

**After the Clash:
A Distinctly Christian Framework
for the Globalization
of Business Education**

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Executive Summary

Are all cultures equal? Should all value systems be considered equally valid? If there is no such thing as an objective reality for morals and ethics, then multi-culturalists are correct in stating that no set of values is superior to another and that all cultures have equal merit. However, if there is an objective reality independent of our own subjective opinions, then one must agree that not all value systems are of equal validity as some would correspond more to the objective reality than would others. Faculty who teach International Business cannot avoid discussions of various cultures. This paper will help them to examine whether all cultures are equal by looking at the culture of the United States and providing them with a Christian perspective so that they can better equip their students to live as salt and light in the global economy.

Introduction

Over the past few years, I have been interested in learning how to prepare students for the global marketplace and I have been challenged to prepare them to be globally aware Christians. It would be a disservice to ignore international issues in educating students for business professions in the 21st century. These students need to understand the various aspects of a culture and be aware of differences between cultures. This knowledge is essential for their work in an increasingly interdependent world characterized by the globalization of production and markets.

At the same time, however, it would be a neglect of my responsibility as a Christian business faculty member to expose my students to other religions without helping them to truly understand their own. In addition, it would be a disservice to have them examine other cultures without gaining a meaningful understanding of our own American culture. My desire is to not only give my students wings but also roots; wings to enable them to explore vistas beyond our nation's borders yet roots to give them a sense of identity. It is my observation that most college students have only a superficial understanding of the influence of Christianity on the founding and development of America and its culture. For this reason I think that students are ill prepared to look at issues that relate to international business from a Christian perspective. To this end this paper will address various aspects of culture and consider how America's culture developed. At the same time I will use a Christian perspective to evaluate whether and to what degree America can be called a "Christian culture."

For the purposes of this paper I will refer to Charles W. L. Hill's definition of society and identification of determinants of culture. In short, he states that whereas a nation-state is a political creation, a society is "a group of people that share a common set of values and norms; that is people who are bound together by a common culture" (Hill, 99). As for culture, he states, "(t)he values and norms of a culture do not merge fully formed. They are the evolutionary product of a number of factors, including the prevailing political and economic philosophy, the social structure of a society, and the dominant religion, language, and education" (Hill, 100). This paper will look at each of these six determinants of culture identified by Hill in examining American culture.

Religion

Throughout the history of the United States of America, its religion has been predominantly Christian. One cannot truly understand the United States or her history without understanding Calvinism, the Protestant Reformation, and the belief in the priesthood of all believers. However, most individuals in our post-modern society find it difficult to understand the tremendous influence of Christianity on the foundation and development of our nation – not only because they typically have not received sufficient instruction in the beliefs of the people who were the early settlers of the American colonies, but also because they live with a totally different worldview and sense of reality than did those who set up new societies on this continent four centuries ago.

Conformity with True Truth

Up to the time of the founding of the United States of America as a country independent from Great Britain, all major western philosophers believed in the concept of truth. Truth included certain ideas about man's origin and his relationship with God. In addition, truth contained morals or concepts of what is right and wrong, good and bad, just and unjust. Metaphorically, each philosopher could draw a circle and identify those concepts that were true as belonging within the circle whereas those that were untrue were to remain outside the circle. While other philosophers might not agree on the specific items to be included or excluded from the circle of truth, they agreed that there was a circle; that is, they believed truth does exist as an objective reality that includes absolutes and morals.

However, many in our society do not believe there is an objective reality when it comes to morals or values. For this reason one holding this perspective might say that truth is relative; something may be right for him but wrong for you. Many in our society encourage us to clarify our values as if values are totally subjective rather than concepts of an objective reality.

Francis Schaeffer noted that man, as a being created in the image of God, cannot live without a sense of purpose. Therefore, even if he says there is no god, he adopts a mysticism to avoid a sense of purposelessness. The practical result of atheism is the denial of any sense of right and wrong which is consistent with the idea that all values are relative. However, Schaeffer pointed out, as an example, that Jean-Paul Sartre, the French existentialist, acted inconsistently with his world view when he signed the Algerian Manifesto which declared that a particular war was unjust and dirty. But how could *any* act be good or evil, right or wrong, just or unjust if absolutes or morals do not exist (Schaeffer, 56)? The dilemma for atheists is that they have no basis for claiming that *any* value is better than another; they are left as a ship without a rudder in identifying what is good, just, or right.

Schaeffer noted that atheists cannot live consistently with the logical conclusions of their presuppositions; their beliefs place them in tension between their world view and the world that exists. In fact, he argued that this is true for all non-Christians; unless one accepts Christ and develops a mind renewed by the Word of God (Romans 12:2), one is left in a tension between the reality of the world which God created and the logical conclusions of beliefs that do not conform to that reality (Schaeffer, 124).

In the early morning before Christ's crucifixion, Pilate asked Jesus, "What is truth?" in response to Jesus' assertion that "(e)veryone on the side of truth listens to me" (John 18: 37, 38). Jesus stated earlier, "I am the way and the truth and the life" (John 14:6). Just as one cannot fly a plane without understanding the

truth of gravity and aerodynamics, neither can one consistently live a fulfilling, purpose-filled life without embracing the truth of the gospels.

Religion in America

Truth mattered to those who founded the American colonies. The life of John Winthrop serves as an example of the long term impact one may make if one is committed to living according to the truth of the Word of God. During the early part of the seventeenth century, English Puritans wanted the Anglican Church to abandon any rituals or ceremonies that did not have the authority of the Bible. Their belief was that the Word of God contained truth whereas any rituals or ceremonies practiced within the Church of England that were not based in the Bible did not further the kingdom of God. Their goal to reform English society led to much persecution. Impressed that King Charles I's rule as absolute monarch was incompatible with their goals, a group of Puritans formed the Massachusetts Bay Company in 1629 to begin settlement of America. Winthrop was elected governor of the company and he enlisted 700 colonists who, together, sailed 11 ships toward their new settlement.

During their 1630 voyage to America on a ship called "The Arbella," Winthrop wrote a sermon, entitled "A Model of Christian Charity," in which he argued that the new colony they were creating would be established on a covenant between them and God. As such they would live as one body knit together in Christian unity. He described a harmonious Christian community whose laws and government would logically proceed from a godly arrangement. Their pleas to the Lord for help in their endeavor were conditioned upon their understanding that they would "be as a city upon a hill." He noted that "the eyes of all people are upon us." Their understanding was that if they dealt falsely with God, their actions would be a negative example to the watchful world.

This reference to "a city upon a hill," taken from Jesus' Sermon on the Mount (Matt. 5:14), continues to influence American literary and political thought to the present. In fact, Winthrop's words were read during the funeral service for President Ronald Reagan this past June. While he was president, Reagan asserted that America is "a city upon a hill." Let's examine some historical evidence to see if there is any truth to this statement.

Founders of the American republic referred to God in drafting their Declaration of Independence from Great Britain. They stated that all men are created equal and that they are endowed by their Creator with unalienable rights of life, liberty, and the pursuit of happiness. Equality and liberty, they argued, were not ideas created by man but rather were rights bestowed upon them from Almighty God. Francis Fukuyama noted that "it was Christianity that first introduced the concept of the equality of all men in the sight of God, and thereby conceived of a shared destiny for all the people of the world" (Fukuyama, 56).

But, one may argue, what about slavery? Slavery's continued practice in the United States ignored the concept that all men are equal before God. How could a Christian country tolerate the enslavement of one man by another?

President Abraham Lincoln argued in his second inaugural address in March 1865 that the chief cause of the American Civil War was slavery. He implied that it was sinful for men to wring "their bread from the sweat of other men's faces" but noted that people on both sides of the war "read the same Bible and pray to

the same God, and each invokes His aid against the other.” He argued that it was possible that the war was within God’s will. He stated:

God wills that it (war) continue until all the wealth piled by the bondsman's two hundred and fifty years of unrequited toil shall be sunk, and until every drop of blood drawn with the lash shall be paid by another drawn with the sword, as was said three thousand years ago, so still it must be said “the judgments of the Lord are true and righteous altogether.”

Regardless of whether this was the Lord’s purpose for the American Civil War, Lincoln’s comments indicate that this was a leader of a religious people who believed that the God of Christianity governs the events of mankind. It reflects a Christian understanding that all authority is from God.

Of course, the immediate result of the end of the war was the permanent abolition of slavery as a legal institution in the United States. The laws in the United States began to reflect the Christian belief in the equality of all people. However, true equality for all was still far from a reality.

One hundred years later, Dr. Martin Luther King, Jr. stood on the steps of the Lincoln Memorial in Washington, D.C. to deliver a famous speech that called for the United States to end laws that allowed racial discrimination. He came, he said, to demand payment on a check written by the nation’s founding fathers. He stated, “we refuse to believe that the bank of justice is bankrupt... (s)o we have come to cash this check, a check that will give us upon demand the riches of freedom and security of justice.”

In a sense, Dr. King was arguing for the United States to live up to its heritage to be a city upon a hill. He stated, “(n)ow is the time to lift our nation from the quicksand of racial injustice to the solid rock of brotherhood. Now is the time to make justice a reality to all of God's children...we are not satisfied and we will not be satisfied until ‘justice rolls down like waters and righteousness like a mighty stream.’”

Just like John Winthrop, Dr. King longed for a harmonious Christian community whose laws and government would logically proceed from a godly arrangement. He appealed to justice that was not man-made but God-ordained. He appealed to the people in the United States to live up to their Christian beliefs.

So is America a Christian country? While we still have “In God We Trust” on our coins and refer to “one Nation under God” in the Pledge of Allegiance, we must note that during the 1960’s the United States Supreme Court stated that it was unconstitutional to require students in public schools to read the Bible or to pray. Since the 1960’s our culture has shifted away from Christian values and is increasingly secular. One can note that the incidence of crimes of violence, teenage pregnancies, abortion, and a host of other social ailments have increased dramatically in the years since the court’s rulings. America has become adrift without a moral compass since we have officially forgotten God.

When examining the world’s religions in a course in International Business, it is recommended that the truth of the gospel be clearly explained to our students. Christianity has made a tremendous positive impact on the American culture. What kind of impacts have other world religions made in other countries?

Political Philosophy

Roots of American Government

The Puritans who settled the American colonies were ardent Calvinists. As such, they believed that all authority comes from God who alone is sovereign (Matt. 28:18). They also argued that separate realms of authority exist under God's authority.

Abraham Kuyper stated in his *Lectures on Calvinism* that before Adam's fall there was no need for government. All were in perfect relation to God and to each other. God possessed all authority and humans willingly submitted to that authority. However, sin changed man's relationships – with God and with other men. “Sin has, in the realm of politics, broken down the direct government of God, and therefore the exercise of authority for the purpose of government has subsequently been invested in men, as a mechanical remedy” (Kuyper, 85). Calvinists believe the highest purpose of government is to promote justice. Its second purpose is to provide for internal tranquility and defense against external threats. In these spheres or areas, governments have sovereignty (Kuyper, 93).

A second type of sovereignty applies in the sphere of society. Between the individual and the state there are intermediary spheres or social spheres that include the family, business, science, art, etc. None of these derive their authority from the state.

Kuyper noted that the government “is always inclined, with its mechanical authority, to invade social life, to subject it and mechanically to arrange it” (Kuyper, 93). In totalitarian countries such as Nazi Germany or the Soviet Union, the leaders believed in the authority of the state alone. No other authority was recognized except those that were given authority by the state.

On the other hand, Kuyper also noted, “social life always endeavors to shake off the authority of the government...in anarchism” (Kuyper, 93). Here one can hear echoes of Karl Marx or Vladimir Lenin calling to the proletariat to rise up against the bourgeoisie.

In between these two extremes of an all powerful government and anarchy is a constitutional government. A constitutional government is designed to regulate the relationship between the spheres of government and society. A constitution allows government and society to have authority in their separate spheres and regulates the relation between both under the law (Kuyper, 94).

Calvinists believed that all law was to be made in submission to God's law. They recognized that just as all authority came from God, so did law. Any law that was in contradiction with God's law (the Bible) was illegitimate as it contradicted His authority. During the time of the Glorious Revolution in England, Samuel Rutherford wrote a book entitled *Rex Lex* (the Law is King). Edicts from the crown were not law if they violated scripture or, in other words, even the king was to submit to the authority of God. Therefore the law is king, not the person who sat on the throne of England, because the law of the Old Testament is a representation of God who alone is sovereign over all.

A third type of sovereignty belongs to the church. Here it should be noted that Christ established His church, therefore its authority comes from God. As the state held different sovereignty from the church, the state should not suppress the church. Here were the seeds of the idea promoting freedom of religion. The

Calvinists who were involved in the founding of the United States of America were mindful of the oppression their ancestors faced in Europe and they were determined to prevent such persecutions in the nation they were establishing.

In addition, Calvinists recognize a fourth type of sovereignty. That is the sovereignty of the individual person. This does not mean that each man is a law unto himself. Instead, it means that each person is free to exercise his conscience –“never subject to man but always and ever to God Almighty” (Kuyper, 107). For this reason freedom of speech and freedom of the press were included in the American Bill of Rights.

Finally, Kuyper stated, “in order that it may be able to rule men, the government must respect this deepest ethical power of our human existence. A nation, consisting of citizens whose consciences are bruised, is itself broken, in its national strength” (Kuyper, 108). This echoes the words of John Adams who stated, “Our Constitution is made only for a moral and religious people. It is wholly inadequate to the government of any other.”

When examining the various forms of political systems in a course in International Business, it is recommended that Christian professors present a summary of the Christian underpinnings to the formation of the American republic. It would also be useful to explain that the founders of the United States government created the first modern democracy and that our Constitution is the oldest in the world. The foundation of our government is strong because it was based on Christian principles. It is no wonder that the American Constitution is used as a blueprint for many other nations that have adopted democratic systems of government.

International Government

Some supranational organizations have the development of a world government on their agenda. The United States should be hesitant to delegate too much of its power to organizations such as the World Trade Organization or the United Nations. As our involvement in these groups comes at a price to our own national sovereignty we should be cautious not to give up too much power to these groups. For one, we should be reminded of the Apostle Paul’s admonition not to be “unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness?” (II Cor. 6:14). We could be expected to compromise some of our values as a result of our continued involvement in these organizations.

Secondly, we should be reminded of the experience of those in South Carolina. In 1788, the people from South Carolina ratified the Constitution believing that they were free not only to join but also to dissolve their association with the other states. The words of the Declaration of Independence practically guaranteed this:

When in the Course of human events, it becomes necessary for one people to dissolve the political bands which have connected them with another, and to assume among the powers of the earth, the separate and equal station to which the Laws of Nature and of Nature's God entitle them...

However, shortly after their attempt at secession in 1860, they faced a prolonged war which prevented them from gaining their independence.

The United States' involvement with supranational organizations places its people in a difficult position. At what point might our involvement with the UN or the WTO take us "beyond the point of no return?" Do such supranational organizations simply have the interests of the individual countries in mind or is there an intent to create a world government?

In teaching international business, Christian faculty should not assume that all the advancements in our standard of living due to lowered tariffs and the reduction of non-tariff barriers are without a cost to our country. Increased economic efficiency through world trade and profit maximization are not the highest callings of mankind. Our god is not business but the Holy One of Israel who rules the heavens and the earth. There are no gods before Him and we should therefore resist the creation of a world government.

Economic Philosophy

Although no economic philosophy is stated specifically in the United States Constitution, economics was a major consideration in its creation. First, the federal government under the Articles of Confederation did not have a means to enforce taxation upon the states; therefore, it was constantly in need of financial resources. The Constitution remedied this problem by granting authority to the federal government to impose taxes. Second, there were commercial disputes between members of various states as interstate commerce was unregulated. One of the major purposes of the Constitution was to create a common market between the thirteen states (which has served as a model for the European Union) by giving power to the federal government to regulate interstate transactions and foreign trade. A third economic issue that the Constitution was designed to remedy related to inflationary legislation enacted by some states that helped borrowers while lenders were injured. The Constitution required that no state could pass laws impairing the obligation of contracts. Shortly after the ratification of the Constitution, the Bill of Rights was adopted. The fifth amendment protected individuals from the government taking their property without just compensation and required that no person could be deprived of their property without due process of law. Therefore from the beginning of the United States under the present Constitution, capitalism was facilitated through laws that protected private ownership of property, enforced contracts, and facilitated domestic and foreign trade.

Some Christians argue that capitalism is not Biblical. Instead, liberation theology follows a Marxist perspective that looks at economic history as a constant conflict between the bourgeoisie and the proletariat. They note that the impact of the Industrial Revolution's segmentation of work into areas of specialization dehumanized the workforce; man in the factory is considered a part of the machinery. Capitalism is viewed as a form of exploitation of the poor by the wealthy. In addition, such critics of capitalism argue that the New Testament example of community living was communistic where people sold their possessions and the proceeds were distributed by the disciples to every man according as he had need (Acts 4: 34, 35).

Some critics of capitalism note that the work of F. W. Taylor increased the sense of alienation experienced by those who worked in the factories of capitalistic "robber barons." His scientific management, which analyzed the most efficient method for performing tasks, reinforced the perspective of man as machine. However, Peter Drucker notes that Taylor's work was pursued with the purpose of increasing labor's productivity so that the worker's standard of living could be increased. Taylor's greatest impact was in training which increased productivity and led to economic development. Soon productivity began to increase 3.5 to 4 percent annually. This led to a doubling in productivity every eighteen years such that since Taylor began, productivity increased more than fifty fold. For workers, the effects of this

productivity increase were both a higher standard of living and increased leisure time. The beneficiaries of capitalism and the Industrial Revolution were not only the capitalists but also the working proletariat (Drucker, 34-38).

But that hardly addresses the religious question. Even if capitalism is more efficient than other economic systems is it compatible with Christianity?

Looking at the Ten Commandments one notes the injunction against stealing. If stealing is wrong, then private ownership of property is permissible. In addition, we see that a laborer deserves his wage (I Cor. 3:8). Therefore employing others is not wrong. In the Old Testament, we see that buying and selling are permissible - but merchants should not take advantage of each other in their dealings (Lev. 25:14). Transactions where both parties benefit are therefore permissible in the Bible; in other words, profit does not imply a zero sum game. Combining these concepts, we may conclude that one who uses the factors of production to earn a profit does not act in opposition to the Bible.

In the New Testament Jesus told many parables on the topic of stewardship. He did not speak negatively of business activities, but rather in the Parable of the Talents (Matt. 25), he explained that receiving a return for one's investment was expected by the master. In examining this parable one can also note that the Bible does not impose an equality of possessions. Different servants were given different amounts of gifts or talents and different levels of rewards. However, it shows that fair and just reward systems are good. Finally, in this parable we see that Jesus does not forbid borrowing or lending. One of the servants was told that he should have put money in a bank with interest. This implies an approval for borrowing. How else would the bank have earned income to provide interest to the depositor?

Throughout the Bible we are commended to be faithful with those items with which we have been entrusted. Stewardship is an essential attribute of Christian character. It is also a central aspect of capitalism as delayed gratification is essential to personal or economic development. When considering this requirement to act as a steward, one can see that capitalism is more consistent with Christianity than is communism.

Social Structure

The overwhelming characteristic of America's social structure is the emphasis on equality. This concept of equality originated in the Protestant Reformation which emphasized the equality of all people before God. The Protestants who settled in America believed in the priesthood of all believers. One of the consequences of this belief was that there was no need for an intermediary between them and Christ. In fact, Christ serves as the intermediary between us and God. Since He is our high priest, we do not need any other. As the writer of Hebrews stated, "he (Christ) is able to save completely those who come to God through him, because he always lives to intercede for them" (Hebrews 7:25).

This emphasis on equality was manifested in an exhibition of resistance against the hierarchy of the Catholic church as well as a disdain for the monarchy in England. Our Declaration of Independence declares that "all men are created equal." Each of us has equal opportunities and therefore anyone can rise to prominence in politics or commerce.

Alexis de Tocqueville observed that the lack of an aristocratic structure encouraged Americans to pursue opportunities to better their lives. They were very hard working and innovative. He noted that Americans were pioneers, driven to remake the world, to conquer a continent and to make it their own. They did not look back on the past but were very future oriented; they created the future with their innovations. Their actions exemplified what Joseph Schumpeter would later call “creative destruction.”

Another aspect of the equality evident in the United States led people to value one another. Although Americans were considered to emphasize individualism, theirs was a collective individualism. The freedom of association guaranteed by the Bill of Rights was exemplified in how Americans operated. Tocqueville was amazed at the “voluntary associations” he observed everywhere he went in the United States. Instead of waiting for their political institutions to solve their problems, Americans organized themselves to deal with them (Ledeen, 103).

A history of the United States of America shows that most of the early private educational institutions and hospitals were developed by Christian groups. These projects were examples of the “voluntary associations” that Tocqueville identified as an American invention. Although he was baffled as to how America developed a culture of creating these voluntary associations (Ledeen, 108-109), further analysis will identify their source.

Christianity had an enormous impact on the early development of American society. Its basic doctrines include the belief that because of sin, man is not only separated from God, but also separated from himself and others. Christianity not only reunites mankind to God but also restores our understanding of who we are as creatures made in His image and provides instruction for us to become reconciled to other people. Francis Schaeffer argued that when followers of Christ act in obedience they will actively participate in “sociological healing.” By this he meant that because of the deposit of the Holy Spirit in the lives of believers, they are the agents of Christ on earth. Christ’s salvation was intended to bring healing to lost souls and restoration to communities (Schaeffer, 153). So, as agents of reconciliation, the Americans Tocqueville observed were not waiting for edicts from the church or the government to address problems. Instead, they considered themselves to be priests according to the Bible’s charge that there is a priesthood of all believers (I Peter 2:9).

Tocqueville believed equality would eventually become the fundamental fact of life everywhere, the driving force of a global democratic revolution (Ledeen, 29). With the fall of the former Soviet Union and the end of the Cold War, democracies have multiplied throughout the world. This emphasis on equality has driven a global democratic revolution.

However, the social structure in the United States described by Tocqueville is in decline. Involvement in voluntary associations decreased significantly during the last half of the 20th Century. In his book, *Bowling Alone: The Collapse and Revival of American Community*, Harvard sociologist Robert D. Putnam argues that civil society is breaking down as Americans became more disconnected from their families, neighbors, communities, and the republic itself. The organizations that gave life to democracy are fraying. People in the United States are less involved in churches and civic organizations. In addition, a smaller percentage of Americans vote in each successive Presidential election.

One can examine Kuyper’s four separate spheres of sovereignty and note that as the sphere of government increases, the sphere left to society diminishes. American government grew significantly during

the last seventy years. Two major initiatives accelerated its growth: the New Deal at the time of the Great Depression and the Great Society during the 1960's. Both led to an explosion in the size of the federal budget as their proponents adopted a broader view of the sphere of government to include the elimination of poverty. As a result of the expanded governmental role, many who used to support the poor and the needy on their own reasoned that since the government was involved in these areas, they could abandon these tasks.

Tocqueville has been referred to as a latter day prophet in that he warned of the terrible dangers of bigger government: it not only restricts our freedoms, but corrupts our souls (Ledeen, 119). As governments continue to expand, the authority of the intermediary sphere of society diminishes. People in such a society become more self centered and materialistic. This was also predicted by the German philosopher Friedrich Nietzsche. In *Thus Spoke Zarathustra*, he identified "last men" produced in liberal democracies. These societies would be characterized by people with no point of transcendence and who cannot even despise themselves, because they have no vantage point to look down on themselves. Nietzsche's concern was that the spirit's bow was being unbent and risked being permanently unstrung. Its activity, he believed, comes from culture, and the decay of culture meant not only the decay of man in this culture but also the decay of man (Bloom, 51).

G. K. Chesterton argued that American glory and greatness were not derived from themselves and could not be sustained by themselves, and if they were ever cut off from their sources, America would decline (Guinness, 48). The decline of Christianity's influence in the United States has led to both an increase in our reliance on government and a decrease in our involvement in voluntary associations. Americans are increasingly characterized as consumer driven and self-involved, motivated only by what Francis Schaeffer called the twin concerns for "personal peace and affluence." Isolated from each other and bereft of an ability to evaluate their situation, the bourgeoisie who live in America are perhaps the last men that Nietzsche disdained.

Education

Six years after John Winthrop arrived in America a group of Puritans established Harvard University to train men for the ministry. Two hundred years later when Tocqueville toured the United States, he observed that for Americans, education was seen as moral education (Ledeen, 89).

In *Christianity & Culture*, English author and poet T. S. Eliot identified several separate purposes for education (Eliot, 172-175). He argued, that the primary purpose of education is to transmit culture. However, as a culture may be in decay or disunited, it would be necessary to provide an education that will help people see a unity to life. This is the original idea of the university: *uni-veritas*, or one truth. The Apostle Paul wrote, "He (Christ) is before all things, and in him all things hold together" (Colossians 1:17). All truth comes from God and all truth is consistent with the Bible. This points to an objective reality that includes truth and morals. If there is no belief in absolutes or truth, then different branches of education become disconnected (and, eventually, so does society). This echoes the advice of Solomon, who wrote, "The fear of the Lord is the beginning of knowledge: but fools despise wisdom and instruction" (Proverbs 1:7).

Eliot identified other valid purposes of education to include preparing citizens to participate in democracy, to develop as persons, and to prepare them for the functions they would be called upon to

perform. He argued that the idea of being half educated is a modern phenomenon; in earlier ages people had the education necessary for the functions they were called upon to perform. So, one should ask in an information age, what functions are people called upon to perform?

For work in the Information Age, people need functional education to enable them to do their jobs. As the society in the Information Age is characterized as a society of organizations, or an employee society, Peter Drucker argues that employees in an information-based society are people whose ability to make a contribution depends on their having access to an organization. There is an interdependency between knowledge workers and their organizations. “Knowledge workers can work only because there is an organization for them to work in...(b)ut at the same time, they own the “means of production,” that is their knowledge”, therefore their organizations are dependent on them (Drucker, 62-64). In a world of specialists, education must enable people to discover their strengths and to develop a core competency so that they can become productive contributors to society.

American post-secondary educational institutions are still perceived to be the best in the world as students come from all parts of the globe to study at American colleges and universities. However, the quality of education has declined as an ever-increasing part of the academy has become politicized.

In the past few decades American institutions have struggled with the temptations of politics. Professions and academic disciplines that once possessed a life and structure of their own have steadily succumbed, in some cases almost entirely to the belief that nothing matters beyond politically desirable results, however achieved. In this quest, politics invariably tries to dominate another discipline, to capture and use it for politics’ own purposes, while the second subject – law, religion, literature, economics, science, journalism, or whatever – struggles to maintain its independence. But retaining a separate identity and integrity becomes increasingly difficult as more and more areas of our culture, including the life of the intellect, perhaps especially the life of the intellect, become politicized. It is coming to be denied that anything counts, not logic, not objectivity, not even intellectual honesty, that comes in the way of the “correct” political outcome. (Bork, 1)

Eliot cautioned of a tendency for politics to dominate culture. He stated, “(t)here is also the danger that education... will take upon itself the reformation and directions of culture, instead of keeping to its place as one of the activities through which a culture realizes itself.” One could argue that in our headlong rush to educate everybody we are lowering our standards and increasingly abandoning those subjects by which the essentials of our culture are transmitted. For example, since the Supreme Court prohibited prayer and Bible reading in public schools, the Christian foundations of the United States have been rarely taught there. In addition, religious music has been removed from most public school Winter concerts (no longer called “Christmas concerts”) and there is a current push to remove the words “under God” from the Pledge of Allegiance.

Over the last forty years some segments of our society have attempted to destroy a major part of our history and social fabric. We should heed the following advice: “Remove not the ancient landmark, which thy fathers have set” (Proverbs 22:28). As Chesterton warned, America would decline if cut off from the source of its glory and greatness.

Language

It is difficult to identify a Christian perspective on language other than to note that it was God who confused the languages of those who attempted to construct the Tower of Babel. This tower was constructed on the location that eventually became Babylon. The Hebrew word “babel” means confusion because this is where the languages were confused. However, from the Babylonian side, it was called Babili. This term means “gate of god.”

One interpretation given for the meaning behind the confusion of languages at the Tower of Babel is that the builders were constructing a tower to the gods to become like a god. Consistent with this perspective is the belief that they were creating a one world government without God as its center. To prevent the people from creating a world government, God confused their languages. Any desire to create a world government would forever after be an attempt to place some other god, be it a state or a dictator, into the position of authority that is reserved for God alone.

Conclusion

In referring to the men who created the Declaration of Independence and the United States’ Constitution, Michael Novak stated, “Practically to a man, Americans understood that they would meet their Judge at death for an account of how they used their liberty.” He continued:

Americans of the founding generation appealed without flinching to the undeceivable Judge of all consciences, precisely because they believed they had formed a covenant with Him, in the name of His most precious gift to the universe, the liberty of the sons of God. The United States was established, in the mind of its founders, to advance the fortunes of that great gift. (Novak, 24)

The Apostle Paul wrote to the Galatians: “(T)hose who believe are the children of Abraham. The Scripture foresaw that God would justify the Gentiles by faith, and announced the gospel in advance to Abraham: “All nations will be blessed through you.” So those who have faith are blessed along with Abraham, the man of faith” (Gal 3:7-9).

For almost four hundred years Christians living in America have endeavored to live as a city upon a hill. As long as the people in the United States act consistently with the Bible, they are blessed and they are a blessing to others. If not for the United States, France and England would have succumbed to Nazi Germany during World War II. If not for the kindness of the American people, where would Germany be today? The Marshall Plan rebuilt Europe. What kind of people restore their enemies after battle? Also, if not for the United States, the Soviet Union would have created a world government under communism.

The impact of the United States on today’s world is undeniable. Ideas that came to prominence early in its history have influenced the world. As Tocqueville predicted the idea of equality would become the driving force of a global democratic revolution. In *The End of History and the Last Man*, Francis Fukuyama argues:

The success of democracy in a wide variety of places and among many different people would suggest that the principles of liberty and equality on which they are based are not accidents or the

result of ethnocentric prejudice, but are in fact discoveries about the nature of man as man, whose truth does not diminish but grows more evident as one's point of view becomes more cosmopolitan (Fukuyama, 51).

The number of liberal democracies in the world increased from one in 1776 to thirteen at the end to the Second World War. However, by 1990 there were 61 liberal democracies worldwide and more since then as people in some of the former Soviet Republics have embraced democratic principles (Fukuyama, 50).

The Industrial Revolution was in its infancy in 1776 when the United States was formed (also the year in which Adam Smith wrote *The Wealth of Nations*). Since then America grew from four million to over 280 million people and it emerged as the leader of a capitalistic global economy.

In *The Lexus and the Olive Tree*, Thomas Freidman describes the dynamics of our global economy. He identifies an "electronic herd" of investors who move money into and out of investments quickly by making buy and sell orders via the internet. As information regarding what is happening in one part of the world, or in one country, is made available to many investors at the same time, large numbers (the herd) are either moving their investment funds into or out of a country or region within a short period of time. He puts the trends of many countries into perspective by describing a "golden straightjacket" that many nations put on to attract foreign investors. By this he notes that many are changing their economic, political, and legal systems to compete with other nations for capital.

To attract foreign capital all nations must follow the same set of rules. These include shrinking the size of government to allow the private sector to become the primary engine of its economic growth, removing or lowering tariffs and non-tariff barriers on imported goods, removing restrictions on foreign investment, and others (Friedman, 105). The nations of the world are moving towards free markets rather than command economies because they better serve their interests.

Ideas of liberty and equality have driven both of these movements towards liberal democracies and global capitalism. Politically, people have wanted freedom for self rule and economically they wanted freedom to work or sell at market prices without government restrictions. They also wanted to be treated equally and with respect. Although the people throughout the world want equality as an inalienable right, they do not necessarily know that it is God who created them with that right.

The United States has done a very good job in exporting the ideas of liberty and equality to the rest of the world but the religious foundation for these ideas have not been transferred with them. This is because most Americans have forgotten from whom they received these rights and no longer believe in absolute truths. Our educational system does not inculcate morals and virtue as its primary objectives because most educators do not believe in an objective morality. Instead, we educate young men and women to do professional work in the Information Age. Some would argue that we deliver a bourgeois education for the bourgeoisie. Nietzsche would say we have become "last men."

In *The Clash of Civilizations and the Remaking of World Order*, Samuel P. Huntington explains that the post-Cold War period can be understood in terms of countries or people groups representing nine different competing civilizations: Western, Latin America, African, Islamic, Sinic, Hindu, Orthodox, Buddhist, and Japanese. While most of the world has embraced the benefits of a global economy led by the United States, they have resisted other aspects of our culture. The lifestyles and fashions sent out via television and motion

pictures depict the United States as a decadent society. It is no wonder that many Muslims consider America to be immoral.

This is a far cry from the city upon a hill that Winthrop had aspired to create. Those who profess Christianity in the United States today should be reminded of Jesus' parable of the weeds in Matthew 13 in which he stated that the wheat and the weeds would grow together. In addition, they should be reminded of the children of Israel who were taken into captivity by the Babylonians. Those who practiced their faith were identified as the remnant of Israel to whom God promised restoration. It is likely that while in captivity they were reminded of the promise received by Solomon upon the completion of the temple: "If my people, who are called by my name, will humble themselves and pray and seek my face and turn from their wicked ways, then will I hear from heaven and will forgive their sin and will heal their land" (II Chronicles 7:14).

Just as the completion of the temple in Jerusalem was a time for promise to the people of Israel, so also was the founding of the Massachusetts Bay colony to those who rode on The Arbella with John Winthrop. Hundreds of years later the promises made to the children of Israel still applied even though they encountered considerably different circumstances during their Babylonian captivity. The same could be said for Christians in the United States today. We are still a city upon a hill, those of us who belong to the remnant.

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