

William Schweiker,
Michael Welker,
John Witte,
Stephen Pickard
(Eds.)



THE IMPACT of ACADEMIC RESEARCH

On Character Formation, Ethical Education,
and the Communication of Values
in Late Modern Pluralistic Societies



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EVANGELISCHE VERLAGSANSTALT
Leipzig

The project and the publication were supported by the Alonzo McDonald Agape Foundation and the University of Heidelberg.

Bibliographic information published by the Deutsche Nationalbibliothek
The Deutsche Nationalbibliothek lists this publication in the Deutsche Nationalbibliographie;
detailed bibliographic data are available on the Internet at <http://dnb.dnb.de>.

© 2021 by Evangelische Verlagsanstalt GmbH · Leipzig
Printed in Germany

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This book is printed on ageing resistant paper.

Cover: Kai-Michael Gustmann, Leipzig
Cover picture: © persephone3d / www.fotosearch.com
Typesetting: 3w+p, Rimpär
Printing and Binding: Hubert & Co., Göttingen

ISBN 978-3-374-06803-6 // eISBN (PDF) 978-3-374-06804-3
www.eva-leipzig.de

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Acknowledgments

In this book, twelve scholars from different academic fields in the natural sciences, humanities, social sciences, theology, and mathematics explore the impact of academic research on character formation, ethical education, and the communication of values in late modern pluralistic societies. The focus on research naturally requires special attention to the variety of tensions inherent in the modern research university as it has developed over the past two centuries.

The book began with a consultation in Heidelberg in the spring of 2019 and is part of a larger project that includes volumes on the impact of the market, the impact of law, and the impact of religion on character formation, ethical education, and the communication of values in late modern pluralistic societies. Six more consultations are in the planning phase.

The Heidelberg consultation and this publication were made possible by a generous grant by the Alonzo McDonald Agape Foundation and the University of Heidelberg. We thank the late Ambassador Dr. Alonzo McDonald for his initial support and his son Peter McDonald, now president of the foundation. Thanks go to the Internationales Wissenschaftsforum Heidelberg (IWH) and its staff for hosting the consultations. David Reissmann, Christine Böckmann, Hans-Joachim Kenkel, Viola von Boehn, and Daniel Stil helped us organize the consultations and prepare this publication. Dr. Gary Hauk, of Emory University, kindly agreed to support the editorial process. Finally, we are grateful to the publisher, Evangelische Verlagsanstalt (Leipzig), and Dr. Annette Weidhas for their cooperation in this ambitious project.

Chicago, Heidelberg, Atlanta, Canberra, October 2020
W.S., M.W., J.W., S.P.

Preface to the Series

Character Formation and Moral Education in Late Modern Pluralistic Societies: An Interdisciplinary and International Research Project

Five hundred years ago, Protestant reformer Martin Luther argued that “three estates” (*drei Stände*) lie at the foundation of a just and orderly society—marital families, religious communities, and political authorities. Parents in the home; pastors in the church; magistrates in the state—these, said Luther, are the three authorities whom God appointed to represent divine justice and mercy in the world, to protect peace and liberty in earthly life. Household, church, and state—these are the three institutional pillars on which to build social systems of education and schooling, charity and social welfare, economy and architecture, art and publication. Family, faith, and freedom—these are the three things that people will die for.

In the half millennium since Luther, historians have uncovered various classical and Christian antecedents to these early Protestant views. And numerous later theorists have propounded all manner of variations and applications of this three-estates theory, many increasingly abstracted from Luther’s overtly Christian worldview. Early modern covenant theologians, both Christian and Jewish, described the marital, confessional, and political covenants that God calls human beings to form, each directed to interrelated personal and public ends. Social-contract theorists differentiated the three contracts that humans enter as they move from the state of nature to an organized society protective of their natural rights—the marital contract of husband and wife; the government contract of rulers and citizens; and, for some, the religious contracts of preachers and parishioners. Early anthropologists posited three stages of development of civilization—from family-based tribes and clans, to priest-run theocracies, to fully organized states that embraced all three institutions. Sociologists distinguished three main forms of authority in an organized community: “traditional” authority that begins in the home, “charismatic” authority that is exemplified in the church, and “legal” authority that is rooted in the state. Legal historians outlined three stages of development of legal norms—from the habits and rules of the family, to the customs and canons of religion, to the statutes and codes of the state.

Already a century ago, however, scholars in different fields began to flatten out this hierarchical theory of social institutions and to emphasize the foundational role of other social institutions alongside the family, church, and state in shaping private and public life and character. Sociologists like Max Weber and Talcott Parsons emphasized the shaping powers of “technical rationality” exemplified especially in new industry, scientific education, and market economies. Legal scholars like Otto von Gierke and F. W. Maitland emphasized the critical roles of non-state legal associations (*Genossenschaften*) in maintaining a just social, political, and legal order historically and today. Catholic subsidiarity theories of Popes Leo XIII and Pius XI emphasized the essential task of mediating social units between the individual and the state to cater the full range of needs, interests, rights, and duties of individuals. Protestant theories of sphere sovereignty, inspired by Abraham Kuyper, argued that not only churches, states, and families but also the social spheres of art, labor, education, economics, agriculture, recreation, and more should enjoy a level of independence from others, especially an overreaching church or state. Various theories of social or structural pluralism, civil society, voluntary associations, the independent sector, multiculturalism, multinormativity, and other such labels have now come to the fore in the ensuing decades—both liberal and conservative, religious and secular, and featuring all manner of methods and logics.

Pluralism of all sorts is now a commonplace of late modern societies. At minimum, this means a multitude of free and equal individuals and a multitude of groups and institutions, each with very different political, moral, religious, and professional interests and orientations. It includes the sundry associations, interest groups, parties, lobbies, and social movements that often rapidly flourish and fade around a common cause, especially when aided by modern technology and various social media. Some see in this texture of plurality an enormous potential for colorful and creative development and a robust expression of human and cultural freedom. Others see a chaotic individualism and radical relativism, which endangers normative education, moral character formation, and effective cultivation of enduring values or virtues.

Pluralism viewed as vague plurality, however, focuses on only one aspect of late modern societies—the equality of individuals, and their almost unlimited freedom to participate peaceably at any time as a respected voice in the moral reasoning and civil interactions of a society. But this view does not adequately recognize that, beneath the shifting cacophony of social forms and norms that constitute modernity, pluralistic societies have heavy normative codes that shape their individual and collective values and morals, preferences and prejudices.

The sources of much of this normative coding and moral education in late modern pluralistic societies are the deep and powerful social systems that are the pillars of every advanced culture. The most powerful and pervasive of these are the social systems of law, religion, politics, science/academy, market, media, fam-

ily, education, medicine, and national defense. The actual empirical forms of each of these powerful social systems can and do vary greatly, even in the relatively homogeneous societies of the late modern West. But these deeper social systems in one form or another are structurally essential and often normatively decisive in individual and communal lives.

Every advanced society has a comprehensive legal system of justice and order, religious systems of ritual and doctrine, a family system of procreation and love, an economic system of trade and value, a media system of communication and dissemination of news and information, and an educational system of preservation, application, and creation of knowledge and scientific advance. Many advanced societies also have massive systems of science, technology, healthcare, and national defense that exert vast influence over and through all of these other social systems. These pervasive social systems lie at the foundation of modern advanced societies, and they anchor the vast pluralities of associations and social interactions that might happen to exist at any given time.

Each of these social systems has internal value systems, institutionalized rationalities, and normative expectations that together help to shape each individual's morality and character. Each of these social spheres, moreover, has its own professionals and experts who shape and implement its internal structures and processes. The normative network created by these social spheres is often harder to grasp today, since late modern pluralistic societies usually do not bring these different value systems to light under the dominance of just one organization, institution, and power. And this normative network has also become more shifting and fragile, especially since traditional social systems like religion and the family have eroded in their durability and power, and other social systems like science, the market, healthcare, defense, and the media have become more powerful.

The aim of this project on "Character Formation and Moral Education in Late Modern Pluralistic Societies" is to identify the realities and potentials of these core social systems to provide moral orientation and character formation in our day. What can and should these social spheres, separately and together, do in shaping the moral character of late modern individuals who, by nature, culture, and constitutional norms, are free and equal in dignity and rights? What are and should be the core educational functions and moral responsibilities of each of these social spheres? How can we better understand and better influence the complex interactions among individualism, the normative binding powers of these social systems, and the creativity of civil groups and institutions? How can we map and measure the different hierarchies of values that govern each of these social systems, and that are also interwoven and interconnected in various ways in shaping late modern understandings of the common good? How do we negotiate the boundaries and conflicts between and among these social systems when one encroaches on the other, or imposes its values and rationalities on individuals at the cost of the other social spheres or of the common good? What and where are

the intrinsic strengths of each social sphere that should be made more overt in character formation, public education, and the shaping of minds and mentalities?

These are some of the guiding questions at work in this project and in this volume. Our project aims to provide a systematic account of the role of these powerful normative codes operating in the social spheres of law, religion, the family, the market, the media, science and technology, the academy, healthcare, and defense in the late modern liberal West. Our focus is on selected examples and case studies drawn from Western Europe, North America, South Africa, and Australia, which together provide just enough diversity to test out broader theories of character formation and moral education. Our scholars are drawn from across the academy, with representative voices from the humanities, social sciences, and natural sciences as well as the professions of theology, law, business, medicine, and more. While most of our scholars come from the Protestant and Catholic worlds, our endeavor is to offer comparative insights that will help scholars from any profession or confession. While our laboratory is principally Western liberal societies, the modern forces of globalization will soon make these issues of moral character formation a concern for every culture and region of the world—given the power of global social media, entertainment, and sports; the pervasiveness of global finance, business, trade, and law; and the perennial global worries over food, healthcare, environmental degradation, and natural disasters.

In this volume, we focus on the role of academic research in shaping character development, ethical education, and the communication of values in late modern pluralistic societies.

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Introduction to the Present Volume

William Schweiker

Reflection on contemporary Western societies and cultures by scholars in various fields has noted that while they are indeed “secular” in many respects, they are also home to a variety of religious forms and practices. Whether one speaks of a postsecular age or late modernity, previous convictions about the withering away of religion and the triumph of secularism in the West have simply proven false. That is true as well on the global scene. Not only have virulent forms of religious fundamentalism risen to dot the global landscape, but so, too, Christianity, Islam, Buddhism, and other traditions have experienced worldwide growth. Furthermore, late modern societies are characterized by differentiated but interacting social spheres or systems rather than a hierarchical structure. Educational systems interact in complex ways with economies, political institutions, media, and even the military. The purpose of this volume is to explore the formation of character and the communication of values within the sphere of the contemporary research university. This introduction aims to provide orientation to the volume as a whole and also to specific contributions.

Reasons for the Inquiry

Education and academic research are complex topics that have, for several reasons, preoccupied people and communities throughout history. First, insofar as human beings do not come into the world fully formed, they must be morally and socially shaped and educated, a conjunction captured in the German idea of *Bildung*, or self-cultivation. Of course, the idea of self-cultivation is ambiguous. Does it mean the self is cultivating itself in some act of freedom, desire, and will? Discourse about the formation of the virtues and character has been important in Western thought at least since the time of the ancient Greek philosophers. Any account of the formation of humans must make sense of the ways in which people through their actions and relations carry on the process on self-cultivation. Conversely, thinkers, especially modern thinkers, have explored the ways in which

the self is cultivated or shaped by social, cultural, and religious forces. The great social theorists of the past two centuries—Karl Marx, Emile Durkheim, Max Weber, and Friedrich Nietzsche, to name a few—examined how social processes—language use, economic exchanges, collective experience, and the like—form distinctive types of human life and character. Of course, the formation of character must be some combination of these two perspectives. Human beings seemingly individuate through socialization.¹

Interestingly, authors contributing to this volume disagree on this point. Some contributors place greater, if not exclusive, emphasis on social spheres that shape character, while others are much more concerned with individual agency. Of course, this is a distinction without a separation: the dynamics of self-cultivation are deeply woven together. Nevertheless, matters of emphasis do make a difference, no matter what social sphere one is examining. How, then, to understand, to analyze, and even to direct the dynamics of self-cultivation? Again, the series that includes this book explores that question with respect to the various social systems or value spheres that characterize late modern society. The present volume does so with respect to that social sphere concerned with the interaction of character formation, education (in the broadest sense), and research. The reader is encouraged to isolate and explore the difference that an author's perspective on the topic makes in understanding character formation and, with it, the communication of values.

The second reason that people have been preoccupied with education and research throughout history is also rooted in a characteristic of human life. Not only do people come into the world unformed, but they also enter at birth and exit at death a world—a culture and society—that they must come to understand, help to shape and to transmit, and alter under particular conditions, doing so in collectives.² This raises the philosophical question of what we mean by a “world” and how we understand the ways in which worlds are made.³ Worlds are determinate domains or spheres of meaning and value, such that to be human is to live in and move among many worlds.

On one hand, human beings are world-creating creatures driven by want, anxiety, and fear, and with amazing curiosity about their communities, themselves, and the widest extent of reality, physical and nonphysical. Their social worlds have to answer for those basic needs and the many other challenges that cluster around them. On the other hand, those basic needs are the roots of education, insofar as humans must answer the problems that finite life presents to

¹ On this point about human sociality, see Jürgen Habermas, *Moral Consciousness and Communicative Action* (Cambridge, MA: MIT Press, 1990).

² See John Rawls, *Political Liberalism* (New York: Columbia University Press, 1971).

³ On the idea of worldmaking, see Nelson Goodman, *Ways of Worldmaking* (Indianapolis, IN: Hackett, 1978).

them and yet also wonder about their existence and place in reality. History is, then, the dialectic of structures to meet basic needs and the adventure of creative responses to them driven by human imagination and industry.⁴ In this respect, to be human is to seek and to create knowledge, because we are problem solvers and also questioners. Education and research are, then, fundamental to human life, insofar as people are knowers and doers fashioning their various worlds. Here, too, the reader of this book will find agreement and disagreement among authors on the point and purposes of education. Not only on the work and ethical concern of education and research in general (Part One), but also with respect to specific disciplines and research agendas (Part Two).

The reasons just enumerated for interest in character formation and the communication of value in academic research intersect with some challenges. One challenge is that world making and self-formation are matters of collective action. It is true that, often enough, a researcher works alone in her laboratory or engages in solitary research in archives, libraries, and offices. Nevertheless, at profound levels, especially in validating hypotheses and claims, research is a social practice. And that is true of every form of education in ways that open reflection on the nature of human individual and social life. That is, within families, small communities, cultures, and even global social dynamics, human beings are profoundly, and sometimes troublingly, social creatures who must fashion lives together. People face the challenge of creating and sustaining some measure of functional social cooperation provoked by the facts of finite existence. How do pluralistic societies do so? This series of books, and especially this one about academic research, seek to address that question.

Collective action demands reflection on the aims and values of social and personal lives as well as the development of norms, legal and moral, that guide and structure human interaction as well as self-development. How are norms and values defined, authorized, ranked, applied, and lived? And who does the defining, authorizing, ranking, applying, and living? This second challenge is not the practical one of collective action and how to foster and sustain it, but an ideological challenge, in a nonpejorative sense of the word. That is, academic research, like any individual and social practice, must have some aim in view or purpose, norms for the practice of a specific form of research, criteria of evaluation and validation of claims and results, and patterns of authority and certification. To be sure, these are “ideological” elements of social practice. They express human ideas that can be distorted and used to legitimate—as Marx, Nietzsche, and others have noted—false and destructive practices and authorities. One task of the modern research university, then, has been to engage in the self-criticism and critique of social practices and the ideologies that drive them. Even the longstanding and much

⁴ Alfred North Whitehead makes this argument in *Adventures of Ideas* (New York: Free Press, 1967).

disputed cry for “value neutral” research is, in fact, a plea that ends in the view that the criteria and norms that guide research must be validated in public ways rather than by simple appeals to authority.

All of these issues and challenges (self-formation in its various forms, world making, collective action, and creation and critique of norms and values) intersect with each other in exceedingly complex ways around the themes of education and research. The intersections have given rise to diverse theories of culture, sociologies, moral theories, and philosophical positions. As noted below, this volume is apt testimony to this diversity of theory, as becomes evident in reading the various authors and chapters. However, before noting the specifics of this text, one more dimension to the book’s inquiry must be noted, and that is religion.

Religion and Education?

Not only the topic of this book but also the issues and challenges noted above are configured in specific ways by the world’s religions. Religions have always been profoundly concerned with the establishment of norms and values as well as character formation and collective action. They have also presented many domains of meaning, that is, many worlds, which human beings, whether in body and/or soul, can inhabit and traverse.⁵ Religions have also defined and enacted worlds in profoundly different ways (for example, karmic cycles, heavenly realms, gods and demons, divine judgment) that often stretch the imagination and credulity of modern peoples. What contribution, if any, might religions make to reflection on academic research in our time?

For most of human history and for most religions, universal formal education has not been the norm, nor has it been compulsory. Education was often reserved for men and boys and for members of religious orders or social elites. Confucianism, for example, was institutionalized through the imperial examination systems in various Chinese dynasties. The Greek philosophers developed their own schools, but this was more to practice a way of life than to educate the populace. Aristotle, after all, was tutor to Alexander the Great. In Judaism, the yeshiva for some Jews supposedly predates even the giving of the Torah, but flourished during the Second Temple period (516 BCE to 70 CE). With the destruction of the Second Temple by the Romans in 70 CE, rabbinical Judaism and its school began and developed its exceedingly complex forms of interpreting Torah and engaging in argumentation.⁶

⁵ See William Schweiker, *Theological Ethics and Global Dynamics: In the Time of Many Worlds* (New York: Wiley-Blackwell, 2004).

⁶ For an incisive account, see Michael Fishbane, *Biblical Myth and Rabbinic Mythmaking* (Oxford: Oxford University Press, 2003).

One more example is in order. The modern Western university, beginning with the University of Bologna in 1088, evolved out of the Christian cathedral schools as well as monastic schools instituted by various Christian religious orders. This was due in part to the growth of towns within the Holy Roman Empire and, with them, increased trade and degrees of political autonomy for princes and lords. There also arose guilds for training people in a range of trades from merchants to various crafts. Flourishing from the eleventh to the sixteenth centuries, the guilds were intrinsic to the economic and political structure of society. Reaching their height in the thirteenth century, they lasted into the nineteenth century in Germany. They were often associated with fraternities that flourished in the universities. In a word, the social order of medieval Europe was becoming increasingly differentiated into elements of civil society (for example, guilds and fraternities) that were increasingly important for social order.

During the same centuries, one sees a shift in the meaning and task of theology and, so, different ideas for the aim of education. The background of these developments is found in Saint Augustine's *De Doctrina Christiana*, which set the educational agenda well into the Middle Ages.⁷ In the monastic schools from the early Middle Ages to the twelfth century, theological labor focused scriptural commentary and even philosophical reflection on holy writ. Theology was spurred on by the quest for wisdom (*sapientia*). Yet in the context of the monastery, Saint Anselm of Canterbury (d. 1109) sought to prove the existence of God in his famous *Proslogion* (1077–78) with the so-called ontological proof. Called the most important theologian between Augustine and Thomas Aquinas, Anselm has been seen as the “father of scholasticism,” that is, theologies in the schools. Yet it ought not be forgotten that even the complex and abstract *Proslogion* begins in prayer and is, at it were, a commentary on the psalmist's claim that the fool says in his heart that there is no God.⁸ In a word, reason and not just revelation can grasp the human highest good. Yet the meaning of theology shifts with the founding of the great universities (Paris, Oxford, etc.). Thomas Aquinas (1225–74), in his *Summa Theologiae*, argued that theology is both a form of wisdom (*sapientia*) and a kind of knowledge (*scientia*). This meant, for Thomas, blending the forms of argument and analysis found in so-called pagan authors, especially Aristotle, with Christian exegetical and doctrinal concerns. Yet Aquinas was also certain that the reason to

⁷ On Augustine and education, see William Schweiker, “The Saint and the Humanities,” in *Augustine Our Contemporary: Examining the Self in Past and Present*, ed. W. Otten and S. Schreiner (Notre Dame, IN: University of Notre Dame Press, 2018): 249–66.

⁸ See Philip Clayton, “The Otherness of Anselm,” in *The Otherness of God*, ed. O. F. Summerell (Charlottesville: University Press of Virginia, 1998): 14–34.

engage in theological reflection—its end in view—was, given grace, human salvation and the ultimate blessing of the vision of God.⁹

Most of these factors—social, economic, and theological—were at play during the period of the Protestant Reformation and Catholic Counter-Reformation. The Council of Trent (1545–63) addressed not only doctrinal issues but also the education of priests. Likewise, the Protestant reformers recovered the work of *sacred page*, theology as commentary on the Bible, but they also established schools that included women students.¹⁰ Additionally, with the rise of humanistic thinkers like Erasmus and many others, classic texts and the recovery of rhetoric altered the face of education. Phillip Melanchthon, Martin Luther’s collaborator, set the curricula for schools, making him not only the first Protestant systematic theologian but also the “teacher of Germany.” The institutions established by reformers, Catholic and Protestant, endure today.

In a word, the medieval and Reformation-era universities explored the scope and kinds of knowledge that should be their special purview. But it was not until the founding of the Friedrich-Wilhelms-Universität (1810–1954, now Humboldt University of Berlin), that the modern research university was established with a research component as well as teaching requirements. The idea was to create an institution dedicated to research and the creation of knowledge that found, in the United States, institutional expression in the University of Chicago and Johns Hopkins University. But Hopkins and Chicago were decidedly different than Humboldt in one crucial respect. Unlike their German forerunner and the many land-grant universities in the United States, Chicago and Hopkins were not beholden to the state. In the United States, Germany, and elsewhere, universities became part of state-run compulsory education, in which students were to be admitted and educated under state-legislated forms. Thankfully, there was also a movement to include girls and women in the educational system. In this respect, the current volume assumes decidedly late modern societies and does not and cannot address other forms of society. However, it is also the case that even late modern societies have, as part of their history and cultural background, premodern religious forms and practices.

Structure of the Book

The remarks above noted some of the reasons for concern for education and the communication of values in different social contexts, and sketched the rise of the

⁹ Most recently, Denys Turner, *Thomas Aquinas: A Portrait* (New Haven, CT: Yale University Press, 2013).

¹⁰ For an excellent discussion of this point, see *Europa Reformata: European Cities and the Reformers*, ed. M. Welker et.al. (Leipzig: Evangelische Verlagsanstalt, 2017).

modern research university in the West. The various authors represented in this volume will, in different ways, address these issues as well as note other conceptual, social, and historical factors important for reflection on the formation of character and the communication of values in research universities. It is the reader's task to engage these authors, so a comprehensive review of their arguments is not needed in this introduction. Nevertheless, a few words by way of introduction are in order, thereby to orient the reader.

As noted, the volume is divided into two parts: "Part One: Academic Work and Ethical Concerns in Research Universities?" and "Part Two: Character and Ethics at the Intersection of Disciplines." The two parts of the book are obviously deeply interrelated, but, in general, Part One explores general issues about character formation and ethical communication within the research university, while Part Two picks up the question with attention to specific disciplines. Given the focus of the book as a whole and, indeed, this entire series of books, religious questions and religious texts and forms of thought are found in both parts of the volume. This organization of the book, while seemingly simple, does allow the reader to see how deeply intertwined are general issues about the relation between character and ethical communication within a research university and the work and intersection of specific scholarly disciplines.

Part One of the book opens with historical and sociological analyses and constructive proposals for ethics and the modern research university. *William Schweiker*, in chapter 1, explores various shifts from the medieval to the modern university and what these mean for the ethical purpose of research itself. The sociologist *Andreas Glaeser* explores, in chapter 2, the interdependence between ethics and other institutions, including the modern university. He notes that to grasp "the diversity, fragmentation, and transformation of actually existing ethics, including dramatic episodes of apparent ethical breakdown or, conversely, of ethical flourishing, it is key to understand ethics in relation to a wider range of other institutional formations and their development." Part One of the book then explores, in a moment of dialectical tension, whether or not ideas of absolute truth are in fact toxic for the moral life and research (see *Bernold Fiedler*, in chapter 3), and then *Rüdiger Bittner* questions, in chapter 4, the very idea that the university could or should be a moral guide. Part One of the book concludes with *Michael Welker's* account in chapter 5 of research in relation to differentiated truth claims and, in this respect, his response to skeptical arguments about the ethical task of the modern university.

The volume then turns, in Part Two, to inquiries into the formation of character and ethical communication in specific disciplines. Part Two begins, in parallel to Part One, with two general inquiries—first into the impact of science on ethics (chapter 6, by *Jörg Hüfner*) and then into the extent to which ethics can guide but also restrict biomedical research (chapter 7, by *Michael Kirschfink*). Part Two then moves from those general inquiries into specific disciplines, specifically

history (chapter 8, by *Gary Hauk*), law (chapter 9, by *John Witte*) and biblical studies (chapter 10, by *Andreas Schüle*). These chapters, in their own ways, not only probe the questions of this book within specific disciplines but also exemplify the topic by working within those disciplines. If Part Two started with basic questions about the place of ethics and moral values in scientific (that is, *wissenschaftliche*) research, then the final two chapters explore the formation of the “scientists” in biblical studies (chapter 11, by *Stefan Alkier*) and in the natural sciences (chapter 12, by *Celia Deane-Drummond*). In this way, the reader can ponder the impact of science on ethics at the level of lived experience.

All told, each part of the book has its internal logic, while the volume as a whole enables reflection on the general topic as well as on exemplary disciplines. To be sure, much more work can and must be done on this topic. It is the hope of the authors that their reflections will spur such inquiry into the contributions and dangers of academic research to character formation and ethical communication in highly pluralistic societies.

For the Future

This introduction began with the observation that research, education, and moral formation are rooted in some basic human needs and challenges. Cultures will understand, assess, and respond to these needs and challenges in exceedingly different ways. Given this, as the volume shows, current research in the natural and social sciences as well as in the humanities must engage a welter of topics and resources, even as research, while living off the past in the present, pushes into the future. In this respect, the book is not only a snapshot and assessment of current realities. It also is a charge to researchers and all interested people to work on how to forge the future in ways that rightly form human character and communicate the ethical values needed for the flourishing of life, both human and non-human. This is not, as some rightly worry, a moralistic agenda that could curtail or warp research. It is, rather, an aim needed to sustain the ongoing labor of careful, serious, and truthful inquiry.

Part One
Academic Work and
Ethical Concerns in
Research Universities?