deal with the meaning, logic, and criteria for evaluation of ethical statements. There are three main types of metaethical theory:[52]

(1) Intuitionistic Cognitivism (example, E. G. Moore) which holds that ethical statements have significance, but that ultimately words like "good" are indefinable; "good is good," says Moore, "and that is the end of the matter."

(2) Naturalistic Cognitivism holds that moral terms are not so alien from other language as to be indefinable. There are many varieties of naturalistic cognitivism, or which it is necessary to distinguish a few:

(a) Classical naturalism includes most ancient and medieval philosophers or theologians (including Plato, Aristotle, and Saint Thomas Aquinas) who analyzed the forms and causes by which objects take their meaning and makeup. Under this heading, then, it is possible to consider supernatural and natural as meaning virtually the same thing.

(b) Modern forms of naturalism tend to deny that any supernatural meaning can exist, so they derive the meaning of terms like "good" from relationships to other terms, such as pleasure or utility. Dewey's "experimentalism" is founded on the premise that such relationships are observable in a scientific, pragmatic manner.

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[52]Encyclopedia Britannica, 15th ed., s.v. "Ethics," by Alan Gewirth, 1985.

(3) Noncognitivism is any theory which denies any meaning of any significance to ethical terms. Influenced by Logical Positivism, many noncognitivists reduce ethics to an expression of psychological mood, as, for example, Charles Stevenson's "emotivist" theory, which says that all we ever mean by ethical statements is that we love or hate something.

Normative Theories

Normative ethics are applied ethics, interested in actually dealing with the conditions of life. There are three main divisions of normative theory, but many subdivisions—too many to deal with here. For this description only the major divisions and a few of the most significant subtypes will be described:

(1) Deontological ethics include any theory founded wholly or mainly on the application of rules and guiding principles of action. Under this division most varieties of Christian ethics may logically be placed, especially that type which tends toward legalistic application of Biblical rules, and also ethics of the Barthian type which applies the "Will of God," but does so less legalistically. Both Barthian and legalistic ethics are considered examples of "material" normative ethics, as opposed to the "formal" variety, exemplified by Kant, who made the criteria of universalizability into a categorical or formal criteria for the evaluation of rules.

(2) Teleological ethics are any normative theories which claim that there are "end" or "values" from which it is possible to calculate right and wrong courses of action. Aristotle represents the classical expression of a teleological ethic, since he rebelled against the

mystical ambiguity and indefinableness in Plato's form of the Good.
Utilitarianism in its various forms represents a modern teleological
system, as does the ethic of egoism.

(3) Mixed normative ethical systems are any which combine elements
of both deontological and teleological theories. Through Aquinas, for
example, Christian ethics were given a large infusion of Aristotleian
values and rationales. Alisdair MacIntyre and Stanley Hauerwas are
contemporary ethicists who argue that normative ethics suffer unless
Aristotelian definitions of "ends" and "agency" are used to supplement
rules and principles.[53]

The Nineteenth Century Rebellions in Philosophy

Frederick Olafson argues that modern developments in ethical
thought, both religious and philosophical, can only be understood
against the backdrop of the Nineteenth Century reaction to Kantian and
Hegelian systems.[54] What Kant and Hegel had in common was a grand view
of history and culture which overshadowed individual thought and
personality. Says Olafson:

> If the history of the world centers on the history of
> consciousness as it moves from its fragmentary and finite
> condition in the natural world toward a final understanding of
> its own unitary and all encompassing nature, as the idealists
> believed it did, then the whole subject matter of ethics must
> be inseparable from this movement of self-realization on the
> part of the individual and the cosmos.[55]

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[53]Stanley Hauerwas, Character and the Christian Life: A Study in
Theological Ethics (San Antonio: Trinity University Press, 1975).

[54]Frederick A. Olafson. Ethics and Twentieth Century Thought
(Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1973).

[55]Ibid. p. 4.

When this view of human culture as part of the high and noble project of the universe, was applied to the field of ethics, the result was an ethic that favored conventionality and conservatism.[56] Against Idealism, then, there emerged several revolutionary movements:

(1) Marxism retains a strong theme of anti-idealism in most of its polemics, but Olafson notes that in a warped way Marxism is more a variant form of Idealism than the Marxists would admit; and "furthering the Revolution" becomes a universalizing criterion.[57] Says Olafson:

> Marxism thus resembles idealism in the way it defines ethical progress in terms of the transcending of conflict among parochial human groups through the emergence of a universal class as well as in its inability to recognize the validity of any moral criteria that abstracts from the requirements of the process that is to lead to the ultimate revolt.[58]

Olafson points out, however, that there is a humanistic wing of Marxism (he mentions Gyorgy Lukacs, Antonio Gramsci, Leszek Kolakowski, and Maurice Merleau-Ponty), which is less dogmatic.[59]

(2) Linguistic Analysis, which began with G. E. Moore, began as a partial defense of Idealism, but increasingly became identified with Logical Positivism.[60]

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[56]*Ibid.* pp. 4-5.

[57]*Ibid.* pp. 9-10.

[58]*Ibid.* pp. 11.

[59]*Ibid.* pp. 11-12.

[60]*Ibid.* pp. 12-14.

(3) Logical Positivism is a movement dedicated to the elimination of all metaphysics, and to the strict application of only empirical and logical criteria to all fields of knowledge.

(4) Emotivism (C. L. Stevenson), or Neo-Positivism, allows that, while many ethical statements are only expressions of psychological mood, at least this gives us some opening to examine whether such states empirically correlate to facts about reality.[61]

(5) Pragmatism is the movement (James and Dewey) most closely associated with America. Especially as Dewey formulated it, pragmatism stands very close to Logical Positivism, although Dewey sought to balance the analytical with the ethical domain, thus trying to keep the best of Idealism. Olafson believes that the end result, however, was accommodationism and lack of principle.[62]

In addition to these movements, there are two more which are much more difficult to define, amorphous, and intertwining: existentialism and phenomenology. The reason for the difficulty here is that existentialism cannot be considered a movement proper, in the sense that Logical Positivism could be. Rather, it is a set of themes which receive very different treatment by very different philosophers. There are two main traditions within existentialism: a skeptical, iconoclastic brand (Nietzsche, Heidegger, Sartre, et. al.), and a branch which tends toward a voluntaristic interpretation of Christianity (or

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[61]Ibid. pp. 18-20.

[62]Ibid. pp. 20-21.

Judaism, or various other faiths: Kierkegaard, Buber, Jaspers, Ricouer, Ellul).

Phenomenology, on the other hand, began as a type of linguistic analysis, but from the beginning contains a feature which puts it at odds with linguistic analysis and Logical Positivism. Phenomenologists share with existentialism a contempt for any attempt to abstract thought from the living reality of the individual person (although this generalization does not hold true for all phenomenologists). Two recent phenomenologists in particular have revived the Kierkegaardian tradition of existentialism: Maurice Merleau-Ponty and Paul Ricouer. Ricouer, especially, is interested in going back to the paradox in Barth's theology, between the ontological obscurity of our existence versus the providential power of God to move the world. In a sense this is reopening the battle between Barth and Kant. Says Ricouer:

> Do we have a proper understanding of the full scope of the remission of sins? Have we not limited our understanding of it because of our atomistic idea of salvation? The Greek Fathers had a grandiose vision of the growth of mankind which God orients, in the very midst of evil and by means of grace toward divinization. Should this not inspire us to break away from our individualistic conception of the remission of sins, parallel with our conception of sin itself?[63]

Ricouer goes on to say that Kant was secularizing—which is what he ought to be doing—the Pauline vision of all history on the move somewhere.[64] Ricouer adds some qualifications which temper the possibility of his becoming a full Idealist at this point:

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[63]Paul Ricouer, _History and Truth_, Charles A. Kelbley, trans. (Evanston: Northwestern University Press, 1965), p. 121.

[64]_Ibid._ p. 121.

(1) all institutions, whether religious or civil, are good only when they perform their proper functions and embody justice;[65]

(2) the friction between Church and State is the engine of progress;[66]

(3) the ideal (or phenomenon) of Utopia is the _telos_ of progress, and that concept is more akin to anarchy than any other political conditions;[67]

(4) progress today is more likely to be formed in non-violence.[68]

Summary

The varieties of contemporary theological and philosophical ethics are complex. No quick overview is going to unpack all the issues and perspectives that divide Protestant from Protestant, leave alone Protestants from all others. Still, within contemporary Protestantism it is possible to decern four broad trends at work, trends which interact in intricate and interwoven patterns:

(1) the movement to recover a Biblically authentic foundation for ethics;

(2) the movement to supplement theological understandings of ethics with philosophical tools of analysis, especially teleological values and phenomenological analysis;

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[65]_Ibid._ pp. 121-122.

[66]_Ibid._ pp. 122-123.

[67]_Ibid._ p. 123.

[68]_Ibid._ pp. 123-124.

(3)   the movement to reactivate the Anabaptist side of the
Protestant tradition, with its love-ethic, finding expression in the
solidarity of mutual aid, and in the common sense of identity of a
shared praxis; and

(4)   the movement to recover a program of social or cultural
progress, lost since the breakdown of Idealism.

CHAPTER III

THEOLOGICAL SCHOOLS

Introduction

Catholic theological schools have a long tradition of self-study

and evaluation, embodied currently in the Sacred Congregation for

Catholic Education. Among Protestant schools there is no parallel.

However, the Association of Theological Schools (ATS) does exist to

further dialogue and critical evaluation among schools. In the last

twenty years self-evaluation has gone through a period of quickening,

but this has only begun to spill over into the specific question of

moral formation and the pedagogy of ethics teaching.

The Protestant theological school is in a paradoxical position to

begin with, vis-a-vis connected denominations and academic institutions.

Partially this is a reflection of the inherent conflicts within theology

itself of faith versus learning, ecclesial versus academic authority,

theoretical versus practical. Theological schools struggle to retain

intellectual autonomy from the very groups that provide financial

support and that will hire their graduates. This issue is compounded in

denominations which have an innate distrust of intellectualism, as many

American Protestants do. The current situation is seen more clearly

against a historical background.[1]

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[1]Frederick Rudolph, _The American College and University-A History._
(New York: Vintage Books, 1962).

Historical Overview

The Colonial Period

There were nine colleges founded in the colonies before 1770, each with theological preparation as a primary goal: Harvard, William and Mary, Yale, Princeton, Columbia, Philadelphia, Brown, Rutgers, and Dartmouth. Each school stood as a theological and social citadel of a theocratic realm. Each school both defended and advanced the sectarian views of its religious body. Harvard (1636) was to Massachusetts Puritanism what Oxford was to the Anglicanism the Puritans were fleeing in coming to America. Moreover, Harvard was designed to be the bastion of what the Puritans had not been able to accomplish in the English Civil War:

> For the really important fact about Harvard College is that it was absolutely necessary. Puritan Massachusetts could not have done without it. Unable to set the world right as Englishmen in England, the Puritan settlers of Massachusetts intended to set it straight as Englishmen in the New World. This sense of mission clearly required more than the ordinary share of self-confidence. But it did not lack humility, and the sense of pride which strengthened it was a pride that was rigourous in the demands which it placed upon self. Intending to lead lives no less than in the purest, aspiring to serve God and their fellowmen in the fullest, they acknowledged a responsibility to the future. They could not afford to leave its shaping to whim, fate, accident, indecision, incompetence, or carelessness. In the future the state would need competent rulers, the church would require a learned clergy, and society itself would need the adornment of learned men.[2]

Their frustrated goal in England had been to remodel the land according to the model of Calvin's theocracy in Geneva. In Harvard they sought to bring both church and state under the hegemony of their own

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[2]Rudolph, _Ibid._, pp. 6-7.

divines (a process that many would still imitate). The Cavalier English to the south responded in kind with the establishment of William and Mary, trying in large part to replicate Oxford in the new land.[3]

Meanwhile, growing tolerance for other views at Harvard led disaffected Connecticut Puritans to establish Yale (1701).[4] Already we see a uniquely American response to theological disputes—start a new school.

The Great Awakening, the first great wave of American evangelicalism, swept the Atlantic coast. Evangelical Presbyterians ("New Lights") established their domain in New Jersey and in 1746 opened the College of New Jersey (later renamed Princeton). Similarly motivated Congregationalists established Dartmouth. Baptists in Roger Williams' Rhode Island were uninterested in establishing a theocratic state, but they were interested in founding their own school, the College of Rhode Island (later Brown). Dutch Reformed believers established Queen's College (Rutgers), and Quakers founded the College of Philadelphia (later the University of Pennsylvania). The pattern was set: every denominational group sought a colony, a college, and an indoctrinated leadership class in power.[5]

The Revolution and After

By the time of the Revolution the pattern of the colonial period was virtually reversed. Primarily, this was due to the spirit of

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[3]Rudolph, Ibid., pp. 7-8.

[4]Rudolph, Ibid., pp. 8-10.

[5]Rudolph, Ibid., pp. 10-11.

emergent nationalism. Established religion was being rejected for the
principle of democracy, and most of the early colleges had been
supported both by church and state. Plus, sectarian identification was
giving way to identification as Americans. There was a growing shift
toward the German concept of the university, wherein the practical
knowledge required by the rapidly rising middle-class took an
increasingly important segment of the curriculum. The older, more
leisurely pace of the English college, where one "read" for the law or
ministry, was losing ground. The schools were shaking off their
denominational restrictions and becoming more secularized, humanistic--
in fact, revolutionary. Chief among leaders of the movement was Thomas
Jefferson, whose plan for the University of Virginia shocked Virginians
by centering on a library, not a chapel.[6]

Even as the Jeffersonian trend was changing the face of American
education, a counter-trend was beginning on the frontier, a trend that
counter-balanced both Jefferson's ideas of education and of religion.
As the nation pushed progressively west, so the evangelical spirit moved
with it. Between 1792 and 1800 the Second Great Awakening was begun.
In the East this revival was carefully managed by the churches, but
beyond the Appalachians only enthusiasm and charismatic revivalists were
in charge.[7] This signaled a chance for the kind of denominations which
could flourish under these conditions: the Methodists, the Baptists,

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[6]Rudolph, Ibid., pp. 23-43.

[7]Williston Walker, Jr., A History of the Christian Church, Third
Edition, (New York: Charles Scribner's Sons, 1970), pp. 507-508.

and anarchistic Presbyterian factions.[8] Some theological education

followed in the wake of the revival, but it was limited by a strongly

anti-intellectual bias in the movement. Many believers were openly

antagonistic to the idea of trained or even lettered clergy, since these

pursuits might dampen spiritual sincerity. The Methodists' first

attempt at a school, Cokesbury College, was a short-lived experiment.

Newbury Biblical Institute (1829) was their second attempt, but received

only contempt from most Methodist judicatories, and did not attempt

specifically preparatory studies for the clergy until 1840.[9] Gradually,

however, as the Nineteenth Century approached its half-way point, the

settlers began to see the virtues—both economic and spiritual—to

higher education. Between the War of 1812 and the Civil War close to

150 new colleges were opened.[10]

The concept of the professional was changing. Two important shifts

in educational theory were beginning simultaneously. First, as the idea

of the practical, Germanic university spread, the architect, the

engineer, and the agronomist were given new dignity and degrees which

matched those formerly reserved for the three learned professions:

doctors, lawyers, and ministers. Second, the traditional professions

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[8]Eerdman's Handbook to Christianity in America, Mark A. Noll,
et. al. editors, (Grand Rapids, Michigan: William B. Eerdman's
Publishing Company, 1983).

[9]Gerold O. McCulloch, Ministerial Education in the American
Methodist Movement, (Nashville: United Methodist Board of Higher
Education, 1980).

[9]Eerdman's Handbook to Christianity in America, op. cit.,
pp. 225-227.

sought to protect their former status through their own adoption of the "professionalization" model. In part, this was by gaining control over the curriculum, the admissions process, and the accreditation process.[11] Professionalization of the ministry included adding more practical courses (such topics as missions and social issues.)[12]

The influence of the German university, coupled with the increasing power of the middle class, meant that the Nineteenth Century curriculum was broadened to meet the needs of that class. The emphasis was on the scientific, the practical, the pragmatic. In one area at least, however, the older English model of education prevailed. Moral education was seen as the keystone of the curriculum and as such an absolutely inescapable part of one's education. It was seen, more importantly, as essential to unify and hold together the expanding and pluralistic society.[13]

As the Nineteenth Century continued, however, this confidence in the value of ethics was undermined. In the words of the Hastings Center Study:

> It proved increasingly difficult to convey a sense of shared values except by evading some of the fundamental moral questions of the century. Thus, the subject of slavery was

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[11]Dennis M. Campbell, Doctors, Lawyers, and Ministers--Christian Ethics in Professional Practice (Nashville: Abingdon, 1982), pp. 40-48.

[12]H. Richard Niebuhr (in collaboration with Daniel Day Williams and James M. Gustafson), The Purpose of the Church and Its Ministry: Reflections on the Aims of Theological Education, (New York: Harper and Row Publishers, 1956), pp. 98-99.

[13]The Teaching of Ethics in Higher Education by the Hastings Center (Hastings-on-Hudson, New York: The Hastings Center, 1981), pp. 17-18.

ignored by many who taught such courses. The contrast between
the bland rhetoric of the classroom and the realities outside
was often great.[14]

This might be interpreted as meaning that the prevailing

Christianized idealism of ethics in the era could not be harmonized with

the slave-holder ideology of the South, nor with the imperialistic

designs of the nation as a whole, without resorting to high-sounding,

"idealistic" preachifying. One recalls Thoureau's words concerning the

education of John Brown:

> He did not go to the college called Harvard, good old alma
> mater as she is. He was not fed on the pap that is there
> furnished. As he phrased it, "I know no more of grammar than
> one of your calves." But he went to the great university of the
> West, where he sedulously pursued the study of Liberty. . ."[15]

Ethics, then suffered from the very idealism it fostered.

Additionally, the growing strength of the university model meant that

the curriculum could not be held together as a unified whole. The

realist pedagogy meant new autonomy for the social sciences and

professional departments. A unifying ethics course or program dropped

by the wayside.[16]

A third force was at work also. The pragmatists, led by James and

Dewey, were initially very interested in reinstating moral education and

philosophical ethics to their former status. But in Dewey's ethical

principles, or in the way these principles were interpreted by

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[14]The Teaching of Ethics in Higher Education, *Ibid*, pp. 18-19.

[15]Henry David Thoreau, "A Plea for Captain John Brown" in *Thoreau--
People, Principles, and Politics*, Milton Meltzer, ed. with introduction
(New York: Hill & Wang, 1963), pp. 169-191. quote pp. 171-172.

[16]The Teaching of Ethics in Higher Education, op. cit., p. 19.

educators, were the seeds of self-destruction. Experimentalism came to mean "let everyone do as they please and note who survives." This was coupled with the value placed on "value free instruction." The end result was a general loss of confidence in both ethics and ethicists.[17]

A fourth factor was the specialization of ethics as a field of study. Except in the most parochial of settings ethics became an elective chosen by a shrinking percentage of students; in professional schools it often slipped into near total obscurity.[18] By the 1960's it was realized that unless something was done to revise this trend, the public would continue to lose confidence in the professional with whom they have contact:

> The most pressing issue facing the profession today is the matter of _style_. I defined style as having to do with the way both colleagues and laypeople perceived professional practice. The crisis in professional authority results from a lack of public confidence about the trustworthiness and dedication of practitioners.[19]

Recent Research and Literature

Hadden (1969)

Sociologist Jeffrey Hadden, writing in 1969, predicted a "gathering storm in the churches" as a new breed of clergy activists, involved with the civil rights and anti-war struggles, would increasingly alienate their congregations. Hadden's proposal for overcoming the

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[17]A loss of confidence that one still encounters in newspaper editorials!

[18]The Teaching of Ethics in Higher Education, op. cit., p. 19.

[19]Campbell, op. cit., p. 48.

conflict was essentially twofold: (1) the clergy needed to do more to draw the laity into the social struggles in which they were already involved;[20] and (2) the clergy needed to deepen their own knowledge of ethics and theology.[21]

In part Hadden's suggestions can be seen as direct response to Bishop John A. T. Robinson's "Death of God" theology, and the accommodationism of Harvey Cox.[22] It might also be argued that his conclusions were extremely pertinent and far reaching in their implications. Says Hadden:

> The age of doubt demands an ethical and theological rationale that is defendable in terms of the Christian heritage. This involves something more than digging into scripture and pulling out a justification for any specific behavior. The world knows all too well that a scriptural text can be used to justify almost anything, including war, racism and silence while a nation commits genocide.[23]

The Lilly Study of 1961

The ATS and the National Association of Biblical Instruction (now renamed the American Academy of Religion) conducted a study of the relationship of pre-ministerial studies to theological education proper. Few clear results were attained but the study did highlight the issue of

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[20] Jeffrey K. Hadden, The Gathering Storm in the Churches—A Sociologist Looks at the Widening Gap Between Clergy and Layman, (Garden City, New York: Anchor Books, Doubleday and Company, Inc., 1969), pp. 258-262.

[21] Hadden, Ibid, pp. 263-266.

[22] Ibid, p. 263.

life-span education for ministers, and the study was a stimulus to
renewed research.[24]

The Fielding Study of 1966

Dr. Charles Fielding first addressed the issue of the "readiness"
of the ministerial student to enter the parish. Fielding focused on
three aspects of leadership: field education, general concerns of the
churches, and identified leadership needs of the churches.[25]

The ATS Readiness Project

Building on earlier studies, the ATS sought to open a series of
more comprehensive surveys and dialogues with and between theological
schools. Reviews are mixed as to the value of the whole project, but
some progress was made toward establishing criteria for evaluation in a
number of areas, including pre-ministerial preparation, entrance
requirements, graduation requirements, and field and continuing
education.[26]

The Lilly Study of 1980

Leon Pascala of the ATS, with funding from the Lilly Foundation,
undertook to update and improve upon the Readiness Project. He toured

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[24]Keith R. Bridston and Dwight Culver, eds., _The Making of
Ministers_, (Minneapolis: Augsburg Publishing House, 1964).

[25]Cited in Leon Pacala, "Reflections on the State of Theological
Education in the 1980's" in _Theological Education_, Vol. XVIII, No. 1,
Autumn, 1981, p. 9.

[26]Joseph D. Quillian, "Basis of Dialogue Between Churches and
Seminaries," in _Theological Education_, Vol. XII, No. 3, 1976,
pp. 160-161.

interviewed all 124 member institutions in the ATS, and supplemented these interviews with a detailed questionnaire.

Pacala concluded that one of the chief sources of difficulty in theological schools is the split personality of such schools. Theological education is caught between two realms; as part of higher or professional education it is in the academic world, but as ministerial education it is within the sphere of religion. Churches tend to look upon "their" schools as existing to meet church needs, and not to become overly concerned with subjects the denomination deems to be irrelevant or highly controversial. It is Pacala's position that under such circumstances the schools may become "instruments of the church."[27]

Pacala argues that it is extremely important for theological schools to maintain their "authenticity," and this is derived from the churches, so accountability to the churches is not something which can be dispensed with.[28] On the other hand, the schools must guard against loss of "autonomy," to which churches are not a threat *per se*, unless the churches themselves are being sectarian:

> To the extent that these are interpreted according to the reconciling mission and challenge of the gospel, the ecclesial identity of theological schools and the drive to render accountability in these terms will hold much promise of significant renewal for theological schools. On the contrary, to the extent that these needs and missions are interpreted in narrow, ecclesiastical and institutional ways, theological schools will be threatened with redundancy and loss of vital purpose. The test of the emerging church identity of

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[27]Pacala, op. cit., pp. 13-14.

[28]Pacala, op. cit., p. 17.

theological schools will rest with the capacity of schools to retain their significance as agencies of the church while establishing the autonomy and authority needed to fulfill the distinctive purpose to which they are called.[29]

To protect authenticity and autonomy, Pacala introduces a third concept, "insulation." By reinforcing the strength of those academic disciplines which are taught within the institutional boundaries, theological schools can create a buffer against extrenal forces, both from the churches and from occasionally coercive academic structures.[30]

The Hastings Center Study (1977-1980)

While, regretably, not addressed specifically to theological schools, the reports of the Hastings Center study on the teaching of ethics in higher education made summary recommendations which have great pertinence to theological schools. Those recommendations may be found in Chapter I of this dissertation.

Campbell (1982)

Dennis M. Campbell, with the work of the Hastings Center study as a starting point, made a follow-up analysis of critical issues in the professional education of doctors, lawyers, and clergy. His study began with the working model that the crisis in theological education is largely to be understood in terms of being part of a crisis in the professions (discussed previously as the "participation model"). Campbell advocates a particular ethical stance, derived from Christian theological understanding of the professionals, as a normative proposal for professionals and professional education.

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[30]Pacala, op. cit., p. 19.

Campbell places the main criteria of ethical norms not in rules but in two allied concepts: convenant and community. The Christian covenant has dimensions that include both the relationship between persons and God, and the relationships among persons. Convenant involves three secondary concepts: trust, predictability, and accountability. Says Campbell:

> The concern we have expressed for professional discipline as fundamental to a Christian approach to professional practice receives embodiment in the image of convenant. Throughout history, the idea of covenant has had both religious and legal aspects. Covenants have reference to regulation of individual behavior. In the Old Testament, for instance, the idea of covenant bound the people of Israel to one another and to God. This binding, when rightly understood, had practical behavioral consequences. To be a true child of Israel was to act in certain ways which were predictable. As a result, the covenant implied trust, predictability, and accountability.[31]

Campbell goes on to say that Christians find a model for personal and professional behavior, not so much in rules or a code of laws, but in the solidarity of the new covenantal community:

> The Christian community is the standard of Christian faith and practice and is central to a model of Christian professional practice. The Christian is part of the body of Christ and, as such, is a member of a community that has claims on the self (I Cor. 12:27). . . . Relationship in the church involves the basic demand that the Christian relinquish selfishness. Perhaps the most difficult aspect of self-giving is allowing the Christian community to make and exert claim over one's life in the way Paul described: "If one member suffers, all suffer together; if one member is honored, all rejoice together" (I Cor. 12:26).[32]

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[31]Dennis Campbell, op. cit., p. 104.

[32]Ibid. pp. 104-150.

Summary

This chapter has given an overview of the historical changes through which American Protestant theological schools have gone since the founding of the country, and of recent scholarly studies on the current status of those same schools. Three main trends or conflicts are pertinent:

(1) the gradual rise of the professionalization model, which altered the style and content of ministerial preparation;

(2) the recurring conflict between the ecclesial and academic character of theological schools; and

(3) the vacillating status of moral education in the curriculum of higher education in general and professional education in particular.

Especially in the work of Dennis Campbell we see an emphasis on keeping ethics and moral formation as a keystone in the curriculum, not only for clergy but for doctors and lawyers as well. Also, Campbell stresses the need for a conceptualization of professional ethics grounded in the Biblical themes of covenant and accountability to the covenantal community.

CHAPTER IV

MORAL EDUCATION AND THE HIDDEN AGENDA

Introduction

This chapter will consider the hidden agenda theory, proponents of
which advocate as providing us with an accurate account of the presence
of class dominance and manipulation in American educational
institutions. Advocates of the hidden agenda theory maintain that there
is a dominant American ideology, one which favors the use of educational
institutions to reproduce, rather than break up, the social class,
power, and prestige systems of American society. Also, they maintain
that this ideology is the "hidden agenda" of all such educational
institutions. Thus, even though a school may be publicly claiming to
promote social mobility through education, in covert ways it is—the
critics argue—both reinforcing preexistent class structures, and
coercing students to give consent to this reproduction of inequalities.
Advocates vary in conceptually defining the dominant American ideology
either as a particular value or belief, or as more complex clusters of
such values and beliefs.

Elaine Burgess of the University of North Carolina at Greensboro
has defined components of two related concepts: first, the dominant
American ethos, which harkens back to the revolutionary founding of the
nation; and, second, the dominant American ideology, which has developed
over the centuries. The values of the ethos are four, the first of
which is eroding:

(1) anti-aristocracy;

(2) a frontier mentality;

(3) the Protestant ethic; and

(4) anti-radicalism.

The dominant American ideology consists of a number of values:

(1) radicals are seen by the social elite as either wierd, or as an elite themselves, as in a "media elite;"

(2) political pluralism of the Burkean, Jeffersonian, or Weberian type is advocated;

(3) capitalist competition is valued in the economic realm;

(4) a psychology of individual volunteerism (as opposed to class action) is supported;

(5) the opportunity structures are seen as providing equal access to all;

(6) lack of ambition is described as the cause of failure;

(7) America is described as a land of opportunity; and

(8) Avariciousness is often rationalized.

In addition, Burgess describes the dominant ideology as (a) broadly accepted (much more so than counterparts in Great Britain or Canada), (b) taught in the schools, (c) propagandized with increasing viciousness, and (d) partially accepted, even by many critics.[1]

This chapter will examine, first, how sociologists of education look at schooling in general, vis-a-vis the hidden agenda, then,

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[1]Elaine Burgess, in lecture. January 16, 1986, at The University of North Carolina at Greensboro, Greensboro, North Carolina.

second, how writers in the field of Christian education view this controversy as spilling over into the churches.

Sociological Perspectives on Education in America

There is a large body of literature addressing these and closely related questions. Sociology of education covers a wide range of subtopics, but the theme of social stratification runs through all of them. Three main theoretical approaches are in current usage as means of organizing concepts, research and data. These are the functionalist theory, conflict theory, and systems approaches.

Functionalist Theory

Often called consensus or equilibrium theory, functionalism is largely an application of the work of Durkheim and Parsons, both of whom wrote on the roles of schools. As the word "consensus" implies, functionalists believe that there is a social consensus as to what schools will do and teach. Also, in keeping with the functionalist viewpoint on stratification, they argue that much of the necessary function of schools is to assign people to various positions in life; some will do well, while others will end up at the bottom. What unites all actors in the system is a shared consensus that the sifting is necessary and even good. Critics maintain that Durkheim and Parsons where more ethicists - or worse, apologist for classism - than scientists.

Conflictualism

Conflict theory is largely an adaptation of Marxian sociology to the educational sphere. Most educators who are critical of schooling rely heavily on conflict theorists for a framework to their own

criticisms. Focusing on dominant and subordinate groups within the educational system, conflict theorists attempt to show the struggles for liberation or cooptation which these groups engage in. Samuel Bowles and Willard Waller are two of the better-known conflict theory advocates who have made sociological analyses of education.

Systems Theory

A third theorectical approach is the systems analysis theory. Drawing upon the systems theory first applied to engineering and thermodynamics, this approach looks primarily at interaction with the environment, feedback mechanisms, the dynamics of schooling as a whole, and subsystems within the larger organizations. Systems theorists, it must be noted, are eclectic in their use of functionalist and conflict theory. It is also questionable whether this constitutes a valid theoretic approach, since systems theory points in the direction of neat, quantifiable research, when society and education are areas where open-ended, and qualitative analysis are called for.

Recent Variations on Conflict Theory

Within the ranks of conflict theorists recent debates have opened up rifts that may eventually lead to distinct approaches. In the wake of shocking studies of the Sixties and Seventies (such as, among others, Coleman and Jencks) on the failure of American education to make any significant contribution to eliminating social inequalities, radicals came to question whether education could be reformed without a general social revolution.

Henry Giroux of Boston University describes the new division of conflict theorists in these categories: (1) social reproduction theory,

(2) cultural reproduction theory, and (3) resistance theory. All three

types have several key elements in common: all are neo-Marxist in

ideology, all are interested in the school as the site for the

transmission of class structure, and all are working with the same

cluster of conceptual terms (domination, subservience, hegemony, power,

culture, ideology, resistance, and so on). Giroux argues for the third

option, since he finds the other two to be defeatist (perhaps, one

wonders, in reflection of the political mood of today).[2]

Representatives of the social reproduction theory are Louis

Althusser, Samuel Bowles, and Bowles' associate, Herbert Gintis. The

core of this approach is the idea that schools exist to perform two

tasks for the capitalist system. The first is to sort pupils into the

slots needed by the production base of the economy; much of this sorting

closely follows race and sex lines. The second function is to reproduce

in the young the attitudes and consciousness necessary to the current

labor-management relations of capitalism. Althuseer differs somewhat

from Bowles and Gintis in that he stresses the role of a dominant

ideology in the second function. Bowles and Gintis focus attention,

rather, on the classroom, which closely mirrors (or "corresponds") to

the class relations of the capitalist society.[3]

The theory of cultural reproduction, in contrast, is very similar,

except in that it adds an intervening variable __between__ class domination

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[2]Henry A. Giroux, "Hegemony, Resistance and the Prospect of
Educational Reform" in __Interchange__, Volume 12, Numbers 2-3, 1981,
pp. 3-26.

[3]__Ibid__, pp. 4-7.

and the world of the classroom. This variable is the concept of culture. Cultural reproduction theory so far has been largely limited to England and the Continent; Basil Bernstein and Pierre Bourdieu are among the leading voices. Often called "interaction" theorists, these authors pay particular attention to the psychosociological factors of learners. Behind a guise of cultural neutrality, schools subtly reinforce and reward those children who enter schools already equipped with the culture of the ruling class (language skills, attitudes, dispositions), while discriminating against those who do not come to the schools with this "cultural capital." In other words, culture means a kind of code. If you enter school with the rudiments of this code already in your possession, then the benefits of the school are at your command. If, on the other hand, you lack access to the code, then it won't be given to you in the schools.[4]

Giroux, himself, advocates a "resistance theory," one which shifts attention from fatalistic description of reproduction, whether social or cultural, to prescription of how resistance can be actively encouraged. Giroux finds his starting point in the fact that resistance to class domination is always present in schools; its presence is marked by the perpetual manifestation of those symbols which youth defiantly wear, but which are often dismissed as adolescent exuberance: the clothes, hairstyles, fashions, speech, and mannerisms of the youth culture. His theory builds upon ideas developed chiefly by George Lukacs, Antonio Gramsci, Paulo Freire, and Howard Zinn.

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[4]_Ibid_, pp. 7-12.

The core of Giroux's idea is that, while it is true that schools are repressive, they are also places where real people resist this domination, and where they are often able to create, as well as mirror, culture and society. It is an existential approach, one which zeros in on the small gaps where freedom has yet to be totally crushed by the socialization process, and urges teachers and students together to push back the closing gates. But this too is socialization—socialization to be rebellious. Schools are indeed sites where domination occurs, but they are also sites of resistance, and this is the opportunity for people to act as if they are really free agents who form society.[5]

Within this framework Giroux posits a radical pedagogy that employs four key elements:

(1) a historical analysis of the dialectic of reproduction versus resistance, in other words, of the history of class struggle in general and specifically of class struggle in the schools;

(2) an analysis of the social and historical forces that generate the gaps in which resistance occurs;

(3) a similar understanding of the forces that create classes in the first place; and,

(4) most importantly, a "people's history," which demonstrates that struggle and social movements can succeed, often have succeeded, and will continue to succeed.[6]

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[5]Ibid, pp. 12-24.

[6]Ibid, pp. 25-26.

What Giroux wants, then, is a sociology of education which overcomes the pessimism of the other conflict theorists of today, by going back to broad analysis of the historical and sociological forces, especially of class struggle, in which we find ourselves. In this respect he is much like Theda Skocpol.[7] What is somewhat different about Giroux, however, is that he maintains a unique place in his approach for the will of individuals, and for their ability to act. Although he emphasizes socio-historical forces, it is never to the point of negating the voluntas, the power of the will to act. In fact, one might say that Giroux is telling us to draw strength to act from the knowledge that socio-historical forces can work in our favor if we will seek to understand and use them, rather than surrender fatalistically to the forces of stratification.

Comparative Education

Since the 1960's there has been a resurgence of interest in cross-cultural studies of educational programs. Similar to Giroux's call for a socio-historical analysis, this new comparative education has been motivated by a desire to arrive at a general model to understand how schools operate within the context of societies, plus a perspective for addressing particular problems, such as stratification. Sociologist Jeanne Ballantine has observed two trends: first, there has been a trend toward microanalytical studies, which suggest that conditions may vary more within a particular nation than between various nations.

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[7]Theda Skocpol. States and Social Revolution: A Comparative Analysis of France, Russia and China. (New York: Cambridge University Press, 1979).

Macroanalytical studies, on the other hand, have suggested that there are significant differences between various countries, due in large part to how the nations are related to one another within the "world-system."[8]

Moral Education Theories

In addition to sociological perspectives on education, a variety of recent educational theories or approaches have been described for understanding the process of moral education. Three such approaches will be considered here.

Developmentalism

Developmental approaches to moral education are usually dependent on the theory of Lawrence Kohlberg, and in turn Kohlberg's theory is dependent upon the development psychology of Piaget, and also on Dewey, Maslow, Rogers, and Erickson. A great deal of attention has been focused in recent years on the applicability of the developmentalist approach to religious faith as well as morals.[9]

Critics of Kohlberg are numerous. Jack R. Fraenkel has stated that there are five serious flaws in the ethical stages as Kohlberg describes them:

(1) the stages have not been proven to be universal;

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[8]Jeanne H. Ballantine. The Sociology of Education: A Systematic Analysis (Englewood Cliffs, New Jersey: Prentice Hall, Inc., 1983) pp. 283-296.

[9]James E. Loder, "Developmental Foundations for Christian Education," in Foundations for Christian Education in an Era of Change, Marvin J. Taylor, ed. (Nashville: Abingdon, 1976), pp. 64-66.

(2) Kohlberg's use of the concept of justice as normative at the
highest level of maturity is actually a highly artifical
interjection of a belief on Kohlberg's part, since it varies
from the natural criteria in the other stages;

(3) Kohlberg has failed to state clearly why level 2 is more
mature than level 1, or level 3 than level 2, and so on;

(4) the pedagogical implications Kohlberg draws place an unfair
burden on children, for they are to have their level 3 and 4
reasoning (deference to rules) deliberately shaken; and

(5) an unfair burden is placed on teachers, since they are
expected to be continuously adept at identifying the moral
stage of a student, and to be prepared to provide just the
right moral dilemma to stimulate growth.[10]

One could add to Fraenkel's fifth objection the observation that a
great deal of recent literature for children and youth seems to be
directed more at presenting dilemmas than in suggesting that some moral
issues are, in fact, answerable.

Others have added criticism on a theological level. As Purpel and
Ryan have pointed out;

> At the very core of Kohlberg's theory is the existence of a
> positive force, a telos, that is moving in the direction of
> more sophisticated and comprehensive moral judgements. It
> becomes the task of the educator, then, to facilitate this

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[10]Jack R. Fraenkel, "The Kohlberg Bandwagon: Some Reservations,"
Moral Education. . .It Comes with the Territory, David Purpel and Kevin
Ryan, eds. (Berkeley, California: McCutchan Publishing Corporation,
1976) pp. 291-307.

natural impulse toward growth with an environment that
supports the development of moral thinking.[11]

Picking up on this idea of a telos, Christian educator William Bean

Kennedy has argued that the Biblical telos is not "a produce maturity, a

reachable end state."[12] Kohlberg's telos, on the other hand, is derived

from a later shift in Western ideology, especially that of Twentieth

Century American ideology. Despite their disclaimers to the contrary,

Kennedy finds all developmentalists reflective of the American success

ideal:

> Developmental psychologists state that progress from one
> state of human development to the next does not eliminate the
> previous stage but rather in some way incorporates it while
> moving forward. But the linear (or stairstep) image
> underlying the analysis suggests the opposite. When one dot
> in a line follows another it is not repeating or
> incorporating the previous one: it is simply succeeding it.
> That basic imagery appears more clearly, perhaps, in theories
> of economic development, as when Walter Rostow. . .outlined
> the necessary stages in a country's development modeled after
> U.S. history and "success". Whether with him, or with
> Piaget, Kohlberg or Fowler, the assumption of progressive.
> straight-line development needs to be reappraised.[13]

Cognitivism

The cognitivist or moral reasoning approach is a realistic approach

built on the assumption that to think rigorously on moral questions

heightens our capacity to deal effectively with those issues.

Similarly, the cognitivist advocates rigorous teaching and thought on

the foundation in philosophy of our ethical, for it is the quality of

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[11]David Purpel & Kevin Ryan, Moral Education. . .It Comes with the
Territory, (Berkeley, California: McCutchan Publishing Corporation,
1976) p. 175.

particular moral principles, rather than the stage of development of the student, that carries weight.[14]

In place of the rigor of moral reasoning, cognitivists accuse their opponents (developmentalists, affectivists, and behaviorists) of substituting either a weak form of moral relativism, or else--much worse--authoritarian forms of coercion:

> . . .the behavior modist, the Skinnerians. Although they see themselves as being at the opposite pole from the affective humanists, the cognitivist sees the behavior modification psychologists as being in the same situation, i.e., as having an engine, but no rudder--or at least no compass. A careful study of the actual goals adopted in "behavior mod" work with children, prisoners, or draftees reveals an uncritical acceptance of Establishment/authoritarian values. . .[15]

Reconstructionism

The reconstructionist theory is one which seeks to guard the autonomy of the individual moral agent by focusing attention on reform, reconstruction, of the outside world, rather than on interior change, although interior change is not ruled out. The pedagogy is one of intimate groups working together on a shared project of social involvement, and shared praxis, coupled with group reflection. Donald W. Oliver and Mary Jo Bane have argued that other theories, such as cognitivism and developmentalism, have failed to fully appreciate the existential dimension of the moral realm. To Oliver and Bane neither cognitivists nor the developmentalists deal with much more than "an

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[14]Michael Scriven, "Cognitive Moral Education" in Purpel & Ryan, Moral Education. . .It Comes with the Territory, (Berkeley, California: McCutchan Publishing Corporation, 1976) pp. 313-317.

[15]Ibid. pp. 317.

insightful part of something we might call the moral personality."[16]

Instead of partial approaches, the reconstructionist position is that there be established a group approach which is close to religious in atmosphere:

> We feel that the exploration of one self, one's values, and one's personal relationships can be promoted by membership in a group of people who hold different views of reality but who are constantly engaged in a search for a truer and more personally relevant view. A group's interaction forces each of its members to respond in some ways to the others, whether by rejection, assimilation, or accomodation.[17]

Christian Education Approaches

Within the field of Christian education, which is usually a distinct department within theological schools, there are also a number of theoretical perspectives, each of which has ethical ramifications. These perspectives roughly parallel those of sociology and moral education, although Christian educators tend toward eclecticism.

As has been noted, the pedagogy employed by teachers of ethics in theological schools tends to be that of cognitivism. The variety of viewpoints represented in the departments of Christian education does not filter through to a similar variety in the ethics department, or at least no indications of such influence were observed.

Eight approaches may be described as distinct:

(1) A Kohlbergian, developmentalist approach has been described by John Westerhoff as holding Christian education in a virtual

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[16] Donald W. Oliver and Mary Jo Bane, "Moral Education: Is Reasoning Enough?" in _Moral Education. . .It Comes with the Territory_, David Purpel and Kevin Ryan, eds., op. cit., pp. 358-359.

[17] _Ibid._ pp. 365.

hegemony.[18] This is despite some critics of the Kohlberg approach from within the field of Christian education.[19]

(2) Spiritual developmentalism is a theory often linked with Kohlberg's moral developmentalism. The leading advocate within Protestantism is James Fowler of Candler School of Theology, Emory University (there is a highly developed theory of spiritual formation in the Catholic tradition).[20] The point could be argued that linkage of spiritual and moral development is not as logically necessary as some would think. Perhaps the two ought to be treated as seperable, though not wholly isolated variables, similar to wealth and prestige in Weber's sociology.

(3) The religious instruction models parallels the cognitivist approach.

(4) The liberationist or reconstructionist approach, which is essentially a parallel to the reconstructionist approach in moral education. The work of Paulo Freire is important to this theoretical perspective.[21]

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[18]Interview with John Westerhoff, January 31, 1986.

[19]William Bean Kennedy, "Ideology and Education: A Fresh Approach for Religious Education," in Religious Education, Vol. 80, No. 3, Summer 1985, pp. 331-344.

[20]James Fowler, "Moral Stages and Development of Faith," in Moral Development, Moral Education, and Kohlberg: Basic Issues in Philosophy, Psychology, Religion, and Education, Brenda Munsey, ed. (Birmingham: Religious Education Press, 1980), pp. 130-160.

[21]Paulo Freire, The Pedagogy of the Oppressed (New York: Herder and Herder, 1970).

(5) A hermeneutical approach has been described by H. Edward Everdin Jr. This theory is an application of existential and phenomenological principles to the religious context.[22]

(6) The faith community approach is built on the concept of socialization or "enculturation." The chief proponent is John Westerhoff, who borrows from other perspectives, but puts emphasis on the life of the church as determinative of ethical norms, thus giving his perspective a connection with the ethics of Dietrich Bonhoeffer and the love-ethic of the Anabaptist tradition. For Westerhoff a key element in the Christian community is creative vision of new possibilities of building concrete enfleshments (to borrow a phenomenological term) of the peaceable, free, hungerless Kingdom. Since such vision guides and motivates ethical action, it provides a teleology, thus providing also a link to Ricouer's concept of Utopia.[23]

(7) Eclecticism has been described as an approach. Two advocates are Jack L. Seymor and Donald E. Miller, who see Christian education as

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[22]H. Edward Everding, Jr., "A Hermeneutical Approach to Educational Theory," in _Foundations for Christian Education in a Time of Change,_ (Nashville: Abingdon, 1976).

[23]H. Edward Everding, Jr., "A Hermeneutical Approach to Educational Theory," in _Foundations for Christian Education in a Time of Change,_ (Nashville: Abingdon, 1976).

moving in the direction of the "transcendental-developmental ideology" of James B. McDonald.[24]

(8) Conversion theory is an approach which, in essence goes back to the ethos of the revival service. James Loder is cited as a proponent of this position, a position which is a reminder of the words of Jesus, "ye must be born again." In other words, Loder maintains that moral change must come suddenly and radically, rather than as gradual formation; it comes as trans-formation.[25]

Summary

There are numerous and clear parallels between theoretical pespectives in sociology, sociology of education, moral education, and Christian education. There is some variation of the conflict or resistance theory in each field, with the associated idea that the dominant ideology is always implicit in education, even when lip service is given to values of democracy and free inquiry. In moral education this translated into an interest in reconstructionism, where learners are given the support to investigate themselves and their world, with a goal of taking charge, of becoming free agents, rather than a goal of learning to adjust to fate and necessity.

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[24]Jack L. Seymor and Donald E. Miller, et. al., _Contemporary Approaches to Christian Education._ (Nashville: Abingdon, 1982), p. 155.

[25]Cited in Andrew Grannel, "The Paradox of Formation and Transformation," in _Religious Education_, Vol. 80, No. 3, Summer, 1985, pp. 384-398.
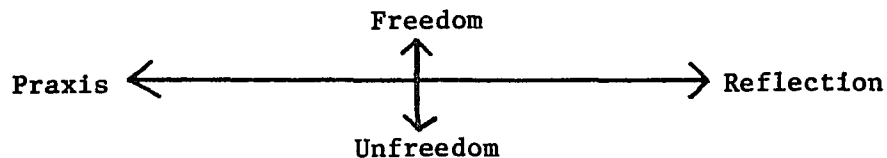
In the field of Christian education the parallel is found in those theorists who either advocate a hermeneutical, liberationist, or faith community perspective, or in some eclectic combination of these views. The problem is that these perspectives have not been translated in any systematic way into the field of ethics as found in the theological school.

CHAPTER V

A PROPOSED MODEL

The model proposed is an attempt to account for and demonstrate the complex interactions of key concepts and polarities which have been recurrent in the literature reviewed:

(1) the polarity of praxis and reflection, here shown as the horizontal dimension;

(2) the polarity of existential freedom and determinism, or being and nothingness, or authenticity and inauthenticity, which are represented as the vertical dimension.

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                        Freedom
                           ↑
Praxis  <------------------|------------------>  Reflection
                           |
                           ↓
                        Unfreedom
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Using this bipolar model, then, we can define the goal of reflection, or by implication of moral education, to be to use moments of reflection to move from inauthentic (or unfree) action to authentic (or free) action.

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                        Freedom
                           ↑
Authentic Action  <--------|
                           |---------- Reflection
Inauthentic Action --------|
                           ↓
                        Unfreedom
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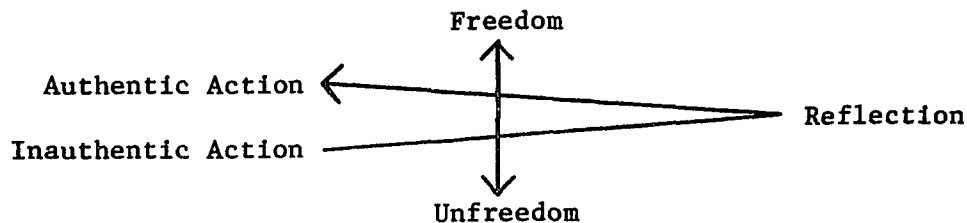
A third polarity must now be added:

(3) the theological teaching of fate and providence.

Fate is construed as broader than evil and encompassing it, and clearly contains aspects of unfreedom. Likewise, providence is construed as broader than creation or redemption and encompassing both, and has implications for freedom. When this third polarity is brought into play, however, it is problemmatic to continue to use the original vertical dimension, since fate and providence have additional nuances of meaning. The Christian distinguishes between authentic and inauthentic freedom (license, licentiousness), or else speaks of "true" freedom as opposed to illusions of freedom. Similar nuances could be found in authenticity and inauthenticity. One begins to suspect why theologians like Tillich might prefer the more generic concepts of Being and Not-being, since they are vague.

For the sake of present analysis, however, the model might best be adapted for theological application by substitution of the polarity of providence and fate directly in place of the original vertical polarity of freedom and unfreedom (authenticity and inauthenticity), with the assumptions that the original concepts are (a) encompassed and (b) given a more definite temporal element, providence and fate having a distinctively historical flavor.
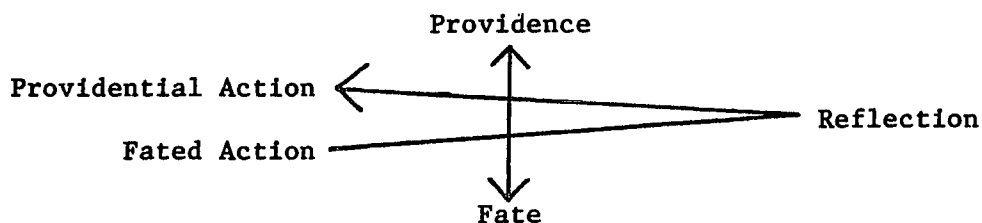
Using this model it is now possible to "place" several of the concepts which are central to the work of contemporary theological

ethicists: character, narrative, virtue, community, life-of-the-church, and casuistry.

Each of these concepts constitute middle terms, neither of the realm of freedom nor of unfreedom, but stuck somewhere in between. Seen phenomenologically they form the substance and movement of both praxis and meditation.

For example, narrative can be seen as an inhibiting, ill-fated, utterly horrible state. One's story can be dismal. Yet to describe one's existential freedom in terms of a total break from one's story would be just as arid as the Hegelian dialectic. Narrative, then, is the locus of reflection, and perhaps the focus as well. But in reflection on providence in the context of narrative one learns to identify moments of liberation and authenticity and of missed opportunities as well. One sees fate for all it is and has been in one's life, but sees its limits as well--unmasked.
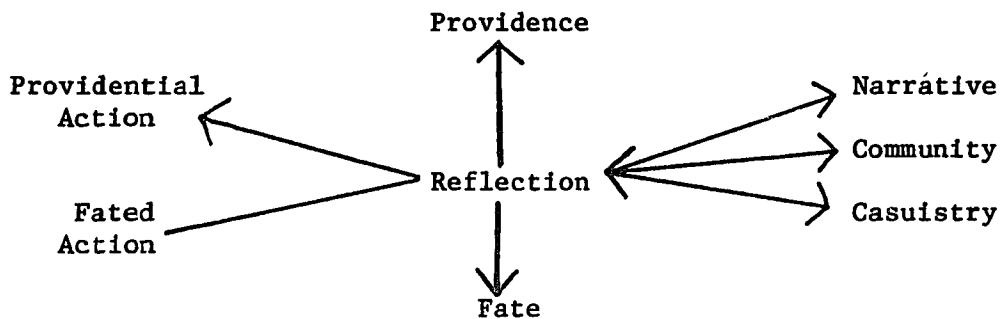
Similarly, community functions as a middle term, a locus of life and action, sometimes dreadfully stiffling, yet still the place where freedom must occur. Sometimes the only free act is to change communities, but still it is community and narrative as well.

Character is another such term. Hauerwas and MacIntyre place such emphasis on it since it reinforces the time-elements implicit in providence. In character-building one's narrative is altered from "rambling tale" to a story with hope to progress. In the character of the community as well, in shared praxis and reflection, there is hope of a better tomorrow based on trustworthiness learned yesterday and reinforced today.

CHAPTER VI

SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

Summary

This study is an examination of the conditions affecting and shaping the teaching of ethics in the setting of some theological schools. These conditions are examined from a variety of perspectives and fields of inquiry.

Chapter I begins with a description of MacIntyre's theory of a cultural crisis of ethical theory. If ethics itself is in a crisis state, then the teaching of ethics cannot be unaffected. It is assumed for this study that MacIntyre's theory is a true description of the current academic and intellectual scene.

Chapter I also describes and evaluates three heuristic models for explanation of the how the cultural crises influences the teaching of ethics in theological schools. The participation model states that professional schools in the United States manifestly exhibit the symptoms of the crisis. The profssional socialization model is based on a much older rootage of professional education in theological sources and traditions, so suggested solutions are possible within the social traditions and forces of Western Culture. The theological battlefield model seeks explanation of dynamics within the internal doctrinal and hermeneutical conflicts unique to theological schools. Significant theological parties are described, including the post-modern or Radical Evangelicals.

Chapter II deals with the roots of contemporary theological ethics, as formed in the Scriptures, in theology, and in philosophy. In the analysis of Scriptural roots it is arguable that Biblical ethics are tightly woven with themes of covenant, community solidarity, and a universalizing love-ethic. Among theologians are some who are seeking to reactive the love-ethic variety of ethic found in the Anabaptist wing of Protestantism. In the discussion of philosophical ethics a starting point is established in the various Nineteenth Century rebellions against the Idealism of Kant. The relationship between the Kierkegaardian branch of existantialism, which seeks a voluntaristic reinterpretation of Protestant faith, and the French phenomenologists is examined. Particularly in Ricouer one sees movement to establish on a philosophical plane some of the elements of the Kiergaardian faith.

Four interwoven trends in contemporary ethics, philosophical or theological, can be seen:

(1) a trend toward the recovery of the Biblical roots of ethics, and of the covenantal character of those roots;

(2) a trend toward the supplementation of theological ethics with philosophical concepts or forms of analysis;

(3) a trend in Protestantism toward reactivation of the love-ethic, particularly in the forms given it by the Anabaptist wing; and

(4) a trend, exemplified by Ricouer, to recover some sense of the greater cultural project, though in a modest, post-modern mode.

Chapter III examines Protestant theological schools from two perspectives: an historical overview and an examination of recent

research. Three major themes are isolated as being of particular

significance:

(1) the trend in theological schools to adapt to the
professionalization model of preparation, which alters how ministers are
socialized, especially in the area of professional ethics;

(2) the recurring conflict between the academic versus the
ecclesial character of the theological school; and

(3) the uncertain place of ethics in the curriculum of higher
education and professional schools.

The considerable contributions of Dennis Campbell, who uses the
professional socialization model, advocates that ethics are central to
the curriculum of the professional schools, ministerial or others, and
that in the Biblical themes of covenant and mutual accountability one
finds the groundwork for contemporary ethics.

Chapter IV considers an alternative perspective on theological
schools. This perspective is sociological in nature, and draws upon
educational theorists who use the hidden agenda theory The work of
Henry Giroux, in particular, is examined as offering a radical pedagogy
which is proposed as offering liberation from oppressive ideological
hegemony. Theorists of the more specialized field of moral education
are examined and compared; reconstructionists are described as a
parallel movement to Giroux's thought. Likewise, in the field of
religious education parallels are described. No evidence exists,
however, of a similar theoretical movement to govern theological
schools, or the teaching of ethics in these schools.

Chapter V is a proposed model for the purpose of exposing the dynamics or polarities of praxis versus reflection, and of existential freedom versus unfreedom. This model can then be used to show how contemporary theological ethicists employ certain mid-level terms, such as narrative and character. This model itself could be of use in being reflective on the praxis of teaching theological ethics.

Conclusions

What emerge out of this interdisciplinary approach to the field is essentially a sense that there is great creative tension, but the moment has not yet come when it all gets into reform. There are trends or movements afoot which foretell a great deal of creative thought in the near future concerning the essential questions of pedogogical methodology, style, and goals of theological ethics. Hopefully this ferment will issue in a pedogogy of a communitarian, reconstructionist type. The widespread advocacy of such a pedagogy would seem to imply that this is a possibility, if by no means inevitable.

It is improbable that anything close to a consensus will ever emerge from out of the field of theological ethics, leave alone the question of how to teach in this field. Nevertheless, one gets the impression that there are some trends at the present which, while not converging on a consensus, are at least not wildly divergent.

There is a movement to reexamine the Biblical roots of ethics, not in a parochial context of interpretation, but in a genuine effort to let the personal and covenantal elements of the Bible speak for themselves.

There is a movement to benefit from the insights of recent trends in phenomenological philosophy, with which many Protestants find a deep resonance.

Likewise, there is a movement to clarify the complex interrelationship between obedientiary, deontological, and teleological ethics without jumping to any premature conclusions as to which is exclusively right or wrong.

There is a movement to increase emphasis on the teaching of ethics to the future minister, both in the theoretical and the practical modes.

There is a movement to rediscover the Anabaptist side of Protestantism, especially as it finds expression in social witness without coercive state power. The opposite movement to establish a theocratic rule over society by the full use of state power is all too familiar.

There is a movement, which is felt in the field of Christian ethics, and to some degree in theology proper, to encourage moral growth not through psychological models of manipulation, but through experiences of shared action, reflection, and celebration.

Finally, there is a movement to recover some sense of the progress of civilization, aware that mistakes have been made, but in the knowledge that society has to have some feeling that there is hope and forward progress, even if in a chastened spirit.

Recommendations

The following are recommendations that have been suggested by this research project:

(1) that more intentional thought, research, planning, and
    evaluation needs to be done by theological schools in the area
    of ethical instruction, including interdisciplinary studies,
    especially in conjunction with Christian education and
    sociology;

(2) that more exchange of ideas and experiences needs to be
    encouraged between practitioners, perhaps in the forms of
    seminars, newsletters, and associations.

(3) that no student should be graduated from a theological school
    without some demonstrable grasp of ethics, including the
    following elements:

    (a) the Biblical, historical, and philosophical roots of
        Christian ethics;

    (b) experiential exposure to cases and issues of applied
        ethics, preferably in the form of active group
        experiences with reflection;

    (c) the ethical dimension of professional practice, including
        the use of power and restraint in the church;

    (d) the sociological analysis of global justice issues, and
        of trends in the professional status of the clergy.

Finally, although it is impossible to prescribe here change in
theological attitude, it would seem desirable to advocate a continuation
of efforts to fully explore the themes identified above under the
heading of Conclusions.

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APPENDIX

SUMMARIES OF INTERVIEWS

The following persons were interviewed in the course of research for this dissertation. Following are summaries of notes taken during those interviews.

(1) Dennis M. Campbell (January 30, 1986). Dean Campbell of Duke Divinity School gave many helpful and guiding suggestions, especially in terms of identifying critical issues and significant leaders in the field. Campbell identified the importance of understanding the shift going on between Neo-Orthodox ethics to a post-modern approach, with a parallel shift from a cognitivist to a professional-character mode of pedagogy. Campbell also emphasized the need to interview outstanding practitioners, not average. Among Fundamentalist schools he recommended examination of Trinity Evangelical Divinity School, rather than a school which is still struggling to establish an academic identity. He also recommended an interview with Dr. Beverly Harrison, a representative of the feminist, Liberation perspective.

(2) Waldo Beach (January 30, 1986). Dr. Beach, who is now teaching at Duke, is a Neo-Orthodox ethicist. His approach to teaching is best defined as cognitivist, aiming at the equipping of future ministers to connect with the tough moral dilemmas they will face in the real world. The people in the

congregations come to church for answers, Beach argues, and simplistic, moralistic sermons that lack depth of critical reflection will simply float over the people's heads. The church is to be informed and to be a moral conscience for society. Pastors must resist the temptation to become "Rotarians," pleasant public speakers but afraid of any controversy.

On the question of political ethics, Beach says that the Kingdom of God must be a political model, but since monarchy is an obsolete metaphor, the Kingdom must be recast in democratic terms. This is a revealing statement.

The crisis, to Beach, is from a failure of rigorous study and of guts to speak out.

(3) Stanley Hauerwas (February 5, 1986). Dr. Hauerwas, now at Duke, argues that the crisis is from the lack of teleological ends or goals in Christian ethical thought. Hauerwas is very close to the position of Alisdair MacIntyre on this point, and the two also are similar in their use of the thought of Aquinas. In class and in conversation, however, one senses that Hauerwas is still much closer to the type of radical commitment of Bonhoeffer than his frequent references to Aquinas would indicate.

Hauerwas feels that Barthian ethics, while not necessarily flawed in the context of their own era, still lacked sufficient brakes to guard against the later development of situationalism. The brakes, he says, are found

in character. The church must have a certain character; the Christian must have a certain character. Character involves the cultivation of the virtues, which are conceptually in touch with the Thomistic attitude, and which also link ethics to the Wesleyan tradition of sanctification as a lifelong growth in the Spirit.

Pedagogically, he is adamant in opposition to the cognitivist approach. Teaching must be aimed primarily at the visionary quest of the church. One is reminded of Westerhoff's faith community approach to Christian education, with its emphasis on creative vision. He argues that narrative is a major concept, central to the growth of the virtues, and central as well to any shared reflection on ethics, which is the true context for the teaching process. Also, since the minister's primary function in the congregation is that of priest and liturgist, he feels that ministerial ethics can be taught around the liturgical order.

(4) Beverly Harrison (March 12, 1986). Dr. Harrison of Union Theological Seminary, New York, was unique among the interviewees in holding that there is no crisis. Actually, this is a difference of definition only, since she defines a crisis as a time of critical reflection and creative solutions, neither of which she felt was happening. She used the term, "watertreading", as more appropriate. More emphatically than any others, Dr. Harrison focused on the reality and power of the hidden agenda in theological schools.

The dominant ideology is enslaving people, and keeping them
from true love, loyalty, and empowerment. The liberation
process will involve slow grieving and healing. The ethic she
advocates is Liberationist, but she also had harsh words for
much conflictualist theory, which she labelled an obfuscation
itself. A true ethic must be communitarian, and with the
poor, not for the poor.

(5) James C. Logan (February 16, 1986). Dr. Logan, Professor of
Systematic Theology at Wesley Theological Seminar in
Washington, D.C., is not directly involved in the teaching of
ethics, but in interview provided much-needed corroboration on
critical points. He argues that Hauerwas and others are
primarily to be understood as leaders of a theological renewal
movement of the Anabaptist/Wesleyan brand of radicalism, and
that there is a debt to Bonhoeffer and Radical Evangelicalism,
despite the frequent use of language from the Thomistic
tradition.

Logan also emphasized the influence of Jacques Ellul on
the New Breed ethicists, especially in Ellul's emphasis that
social action on the part of Christians is most potent when
carried on by cells, outside the normal ecclesiastical
structures. The church's main work is "inutilitarian."

(6) Paul Feinberg (March 3). Dr. Feinberg teaches Christian
ethics at Trinity Evangelical Divinity School. The school and
Dr. Feinberg express a belief in inerrancy that categorizes
them as Fundamentalist. To Dr. Feinberg the crisis in the

teaching of ethics in theological schools is due to the reluctance of Christian to take ethical stands, for fear of being labelled power-hungry. Issues today, however, are so serious that no group can keep silent. Pedagogically, teachers should allow all sides to speak and debate in an open atmosphere. Teachers must try to balance information, argument, and a "best judgement" based on the inerrant Scriptures. Within the Evangelical tradition, Feinberg maintains, there is a wide range of positions on such issues as economics and peace. On the ethics of peace and war, for example, Dr. Feinberg mentioned Evangelicals who hold just war, pacifist, hawk, and other theories.

(7) John Westerhoff (January 30, 1986). Dr. Westerhoff is editor of the periodical, Religious Education, and a widely read authority on Christian education. Currently he is teaching at Duke. As with Doctors Logan and Campbell he highlighted the current shifts in theory, especially from Neo-Orthodox to New Breed, and the unrest in terms of pedagogical theory and methods.