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Part I: Worldviews

1 Christian Worldview

Telling the Story

Worldviews tell a story. That story has three key aspects which must be integrated within a Christian perspective if we are really to have Christian education:

- the great biblical story of the ages;
- the story of our culture (civilisation, country, society, community);
- our own (our children's own) life story.

In other words, we must help our children to find their place in a biblically and personally meaningful world. They must come to know it all as one true story which is also *their* story. That context of rich meaningfulness is a key to education; indeed without it no education will be effective.

The biblical story of *Creation, Fall and Redemption*¹ shapes our understanding of ourselves and our world, and should govern all that we say and do:

Creation: The whole world is God's creation and His loving provision for us. Our God-given task is to serve and develop the Earth to His glory.

Fall: God's judgement and our continuing sin have affected the whole creation. Our cultural development has followed some destructive paths, diverting us from our true tasks.

Redemption: The salvation wrought by Jesus Christ extends to the whole creation. We are called to involvement with Christ in the work of reconciliation of those who are alienated from God, from each other, and from the world.

Consequently, we have a distinctive understanding of the three basic problem areas of philosophy:

ontology: reality is a world created by God

anthropology: human beings are creatures made by God in His own image, designed for God-given tasks.

epistemology: the only reason we can know anything at all is that we have been created to do so by, and in fellowship with the One who gives meaning to everything.

Truth is a Person

Above and before all else, Truth is the One Who has created everything according to His plan. Thus every fact is meaningful, but it is always and only the meaning He has creatively given. In order to know the truth, we must enter into fellowship with the Truth. Thereby we come to know everything that is for *what* it truly is.

God's plan centres in His Son Jesus Christ, and in the people He has created and redeemed through Christ. In Christ,² we are called to serve and develop the earthly creation to God's glory. *For us to know something, is to so know it that we understand our role in relation to it in God's plan, and therefore know what kind of people we must be*³ *to fulfil - carefully and responsibly - all that God requires of us.*⁴

This is such a key foundation of the Christian worldview that its importance cannot be over-emphasised. In the world created by the God and Father of Jesus Christ, there is an unbreakable bond between knowledge, the character of the knowers, and the use to which they put their knowledge. Every act of true knowing entails a specific outworking of our three-fold responsibility to the triune God: the responsibility to live and act obediently with respect to God Himself, with respect to ourselves and our fellow human beings, and with respect to the rest of God's creation.⁵ We are unique individuals, but always and only in the context of these relationships. Liberal individualism and rationalism have bred a remarkably asocial conception of human being.⁶

A very helpful analogy is that of a theatrical play.⁷ We are like actors given a play to perform, whose final outcome is known, but whose later acts have not been scripted. In order to produce a new act which is faithful to the rest of the play, we must immerse ourselves in the story as already recorded, and in the language and culture of the author. This analogy aptly captures the creative and communal calling of Christians in their own historical context.⁸

Our science curriculum must take its place as one among many strands of the Great Story and illustrative of its central concerns. To learn to think Christianly in every area of life, is to learn to see everything in relation to that great narrative framework of meaning.

2 Secular Worldview

A Faith in Secular Reason

Prior to the 18th century, society and culture in western Europe were based on the Christian faith. Of course, Christianity was not the only stream flowing into the life of Europe. Another important stream flowed in from pagan Greece and Rome, and another, often overlooked in the past, from Arab (Muslim) sources. Yet Christianity did have a central importance. The Christian faith was effectively universal in Europe: almost everyone shared the Christian story, they interpreted their own histories in a Christian way, they shared Christian beliefs and values, and their feelings were stirred by the same Christian rituals and symbols. However, by the mid-18th century, there was a widely shared feeling that a new age was dawning.⁹

This new age was to be a secular age in which 'reason' would replace Christian faith. This 'reason' was defined by a tradition that rooted way back in Western history. From classical Greek thought came a commitment to human autonomy (humanism) and to the autonomy of human reason (rationalism). Reason was regarded as both necessary *and sufficient* for all of life. It was believed that by human reason alone we can obtain all the knowledge we need to understand and control nature and order human society. Furthermore the secular tradition was also strongly influenced by the early modern scientists, notably Bacon and Galileo. Thus 'reason' came to mean the human powers of mathematical and scientific analysis. Of course, if reason was to replace Christian faith then it would have to yield knowledge that is certain. It was held that this must mean a knowledge that is not linked to any religious faith, or ideological commitment, and is not influenced by them. Thus it must, in principle, be universal, unaffected by particular histories, languages, cultures, geographies, races, societies, or anything else. Only such 'neutral' knowledge could be the same for everyone, and so enable everyone to function as part of the same 'secular' society. Only this knowledge could be allowed in state schools, because it would not privilege Christianity or Islam or, even (it is claimed) humanism. Public language must be purged of all religious or ideological 'colouring'. For example, religious words like 'created' or 'designed' must be removed; only 'neutral' scientific terms like 'evolved' and 'adapted' can be allowed.

A Religion of Science

It has all seemed so obviously true. All along, mathematics and the natural sciences have been the leading examples of this kind of knowledge; indeed, they have always been paraded as the proof that such knowledge is possible. Science stands at the centre of our modern world. More than anything else it has shaped our world and our lives. No wonder that people believe that only science can give us the true knowledge which will enable us to understand nature and control it. No wonder they believe that it is only through science that we have been able to banish the superstitions of the past and conquer disease and poverty. No wonder they place their faith in science to continue to achieve human betterment and progress into the indefinite future.

No wonder science is held to be 'objective' in a way that nothing else can be. Other things might be influenced by politics, culture, or religion, but science is regarded as universal - the same everywhere - because it is founded solely on facts and reason. This is certainly the view that the media scientists wish to promote:

Science, uniquely, is the one element of human culture that is independent of individual societies and is truly international. (Sir David Attenborough)¹⁰

Truth means scientific truth. (Oxford professor, Richard Dawkins)¹¹

In recent years science has captured headline after headline. One paper, in its annual review, suggested that 1995 should be called *Anno Darwinis*, the year of Darwinian (evolutionary) science.¹² Some scientists even claim that they have now displaced the literary scholars from the centre stage of culture:

If you aren't someone who can talk in general terms about scientific as well as nonscientific issues, you aren't civilised.

(London University geneticist and media scientist, Steve Jones)¹³

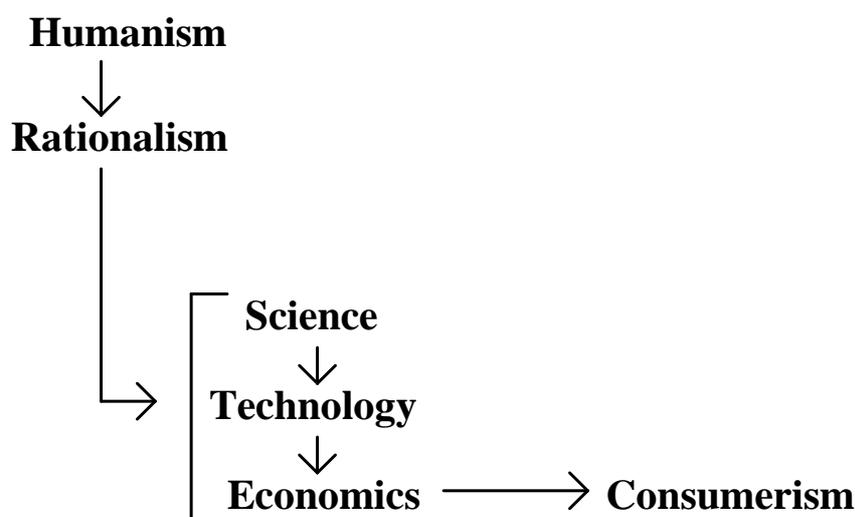
Science, in short, is treated as if it were divine. It has come to occupy the position that once belonged to religion. White-coated 'priests' work in their modern 'cathedrals'; people refer to 'Nature' as previous generations referred to God, and an appeal to what is 'natural' (or 'green', or 'organic') has the force that divine commands had for those of past generations.

The Worship of Knowledge, Power, and Pleasure

Today, our culture tells a story in which science is the touchstone of rationality. This idol of science (or *scientism*) is chief of a modern trinity of idols: those of science, technology and economics (Figure 1.2), or, more bluntly, knowledge, power and pleasure.

The modern person believes that the *scientific* experts will find out all we need to know, the *technological* experts will use that knowledge to give us the power to control nature, and the *economic* experts will use that power efficiently to bring about constant economic growth. Thereby, we hope to achieve the ultimate human good - ever-increasing consumption,¹⁴ with (it is forlornly hoped) peace, fulfilment and security. This is the story that dominates National Curriculum science, our textbooks and the media.¹⁵ In other words, for all the rhetoric about multiculturalism and pluralism, the National Curriculum actually represents, or at least threatens, a retreat towards a narrow and exclusive monoculturalism firmly rooted in the indigenous majority's own traditions, including that of secular liberalism. It is then hardly surprising that other cultures are judged against the yardstick of Western scientific, technological and economic accomplishments. Equally unsurprisingly they are found to be inferior - 'underdeveloped', or 'disempowered'. Yet taken across the wide sweep of human life (Table 1.2), other cultures may, rather, have much to teach us.¹⁶

Figure 1.2 Western Modernist Tradition



The Idols Crumble

From Descartes, through the Enlightenment, vast hopes have been invested in the power of autonomous science to unlock the truths of the world. But this strong affirmation of the possibility of human progress and betterment has been highly dependent on the Christian faith. The optimism has persisted to the present day, but it now meets major opposition. Today science is also demonised. Dispassionate detachment from the subject of research was once hailed as a scientist's glory. It is now seen as less than human. The horrors of modern warfare, environmental damage and global pollution are blamed on science, leading to widespread disillusionment and cynicism. With the decline and dismissal of the Christian tradition, secularists are now forced to defend their assumptions without the support of Christian belief. The lack of rational support for those assumptions has become all too apparent.

In the early modern period, science was an instrument of control used by free rational beings who transcended nature. That assessment of human beings was firmly grounded in the Christian worldview. Dismiss that worldview, and there is then no reason to exclude humanity from scientific explanation. In time humans would be seen as largely, or totally determined - physically, biologically, psychologically, historically, socially. And if humans are determined by natural forces, then even reason itself is not immune from critical destruction. Beginning with David Hume (1711-1776), the authority of reason and science has been steadily undermined.

It is now not surprising that detailed studies in the history of science, past and present, have shown that science's claim to be uniquely objective cannot be upheld:

Modern developments in the philosophy of science have pinpointed and stressed deep-seated difficulties associated with the idea that science rests on a sure foundation acquired through observation and experiment and with the idea that there is some kind of inference procedure that enables us to derive scientific theories from such a base in a reliable way. There is just no method that enables scientific theories to be proven true or even probably true ... there is no method that enables scientific theories to be conclusively disproved either ... those episodes in the history of science that are commonly regarded as most characteristic of major advances ... have not come about by anything like the methods typically described by philosophers.

(English philosopher and historian of science, Alan Chalmers)¹⁷

The idea that science is a rational, truth-seeking discipline and theology is not is a widespread cultural myth. This myth often is promulgated by contending that science gains its status by its privileged use of a specific methodology not available to theology. But such a claim is itself a myth - the myth of ostrich scientism - that needs to be laid to rest.

(American philosopher, James Moreland)¹⁸

The influence of cultural, political and ideological commitments is plainly visible in the history of science.¹⁹ Indeed some scholars now go so far as to ask if any human enterprise can really be rational.

To those who look at the rich material provided by history ... it will become clear that there is only *one* principle that can be defended under *all* circumstances and in *all* stages of human development. It is the principle: *anything goes*.

... the separation of state and church must be complemented by the separation of state and science, that most recent, most aggressive, and most dogmatic religious institution.

(Philosopher of science, Paul Feyerabend) ²⁰

We can certainly conclude that the sciences are not exceptional. Like all other human activities, they operate within frameworks of belief that must be exposed and critically examined.

The End of the Road

But where, now, can the Western secular tradition go? The German philosopher Friedrich Nietzsche (1844-1900) arguably became the first postmodern philosopher when he realised - with terrible clarity - that any society that bases itself on the operation of modern science must find it strictly impossible to assert of any proposition, 'This is true', or of any course of conduct, 'That is right'. In the absence of any overarching truth - any Law to obey, or Way to follow - the postmodern pluralism of *beliefs* is only the mask of a pluralism of *wills*. Moreover, since some at least will desire to see their will triumph, we will be left with a will for arbitrary power and authority. The modern replacement of principles by 'values', of right and wrong by 'lifestyles' or 'orientations', of truth by 'sincerity', of righteousness by 'authenticity', is simply 'Nietzsche wrapped up in cotton wool' (Lesslie Newbigin).²¹ The world of public life may still be ruled by modernity, even appearing hyper-modern in the rapidity of technological advance, but it is now hollow - its heart and soul have faded away. Triumphant, turbo-charged modernity is accompanied - through the abandonment of all external reference points, boundaries, and constraints - by rampant insecurity and fear. Postmodernism has held out hope, but it is a forlorn hope; *the postmodern is unable to become post-Nietzsche*. It is the end of the road for the Western pagan/secular tradition. Left with a pluralism of competing wills, the only expectation is that C.S. Lewis's 'Conditioners'²² will be waiting for us. There is still time before this stage will come: the Christian heritage, though fading, is still very real. The need of the hour is that Christians become what they have been called to be: 'innocent and without anything wrong ... God's children without fault ... [shining] like stars in the dark world ... [offering] the teaching that gives life.'²³ The time of opportunity may be short.

3 Education and the Conflict of Worldviews

Disengaging Reality

What are the implications of the secular worldview for education? We can tease out the answer by summarising some of its key elements:

- This is ultimately a meaningless universe: it can give us no Law to obey, or Way to follow. We are disengaged from the world. There is no link between cosmic and social order, between nature and culture; there is no external grounding for individual or corporate human life.

- We are autonomous individuals who must construct all norms and values for ourselves. Our individual choice is *the* moral priority that overrides all others.
- There is no predetermined human nature. We can be whatever and however we want to be.
- An instrumentalist view of human beings.²⁴ We are not of value in ourselves, but for what we do. We treat each other as external objects or instruments, as means for best realising our own will. We do not need others in order to be what we are. We are disengaged from each other.
- Reason is an independent faculty that functions as a source and guide for life. In contradictory tension with previous statements it is held that secular rationality (rational nature?) sets limits to proper human life.
- Reason is universal - the same for everyone and, in principle at least, uninfluenced by history and culture. With human disengagement from any external reality, character and wisdom lose objective meaning and can stand in no necessary or particular relation with knowledge.
- Nevertheless, it is assumed that reason is dulled by the sense experience of everyday life and by (irrational, especially. religious) biases and prejudices. The faculty must be purified and developed by 'professional' training. The trained 'experts', or 'professionals', ought to come to the same (reasonable, rational) conclusions on any matter. In their realm of expertise we must follow their lead.

When reading these statements, it must be remembered that we are dealing with worldview. In other words, it is not a matter of what we say we believe, or even what we think we believe; rather it is a matter of what is actually manifest in how we live, and, even more crucially, in how our society actually functions. In particular, it is a matter of the beliefs and values that are implicit in the nature and operation of our schools. As noted before it is not just the signs and symptoms of modernity (such as abortion, family breakdown etc.) that should command our attention. Rather we must also identify the dominant social forces, consider what kind of society they are actually encouraging, or undermining, and discern what must be done to counteract them. In particular, we must address those processes and structures that are systematically marginalising or debilitating family and community life.

Some scholars deny that we now live in a secularised society. They point out, rightly, that many people still believe in religion, do believe in the importance of family and community, and do claim that religious belief, and a sense of morality, governs their behaviour and persuades them to live orderly, social lives. This may well be true, even for the majority of the population, but the crucial point is that individual experience, or even the total set of individual experiences, is likely to be impotent, *unless those experiences are systematically sanctioned and encouraged by the society in which we live.*

In relation to science it has been all too easy for Christians, unaware of the worldview contexts, to take on board the secular perspective on science. A powerful image, that has often acted as a Trojan horse, is that of *God's Two Books*. Put briefly, this is the

idea that God has given us two books, the book of his works (Nature) interpreted by scientists, and the book of his word (Bible) interpreted by theologians.²⁵ In a Christian worldview context this can be harmless enough, but in the context of the secular worldview it is extremely dangerous.²⁶ It has lulled many Christians into an acceptance of the pagan notions of independent, autonomous disciplines, of timeless, contextless truths, and of just two²⁷ sources of truth. Both science and theology²⁸ have suffered. In reality there are many disciplines and all are founded in faith commitments. When Christians accord to science a status it does not have, they are shielding it from the deeper worldview critique that is essential to Christian scholarship.

Undermining Communities and Cultures

Given its formative beliefs, the secular liberal tradition will inevitably undermine communities and cultures. It must do so for two closely connected reasons:

First, it locates knowledge in the autonomous (uncreated) individual,²⁹ and it also, though paradoxically, regards secular (contextless) reason as the essential and universal human attribute that replaces faith as the foundation of human life. Thereby it has removed all ground for any inherent links between knowledge, the character of the knowers, and the use that will be made of the knowledge. The secular tradition severs knowledge from the individual and communal duties and responsibilities of human life in the image of God. Faith in secular reason must dismiss the idea that personal beliefs can warrant distinctiveness of public life.

Second, the individual's right to choose for his- or herself is the absolute moral priority that overrides all others. Liberals know that healthy societies consist of healthy families and communities, not unconnected individuals, but they accept communities solely in terms of free individual choice (to join, remain, or leave). Each community in a secular society is under moral obligation to make this clear. Each must portray commitment, not as a necessary moral requirement, but merely as one among many possible moral options open to the individual. In other words, communities are seen primarily - even essentially - as voluntary *organisational arrangements*. As such there is no inherent loyalty factor on which there can be reliance for sustained support. Involvement is seen as strictly optional, an option to be exercised at each individual's discretion. Communities exist solely because individuals jointly agree to act together so that they can achieve their own individual goals more effectively. Not surprisingly, such 'arrangements' tend to be rather insecure, i.e. changeable and temporary. Even marriage and family are now seen in those terms. When problems arise the solution is better *management*, or *professional therapy*.³⁰ Overall the key social roles today are those of the manager and the therapist (counsellor, social worker, psychiatrist etc.). We then conform to the world's system either, positively, as *consumers*, or, negatively, as *protesters*. And if we disagree too radically in public, we will meet today's ultimate terms of abuse: 'intolerance', 'fundamentalism', or, in school, 'indoctrination'.

This is a vital matter. Foundational to all true community is a shared commitment to truth. On the basis of that commitment, a community will seek to shape its members so that they will uphold that truth. In terms of a Christian worldview, it would make no sense to seek to physically compel anyone to become a Christian, or to join a church.

Nor will we compel anyone to remain. But we will insist that it is an absolute moral priority that everyone, without exception, should submit to the Gospel of Christ. We will insist that it is the absolute truth about the way things are. We will likewise insist that Christians should join in fellowship with other believers. If we ever accepted secular liberalism - if we ever became founded on absolute respect for individual choice - then we could only be an 'association', forced into a regime of half-measures for the half-minded and half-hearted.³¹

Educationally Marginalised

All this is especially clear in schools. Children have to be exposed to all the options. Thus in RE they learn about, e.g., Islam and Hinduism, as well as about Christianity. What, of course, they really learn (the hidden curriculum) is that no option, no religion, has a compelling claim to be treated as true. Their individual choice takes priority. They are placed at the centre of the moral universe. In so far as this education works, our children will be internalising the dogmas of secular liberalism.

The 'neutral' language and 'universal' knowledge of the secular public realm are those of no one and nowhere.³² In relation to people and societies as they really are, they are very impoverished. They cannot convey what it means to be part of a real community, nor express what a real shared tradition of belief is like. In practice, even if not in intention, the practice of secular liberalism inevitably leads to the establishment of a homogeneous secular society.³³

There is a strong flavour of deception and bad faith about secular liberalism. In schools, options are actually presented only in certain areas, notably, politics, ethics, philosophy, and religion. Options are certainly not presented in the mainstream secular subjects, e.g. in science. On the contrary, the total absence of reference to God and faith in the 'secular' curriculum, underlines the irrelevance of God to those subjects and undergirds the secular message already received in RE.³⁴

Secular liberals present themselves as the true exponents of pluralism, their liberalism as the true home of tolerance. They claim to provide the political and educational settings in which all are free to choose their own life, where no perspective is imposed, and where the state and school are neutral between competing worldviews. But it is all a delusion. A society that enshrines these liberal views - especially in its media and its schools - must undermine and marginalise real communities, and dissipate the richness of real cultures. In our society, Christianity and Christian education have been the major losers. As British Hindus, Muslims and Sikhs have astutely observed, they do not, in the 1990s, see Christian communities; they see only ordinary British people - secularised, materialist individuals - who go to Sunday and mid-week religious meetings.³⁵ Liberalism is not neutral; it is one more particular option for private and public life, which is an enemy of the gospel of Christ.

Significantly, even secular scholars are now admitting that the secular programme is seriously flawed. For example, here is Graham Haydon of London University's Institute of Education:

... it is simply 'not done' to bring one's religion, or views based on it, into any public sphere. But a society in which this kind of secularism reigns, even though not

enforced by law, is surely not one in which it can be said that all persons are equally respected; it means, effectively, that some people are being silenced on matters of central importance to them ... If any school can do the job of preparing people to participate in the democratic, plural, and not exclusively secular polity, it will to that extent be fulfilling an important role. And in this respect, religious schools may be better placed to carry out such a preparation than the average secular school ... it is only the secular school which can expose its pupils to one sort of thinking only; and the possibility of this should be seen as a risk rather than a merit of such schools.³⁶

This is one of the major challenges facing Christianity in the Western world. Western societies do privilege a particular tradition - the humanist tradition that places secular reason at the centre of life and makes it the standard against which everything is measured. In any society and school system that is shaped by this secular tradition, a distinctively Christian culture and community cannot be built or sustained.³⁷ We have no alternative but to face this issue head-on. If we do not set about the re-establishment of Christian culture, community, and education then Christianity can only remain as one of many culturally and communally impoverished options for private, personal life, that struggle for survival on the margins of modern Western societies.

Retaking the Centre

Whatever our school context (state or independent), our calling as Christian teachers of science is to subvert and undermine the secular idolatries by incorporating into our teaching a much richer vision of reality. If we do not respond to the challenge, foundations will be laid for us and for our children, that are shaped by the dominant secular spirit of our age. Those foundations cannot support either a Christian vision of the world, or Christian mission. In Newbigin's telling phrase, they will not allow the gospel to be 'public truth'.³⁸ Gospel vision and mission must have gospel foundations. As Christian science teachers we must play our part. In our teaching, we must establish a different kind of foundation. We must refuse to sever the biblical links between knowledge, character and use, and our teaching must make it plain that the narrative in which all events find their true meaning is the biblical narrative of Creation, Fall, and Redemption. In summary, we and our children must:

- learn how everything we study in the sciences interrelates within a biblical understanding of the world and life;
- come to an understanding of the place and meaning of science within a biblical worldview;
- learn to recognise and counteract the other faiths that have shaped our society, and therefore shape school science courses and textbooks.

Part II will look at some general principles which will be illustrated in Parts III and IV by actual examples from the sciences.

Notes

¹ For fuller exposition see Part II, Sections 2 and 3.

² As members of His Body, His Church - Romans 8; 1 Corinthians 15; Ephesians 1, 3; Colossians 1; Hebrews 1, 2 *etc.*

³ Cf. 2 Peter 3:11.

⁴ As His servant-rulers - Genesis 1:26-28 with Genesis 2:15 and Mark 10:42-45.

⁵ We all share the general calling to be responsible stewards and servants of God's creation (Genesis 1:26-30 with 2:15-20; Psalm 8:6-8).

⁶ See Diane Hoffman, Culture and self in multicultural education: reflections on discourse, text, and practice. *American Educational Research Journal*, **33** (3), 1996, pp 545-569.

⁷ I have adapted this analogy from Tom Wright, *The New Testament and the People of God*, London: SPCK, 1992, pp 140-144. Illuminating commentaries, specifically in relation to education, are provided by David Smith and Elmer Thiessen in J. Shortt and T. Cooling (eds), *Agenda for Educational Change*, Leicester: Apollos, 1997, pp 30 and 171-173.

⁸ What the analogy misses, of course, is the fact that we work in the presence of a living author: 'God is working in you to help you want to do what pleases him. Then he gives you the power to do it.' (Philippians 2:13).

⁹ Every age - our own not excepted - is tempted to consider that its standpoint is privileged, that it knows and understands reality better than people in the past. C.S. Lewis aptly termed this 'chronological snobbery' (*Surprised by Joy: The Shape of my Early Life*. London: Fount, 1977, pp 166-7. First published in 1955). It also leads to some awful media interpretations of the past.

¹⁰ D. Attenborough, The penny finally drops (Presidential address to the British Association for the Advancement of Science). *Daily Telegraph*, **42 664**, 24 August, 1992, p 11.

¹¹ R. Dawkins, Personal philosophies that give life purpose. *Independent*, **1619**, 23 December 1991, p 4.

¹² *Times Higher Education Supplement*, **1208**, 29 December 1995, pp 12-13.

¹³ Recorded in John Brockman (ed), *The Third Culture*. New York: Simon & Schuster, 1995, p 24.

¹⁴ The accumulation of more and more consumer goods (especially the latest technological marvels) and leisure experiences.

¹⁵ For further analysis see Bob Goudzwaard, *Capitalism and Progress: a Diagnosis of Western Society*, Carlisle: Paternoster, 1997, 270 pp (First published in Dutch, 1978, and in English, in the USA, 1979). Also see his *Idols of Our Time*, Downers Grove, Illinois: IVP, 1984, 115 pp (In Dutch, 1981).

¹⁶ Colin Turnbull, *The Human Cycle*. New York: Touchstone (Simon and Schuster), 1984, 283 pp.

¹⁷ A. Chalmers, *What is This Thing Called Science? An Assessment of the Nature and Status of Science and its Methods*. Milton Keynes: Open University Press, 1982, 2nd edn, pp xvi-xvii.

¹⁸ J.P. Moreland, *Christianity and the Nature of Science: A Philosophical Investigation*. Grand Rapids: Baker, 1989, p 101.

¹⁹ The examples from Nazi Germany, Fascist Italy and Communist Russia are simply the most violent and therefore the best known and researched.

²⁰ P.K. Feyerabend, *Against Method: Outline of an Anarchistic Theory of Knowledge*. London: Verso, 1975, pp 27-28 and p 295; 2nd edn, 1988, p 19.

²¹ L. Newbigin (Jock Stein, ed), *Mission and the Crisis of Western Culture*. Edinburgh: Handsel Press, 1989, p 6.

²² C.S. Lewis, *The Abolition of Man*. Glasgow: Collins, 1978, Chapter 3, pp 34-48 (first published in 1943). 'Conditioners' is Lewis's term for those rulers who, once any transcendent Law or Way has been dismissed, can rule only by their own arbitrary fancies, and will seek to mould those they rule accordingly. Lewis explored this theme in his 'modern fairy-tale for grown-ups' *That Hideous Strength*, London: Pan, 1983, 382 pp (First published in 1945).

²³ Philippians 2:15-16.

²⁴ On instrumentalism, see Colin Gunton, *The One, the Three and the Many: God, Creation and the Culture of Modernity*. Cambridge: CUP, 1993, Chapter 1, pp 11-40, and Ian Barns, Harnessing the media. In J. Shortt and T. Cooling (Eds), *Agenda for Educational Change*. Leicester: Apollos (IVP), 1997, Chapter 13, pp 212-227.

²⁵ See, e.g., Paul Marston and Roger Forster, *Reason and Faith*, Eastbourne: Monarch, 1989, pp 264-269. They describe it as 'the classical Baconian approach which ... has shaped the whole of Christian and scientific thinking on relationships of science and theology.' (*ibid.* p 268).

²⁶ On the two books tradition, see, for a concise summary of the matter, Lesslie Newbigin, *The Gospel in a Pluralist Society*, London: SPCK, 1989, pp 2-3, and, for a more detailed analysis, James Moore, Geologists and the interpreters of Genesis in the nineteenth century. In David Lindberg and Ronald Numbers (eds), *God and Nature: Historical Essays on the Encounter Between Christianity and Science*, Berkeley: University of California Press, 1986, pp 322-350.

²⁷ What, for example, of God's revelation in history, art, or ethics?

²⁸ E.g. the tendency to regard the Bible as a divine quarry of ideas, a collection of timeless and contextless 'facts' which the theologian must order into a system - so that we might know what the Bible 'really' teaches. See, Stephen Fowl and Gregory Jones, *Reading in Communion: Scripture and Ethics in Christian Life*, London: SPCK, 1991, 166 pp.

²⁹ Although individualism has always been a central part of the secular tradition, the dominant unbridled individualism is a fruit of the cultural upheaval of the 1960s. For a different, but very valuable critique of modern individualistic rationalism, see David Selbourne's *The Principle of Duty*, London: Abacus (Little, Brown and Co), 1997, 2nd edn, 320 pp (First published 1994).

³⁰ See Alasdair MacIntyre, *After Virtue: A Study in Moral Theory*, London: Duckworth, 1985, 2nd edn, 252 pp.

³¹ See Paul Marshall, Liberalism, pluralism and education. In J. Shortt and T. Cooling (eds), *Agenda for Educational Change*, Leicester: Apollos (IVP), 1997, Chapter 2, pp 45-56.

³² See Alasdair MacIntyre, *Whose Justice? Which Rationality?*, London: Duckworth, 1988, ch XIX *Tradition and translation*, pp 370-388, who refers to the 'internationalised languages of modernity'.

³³ See Colin Gunton, *The One, the Three and the Many: God, Creation and the Culture of Modernity*, Cambridge: CUP, 1993, Chapters 1 & 2, pp 11-73.

³⁴ A point regularly made by Bishop Lesslie Newbigin - see Part II, Section 1 below.

³⁵ See, eg, Ram Gidoomal and Margaret Wardell, *Lions, Princesses, Gurus: Reaching your Sikh Neighbour*, Godalming, Surrey: Highland Books, 1996, pp 10, 182-3.

³⁶ G. Haydon Conceptions of the secular in society, polity and schools. *Journal of Philosophy of Education*, **28** (1), 1994, pp 70, 73. See also his *Teaching About Values: A New Approach*, London: Cassell, 1997, Chapter 10, Secular society, secular schools and citizenship, pp 109-117.

³⁷ That is not, of course, to deny that a distinctive veneer of Christianity may well be maintained - at least for a time - after the substance has been rejected or ignored.

³⁸ L. Newbigin, *Truth to Tell: The Gospel as Public Truth*. London: SPCK, 1991, 90 pp. See his autobiography, *Unfinished Agenda*, Edinburgh: Saint Andrew Press, 1993, 2nd edn, 274 pp, especially pp 245ff of the Postscript 1982-92.