

Theocracy: Christian Universities and Muslim Students

Gregg A. Chenoweth, Vice President for Academic Affairs, Olivet Nazarene University

Abstract

Few cultural institutions so potently foster free thought and speech, appreciation for others unlike self, and community service as higher education. As such, universities catalyze democracy. One calls them the “Messiah” of that cause. Christian universities in particular, though not designed as political or religiously pluralist entities, assist democracy under theological warrant. This convergence of theology and democracy make Christian campuses a venue in “theocracy” for moderating social problems. This paper develops the theocracy construct, then applies it to the politicized strain between Islam and America. Christian schools often fail to contribute either because American Muslims are off their radar, numbering under 1% of the U.S. population, or comity is perceived unnatural to their religious mission. This project analyzed admission policies among all 111 CCCU member institutions and found 16, or 1 in 7, limit enrollment to Christian applicants. Theocracy is proposed through open admission, socially conservative campus environments, campus evangelism emphasized on free will and human dignity.

Theocracy: Christian Universities and Muslim Students

Lest moderns doubt whether religion and politics congeal, the events of 9/11 settled the question. Presidents Bush, Obama, and Osama bin Laden illustrate political consequences from religious actions and religious consequences from political actions. On September 20, 2001, just nine days after the attack by al-Qaeda on U.S. citizens in three locations, Bush distinguished extremism from Islam itself before a joint session of Congress, but did point to Islamic pretense in the violence.¹ Bin Laden’s own “Letter to America” featured sanction by Allah and the Quran (4:76 and 22:39):² “Those who believe, fight in the cause of Allah, and those who disbelieve, fight in the cause of Taghut (anything worshipped other than Allah is Satan). So fight you against the friends of Satan”; “Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged and surely, Allah is able to give them victory.” Bush then articulated political consequences from bin Laden’s religious action: “any nation that harbors terrorists will be regarded by the United States as a hostile regime.”

Almost exactly eight years later, Obama followed with religious consequences for political action. On June 4, 2009, during an unprecedented speech to the Muslim world from Cairo, he explained that democracy is the remedy, not because it is an American idea, but a human right. His “unyielding belief that all people yearn for certain things” (free speech, free

¹ George W. Bush, “Address to a Joint Session of Congress Following 9/11 Attacks” (speech presented to Congress, Capitol Building, Washington, D.C., Sept. 20, 2001).

² Osama bin Laden, “Letter to America,” *Al Jazeera Media*, November 24, 2002. Al Jazeera is the world’s most prominent Arabic language news network, translated also to English, headquartered in Doha, Qatar. It regards itself as the network of reference for the Middle East, balancing world news coverage by reporting from the southern hemisphere to the north, from the developing world to the West. Bin Laden has used Al Jazeera many times to communicate with the West and world.

elections, rule of law, etc.)³ stitched another thread in the long fabric of homage by American presidents for the “self-evident truth ... that all men are endowed by their Creator with certain unalienable rights.”⁴ Supreme Court Justice Clarence Thomas so heartily believed this natural law was foundational to American life he regularly led his staff in discussions about it. “If some find the subject silly or radical,” he would happily offer to “discuss the silliness and radicalism of the Founding Fathers who wrote natural law into the Declaration of Independence.”⁵

God⁶ is honored on both sides for different reasons. Al-Qaeda defends Allah’s honor by punishing wicked American culture and politics. America delivers democracy to the Middle East because al-Qaeda strips people of Yahweh-given civic freedoms. Meanwhile, national unity in America is through a paradigm of religious pluralism: “E Pluribus Unum” -- out of many, one; civic life is the benefactor of many faiths. In most Muslim nations, however, national unity depends on collective commitment to Islam.⁷ One recognizes pre-existing good in civic life, the other in individual spiritual experience.⁸

While presidents, kings, priests, and imams assuage anxieties and clarify policy, American Muslims live in the middle, a vexing cauldron of personal, religious, and national identity politics. They constitute “a minority in a culture often ignorant of or hostile to Islam ... and are challenged by an America which, despite separation of church and state, retains a Judeo-Christian ethos.”⁹ Some polls show the majority of Americans (66%) have at least some prejudice against Muslims; one in five have “a great deal”; almost half do not believe American Muslims are loyal to this country; one in four do not want a Muslim as a neighbor.¹⁰ In this tension some Islamic leaders call upon Muslim immigrants either to return to their homeland or erect isolated communities in America.

For a variety of reasons, non-Muslim Americans are left without much resource to respond to the strain. First, so few Muslims live in America their experience is little known or

³ Barak H. Obama, “Remarks by the President on a New Beginning” (speech to Middle East leaders, Cairo University, Cairo, Egypt, June 4, 2009).

⁴ “Declaration of Independence,” July 4, 1776.

⁵ Clarence Thomas, *My Grandfather’s Son* (New York: HarperCollins, 2007): 188, 231.

⁶ “God” is used here as a common noun, referring to deity, but Christianity and Islam use proper nouns in their holy texts, Yahweh and Allah, with neither using the other, suggesting they are in fact different gods. Some claim that Allah was Yahweh in pre-Islamic times, during the patriarchs, but the same god could not inspire different holy texts and claims about the supremacy of either Jesus Christ or Mohammed. They are different religions with different gods with differing doctrines of Creation, original sin, the Trinity, Jesus, worship, almsgiving, marriage, etc., but share views on social justice, moral conservatism, judgment for eternal life, etc. The Quran says of Jesus and Mohammed, “We have ordained a law and a way of life for each of you. If Allah wanted, He could have made all of you a single nation. But He willed otherwise in order to test you in what He has given you; therefore, try to excel one another in good deeds. Ultimately, you shall return to Allah; then He will tell you the truth of those matters in which you dispute” (Quran 5:46-48).

⁷ Editorial, “The life and future of Muslim education,” *Asia Pacific Journal of Education* (March 2007):2.

⁸ Khuran Hussain, “An Islamic Consideration of Western Moral Education: An Exploration of the Individual,” *Journal of Moral Education* 36 (2007):304-305.

⁹ Hussam S. Timani, “Islamic Schools in America: Vehicle to the Future?” *Forum on Public Policy Online: A Journal of the Oxford Roundtable* (Fall 2006):3-4.

¹⁰ John Esposito and Dalia Mogahed, “Muslim true/false: What you think you know about them is likely wrong – and that’s dangerous,” *LA Times*, April 2, 2008. Esposito is an Islamic Studies professor at Georgetown University, and Mogahed is Executive Director of the Center of Muslim Studies at Gallup.

understood. They are the least studied group in the United States.¹¹ Even their number is politicized. While the U.S. Census Bureau stopped asking for religious affiliation in the 1950s, the Department of State thinks 0.6% of the nation is Muslim,¹² an American Religious Identification Survey of 113,000 Americans says it is 0.5%, and a Pew Research Center survey puts the figure at 0.8%.¹³ These figures place about 2.5 million in the U.S., yet analysts vigorously debated Obama's claim in Cairo that America is one of the largest Muslim countries with 7 million.¹⁴ And since about 65% of American Muslims are foreign-born, and half entered since 1980,¹⁵ there is little generational information to understand the Muslim experience. A parallel for Judeo-Christian America is to consider the minority status of Christians in Israel at just 2%.¹⁶

Second, scholarship on the Muslim experience in America has only just begun. Only in the last two years was the "first ever, nationwide, random sample survey of Muslim Americans"¹⁷ conducted. It reported a curious mix of nationalism and religiocentrism. While 81% of British Muslims think of themselves as Muslim first, nationality second, just 47% of American Muslims say the same. The figure is 66% and 69% in Germany and Spain, respectively. However, young Muslims in the U.S. remain more likely than the old to defend suicide bombing in the name of Islam, sustaining the politicized strain.

Third, there is no prominent Islamic educational institution in America to shape the Muslim experience and stabilize the strain. Not only is there no accredited Islamic college in America (even though Jewish and Buddhist universities exist),¹⁸ but there is no detailed articulation of Islamic principles of education,¹⁹ and no in-depth research on elementary or secondary Islamic schools in America, even though they educate approximately 30,000.²⁰

Education research is necessary to stabilize the strain because few cultural institutions so potently foster the tools of comity: democratic principles like free thought and speech, appreciation for others unlike self, and community service. Universities so catalyze democracy some call them a "prophet of democracy, the Messiah of democracy, its to-be-expected deliverer."²¹ President Obama recognized this too, reminding the Cairo audience not only that education must be in the formula for a successful future between America and Islam, but

¹¹ John Logan and Glenn Deane, "The Muslim World in Metropolitan America," Lewis Mumford Center for Comparative Urban and Regional Research, University of Albany (NY), Aug. 15, 2003, p. 2. Data is primarily from the U.S. Census Bureau.

¹² Brian Grim and David Masci, "The Demographics of Faith," U.S. Department of State, Aug. 19, 2008.

¹³ USA Today, "Muslim Census a Difficult Count," Aug. 5, 2008.

¹⁴ See Obama.

¹⁵ "U.S. Religious Landscape Survey," Pew Forum on Religion and Public Life, August 13, 2007.

¹⁶ "130,000 Christians in Israel," Israeli Ministry of Foreign Affairs. March 20, 2000.

¹⁷ "Muslim Americans: Middle Class and Mostly Mainstream," The Pew Research Center for the People & the Press and the Pew Forum on Religion & Public Life. May 22, 2007.

¹⁸ Joseph T. Kelley, "Theology for Citizenship: How a Catholic College in the Augustinian Tradition Prepares Citizens to Transform Society," *Forum on Public Policy Online: A Journal of the Oxford Roundtable* (Fall 2006):2.

¹⁹ See K. Hussain, p. 298.

²⁰ See H.S. Timani, pp. 4, 20.

²¹ William Rainey Harper, *The University and Democracy* (Chicago: University of Chicago, 1899). Harper is a higher education icon in America, and the first president of the University of Chicago.

democracy undeniably makes governments “ultimately more stable, successful, and secure.”²² Perhaps this is why no two democracies fought wars against one another during the 20th century.²³ Christian universities in particular, though not designed as political or religiously pluralist entities, assist democracy under theological warrant. This convergence of theology and democracy make the Christian campus a venue in “thedocracy”²⁴ for moderating cultural, political, and religious problems.

The contribution of this paper is to describe the theocracy construct, and express how Christian universities might stabilize the strain between Islam and America as a venue in theocracy with Muslim students. Christian schools often fail to contribute either because American Muslims are off their radar, numbering under 1% of the U.S. population, or comity is perceived unnatural to their religious mission. This project also fills a gap in literature by analyzing admission policies among all 111 CCCU member institutions, articulating comity between Christians and Muslims through socially conservative campus environments, expressing the potential for campus evangelism emphasized on free will and human dignity, and providing a case study in theocracy by a Christian university in one of America’s most Muslim-rich cities.

Higher Education and Democracy

We must look initially at how higher education fosters both democratic awareness and participation, how the American Muslim population is well situated demographically to matriculate to those institutions, and that principles of Western democracy adopted in the homelands of American Muslim immigrants normalize the message received in the U.S. education system.

Democratic virtues commonly featured in American higher education curricula include: (1) values like free thought, free speech, and appreciation for those unlike self, and (2) processes like representative elections, the rule of law, and the cultivation of personal skills for societal benefit.²⁵ A third (3) attribute of American democracy is religious pluralism. This represents comity *between religions* rather than a polarity between *religion and non-religion*, or secularism. The U.S. government was birthed as “a society of men constituted only for the procuring, preserving, and advancing civil interests,” yet “the taking away of God, though it be even in thought, dissolves all.”²⁶ Since “the current struggle demands both Muslims and Christians identify concrete practices of peacemaking and justice,”²⁷ these values and processes of

²² See Obama.

²³ Glen H. Stassen and David P. Gushee, *Kingdom Ethics: Following Jesus in Contemporary Context* (Downers Grove, IL: InterVarsity Press, 2003):171. Several professional colleagues who have spent their entire careers teaching Christian ethics regard this as the best text available on the subject.

²⁴ Thedocracy is a literary invention, the figure of speech called metaplasms, which combines two concepts into a novel one. I do not intend here to reference theocracy, a form of government where God is political ruler.

²⁵ Courtney H. Thornton and Audrey J. Jaeger, “A New Context for Understanding Civic Responsibility: Relating Culture to Action at a Research University,” *Research in Higher Education* 48 (2007):993-994.

²⁶ John Locke, *A Letter Concerning Toleration* (Princeton Library, 1796):10,56.

²⁷ Stassen and Gushee, pp. 171-173.

democracy, when preached and practiced, constitute a remedy for the politicized strain between Islam and America.

Universities are an optimal venue in democracy for a variety of reasons. First, there may be no other cultural institution so well positioned to cultivate *civic awareness* in Muslim and non-Muslim youth than universities. During the college years, “(people) develop stable preferences and lifelong behaviors regarding voting, participation in politics, political affiliation ... equal opportunity, fairness, or tolerance that permeate social and political institutions, and affect citizenship formation in complex and diffuse ways.”²⁸ Schools form citizenship. And while most Americans identify democracy through representative government and free elections, higher education has become the “most powerful force for social justice ever conceived”²⁹ by teaching free expression, a disposition to public service, and individual opportunity.

A recent Gallup poll affirms that expectation. Americans consider the most important goal of education is to make responsible citizens. This goal trumps training students in economic self-sufficiency or improving social conditions through research.³⁰ As a platform for communicating communal values, higher education shapes the future direction of a country.³¹

Second, universities have a good track record at fostering *civic participation*. Since a democratic school environment is necessary for developing democratic ideals in students,³² little surprise that students are more likely to develop civic skills and positive political attitudes in schools where they can fully participate in class discussion. While coursework may foster understanding, students learn civic participation “as much, and probably more” from schools organized to perform democracy.³³

In the 1980s, civic engagement strategies in higher education focused on volunteerism, then moved in the 1990s to integration of community and curriculum (e.g. service learning), and finally began promoting a broader conception of scholarship among faculty, namely the scholarship of engagement, applying disciplinary expertise for the betterment of society. And it works. Data from 22,363 students shows that participation in service learning influences participants’ choice of careers in service fields, increases awareness of community issues, imparts to students a sense of personal efficacy, and fosters greater commitment to social activism.³⁴

²⁸ Varun Guari and Mattias Lundberg, “Youth and Citizenship: Human Development and Public Services Research,” *The World Bank, February 6, 2007*. A research brief on the “World Development Report 2007: Development and the Next Generation,” published by The World Bank, September 16, 2006.

²⁹ Richard Freeland, “Academia’s role in strengthening the foundation of a democratic society,” *Presidency Magazine* (Fall 2006):24-26.

³⁰ “What Democracy Means to 9th Graders: U.S. Results From the International IEA Civic Education Study,” U.S. Department of Education, National Center for Education Statistics (2001):9. Those surveyed in 1999 for this study would be exiting college and entering the young adulthood citizenry by this time, which is meaningful to the topic of this paper.

³¹ Reitumetse O. Mabokela and Fatma N. Seggie, “Mini Skirts and Headscarves: Undergraduate Student Perceptions of Secularism in Turkish Higher Education,” *Higher Education* 55 (2008):156.

³² See “What Democracy Means to 9th Graders,” p. 25.

³³ See Guari and Lundberg.

³⁴ Ira Harkavy and Matthew Hartley, “Pursuing Franklin’s Democratic Vision for Higher Education,” *Peer Review* 10 (2008):15.

Also, the Civitas International Civic Education Program, funded by the U.S. Department of Education for recently-fallen Communist regimes in Europe in the early 1990s, assisted emerging democracies to make democratic ideals a reality. Hungary, for example, established a civic education framework where teachers changed from lectures to facilitating debates so students could develop critical thinking and problem-solving skills for informed decisions. In a three-year assessment of the project, a correlation was established between student knowledge of democracy and political activism, compared against schools that did not employ the curriculum.³⁵

This is consistent across nations whose education systems foster democracy. The Civic Education Study examined 9th grade students across 28 countries in Europe, Australia, North America and Asia. Those who report the highest civic participation include: Norway for collecting charity for social causes (84%), Greece in student government (59%), the U.S. for community volunteerism (50%), Columbia for environmental groups (40%), and Cyprus for human rights groups (22%).³⁶

Third, American Muslims are positioned demographically to successfully *matriculate*. Half are school aged, under age 20,³⁷ with household incomes commensurate to non-Muslim and non-Hispanic Americans at about \$56,000,³⁸ even though a double digit deficit in income exists between Muslims and non-Muslims in Britain, France, Germany, and France.³⁹ The average American Muslim lives in a neighborhood where a third of the residents have a college education.⁴⁰ They are equally distributed regionally with 29% in the Northeast, 22% in Midwest, 32% in South, and 18% West.⁴¹ Also, the ethnic melting pot of American universities match the political and racial diversity of American Muslims who are 37% White, 24% Black, 20% Asian, 4% Hispanic, and by party affiliation are 37% Democrat and 26% Republican; 19% identify as conservative, 24% liberal.⁴² This diversity on university campuses is conducive to fostering the democratic value “appreciate others unlike self.”

Fourth, there are now as many Muslim immigrants to the U.S. from world areas that teach Islam as a subject to promote tolerance and diversity as those that teach Islam as a tool for national unity, or Islamization. About 53% of American Muslims immigrated from Pakistan,

³⁵ Kaye Pepper, “Strategies for Teaching Civic Education: An International Perspective,” in *International Perspectives on Education*, edited by Albert Rolls (2007):52-57. Bronx, NY: H.W. Wilson Company. Originally published in *Kappa Delta Pi Record* 41 (2004).

³⁶ “Education Indicators: An International Perspective,” Table 7.2, U.S. Department of Education, National Center for Education Statistics (1999). Data from the International Association for the Evaluation of Educational Achievement (IEA) Civic Education Study, 1999.

³⁷ “Muslim Americans: Middle Class and Mostly Mainstream,” *The Pew Research Center for the People & the Press and the Pew Forum on Religion & Public Life*, May 22, 2007. This study, one of seven that comprise the Pew Research Center, reflects 175,000 interviews in 55 countries.

³⁸ John Logan and Glenn Deane, “The Muslim World in Metropolitan America,” *Lewis Mumford Center for Comparative Urban and Regional Research*, University of Albany (NY), August 15, 2003, pp. 3, 6.

³⁹ See “Muslim Americans: Middle Class and Mostly Mainstream,” p. 19.

⁴⁰ See Logan and Deane, p. 6.

⁴¹ “Portrait and Demographics of United States Religious Affiliation,” U.S. Religious Landscape Survey. *Pew Forum on Religion and Public Life*, September 2008.

⁴² See “Portrait and Demographics.”

South Asia, and Europe or were African American, while the rest came from Arab regions.⁴³ This increasingly normalizes democratic values in education among Muslim immigrants.

Balancing the traditional Islamic notion that there is no secular subject, only Islam, is a critical development.⁴⁴ As much as one-third of instructional time in state schools of Muslim countries is allocated to teaching Islam.⁴⁵ This mission originated at the Saudi-backed World Conference on Muslim Education in 1977,⁴⁶ insisting that Islam is the principle reference in all things rather than a subject of study. In some settings, Islamization is militant: some Islamic school curriculum teaches math by how many seconds it takes for a bullet to strike a Russian in the forehead and teaches literature with poetry about cutting off the feet of dirty enemies.⁴⁷ However, other curricula encourages readers to think of themselves first as countrymen and second as Muslims, assimilating to society without adopting values contradictory to Islam, and that it is acceptable to decide how to adapt to a situation rather than be influenced by overseas Islamic creeds.⁴⁸

According to Thobani, “Muslim societies need to do justice to the teaching of Islam in ways that genuinely foster a deeper understanding of its principles while at the same time cultivate the intellect of the young and prepare them for plural encounters.”⁴⁹ This corrects a growing concern in Western Europe mosques that imams themselves are either poorly educated or so Islamized as to abuse their influence.⁵⁰ The education options need not be limited to Islam in all or Islam as text alone. Others include presenting Islam humanistically in regional study, observing not only religious doctrine but cultural and historical force. Or Islam could be studied as an inspiring ethos.

Some such change is afoot. Muslim schools in Malaysia have begun conceiving of their pro-democracy education system, not as alternatives to secular public schools, but as complementary to them.⁵¹ A new Afghan curriculum, for example, is the product of Muslim and Western developers to promote social justice that is inherent in Islam but influenced by Western concepts of civil society and pluralism. The curriculum advises that conflict resolution be achieved not only with Western practices that value a pre-existing good in the plural (e.g. outlining solutions acceptable to a group), but Islamic principles which emphasize pre-existing good in the individual, spiritual experience.⁵²

⁴³ See “Muslim Americans: Middle Class and Mostly Mainstream.”

⁴⁴ Geoffrey Walford, “Classification and Framing of the Curriculum in Evangelical Christian and Muslim Schools in England and The Netherlands,” *Educational Studies* 28 (2002): 409.

⁴⁵ Shiraz Thobani, “The Dilemma of Islam as School Knowledge in Muslim Education,” *Asia Pacific Journal of Education* 27 (2007):15.

⁴⁶ See Editorial, “The life and future of Muslim education,” p. 2.

⁴⁷ Craig Davis, “A is for Allah, J is for Jihad,” in *International Perspectives on Education*, edited by Albert Rolls (2007):58-63. Bronx, NY: H.W. Wilson Company. Originally published in *World Policy Journal* (2002):58-61.

⁴⁸ See Timani, pp. 11-12.

⁴⁹ See Thobani, p. 21.

⁵⁰ Amjad M. Hussain, “Toward Solving the Crisis of Islam in Higher Education,” *Journal of Beliefs and Values* 28 (2007):269.

⁵¹ See “The life and future of Muslim education,” p. 3.

⁵² See K. Hussain, pp. 304-305.

Muslim schools in Indonesia, numbering 452 Islamic universities, institutes, colleges, and academies, now feature two different kinds of textbooks in response to a call for democracy, human rights, and civic responsibilities.⁵³ The state system text attempted to socialize students in national values, making Western social science a primary reference. That curriculum also required not only a text, but new teaching methods in student-directed learning that facilitates class discussion and modeling democratic processes, including free expression. “To love one’s country does not require one to ignore its faults or dismiss the virtues of other countries.”⁵⁴

In contrast, a text for the private Muhammadiyah system targeted Islamic scholarship and methods to create Muslim citizens.⁵⁵ While it is unlikely the private school text will generate political activity, it may foster social service. Guth found that secular education tends to encourage greater amounts of political behavior (e.g. policy advocacy, candidate advocacy), whereas religious education fosters greater social action (e.g. caring for the needs of the disadvantaged).⁵⁶ Both are valued aspects of civic participation.

Turkey, of course, is an icon for blending East and West, as the world’s only Muslim country with secular democracy (i.e. separation between religion and non-religion versus pluralism’s separation between religions). Imams are civil servants, sectarianism is imposed in authoritarian ways by the military, and in the education system Arabic was eliminated in primary and secondary schools, teachers are banned from affiliation with political parties, headdresses were banned from universities, and curricula features Turkish secularism.⁵⁷ Polls there indicate a majority of Turks do not view being a Muslim and secularism as contradictory, but complementary elements of Turkish identity.

Christian Universities: Democracy Under Theological Warrant

We now see how universities catalyze democratic values. We also see that the American Muslim population is well situated demographically to matriculate to those institutions during a time when principles of Western democracy are being adopted in many of their homeland education systems. Now, we turn to Christian universities.

About 14% of America’s 4,200 degree-granting institutions are Christ-centered.⁵⁸ Of 2,500 private schools, 900 are religiously affiliated. Of those, one-third typically reference only historic ties to a faith tradition, but the others actively integrate Christian faith with their education mission through curriculum, campus life, and hiring policies: 225 are Catholic, 150

⁵³ Elizabeth Jackson and Bahrissalim – The Asia Foundation, “Crafting a New Democracy: Civic Education in Indonesian Islamic Universities,” *Asia Pacific Journal of Education* 27 (2007): 42, 46, 48.

⁵⁴ Hassan N. Fattah, “A Nation with a Long Memory But a Truncated History,” in *International Perspectives on Education*, edited by Albert Rolls (2007):41-43. Bronx, NY: H.W. Wilson Company. Originally published in *New York Times*, January 10, 2007.

⁵⁵ See Jackson and Bahrissalim, p. 50.

⁵⁶ James Guth, *Two Faces of Civic Participation: Political and Social Action Among American Clergy* (paper presented at the annual meeting of the Midwest Political Science Association Annual National Conference, April 3, 2008, Palmer House Hotel, Chicago, IL), p. 14.

⁵⁷ See Mabokela and Seggie, p. 156.

⁵⁸ William Ringenberg, *The Christian College: A History of Protestant Higher Education in America* (Grand Rapids: Baker Publishing Group, 2006), p. 249.

denominational seminaries, 100 denominational Bible Colleges, and 111 in the multi-denominational Council of Christian Colleges and Universities.

While Christian universities are not designed as political engines or religiously pluralist entities, they do foster under theological warrant the democratic values of free thought and speech, appreciation of others unlike self, and community service. Their outward performance of civic virtues may look identical to non-Christians, but motivate for that behavior is as important as the result. As an old Buddhist proverb says, before enlightenment, chop wood and carry water; after enlightenment, chop wood and carry water. On the surface, no difference, but underneath the behavior is endowed with significance. This ultimately ensures sustainability. Christians will more reliably deliver democracy when they believe it is God's work rather than some generic social value.

Christian universities foster democracy under theological warrant in at least three ways. First, free thought and speech is fostered through liberal arts design. Unlike most Bible Colleges or Seminaries, liberal arts philosophy at Christian universities forces wide thought exposure upon students as a condition for graduation, ensuring preparation not only for current marketplace needs but the intellectual maturity necessary for life-long career changes, citizenship, and churchmanship. Nearly half the course credits required for a Bachelor's Degree are outside the major field of study, often exceeding General Education requirements of public schools (e.g. 35 credits at the Northern Illinois University, 41 credits in Tennessee vs. 58 at my home institution). Wide learning is in fact a membership criterion for the 111 CCCU institutions, a group recognized by the U.S. Department of Education as a distinct subset of the 900 religiously affiliated schools for their explicit Christ-centered mission and annual accountability for Christian employment, accreditation, and liberal arts philosophy.⁵⁹

Studies show that students at institutions emphasizing liberal arts education achieve higher learning gains than research or technical schools not only in reading comprehension or writing ability, but thinking skills conducive to democracy: critical thinking, openness to challenge and diversity, and learning for self-understanding. And the data show these positive results are attributable to liberal arts education, not necessarily attending an institution calling itself a liberal arts college.⁶⁰

The theological warrant for liberal arts design is two-fold: comprehensiveness and reason. A distinctive claim of Christian higher education is for a comprehensive, Christian accounting of the world.⁶¹ For "in Christ all things were made, both invisible and visible, in Heaven and on Earth, and in Him all things hold together."⁶² Some say such intellectual

⁵⁹ See Ringenberg, pp. 211, 249. See also the Council of Christian Colleges and Universities at <http://www.cccu.org>.

⁶⁰ Ernest T. Pascarella, Ty M. Cruce, Gregory C. Wolniak, and Charles F. Blaich, "Do liberal arts colleges really foster good practices in undergraduate education?" *Journal of College Student Development* 45 (2004):57-74.

⁶¹ Al Truesdale, "With Cords of Love: A Wesleyan Response to Religious Pluralism" (Speech to the Faculty of Olivet Nazarene University, Wisner Auditorium, Bourbonnais, IL, August 16, 2007).

⁶² Colossians 2:15-20.

integration is the primary purpose of intellect. When gaps between branches of knowledge are bridged, knowledge deepens “because of, not despite, the underlying cohesion.”⁶³

This is why Thomas Aquinas adopted Aristotle, establishing a model to reconcile what we learn from the senses with what we know from Scripture, why Old Testament Israelites adopted crafting techniques developed by the descendants of Cain (Genesis 4), and the New Testament Apostle Paul referenced Greek philosophers in order to present Christianity to the Athenians (Acts 17).⁶⁴ Modern Christian university students continue to integrate secular and sacred knowledge. Students at CCCU institutions rate their professors 4 on a 5-point Likert Scale for their ability to help them apply Christian faith to learning and professions.⁶⁵

While narrow formal training would not grieve Christ, wide training is evidence of the Great Commandment to love God not only with one’s heart but mind.⁶⁶ It is a tool to produce fruit from God’s gifts and talents⁶⁷ and prepare for every good work He calls them to do.⁶⁸ Christ himself had a multi-dimensional development, growing “in wisdom, in stature, in favor with God and man” (Luke 2:52), representing intellectual, physical, spiritual and social sciences.⁶⁹ Such wide development grants the Christian “more to be Christian with.”⁷⁰ All this learning, however, is intent on obedience to God, not the exaltation of self.

This approach permits faculty at Christian colleges to explore secular knowledge deeply, even in ways that inform orthodoxy. Evidence that such pursuits can be negotiated on Christian campuses is that only 5 of 46 institutions currently censured by the American Association for University Professors for academic freedom violations or an institutional culture lacking due process are Christian schools.⁷¹ Splits over sacred and secular knowledge are an exception, not the rule, for Christian campuses.

The other way Christian universities foster free thought under theological warrant is the Christian value of human reason—thought, not just obedience. Jesus told the disciples, “Believe me when I say that I am in the Father and the Father is in me; or at least believe on the evidence of the miracles themselves.”⁷² In this way, Christians are encouraged to have verification with meaning, not merely spiritual meaning without verification.⁷³ Reason does not generate knowledge, and it cannot itself produce virtue or faith, but is the tool for spiritual apprehension and judgment. Faculties of reason are so valued as a landscape of interaction between external

⁶³ E.O. Wilson, *Consilience: The Unity of Knowledge* (New York: Knopf, 1998), p. 14.

⁶⁴ Mark A. Noll, *The Scandal of the Evangelical Mind* (Grand Rapids: Eerdmans, 1994), p. 30, 52.

⁶⁵ “Four Year Religiously Affiliated and Private Universities,” National Survey of Student Engagement, Indiana University Center for Postsecondary Research (2008).

⁶⁶ Cornelius Plantinga, *Engaging God’s World: A Christian Vision of Faith, Learning, and Living* (Grand Rapids: Eerdmans Publishing, 2002):xi.

⁶⁷ Parable of the Talents, Matthew 25:14-30.

⁶⁸ II Timothy 2:21.

⁶⁹ Paul A. Kienel, Ollie E. Gibbs, and Sharon R. Berry, *Philosophy of Christian School Education* (Colorado Springs, CO: ACSI, 1995), p. 147.

⁷⁰ See Plantinga, p. xi.

⁷¹ American Association of University Professors, Censured Institutions, <http://www.aup.org/AAUP/about/censuredadmins/> (accessed June 30, 2009).

⁷² John 14:11.

⁷³ See Kienel, p. 65.

data and internal revelation that John Wesley mentioned reason more often than any other authority in religion except Scripture.⁷⁴ His theology is summarized into what some call a quadrilateral: Christian faith “revealed” in Scripture, “illuminated” by church tradition, “vivified” in personal experience, and “confirmed” by reason. This may be why nowhere in Scripture are readers asked to “accept” Christ in spite of one’s doubt, but to “believe” given the internal and external evidence for faith.⁷⁵

Second, Christian schools catalyze the democratic virtue of concern for others unlike self. The 2008 Your First College Year survey of 35,000 first year students across 145 schools illustrates the skill. The same percentage of students at religiously affiliated schools as secular private schools are able to see the world from someone else’s perspective (67%), are tolerant of others’ beliefs (71%), and are able to discuss controversial issues (61%). In fact, while the Christian church is clearly monotheistic and in many cases evangelical, some say the Christian charge to engage the world make it “unkind, uncaring, unjust and unbiblical for Christians to be unconcerned with the rights of religious minorities.”⁷⁶

Also, the diversity of the student body at Christian universities enable them to practice this value. Stereotypes of a politically conservative Christian monolith just don’t hold up: 25% of freshman at religiously-affiliated colleges are politically liberal and 32% conservative.⁷⁷ Students also come from homes that block vote less than any other category of analysis, less than Hispanics, unmarried women, blacks, Jews, etc.⁷⁸ In the 2000 presidential election, Catholics, for example, voted 49% Democrat and 47% Republican. Among evangelicals, 41% are registered Republicans and 30% Democrat. In other words, matriculating at a Christian institution is a less reliable predictor of voting behavior than students at women’s colleges or historically black colleges.

The theological warrant for concern for others unlike self is that it was precisely Christ’s pattern. He taught a parable of the Good Samaritan who cared for the physical needs of one outside their race when even countrymen and priests within race passed them by.⁷⁹ Also, the Apostle Paul was charged by Christ to evangelize not Jews, his own people, but Gentiles, the “other sheep” that would hear his voice.⁸⁰ The Great Commission charges Christians to evangelize and disciple not only those in Judea, their homeland, but to Samaria and the ends of the earth.⁸¹ Jesus was criticized for spending time with sinners like tax collectors (Zacchaeus),

⁷⁴ Rebekah L. Miles, “The Instrumental Role of Reason,” in Scott J. Jones, Ted A. Campbell, Rebekah L. Miles, Randy L. Maddox, and W. Stephen Gunter *Wesley and the Quadrilateral: Renewing the Conversation* (Nashville: Abingdon Press, 1997): 79.

⁷⁵ Mildred Bangs Wynkoop, *A Theology of Love: The Dynamic of Wesleyanism* (Kansas City: Beacon Hill Press, 1972), p. 241.

⁷⁶ See Stassen and Gushee, p. 482.

⁷⁷ “Four Year Religiously Affiliated Schools and Private Schools,” Your First College Year, Higher Education Research Institute (2008).

⁷⁸ Ann Coulter, *Slander: Lies About the American Right* (New York: Crown, 2002), p. 172.

⁷⁹ Luke 10:30.

⁸⁰ John 10:16.

⁸¹ Matthew 28:19-20.

adulterers, and the spiritually and emotionally unstable (Mary Magdalene).⁸² This dedication to other “takes the harshness out of holiness, the moralism out of obedience, the abstraction out of truth.”⁸³ In Christian faith, love for others unlike self is not an emotion, but a policy for innate human worth, demonstrated by Christ himself. Each person is created by God with purpose. While God does not bless individuals equally because faithfulness is unequal, he does not show favoritism in his plan, purpose, or value of each person.⁸⁴ Each person is known by God in the mother’s womb with each day ordained by Him before one of them come to be.⁸⁵ He has set the exact time and place of all people so they might seek and find him, though he is not far from us.⁸⁶ God has planned in advance good works for us to do.⁸⁷ We are to press on and take hold of that reason for which Christ took hold of us.⁸⁸

Third, Christian universities foster civic participation under theological warrant. A prominent curricular example of this in Christian universities is service-learning, credit-bearing experiences designed to have students meet community needs. While there are nearly 150 variations, studies show that service learning impacts student spirituality, not for the service alone, but due to the philosophical and emotional engagement connecting personal faith and community need.⁸⁹ Service learning “prepares students for citizenship ... and to appreciate not only how democracy works but also their own responsibility to become active participants in it.”⁹⁰

Service learning takes the form of either social action (e.g. food pantries, homeless shelters) or political action (influencing public policy). Guth found that evangelical Protestants are “balanced” across both forms, but Catholics and mainline Protestants are much more involved with social ministries.⁹¹ And this links to education. Quinley (1974) found that younger clergy were more politically engaged than the older because of their extensive education. More extensive secular education corresponds to encourage greater political activity, while more extensive seminary training works in just the reverse, encouraging social but not political action.

The theology fostering civic participation is sometimes called civic gospel. Jim Wallis, editor of *Sojourner* magazine, urges Christians to shun both radical secularism and rightwing Christianity to focus on Jesus’ teachings in social justice. This view places an affirmative duty on believers to care for others through social and political action.

It is a communitarian social theology that stresses the importance of “horizontal” relations among human beings as the prime focus of “vertical” relation to God. Christians are challenged to plunge into the critical questions and controversies of the contemporary world,

⁸² Luke 19:1-10; John 8:3-11; Luke 8:2.

⁸³ See Wynkoop, p. 13.

⁸⁴ Romans 2:11.

⁸⁵ Psalm 139.

⁸⁶ Acts 17:26.

⁸⁷ Ephesians 2:10.

⁸⁸ Philippians 3:12.

⁸⁹ Regan Schaffer, “Service Learning in Christian Higher Education: Bringing Mission to Life,” *Christian Higher Education Journal* (2004):130, 136.

⁹⁰ *Ibid.* p. 129.

⁹¹ See Guth, pp. 6, 14.

using as a “plumb line for public policies” Christ’s principle of doing for others as we would have done to us. Christ’s teachings inevitably have civic implications, with more than 70 calls to service deeds in the Gospel of Matthew alone.⁹² This may explain why religious involvement is one of the strongest factors contributing to philanthropy and volunteerism because Christian faith motivates action on moral values, the social ties of religious community, and religious organizations foster skills and practice that can be transferred to the civic arena.⁹³ Religious organizations have become so prominent in the provision of social services in Europe and the U.S. that they constitute one of the largest providers of direct assistance and advocacy on behalf of the disadvantaged.”⁹⁴

This religio-political link may explain why Nancy Pelosi, the current Speaker of the House, organized a Democratic Faith Working Group and encouraged politicians to express policy from Biblical themes; John Podesta, President Clinton’s Chief of Staff, founded a Faith and Progressive Policy initiative; Ted Strickland, governor of Ohio, said Biblical principles would guide him in office; President George Bush established an Office of Faith-Based Initiatives; etc.⁹⁵

Theocracy

We now see that Christian universities catalyze democratic values (free thought and speech, appreciation of others unlike self, and community service) under theological warrant. With a larger proportion than ever of Muslims emigrating from countries who are Westernizing curricula, and American Muslims being well situated demographically to matriculate, Christian universities are therefore well positioned to stabilize the strain between Islam and America. This convergence of theology and democracy constitutes a little appreciated opportunity, a “theocracy,” for Christian universities with Muslim students. Christian universities often fail to consider theocracy because the Muslim population is too small to warrant strategic attention, or because comity is perceived unnatural to their mission. We turn now to three venues of theocracy: admissions policy, comity through socially conservative campus environments, and evangelism with emphasis on free will and human dignity.

Christian university admission policy for Muslims

We already established that the Muslim experience may be off the radar of Christian universities due to their proportionately small number, but another barrier to theocracy is admission policies that block any educational relationship between Muslims and Christian universities.

⁹² See Stassen and Gushee, p. 473.

⁹³ “Pews, Prayers, and Participation: Religion fostering civic responsibility,” Lynde and Harry Bradley Foundation, Calvin College, October, 2008.

⁹⁴ See Guth, p. 3.

⁹⁵ Gwyneth I. Williams, “The Democrats Embrace God: An Unqualified Blessing? *Forum on Public Policy Online: A Journal of the Oxford Roundtable* Summer (2007): 4-5.

A review was conducted of all 111 member institutions of the CCCU for admission policies by profession of Christian faith. That organization was chosen for a few reasons. First, members of the CCCU are recognized by the U.S. Department of Education as a distinct subset of the 900 religiously affiliated schools in America for their explicit Christ-centered mission and annual accountability for Christian employment, accreditation, and liberal arts design.⁹⁶ Second, CCCU membership is representative of Christian experience in America with 26 denominations. The remaining 225 Catholic institutions represent a significant strata of American religious higher education, but offer less doctrinal and ecclesiastical diversity than the CCCU group. Third, the CCCU has no such records. The survey of CCCU admissions policies was conducted by examining admission forms, denominational affiliation, and home state for all 111 by their Web sites, then conducting follow-up phone calls to clarify any confusion about the language.

One in every 7 CCCU institutions, 16 of 111, require for admission either a profession of Christian faith, evidence of Christian commitment, or actively discourage application if the student is not Christian. Indicating home state and denominational affiliation, they are: Biola University (California, generally Evangelical), Cedarville University (Ohio, Baptist), Covenant College (Georgia, Christian Reformed), Evangel University (Missouri, Assembly of God), Grace College (Indiana, Brethren), Houghton College (New York, Methodist), The Master's College (California, Baptist), Northwest University (Washington, Assembly of God), Northwestern College (Minnesota, Baptist), Nyack College (New York, generally Protestant), San Diego Christian College (California, generally Evangelical), Simpson University (California, generally Evangelical), Southeastern University (Florida, Pentecostal), Trinity International University (Illinois, Evangelical Free), Warner University (Florida, Church of God-Anderson), and Wheaton College (Illinois, Wesleyan). The remaining 95 schools ask applicants to support Christian community standards in various ways.

A denominational analysis shows: 3 evangelical, 3 Baptist, 2 Assembly of God, 1 Christian Reformed, 1 Brethren, 1 Methodist, 1 Protestant, 1 Pentecostal, 1 Church of God-Anderson, 1 Evangelical Free, 1 Wesleyan. The schools might be otherwise grouped as: 5 Wesleyan, 3 Baptist, 2 Pentecostal, 1 Reformed, or all evangelical.

A regional analysis shows: 4 California, 2 New York, 2 Florida, 2 Illinois, 1 Ohio, 1 Georgia, 1 Missouri, 1 Indiana, 1 Washington, 1 Minnesota. The schools might be otherwise grouped by region: 6 Midwest, 5 West, 3 South, 2 East.

Most CCCU schools that maintain open admission cite Great Commission⁹⁷ principles, using enrollment as a tool for evangelism and discipleship. Both school types—those either requiring or not requiring a profession of faith upon admission -- value Tyrannus principles,⁹⁸ where para-Church ministries (like education) are often as fruitful in Christian evangelism and discipleship as traditional ministries through the Church structure. Schools confining enrollment to Christian applicants often wish to protect Christian community and theological harmony.

⁹⁶ See Ringenberg, pp. 211, 249. See also <http://www.cccu.org>.

⁹⁷ Matthew 28:19-20

⁹⁸ Acts 19:8-10.

However, there are several challenges to fully delivering on that design. First, Christian faculty and students do not always experience high fidelity in theological agreement, either with one another or with the institution. These variances are rarely identified at the moment of admission or hire, but emerge later in program or scholarship minutia. While 60% of Notre Dame University's faculty are Catholic upon hire, they find "it's all but inevitable that a self-description provided at the time of hiring will not remain static."⁹⁹ Some are endeared to the Catholic church by virtue of participation with the university, and some driven from it.

Some Christian universities require their faculty to hold denominational membership as evidence of their capacity to advocate the school's theological perspective. In practice, this forces institutions to confront well qualified candidates in theology, but less credentialed in academics, simply because there are fewer people to draw from when a search is limited to one denomination. Other schools require affirmation of Christian faith regardless of denominational membership and mandate behavioral support for the school's denominational perspective. That method makes theological assent, not advocacy, the standard, perhaps held in balance with adequate proportions of faculty capable of advocacy. In that practice, institutions often confront a broader range of faculty candidates whose academic credentials surpass theological prowess.

A second challenge to protecting Christian community through Christian-only admissions moves from Christian profession to Christian maturity. Knowledge and wisdom in applying Christian faith to life varies widely among faculty and students. New intellectual and social experiences chronically beg for reconciliation with the Christian faith, and students—whether traditional-residential or non-traditional—vary in their ability or interest in doing so. An old proverb says the longer we live the fewer things we believe, but believe them more deeply. Faculty and students are not theologically static.

Third, developments in academic disciplines are a further challenge to sustaining Christian harmony in schools with Christian-only student admissions. One example is Theistic Evolution, where secular science produces evidence acceptable to the Biological or Geological communities in ways that challenge theological traditions and trajectories. Another is Sociology, a discipline with purely humanistic or even anti-theological tenets since its inception under Auguste Comte. Advances in knowledge must be routinely reconciled with theology at Christian universities, a task not always accomplished easily.

Fourth, as data established earlier, Christians—including Christian faculty—are not monolithic in social or political views that influence campus climate. Some Christian students or faculty implement their faith through the Democratic Party, endorsing public policies for homosexuals or abortion or restrictions on prayer in schools as civil rights of purely secular concern, while others vote Republican on those issues in hopes that federal policy will curb sexual liberation and infanticide, and bolster America's Judeo-Christian identity. Another example is federal funding for faith-based social service agencies, often endorsed by Christian Republicans to support staffing spiritual care to accompany physical assistance for the impoverished, but often rejected by Christian Democrats who believe the church should be a

⁹⁹ Edward A. Malloy, *Monk's Reflections: A View from the Dome* (Kansas City: Andrews McMeel, 1999), p. 203.

more prominent social service under natural means. The Lemon Test for public funding of religious causes says: (1) the purpose must be secular, (2) the main effect must neither advance or inhibit religion, and (3) it cannot promote excessive government entanglement with religion.¹⁰⁰

Therefore, it may be unreliable to make a college admission policy predictive of a Christian environment. Schools may want to consider themselves a venue in theocracy through open admission to Muslims (i.e. retaining statements of support of the Christian environment) for five reasons. Three are handled here, followed by a fuller rationale in sub-sections to follow (socially conservative environment and evangelism under free will).

First, consider that “Christians are called to sincere and prudent dialogue with all persons, even with those whose deeply held beliefs may be profoundly different, so long as the dignity of the person, the integrity of the intellect, and the freedom of conscience are respected for and by all, ... an ethos of intellectual hospitality.”¹⁰¹ Engagement may be more Christian than seclusion, modeled by Christ who was scandalized for meeting in the homes of prostitutes, tax collectors, murderers, and the deranged. Meanwhile, the Quran generally teaches tolerance and friendliness between races and creeds,¹⁰² saying “O mankind! We created you from a single pair of male and female, and made you into nations and tribes, that you may know each other not that you may despise each other” (49:13).

Second, while Christians differ on the extent to which spiritual truth may be found in other religious systems, Muslims and Christians do share a paradigm of faith-integration through education. Of course, the faith they seek to integrate is different in critical ways. For example, Islam and Christianity differ in doctrines of Creation, original sin, the Trinity, Jesus’ diety, worship, almsgiving, and marriage, but share views on social justice, moral conservatism, judgment for eternal life, etc.¹⁰³ The Quran illustrates doctrinal chasm, saying of Jesus and Mohammed, “We have ordained a law and a way of life for each of you. If Allah wanted, He could have made all of you a single nation. But He willed otherwise in order to test you in what He has given you; therefore, try to excel one another in good deeds. Ultimately, you shall return to Allah; then He will tell you the truth of those matters in which you dispute” (Quran 5:46-48).

But both Muslims and Christian students share a bias to examine secular knowledge with a religious worldview, and that establishes a framework from which to proceed, to test the claims of Yahweh and Allah against one another in the academic disciplines and in life. Both Christians and Muslims regard education as one of the highest responsibilities of their faith. Islamic and Christian education principles reject duality between God and the World, fully expecting to integrate their study for career with the pursuit of God.¹⁰⁴ And in Islam, “a knowledgeable

¹⁰⁰ Sam W. McKinstry, “Separation of Church and State: The American Dilemma,” *Forum on Public Policy: A Journal of the Oxford Roundtable* (Summer, 2007):9.

¹⁰¹ See Kelley, p. 13.

¹⁰² See Malik, p. 20.

¹⁰³ There are countless texts comparing Christian and Islamic theology. A straightforward reference is Muhammad Farooq-i-Azam Malik, “What is Islam? Who are the Muslims?” (*The Institute of Islamic Knowledge*, Houston, 2009).

¹⁰⁴ Hamid R. Alavi, “Nearness to God: A Perspective on Islamic Education,” *Religious Education* 103 (2008): 7-16.

person is the one whose knowledge leads him to abstinence and piety.”¹⁰⁵ Islam also endorses teaching methods that cultivate the senses, the intellect, and the heart, including lecture, questions and answer, discussion, drama, role play, and story telling, each familiar to Christian pedagogy.

Third, Muslim tutelage under Christian teachers is normative. While many Muslims receive religious instruction from Imams in mosque, academic instruction from non-Muslims, and even Christians in particular, is common. While CCCU institutions are required to annually affirm Christian-only hiring practices for faculty and administrators, spot-checks on Dutch Muslim schools showed just 20% of teachers were Muslim.¹⁰⁶ At England’s Al-Furqan School in Birmingham, of seven full-time teachers four were Christian and there was little integration of Islam into the whole curriculum. In The Netherlands’ Al-Ghazalisschol of Rotterdam is a primary school serving about 300 students where the Principal is Roman Catholic, some teachers are Buddhist and Christian, and just one-third are Muslim. Muslims might accept Christian teachers because: (1) Islam does not require attendance at Islam schools, (2) American Muslims in particular live in a world of non-believers, so they don’t experience the same pressures as Muslims in other regions and can moderate more easily, and (3) while Christians are not “people of the Book (Quran),” they are accepted as moral agents under a respected prophet (Christ).¹⁰⁷

Joe Stimpl, chair of the Department of Religious Studies at Webster University in St. Louis and Fulbright scholar on the Muslim World, adds that America’s religious plurality encourages some Muslims to take educational liberties. "A 'Muslim in America' will eventually become an 'American Muslim.' They live in a world of non-believers, so they don't live with the same prohibitions as Muslims living in the Islamic World. They can be more moderate here. It's not fundamentally wrong for a Muslim to fail to pray five times daily here, unlike Saudi Arabia."¹⁰⁸

Comity through campus environment— social conservatism

A second landscape in theocracy between Christian universities and Muslim students, and a fourth consideration, is joint commitment to socially conservative environments. Many American Muslims tolerate theological effrontery on a Christian campus for the moral comforts it provides.

Stephen Heyneman, professor of International Education Policy at Vanderbilt and former World Bank executive in charge of education policy for the Middle East, explains “Muslims are social conservatives. They don’t want their sons or daughters in social situations in which they might be embarrassed, or worse. Since having a U.S. higher education is a premium, where can they go to find a good education and a safe social situation? A Christian college. Parents care less about Christian preaching than the safety of the social atmosphere. It's a healthy haven in an

¹⁰⁵ Ibid, p. 12.

¹⁰⁶ See Walford, pp. 413-415.

¹⁰⁷ Joe Stimpl, Fulbright Scholar on Islam and Southeast Asia, Chair of the Department of Religious Studies, Webster University, Telephone interview Sept. 26, 2008.

¹⁰⁸ See Stimpl.

otherwise ‘socially dangerous’ America.”¹⁰⁹

Verifying the notion is twice as many American Muslims think homosexuality should be discouraged as accepted by society, just 9% are divorced, and twice as many think the government should do more to protect morality as think it is too involved in such issues.¹¹⁰ Further, the immediate impact of Mohammed writing the Quran over 23 years was to “sweep away deep-rooted evils like idolatry, drinking, gambling, adultery, fornication, child abuse, etc. from Arabia and anywhere Islam spread.”¹¹¹ Islam further shares “family values” with Christianity in making that institution the foundation of all society, recognizing the religious virtue and moral advantages of marriage, and caring for elderly parents.

The environment of religiously affiliated schools is also socially accepting. The 2008 Your First College Year report from 35,000 students shows that despite 80% say college exposed them to diverse opinions and cultures, 77% at religiously affiliated schools say it was easy to develop close friendships with students of other racial or ethnic groups.¹¹² Students at religiously affiliated schools reported almost identical responses to students at private schools on questions of their ability to see the world from someone else’s perspective (67%), tolerance of others with different beliefs (71%), openness to having my views challenged (59%), ability to discuss and negotiate controversial issues (61%), and ability to cope with diverse people (75%). These students also report substantially less cigarette smoking and alcohol usage than those at private schools. They volunteer more and report lower rates of discrimination based on socio-economic status, race, and sexual orientation. Fifty-three percent of freshman at religiously affiliated colleges say they strengthened their religious beliefs, compared with 35% at private schools.

Christian evangelism with emphasis on free will and human dignity

The most obvious challenge to theocracy on a Christian campus is reconciling Muslim and Christian faith claims. For Christians, only Jesus Christ as son of God is the way of salvation. In Islam, Jesus is a respected teacher, a valued prophet in the order of Moses, but subject to the authority of revelation to Mohammed. A large set of theological trajectories diverge from those basic tenets, with divergence in doctrines on sin, Creation, the Trinity, and more. Eternity so hangs in the balance men forfeit their lives and livelihoods in its defense. But where theological incompatibility exists, methodological harmony can be nurtured: evangelism under free will and human dignity. This constitutes a fifth consideration.

Neither Christians nor Muslims need to be intimidated or treated harshly by the other. Jesus spent time with sinners, invited confession, offered forgiveness, then charged them to sin no more, “take up their cross,”¹¹³ and follow him unto holiness. But there is offense to the cross.¹¹⁴ For those rejecting engagement, Jesus instructed “shake the dust off your feet”¹¹⁵ and

¹⁰⁹ Stephen Hayneman, professor of International Education Policy at Vanderbilt and former World Bank executive in charge of education policy for the Middle East, Interview September 20, 2008.

¹¹⁰ See “Portrait and Demographics.”

¹¹¹ Muhammad Farooq-i-Azam Malik, “What is Islam? Who are the Muslims?” (*The Institute of Islamic Knowledge*, Houston, 2009), p. 13.

¹¹² See Your First College Year.

¹¹³ Luke 9:22-26.

¹¹⁴ Galatians 5:11.

move on. His criticism was reserved not for seekers, but for those who claimed to be righteous, but were instead hypocritical, “white washed tombs,”¹¹⁶ clean on the outside, but dirty on the inside.

This is not to dilute Christ as a mere icon of love and wisdom, nor just a cultural or historical figure who expects little more than understanding. Christians are called to model Christ not as a figure of culture but a transformer of culture.¹¹⁷ This explains why the Chinese government regards Christianity as more dangerous than harmony-focused Buddhism. Since God’s will for Christians is always ahead of where society is, believers cannot be passive, leaving sin and sinners as they are without bearing witness to the way of salvation. Moreover, just as Islam condemns infidels of the faith, so too does the Bible condemn false teachers to hell. Scripture is not to be regarded as a manuscript for learning alone, but a living Word to be believed. An inclusive, “Catholic” spirit is not tantamount to theological indifference.

However, free will and human dignity are constructs that moderate the strain between Islam and Christianity. It may be counter-cultural, but as the Catholic, St. Giles, said 700 years ago at the University of Paris, learning is for loving others,¹¹⁸ a notion picked up as well by John Wesley from the holiness movement.¹¹⁹ This understands the academic community to be a fellowship of diverse beliefs and disciplines, gathered in profound respect not just for ideas, but people. “It is the practical virtue that incarnates the theological principle of every person.”¹²⁰

Evangelical institutions seek, by definition, the conversion of others, believe their lives need to conform to Christ, and desire to express the authority of the Bible,¹²¹ but evangelicals often forget this is good news rather than foreboding news. In fact, the root word for evangelicalism in the New Testament Greek is euangelion, meaning “good news” of the Gospel.¹²² While Scripture teaches that those who do not believe are already condemned,¹²³ the methods of evangelicalism need not be ruthless and disrespectful of another’s free will under God to reject his offer of forgiveness and accept consequences.

Meanwhile, Islam supports free will and human dignity. Not only does the Quran teach “there is no compulsion in religion” (2:256), but Islam encourages tolerance and friendliness between races and creeds,¹²⁴ saying “O mankind! We created you from a single pair of male and female, and made you into nations and tribes, that you may know each other, not that you may despise each other” (49:13).

¹¹⁵ Mark 6:11.

¹¹⁶ Matthew 23:27-28.

¹¹⁷ Richard Niebuhr, *Christ and Culture* (New York: Harper and Row, 1951), p. 191. See also Stassen and Gushee, p. 467.

¹¹⁸ See Kelley, p. 29.

¹¹⁹ “Wesleyan Approach to Faithful Academic Life” (paper presented to the Point Loma Nazarene University Faculty by the Wesleyan Center for 21st Century Studies, San Diego, CA, Fall 2008).

¹²⁰ See Kelley, p. 29.

¹²¹ Institute for the Study of Evangelicalism, Wheaton College, <http://isae.wheaton.edu/defining-evangelicalism/> (accessed June 30, 2009).

¹²² Routledge Encyclopedia.

¹²³ John 3:18.

¹²⁴ See Malik, p. 20.

For Christian colleges, these values issue not from some generic communal spirit, like kindness, since Christian faith is not required to produce that. The question is rather to examine which virtues are distinctly Christian? Stassen and Gushee answer, The Beatitudes, from Jesus' Sermon on the Mount, Matthew 5:3-12.¹²⁵ They should be interpreted not as wisdom teachings, with a focus on human effort and good results, but prophetic instruction which sees God's action delivering people. Too many Christians place too much attention on the virtues of the Beatitudes (e.g. poverty of spirit, purity of heart, etc.) rather than God's activity in people's lives through them.

So, for an interfaith encounter on a Christian campus, the Beatitude "blessed are the poor in spirit" reminds us of God's value of not only of the spiritually humble and physically needy, but how the Spirit of Christ embraces today the social and religious outcast, such as modern, stereotyped, American Muslims willing to listen to Christ. The Beatitude "blessed are those who mourn" is not just for the grieving, but those under repentance of sin, how the Spirit of Christ today actively comforts those who genuinely suffer special family strains, even disowning, like Muslims, for allegiance to Christ. The Beatitude "blessed are those who hunger and thirst for righteousness" honors not legalistic personal performance but the Greek word connotes blessing today by the Spirit of Christ for those delivering a community-restoring justice, a well-timed charge for Christians and Muslims under theological strain. The Beatitude "blessed are the peacemakers for they will be called Children of God," has both social implications and spiritual ones. "In the context of the Beatitudes, the point would seem to be directed against the Zealots, the Jewish revolutionaries who hoped through violence to bring the kingdom of God. The Zealots by their militarism hoped to demonstrate they were the loyal 'sons of God.'"¹²⁶ But Jesus announces the children of God are actually those who make peace with their enemies. This again is a welcome message for the politicized strain between Islam and America, and one that can be nurtured with particular power by Christian universities.

Conclusion

We have seen how theocracy, or convergence in theology and democracy, works on Christian campuses with Muslim students through admissions policy, socially conservative campus environment, and evangelism intent on free will and human dignity. With a larger proportion than ever of Muslims emigrating from countries who are Westernizing curricula, and American Muslims being comparatively better positioned demographically to matriculate, Christian universities are powerfully positioned to stabilize the politicized strain between Islam and America, not only for their theological warrants but prowess to produce democratic values (e.g. free thought and speech, religious pluralism, community service).

Individual opinions will vary, so institutional leaders should hold at least two conversations on the prospects of Muslim enrollment. First, the policy array among CCCU schools ought to drive campus leaders to talk about what open admission means for their

¹²⁵ See Stassen and Gushee, p. 34.

¹²⁶ See Stassen and Gushee, p. 45.

mission, even if that results in reaffirmation of existing policy. But we have a pejorative problem. Some won't give the topic any time because it reeks of "secularization," a bigger-than-life Boogey Man idea of unidentifiable, fearsome lurkiness.

But the signposts of institutional secularization are well known, not nebulous, and therefore controllable. For example, have changes occurred in the proportion of General Education requirements in Christian Theology, tests of religiosity for faculty appointments and reviews, expectations of faith-integration in the disciplines, proportions of university Trustees between lay and clergy, whether Chapel attendance is mandatory or optional, whether the university President must be clergy or a denominational member, or campus behavior covenants?

A campus might decide that conserving or even strengthening such policies while opening enrollment reframes the change as mission delivery rather than drift. Imagine Muslims on campus with a well-funded, multi-year faith-integration training agenda for faculty. Or consider campus covenants that extend beyond Christian conduct to prohibit Islamic events. That sounds paternalistic, but no more than most Christian covenants already exhibit. One CCCU campus prohibits unsanctioned Christian events too. Another blocks Tupperware parties. Some may find it better to engage under ultra-conservative conditions, including tight Christian-to-Muslim ratio benchmarks, than to retreat altogether.

Second, inter-faith enrollment may be absolutely the wrong thing for a campus or the Movement, but an agenda for inter-faith dialogue should be considered. Islam is the fastest growing religion in the world, second in size to Christianity, a world force. Perhaps one elective General Education course in comparative religion may no longer do. A Christian university can value contact, communication, and inter-faith learning while sustaining a faithful testimony, without sterilizing the Faith. Aquinas using Aristotle, and the Apostle Paul using Greek philosophy, did not render Christ feeble or anonymous in a "marketplace of ideas."

While this paper articulated the theocracy construct and provided original analysis of admissions policies among CCCU schools, a case analysis in theocracy is needed. Houston Baptist University (Texas) is a private, Christian, liberal arts institution whose Muslim undergraduate enrollment jumped from 26 in 2006 to 61 this year — a 135 percent increase.¹²⁷ Routinely, Muslims are seen en route to required Christian Scriptures and Christian theology courses—material apostate to the Islamic faith -- to become prone across mats, praying toward Mecca, Saudi Arabia, the most sacred site in Islam.

Though Muslim students comprise just 3 percent of HBU's 2,200 members, this proportion far outpaces other Christian schools in large, Muslim-rich cities. A calculation of America's largest Muslim-rich cities, by percentage of total population, helps put HBU in context. They are: Los Angeles, San Jose, Chicago, San Diego, Dallas and Houston. In fact, Houston's 50,000 Muslims make it the second-fastest urban incubator for Islam, by percentage, compared with other large American cities. A study by John Logan, sociology professor at

¹²⁷ Gregg A. Chenoweth and Caleb Benoit, "Where Jerusalem and Mecca Meet: One Baptist College's Social and Evangelistic Experiment in Having Muslim Students On Campus," *Christianity Today magazine*, July 2008, pp. 46-47.

the State University of New York-Albany, shows Detroit is No. 1, by a narrow margin. Houston also hosts a group claiming to be the largest Islamic community organization in the nation. The Islamic Society of Greater Houston operates 17 mosques, four full-time Islamic schools, a funeral parlor, a senior citizen center, and a social service center doling out \$40,000 per month, along with free medical and legal services.

In this mix, theocracy is afoot. At times democratic values of civic action are practiced. All students must also fulfill 80 credit hours, in part toward service learning projects or going on short-term Christian mission trips. Other times democratic values of free thought and speech, and appreciation of others unlike self, are nurtured. HBU Chaplain Colette Cross runs inter-faith forums, where representatives of Hinduism, Islam and Christianity discuss their beliefs. Honors student Nida Hassan, a Muslim, says "We're more open to talk about (Muslim) faith on this campus," she said. "We talk about things I might not agree with, but there's discussion. We compare and contrast (beliefs). Students are learning more about other religions, and it opens their minds. ... We are willing to argue for the sake of learning, but not necessarily to 'bash' each others' beliefs. The way I look at it is I can take the things I've learned (about Christianity) and go back and look in the Quran to ask why I believe the things I do."

Christian evangelism is delivered variously, reaching toward free will and human dignity with mixed methods and results. Director of Campus Recreation, Saleim Kahleh, a former Muslim, develops deep relationships with Muslim students, prays with them before intramural sports, and leads an Alpha Course, a co-curricular discussion group about the Christian faith, which recently featured three Muslims in a group of 10 participants. He testifies to Christian conversions on campus. Otherwise, in 2001, HBU's school newspaper, *The Collegian*, reported how an evangelist told the student body Mohammed was of Satan, began arguing with some students, then accused they too of being doomed to Hell.

More research is needed to compensate for limitations here. Admissions policy forms were documents under review, but institutions may have supplemental documents of equal value in determining enrollment philosophy, such as statements of support or other background checks. And while the 16 CCCU schools with Christian-only admission policies were analyzed for state and denominational characteristics, they weren't for institution size, which could be useful to see if correlations exist between institutional growth and looser admissions policies. Regional analyses of Muslim experience in American higher education would also prove profitable to account for theological and cultural influences, such as Bible Belt stereotypes for evangelicalism and Northeast stereotypes of political and social liberalism. Further, a historical analysis of how the Judeo-Christian ethic affects higher education policy and democracy would be beneficial. Theocracy should be tested as a construct against more higher education institutions, within and outside Christianity and Islam.

It is in the best interest of our nation, culture, and religious systems that politicians, priests, and parishioners better understand and mend the politicized strain between Islam and America. As the most populated religious groups across the globe, Christianity and Islam bear significant influence on culture, politics, theology, and social justice.

There is a reason Christian colleges are booming in America, with 67% increase in CCCU enrollments over the past decade compared with 2% for all other colleges¹²⁸: the rise of evangelicalism, more publically visible and influential Christian intellectuals, a growing public interest in spirituality, specialized funding from the Pew Charitable Trust and Lilly Foundation, Study Abroad participation at a higher rate than national norms, aggressive adult continuation programs, the overall quality of faculty on Christian campuses is the best it's ever been, more National Merit Scholar students in CCCU schools than others, countless US News and World Report recognitions for campus and program quality, vast expansion into doctoral programs, and producing a disproportionately high percentage of professors, researchers, scientists, and doctors. But will the Christian college leverage her success in the issue of our times, the politicized strain between Islam and America? Muslim enrollment may not be the answer, but Muslim engagement can be. Too often, inter-faith considerations frighten institutions into a tighter orthodoxy than is actually believed. "The danger is that (the Christian college) will become more narrow than the Christian faith itself."¹²⁹

References

- Alavi, Hamid R. 2008. Nearness to God: A Perspective on Islamic Education. *Religious Education* 103:5-21.
- Bin Laden, Osama. 2002. Letter to America. Correspondence distributed through Al Jazeera media, November 24. Full text at <http://www.buzzle.com/editorials/11-24-2002-30919.asp> (accessed June 30, 2009).
- Bush, George H.W. 2009. Address to a Joint Session of Congress Following 9/11 Attacks. Speech delivered to the United States Congress, September 20, 2001, in Washington, D.C. Full text at <http://www.americanrhetoric.com/speeches/gwbush911jointsessionspeech.htm> (accessed June 30, 2009).
- Chenoweth, Gregg A., and C. Benoit. 2009. Where Jerusalem and Mecca Meet: One Baptist College's Social and Evangelistic Experiment in Having Muslim Students On Campus. *Christianity Today magazine*, July: 46-47.
- Coulter, Ann. 2002. Slander: Lies about the American right. New York: Crown.
- Davis, Craig. 2007. A is for Allah, J is for Jihad. In *International Perspectives on Education*, edited by Albert Rolls, 58-63. Bronx, NY: H.W. Wilson Company. Originally published in *World Policy Journal* (2002):58-61.
- Declaration of Independence. 1776. *Continental Congress*. Letter delivered to the King of England, July 4. Full text at <http://www.ushistory.org/Declaration/document/index.htm> (accessed June 30, 2009).
- Education Indicators: An International Perspective. 1999. U.S. *Department of Education*, National Center for Education Statistics. Full text at <http://nces.ed.gov/surveys/international/IntlIndicators/index.asp?SectionNumber=3&IndicatorNumber=41> (accessed June 30, 2009).

¹²⁸ See Ringenburt, pp. 139, 209-224.

¹²⁹ See Ringenberg, p. 244.

- Esposito, John and Dalia Mogahed. 2008. Muslim True/False: What You Think You Know About Them is Likely Wrong—and That’s Dangerous. *LA Times*, April 2, 2008. Full text at <http://www.latimes.com/news/opinion/commentary/la-oe-esposito2apr02,0,5220274.story>.
- Fattah, Hassan N. 2007. A Nation with a Long Memory But a Truncated History. In *International Perspectives on Education*, edited by Albert Rolls, 41-43. Bronx, NY: H.W. Wilson Company. Originally published in *New York Times*, January 10.
- “Four Year Religiously Affiliated and Private Schools,” National Survey of Student Engagement, Indiana Center for Postsecondary Research (2008).
- , Your First College Year, Higher Education Research Institute (2008).
- Freeland, Richard M. 2006. Academia’s Role in Strengthening the Foundation of a Democratic Society. *Presidency Magazine* 7:24-27.
- Grim, Brian and David Masci. 2008. The Demographics of Faith, United States Department of State, August 19. Full text at <http://www.america.gov/st/diversity-english/2008/August/20080819121858cmretrop0.5310633.html> (accessed June 30, 2009).
- Guth, James. 2008. Two Faces of Civic Participation: Political and Social Action Among American Clergy. Paper presented at the annual meeting of the Midwest Political Science Association Annual National Conference, April 3, Palmer House Hotel, Chicago, IL.
- Harkavy, Ira, and Matthew Hartley. 2008. Pursuing Franklin’s Democratic Vision for Higher Education. *Peer Review*, Association of American Colleges and Universities 10:13-17.
- Harper, William R. 1899. *The University and Democracy*. Chicago: University of Chicago Press.
- Hayneman, Stephen. 2008. Interview on Islam, September 20. Professor of International Education Policy at Vanderbilt and former World Bank executive in charge of education policy for the Middle East.
- Holy Bible. 2009. All references in New International Version.
- Holy Quran. 2009. All references translated in Muhammad Farooq-i-Azam Malik, “What is Islam? Who are the Muslims? (*The Institute of Islamic Knowledge*, Houston).
- Hussain, Amjad M. 2007. Toward Solving the Crisis of Islam in Higher Education. *Journal of Beliefs and Values* 28:267-272.
- Hussain, Khuram. 2007. An Islamic Consideration of Western Moral Education: An Exploration of the Individual. *Journal of Moral Education* 36: 297-308.
- Institute for the Study of Evangelicalism. 2009. Wheaton College. <http://isae.wheaton.edu/defining-evangelicalism/> (accessed June 30, 2009).
- Jackson, Elizabeth, and Bahrissalim—The Asia Foundation. 2007. Crafting a New Democracy: Civic Education in Indonesian Islamic Universities. *Asia Pacific Journal of Education* 27:41-54.
- Kelley, Joseph T. 2006. Theology for Citizenship: How a Catholic College in the Augustinian Tradition Prepares Citizens to Transform Society. *Forum on Public Policy Online: A Journal of the Oxford Roundtable* (Fall). Full text at <http://www.forumonpublicpolicy.com/archive06/kelley.pdf>
- Kienel, Paul A., Ollie E. Gibbs, and Sharon R. Berry. 1995. *Philosophy of Christian School Education* (Colorado Springs, CO: ACSI).
- Locke, John. 1796. *A Letter Concerning Toleration*. Princeton University Library. Full text at <http://books.google.com/books?id=RF4uAAAAYAAJ&dq=john+locke+letter+toleration>

- &printsec=frontcover&source=bn&hl=en&ei=CvdJSrbPDd6LtgfXqZW3Ag&sa=X&oi=book_result&ct=result&resnum=4 (accessed June 30, 2009).
- Logan, John, and Glenn Deane. 2003. *The Muslim World in Metropolitan America*, Lewis Mumford Center for Comparative Urban and Regional Research, University of Albany (NY), August 15. Full text at <http://www.s4.brown.edu/cen2000/BlackWhite/ReportPages/muslim1.htm> (accessed June 30, 2009).
- Mabokela, Reitumetse O., and Fatma N. Seggie, 2008. Mini Skirts and Headscarves: Undergraduate Student Perceptions of Secularism in Turkish Higher Education. *Higher Education* 55:155-170.
- Malik, Muhammad Farooq-i-Azam. 2009. *What is Islam? Who are the Muslims?* (Houston: The Institute of Islamic Knowledge).
- Malloy, Edward A. 2006. *Monk's Reflections: A View from the Dome* (Kansas City: Andrews McMeel).
- cKinstry, Sam W. 2007. Separation of Church and State: The American Dilemma. *Forum on Public Policy: A Journal of the Oxford Roundtable*, Summer.
- Miles, Rebekah L. 1998. "The Instrumental Role of Reason," in Scott J. Jones, Ted A. Campbell, Rebekah L. Miles, Randy L. Maddox, and W. Stephen Gunter *Wesley and the Quadrilateral: Renewing the Conversation* (Nashville: Abingdon Press).
- Muslim Americans: Middle Class and Mostly Mainstream. 2007. *The Pew Research Center for the People & the Press and the Pew Forum on Religion & Public Life*, May 22. Full text at <http://pewresearch.org/assets/pdf/muslim-americans.pdf> (accessed June 30, 2009).
- Muslim Census a Difficult Count. 2008. *USA Today*, August 5.
- Niebuhr, Richard. 1951. *Christ and Culture*. New York: Harper and Row.
- Noll, Mark A. 1994. *The Scandal of the Evangelical Mind* (Grand Rapids: Eerdmans).
- Obama, Barak H. 2009. Remarks by the President on a New Beginning. Speech delivered to political leaders of the Middle East, Cairo University, June 4, 2009, Cairo, Egypt. Full text at http://www.whitehouse.gov/the_press_office/Remarks-by-the-President-at-Cairo-University-6-04-09/ (accessed June 30, 2009).
- Pascarella, Ernest T., Ty M. Cruce, Gregory C. Wolniak, and Charles F. Blaich. 2004. Do liberal arts colleges really foster good practices in undergraduate education? *Journal of College Student Development* 45:57-74.
- Pepper, Kaye. 2007. Strategies for Teaching Civic Education: An International Perspective. In *International Perspectives on Education*, edited by Albert Rolls, 52-57. Bronx, NY: H.W. Wilson Company. Originally published in *Kappa Delta Pi Record* 41 (2004).
- Pews, Prayers, and Participation: Religion Fostering Civic Responsibility. 2008. Lynde and Harry Bradley Foundation, Calvin College, October.
- Plantinga, Cornelius. 2002. *Engaging God's World: A Christian Vision of Faith, Learning, and Living* (Grand Rapids: Eerdmans Publishing).
- Portrait and Demographics of United States Religious Affiliation. 2008. U.S. Religious Landscape Survey. *Pew Forum on Religion and Public Life*, September. Full text at <http://religions.pewforum.org/portraits> (accessed June 30, 2009).
- Ringenberg, William. 2006. *The Christian College: A History of Protestant Higher Education in America*. Grand Rapids: Baker Publishing Group.
- Schaffer, Regan H. 2004. Service Learning in Christian Higher Education: Bringing Mission to Life. *Christian Higher Education Journal* 3:127-145.

- Stassen, Glen H., and David P. Gushee. 2003. *Kingdom Ethics: Following Jesus in Contemporary Context*. Downers Grove, IL: InterVarsity Press.
- Stimpl, Joe. 2008. Telephone interview on Islam, September 26. Fulbright Scholar on Islam and Southeast Asia, Chair of the Department of Religious Studies, Webster University.
- The Life and Future of Muslim Education. 2007. Editorial, *Asia Pacific Journal of Education* 27: 1-9.
- Thobani, Shiraz. 2007. The Dilemma of Islam as School Knowledge in Muslim Education. *Asia Pacific Journal of Education* 27:11-25.
- Thomas, Clarence. 2007. *My Grandfather's Son*. New York: HarperCollins.
- Thornton, Courtney H. and Audrey J. Jaeger. 2007. A New Context for Understanding Civic Responsibility: Relating Culture to Action at a Research University. *Research in Higher Education* 48: 993-1020.
- Timani, Hussam S. 2006. Islamic Schools in America: Vehicle to the Future? *Forum on Public Policy Online: A Journal of the Oxford Roundtable* Fall. Full text at <http://www.forumonpublicpolicy.com/archive06/islamicschoolsinamerica.pdf> (accessed June 30, 2009).
- Truesdale, Al. 2007. With Cords of Love: A Wesleyan Response to Religious Pluralism. A speech delivered to the Olivet Nazarene University faculty, August 15, Bourbonnais, IL.
- U.S. Religious Landscape Survey. 2007. *Pew Forum on Religion and Public Life*, August 13. Full text at <http://religions.pewforum.org/> (accessed June 30, 2009).
- Varun Guari and Mattias Lundberg. 2007. Youth and Citizenship: Human Development and Public Services Research. *The World Bank*, February 6. Full text at <http://econ.worldbank.org/WBSITE/EXTERNAL/EXTDEC/EXTRESEARCH/EXTPROGRAMS/EXTPUBSERV/0,,contentMDK:21210591~pagePK:64168182~piPK:64168060~theSitePK:477916,00.html> (accessed June 30, 2009).
- Walford, Geoffrey. 2002. Classification and Framing of the Curriculum in Evangelical Christian and Muslim Schools in England and The Netherlands. *Educational Studies* 28:403-419.
- Wesleyan Approach to Faithful Academic Life. 2008. Paper presented to the Faculty by the Wesleyan Center for 21st Century Studies, Point Loma Nazarene University, San Diego, CA, Fall.
- What Democracy Means to 9th Graders: U.S. Results from the International IEA Civic Education Study. 2001. *U.S. Department of Education*, National Center for Education Statistics, April. Full text at <http://nces.ed.gov/pubs2001/2001096.pdf> (accessed June 30, 2009).
- Williams, Gwyneth I. 2007. The Democrats Embrace God: An Unqualified Blessing? *Forum on Public Policy Online: A Journal of the Oxford Roundtable* Summer. <http://forumonpublicpolicy.com/archivesum07/williams.gwyneth.pdf> (accessed June 30, 2009).
- Wilson, E.O. 1998. *Consilience: The Unity of Knowledge*. New York: Knopf.
- Wynkoop, Mildred Bangs. 1972. *A Theology of Love: The Dynamic of Wesleyanism* (Kansas City: Beacon Hill Press).
- 130,000 Christians in Israel. 2000. *Israeli Ministry of Foreign Affairs*, March 20. <http://www.mfa.gov.il/MFA/Government/Communiques/2000/130-000%20Christians%20in%20Israel%20-%2020-Mar-2000> (accessed June 30, 2009).