Reforming MacIntyre: Reflections on a Tradition-based, Ethics-oriented Curriculum Transformation

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Much of the recent scholarship on the place of religion in institutions of higher education in the United States has noted an increasing trend toward secularization. Colleges and universities that were originally founded by various faith communities have often found it difficult to maintain the religious identities their founders had sought to cultivate. Given this trend, some might consider it noteworthy when a university consciously attempts to rekindle and recreate a connection to its religious heritage and identity. The University of Dubuque (UD) is one such institution seeking to re-embrace its Presbyterian tradition within the wider Christian community. Apart from going against this tide of secularization, however, UD's process is also significant as an example of how to apply some of the work of Alasdair MacIntyre, one of the most important contemporary moral philosophers. MacIntyre's body of work contains a strong commitment to a tradition-based mode of philosophical and moral enquiry, as well as analysis of how universities can be understood as enquiry-enhancing institutions.[1] Although MacIntyre locates himself within the Catholic and Thomistic tradition, I believe that much of his framework can be «Reformed» and, in this paper, I hope to demonstrate how the changes at UD provide a useful application of MacIntyre's analysis in a different theological context.

The first part of this essay will offer a very brief sketch of MacIntyre's conception of the university, especially its relation to his tradition-based mode of rational and moral enquiry. In the second part of the essay I will then examine how we are «Reforming» his work in our attempt to bring about a transformation at UD.[2] In this section, I will provide brief sketches of important elements of the Reformed tradition and of the history of UD. Then I will sketch our current undergraduate curriculum transformations and how we are trying to bring about changes via faculty development. At the outset, however, I think that it is only proper to acknowledge that we are still in the early stages of our transformation. My reflections should be considered a snapshot of where we are now and where we would like to go. I in no way want to suggest that we have «fully arrived» in our transformation efforts. Even this aspect of our efforts at renewal, however, is in keeping with our Reformed tradition and our commitment to the need for ongoing «reformation.»[3]

MACINTYRE'S CONCEPTION OF THE UNIVERSITY

In order to understand MacIntyre's view of what a university should be, we must first explore several central themes of his work over the last twenty years. After briefly exploring some of the important components of MacIntyre's wider philosophical framework, I will examine MacIntyre's explicit discussion of what a reconceptualized university should look like given our current intellectual context.

With the publication of *After Virtue* in 1981, Alasdair MacIntyre simultaneously helped catalyze a renewed interest in moral theory in general and virtue theory in particular within not only the discipline of philosophy but also many other academic fields. This book helped generated significant critical attention to what he argued was the fragmentation and chaos of contemporary moral discourse. He sought to defend a reestablishment of an Aristotelean approach to moral philosophy with its focus on practices, virtues, narratives and traditions as the means to counter the fundamental failures of Enlightenment and post-Enlightenment strategies at providing direction to moral decision making. After his rather powerful, and at times rather stark, critique of our moral landscape, MacIntyre ends his text with an intriguing, ironic hopefulness. Those comments bear seeds of ideas and issues he takes up again in his later writings.

In the last paragraph of *After Virtue,* MacIntyre suggests some parallels between our current period in North America and Europe and the decline of the Roman empire into the Dark Ages. He notes how the creation of religious communities, with their internal sense of morality and civility, enabled them to survive the subsequent difficult years. He concludes, «What matters at this stage is the construction of local forms of community within which civility and the intellectual and moral life can be sustained through the new dark ages which are already upon us. And if the tradition of the virtues was able to survive the horrors of the last dark ages, we are not entirely without grounds for hope.»[4]

While *After Virtue* might lead one to expect a subsequent book on what such a community might look like, MacIntyre's next text, *Whose justice? Which Rationality?,* goes in a different direction. Through the form of a philosophical narrative he develops a tradition-based understanding of rational and moral enquiry grounded in the Aristotelian tradition. He argues that traditions provide communities with the contexts to render their practices, virtues, and narratives intelligible as activities aimed at a pursuit of truth. He rejects what he sees as the Enlightenment approach to rationality which seeks to find a set of criteria that would be accepted by «any rational person.» Even though MacIntyre rejects attempts to generate neutral criteria that can be used to adjudicate rival rational and moral frameworks, nevertheless he is convinced that there are ways to demonstrate the progress and superiority of one tradition when compared to another. However, the capacity to reveal the strength of one's tradition requires a certain kind of community and a certain kind of tradition, as well. One of the communities that MacIntyre uses to illustrate his understanding of tradition-based modes of enquiry is that of Scotland, one of the important Reformed communities in Europe and one of the sources of the Reformed communities in North America, especially the Presbyterians. [5]

MacIntyre uses the Scottish Enlightenment to illustrate how an educated public can emerge, and later erode. While it would be interesting to explore the details of MacIntyre's account in more detail, I am mainly concerned with the features that seem to foreshadow later comments he makes about the nature of contemporary universities. In a less well-known article by MacIntyre on «The Idea of an Educated Public,» MacIntyre examines the extent to which two goals of contemporary education can be consistently pursued given the conditions of modernity.[6] On the one hand, education is aimed at helping students fit into certain social roles within a society, while on the other hand, education also aims to help students have the intellectual autonomy to think for themselves. According to MacIntyre, both of these goals can best be pursued consistently in a community that has a kind of «educated public.» He identifies three conditions necessary for such a public. First, a significantly large group of people must have a tradition and context for sharing in rational debates that have shared sets of questions and important forms of application to the life of the people's community. Second, there must be agreement within the community in regard to criteria of evaluation and standards of rational justification for the assessment of arguments. Finally, there needs to be a shared intellectual background that includes shared beliefs, attitudes, and canonical texts that themselves have a tradition of interpretation for applying these texts.[7] It is clear from MacIntyre's narrative accounts of various traditions that he is convinced that the best way to make progress in intellectual and moral enquiries is to create communities with shared practices and conceptual frameworks which provide a structure for their explorations of truth. Moreover, there must be settings where proponents of rival traditions are able to challenge each other through the development of their respective standards of rational enquiry and through demonstrating the deficiencies of a rival tradition. MacIntyre believes that those within various traditions must be encouraged to work together to advance their modes of enquiry as the best way to come to an understanding of truth through the on-going testing of rival truth claims.

While this brief sketch of MacIntyre's views does not do justice to the nuance of his analysis, it does provide insight into MacIntyre's suggestions for what a contemporary university might look like if it were to take this tradition-based mode of enquiry seriously. In his most «apologetic» text, *Three Rival Versions of Moral Enquiry* (TRV), MacIntyre uses his Gifford lectures to do two things. First, he sets his arguments in the context of an analysis of the origins and history of the Gifford lectures, especially as they reflected on the nature of the universities shaped by the Enlightenment at the end of the nineteenth century. Second, he models how a tradition-based mode of enquiry might engage and challenge its rivals. He does this by comparing and contrasting three rival modes of enquiry-encyclopeadist (representing heirs of the Enlightenment), geneal-ogist (representing heirs of Nietzsche), and tradi-tion (representing heirs of Aristoteleanism/ Thomism). In the final chapter of TRV MacIntyre describes what universities might look like were they to become enquiry-enhancing, tradition-based institutions. [8]

According to MacIntyre, the main role of the reconceived university is be «a place of constrained disagreement, of imposed participation in conflict, in which the central responsibility of higher education would be to initiate students into conflict.»[9] He believes that two tasks are central to this understanding of a university. First, members of such a university community must recognize that they are participating as protagonists of a particular viewpoint in these conflicts. As protagonists of a point of view, they have the two-fold obligation to advance their mode of enquiry from their particular point of view through the adoption and development of the vital features of the tradition they share and to test their tradition by entering into forms of conflict with their tradition's rivals. Through this process of

testing, they will discover the strengths and deficiencies of their practices, virtues, and beliefs as they encounter challenges from their rivals. Second, members of an academic community must at times put aside their perspectives in order to seek

> *... to uphold and to order the on-going conflicts, to provide and sustain institutionalized means for their expression, to negotiate the modes of encounter between opponents, to insure that rival voices were not illegitimately suppressed, to sustain the university-not as an arena of neutral objectivity, as in the liberal university, since each of the contending standpoints would be advancing its own partisan account of the nature and function of objectivity-but as an arena of conflict in which the most fundamental type of moral and theological disagreements was accorded recognition.*[10]

Even though MacIntyre is calling for a more tradition-based mode of enquiry within the university, he is clearly rejecting any form of conceptual isolation that allows adherents to a particular tradition to avoid a testing process. Such an avoidance would hurt a tradition's explicit and/or implicit claims to truth, as there would be no way to vindicate its claims to superiority over its rivals.

MacIntyre's attempt at «reconceiving the university» does not offer an original contribution to thinking about higher education, in large part because there were times in the past when such universities existed. In fact, he acknowledges this observation himself.[11] He does, however, give us an important model for those who are seeking to bring about a transformation in the life of a particular university today. A critical task is to develop a sense of the history of one's intellectual traditions and academic practices while creating a context where that particular tradition can be further developed and explored. By calling us to take traditions seriously, MacIntyre has, I believe, provided the community at the University of Dubuque with a conceptual road map for its attempt to reconnect to its Presbyterian heritage. I shall now turn my attention to how MacIntyre's analysis can illuminate our work at UD on a variety of fronts.

«REFORMING» MACINTYRE AT THE UNIVERSITY OF DUBUQUE

As we have seen, MacIntyre provides some helpful insights and direction to an institution seeking to reconnect to its past tradition. He helps members of a community, and especially those of an academic community, recognize what is necessary to bring about the re-forming of their shared life that will, in turn, empower them to pursue a tradition-based mode of enquiry. To appreciate how we are seeking to reconnect the University of Dubuque to its more general Christian commitment and to its more specific Presbyterian heritage, I will first provide thumbnail sketches both of the Reformed tradition and of the history and current context at UD.[12] I will then describe efforts to transform our undergraduate curriculum and to cultivate a greater sense of community within the faculty.

The Reformed tradition traces its lineage primarily through the theologian John Calvin, a French immigrant to Geneva, Switzerland, in the 16th century. Calvin's extensive theological works and his practical involvement in the life of Geneva provided many of the central elements to what has come to be known as the Reformed tradition, of which the Presbyterian Church, U.S.A., is a part. The theologi-

cal distinctives of this tradition provide an important foundation to the educational mission of Reformed communities.

At the core of Reformed theology is the fundamental belief in God as the sovereign creator of all that exists. We can know God in a general way through creation, but we most clearly know of God's creative and sovereign work as it is revealed in the Bible, especially through the life and work of Jesus Christ. Within the Reformed tradition, the central story of the Bible is most succinctly expressed as that of «creation, fall, and redemption.» God, as creator of all that exist, is actively at work in sustaining a creation that was originally very good and an expression of divine glory, power, and majesty. Unfortunately, this creation was thoroughly marred by human sin that entered into the creation through the fall of human beings as described in the early chapters of Genesis. After the fall, God took the initiative to bring about the redemption of this fallen creation. This redemptive activity is centrally grounded in God's covenant with Abraham and the establishment of the people of Israel as the nation through which God's blessing would emerge. The coming of Jesus ushered in the era of a new covenant with God. Through the redemptive work of Jesus Christ, God is in the process of restoring humanity and the entire creation to its fullness and goodness.

There are several theological and practical implications derived from this framework that reflect other important distinctives of the Reformed tradition. Because God's redemptive activity permeates the entire creation, those within this tradition believe that Christians are called to be involved in the process of «transforming the world into the place God wants it to be.» [13] Because of this belief in the ubiquitous nature of God's activity in the world, Reformed theology typically rejects any distinction between the «sacred» and the «secular,» especially in relation to one's education and work.'[4] One should seek a vocational calling that can be done to the glory of God, but many diverse vocations can meet this criterion in light of the Reformed commitment to involvement with the redemption and transformation of our human institutions and the wider creation. Moreover, the Reformed belief in «the priesthood of all believers» leads to the conviction that each person has a responsibility before God to be faithful in one's vocation. In order to do this, Christians are called to study the Word of God and to study the knowledge and wisdom of the wider culture for only by knowing both can one faithfully discern how one might participate in the transformative work of God. A fundamental conviction of Reformed theology is that all truth, no matter where or how one encounters it, is God's truth.

In light of this holistic theological framework, one should not be surprised to find that the Reformed tradition has been instrumental in the creation of numerous colleges and universities throughout Europe and North America. Followers of Calvin founded twelve European institutions of higher education and five of the nine colleges in North America before the Revolutionary War. By the time of the U.S. Civil War, those within the Reformed tradition had founded nearly one third (65 of 207) of the colleges in the United States. [15] The University of Dubuque was one of those Reformed colleges.

The University of Dubuque began in 1852 in an attempt to train pastors to reach out to unchurched German settlers in the upper Midwest. In 1864 the school took the name of the German Theological School of the Northwest. This German heritage of the University is still present on the University seal which includes our German motto: *Mancherlei gaben, and ein Giest* (Varieties of gifts, but one Spirit). By 1904 the School adopted a structure that included a two-year academy (like a high

school), a four-year college and a three-year seminary, and in 1920 the School changed its name to the University of Dubuque.

Although UD had its origins in a particular immigrant community, over time it became a culturally diverse community including students of Korean, Central and Eastern European, and Mexican origin. Through much of the early and middle part of the twentieth century UD embraced a goal common to many mainline Protestant liberal arts colleges - to help cultivate the Christianization of immigrants to the United States. At the time of the name change in 1920, however, there was a concern for being theologically inclusive. «Though related to the Presbyterian Church, the college, seeking to provide a broadly evangelical education and needing to appeal to students from a variety denominational backgrounds, insisted it was non-sectarian. «[16]

By the 1960s, UD was drifting away from both its Christian and its Presbyterian identities. There was a decreasing concern among the faculty to integrate faith and learning. The University no longer required faculty to be members of an evangelical Christian church and, in fact, there was an increasing desire to minimize a candidate's faith commitment as a criterion for faculty hiring. This resulted in a faculty less concerned with exploring the relationship between faith and learning. Not surprisingly, this led to a similar transformation in the curriculum. The religion requirement was eventually merged into a more general humanities requirement by the early 1970s. Through the 1980s and much of the 1990s, there was little change in the religious orientation of UD, although there were some members of the faculty still interested in the integration of faith and learning. Unfortunately, many of these concerns were swallowed up by a twofold challenge of some serious financial crises and a painful struggle between the faculty, administration, and the Board of Trustees.

After a tumultuous reorganization of the University in 1997, the University adopted a new Mission, Values, and Action statement to serve as the basis for its direction for the next decade. The newly appointed President, Dr. Jeffrey Bullock, believed that the way to bring about a renewal of the institution was to reconnect the University with its Christian heritage. The statement was developed by the faculty and administration, and subsequently adopted by the Board of Trustees. It states:

> *The University of Dubuque is a small, private university affiliated with the Presbyterian Church (U.S.A) offering undergraduate, graduate, and theological seminary programs. The University is comprised of individuals from the region, the nation, and the world. As a community, the University practices its Christian faith by educating students and pursuing excellence in scholarship. Therefore, the University is committed to:*
> *- The Presbyterian tradition,-*
>
> *- Excellence in academic inquiry and professional preparation;*
> *- Relationships which encourage intellectual, spiritual, and moral development;*
> *- Community where diversity is appreciated and Christian love is practiced;*
> *- Stewardship of all God's human and natural resources,-*
> *- Zeal for life-long learning and service.* [17]

This statement reflects a recommitment to the Christian tradition generally and the Presbyterian tradition specifically. UD sought to fight against the trend among many church-related institutions

toward secularization, but to accomplish this goal, the faculty and administration realized that at the heart of this transformation had to be a rethinking of the undergraduate general education curriculum and a reconceptualization of how the faculty could support such a transformation.

A committee made up primarily of faculty, along with a few administrators, took up the task of redesigning the curriculum. Four elements became important in these efforts. First, the committee sought to develop a plan that included a set of Core competencies built upon what came to be called the «pillars» of the new Core curriculum. [18] This reformulation of the general education requirements was intended to be an interdisciplinary commitment to the liberal arts. More importantly, it attempts to bring an explicit spiritual component into a student's studies, especially from a Christian perspective but not exclusively so. Thus, for example, all students will again be required to take a course that examines the Jewish and Christian traditions, but they will be encouraged to reflect on their particular spiritual perspectives regardless of their particular background. Furthermore, faculty will be encouraged to consider how they can appropriately bring religious perspectives to bear on their course content, as appropriate. The goal of this new Core Curriculum is to empower students with helpful sets of intellectual and practical skills while increasing their sensitivity to issues related to Christian as well as other religious traditions.

The second feature of the new curriculum is a series of four World View Seminars that students will be required to take, one each year during their time at UD. The first two seminars will have a common set of readings and assignments in order to help establish some texts and experiences that students and faculty have in common. The third year seminar will be an interdisciplinary course team-taught by faculty from different departments. The fourth year seminar will be a senior year capstone course within a student's major. This course will also have a one credit common component across all majors that will focus on issues of vocation and ethics. The second two credits will be more discipline specific.

UD is implementing its new Core Curriculum on a year-by-year basis with the entering freshmen of Fall 2002 as our first class, hence, our World View I Seminar curriculum is the only one that is fully developed. Its underlying theme is an examination of what it means to live «the good life.» However, in light of our attempt to ground our curriculum in the Reformed tradition, we are focusing on how the good life can be tied to a love of Cod through a love of learning, a love of neighbor, and a love of creation. In addition to readings and class discussions, we also have a film series and a lecture series that will explore each of these three emphases. This first seminar also includes a community service project in which all students participate. The final writing project will be a paper on their own understanding of what it means to live «the good life.» We want students to
begin to reflect both on the elements of their previous conceptions of the good life and on those conceptions we explore throughout the semester. In a sense, we want students to begin considering ways in which their goals in life might be re-formed as a result of their studies and activities during their time at UD.

As we offer this first World View Seminar, we will be developing our curriculum for the next World View II Seminar. The focus of that course will be a study of the relationship between the individual and society. There will likely be film, speaker, and service components to this seminar, as well. We hope that these two courses will help create some shared practices, an important emphasis on developing students' skills at interpreting texts, and a set of shared texts that will help form a university community. We hope students (and faculty) gain a greater appreciation for contributions from the Reformed tradition while at the same time considering different viewpoints.

At the same time we are adopting this new Core Curriculum, we are developing as a third feature of our curriculum transformation an «ethics across the curriculum» strategy with a goal of influencing students, faculty, and the wider community. We are hoping to make a concern for ethics, especially in relation to character and vocation, a central feature of our general education curriculum as well as that of our majors and minors. We plan not only to have ethics be a feature of coursework but also to have it be a feature of various community service and internship opportunities. Moreover, we are seeking to integrate our student life activities with our World View seminars and our concern for ethics. For example, we will be having student life sessions on such topics as living with roommates, academic integrity, and substance abuse, as a part of our World View I seminar for freshmen. We are seeking to create a community where students are challenged to see how their lives and actions affect those around them, and, more importantly, to learn how to cultivate a set of virtues that will serve not only the UD community but the wider communities into which our students will move after their graduation.

Finally, another noteworthy feature of our new curriculum emphasis is its strong commitment to interdisciplinarity. Our World View seminars will be taught by faculty from across the University, and we are seeking to create an increasing number of interdisciplinary, team-taught courses. This element of our new efforts is also in keeping with a feature of the Reformed tradition that sees all of the created world as subject to theological reflection and integration. Thus, students will be challenged to consider how their respective academic disciplines can be informed by other methods of exploration.

UD's attempts to redevelop our Core Curriculum, to implement a new series of World View seminars, to cultivate an ethics across the curriculum emphasis, and to encourage interdisciplinary approaches to academic study are focused primarily on changes that will affect our students. However, to bring about a university-wide transformation, the faculty must be engaged in the changes as well. At UD, we are seeking to create a stronger sense of community among the faculty and a better understanding of and commitment to the new vision for the transformation of the University. So far, there are at least four components to these efforts.

First, we are trying to create opportunities for dialogue among the faculty beyond departmental or university faculty meetings. Roger Ebertz, Chair of Philosophy and Religion Department, has been involved with a Lilly-sponsored group considering what it means to be a church-related liberal arts college. Over the last several years, he has led various faculty discussion groups at UD. This past spring he and I co-led faculty discussions on Mark Schwehn's book, *Exiles from Eden: Religion and the Academic Vocation in America*. We hope to continue this tradition of shared texts in subsequent years to create and inform our sense of community as we explore our collective approach to the teaching, scholarship, and service we do at UD. This past spring we had our first faculty retreat in several years. We invited faculty and staff to a day-and-a-half discussion of the new Core curriculum. Faculty were asked for input on several aspects of the Core and the new World View I seminar. This experience seemed to create greater enthusiasm for the new course and led to more faculty volunteering to teach the course that were necessary. We have also found that the Core Curriculum Committee has been a critical context for discussions among strategic members of the faculty (including both experienced and new members) to explore questions about our understanding of the liberal arts based on our plan for transformation. With these initial efforts, we believe that we are on the way to cultivating a stronger faculty culture where interdisciplinary dialogues are a common feature of our shared life together.

Secondly, we are encouraging the faculty to begin thinking about the implications of being a university in the Reformed tradition within the Christian community. This is a particularly noteworthy task as many (if not most) of our faculty are not from the Reformed tradition. Some are from other religious traditions and some have no religious commitment. In spite of this diverse community, there has been a willingness to explore the implications of the Reformed heritage of our institution. At the faculty retreat mentioned above, we had a session led by Professors Longfield and Ebertz on the Reformed tradition and its applicability to UD. Several of the faculty commented that they found the session informative and helpful. Another way in which we are taking our theological tradition more seriously is by trying to create more collaboration between the University faculty and the Seminary faculty. For example, members of the Seminary faculty joined the faculty book discussion group this past spring. We are exploring ways in which additional links between these two parts of UD can work together in the future, possibly through internal faculty «exchanges» or team-teaching and having seminary students help with undergraduate activities. As we increasingly collaborate, we are hoping to find new ways to integrate our theological heritage into our scholarly activities.

A third approach with the faculty also reflects one of the initiatives at the student level. We are encouraging faculty to integrate a concern for ethics into their work in numerous ways. In order to provide an «ethics across the curriculum» focus throughout our academic programs, we need to have faculty who are committed to the development of the exploration of ethics in their various disciplines. Moreover, we also want faculty to be more explicitly reflective about ethical issues in their pedagogical approach and teaching, as well as their scholarly activities. To accomplish these goals, we are planning to provide more opportunities for faculty reflection on ethics in retreats, workshops, and summer seminars. We are also taking the concern for ethics into consideration in the hiring process for new faculty by exploring how job candidates integrate ethical issues into their teaching and scholarship during the interview process. This focus on ethical issues for both faculty and students is an important step toward building a community and a set of practices that will help us in our transformation into a truly Reformed academic institution.

A fourth feature of our efforts to cultivate our sense of faculty community is tied to an important characteristic that will be critical for the growth and development of our University and its exploration of the Reformed tradition within Christianity. We are committed to having a Christian emphasis while also being committed to being an inclusive community. Faculty are not required to be Christian, but are asked to be willing to be supportive of the University's mission. As a result, we have faculty who are from different Christian traditions (i.e., Methodist, Baptist, Catholic, Episcopal), from other religious traditions (Jewish, Muslim), as well as people of no religious tradition. We believe that we need diversity among the faculty. Here we are following a model successfully adopted by many Catholic institutions of higher education. More importantly, this model reflects an important insight from MacIntyre-that we need people from rival traditions to help us explore our own traditions for its strengths and weaknesses. Our rivals help us test our claims to truth.

As I noted above, our attempts at transformation at the University of Dubuque are in the early stages. Over 50% of the faculty have joined the University in the last five years, so we are, in many ways, still working at forming our identity as an academic community. Nevertheless, our attempt to rekindle a shared commitment to working within the context of a Reformed tradition makes us an interesting

example of a «reconceived» university in MacIntyrean terms. I believe that the extent to which we are successful at cultivating practices, virtues, narratives, and traditions within our academic community that reflect our Reformed Christian heritage will be one piece of evidence for the applicability of a tradition-based mode of moral and philosophical enquiry for the twenty-first century. That, in itself, makes our work at UD noteworthy to those who seek to find actual examples of how one can, or cannot, live out the insights found in the work of Alasdair MacIntyre.

NOTES:

1. Throughout this essay, I will be using the term 'enquiry', with a British spelling, to reflect its use by MacIntyre. He uses it as a term to describe a wider sense of intellectual exploration. In his *Three Rival Versions of Moral Enquiry: Encyclopaedia, Genealogy, and Tradition* (TRV), he explains, «[w]hen I speak of moral enquiry, I man something wider than what is conventionally, at least in American universities, understood as moral philosophy, since moral enquiry extends to historical, literary, anthropological, and sociological questions» (TRV 2-3).

2. This analysis is based on my personal reflections on our UD activities; many of my colleagues would not necessarily know who MacIntyre is were they asked. Nevertheless, I believe that they would be able to recognize the applicability of his work to our situation if it were explained in the manner I am about to undertake.

3. As one of the central claims of the Reformers says, «Semper Reformanda et Reformans.»

4. Alasdair MacIntyre, *After Virtue.* (Notre Dame: U of Notre Dame P, 1984) p. 263.

5. MacIntyre has an extensive discussion of the Scottish Enlightenment in *Whose Justice? Which Rationality?* (Notre Dame: U of Notre Dame P, 1988). See chapters 12-16.

6. Alasdair MacIntyre, «The Idea of an Educated Public,» *Education and Values: The Richard Peters Lectures.* Graham Haydon, ed. (London: Institute of Education, 1987). pp 15-36.

7. *Ibid. pp.* 18-19.

8. Alasdair MacIntyre. *Three Rival Versions of Moral Enquiry: Encyclopaedia, Genealogy, and Tradition.* (Notre Dame: U of Notre Dame P, 1990). See Chapter 10, but especially pp 230-34.

9. Ibid. pp. 230-31. 10. Ibid. pp. 2 31.

11. Ibid. pp. 232, 243.

12. Some elements of this brief overview of the Reformed tradition comes from a valuable unpublished paper by Roger Ebertz titled, «The University of Dubuque: Our Tradition, Our Heritage, Our Future.» (Hereafter, «University of Dubuque.) In this essay, Ebertz discusses distinctive features of the reformed tradition, especially as they relate to higher education generally and the University of Dubuque specifically. The following sketch of the history of the University of Dubuque is taken from an unpublished paper by Bradley Longfield, «Mainline Protestant Church-related Colleges in the Twentieth Century: The Case of the University of Dubuque.» References to both of these essays were used with permission. Dr. Ebertz is the Chair of the Department of Philosophy and Religion at the University of Dubuque. Dr. Longfield is the Dean of the University of Dubuque Theological Seminary.

13. Ebertz, « University of Dubuque,» p.5. 14. The commitment to a more integrated theological understanding of the world stands in contrast to other branches of the Reformation. For example, Lutheran theology, with its two kingdom theology, sees a distinction between sacred and secular learning which Luther did not seek to overcome. See

Arthur F. Holmes, *Building the Christian Academy* (Grand Rapids, Eerdmans: 2001) p. 64-5.

15. James D. Bratt. «What Can the Reformed Tradition Contribute to Christian Higher Education?» *Models for Christian Higher Education: Strategies for Success in the Twenty-First Century.* Eds. Richard T. Hughes and William B. Adrian. (Grand Rapids: Eerdmans, 1997) p. 126. there are two case studies in this text that focus on the Reformed institutions of Calvin College and Whitworth College.

16. Longfield, «Mainline Protestant Church-related Colleges,» p.4.

17. University of Dubuque: Mission, Vision, Action.» Published by the University of Dubuque.

18. The Core Competencies are designed to enable graduates of UD to: think critically, analytically, and synergistically; communicate effectively in writing and speaking; appreciate diverse perspectives; articulate mature viewpoints; respond ethically; and apply technology effectively. The seven Pillars of the new curriculum include: scholarship, spiritual growth, social development, professional preparation, aesthetics, global awareness, and stewardship.

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