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small Catholic liberal

arts college in

California and its

classical curriculum,

Derrick offers a series

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thought-provoking

reflections on "Liberal

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subtitle reads.

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retreats into the den

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book titled ESCAPE
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The brilliant English
writer Christopher
Derrick presents a
disturbing indictment
of today's colleges
and universities and

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the troubled condition of liberal education. The occasion for his writing this book was a visit to Thomas Aquinas College in California which deeply impressed Derrick with its true liberal and Catholic education. This small independent college convinced him of the

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Catholic higher
education today, and
he uses the example
of this college as the
way this reform
should be carried out.

A Georgetown
professor ' s look at
the subjects one
needs to study for a
truly well-rounded
education. A

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Skepticism's Guide to Liberal Learning is an inviting conversation with a learned scholar about the content of an authentic liberal arts education. It surveys ideas and books central to the tradition of humanistic education that has fundamentally shaped our country and our

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Civilization. This

accessible volume

argues for an order

and integration of

knowledge so that

meaning might be

restored to the

haphazard approach

to study currently

dominating higher

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acknowledged

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life, this guide is also

an excellent blueprint

for building one's

own library of books

that matter.

With All Your Mind

makes a compelling

case for the value of

thinking deeply about

education in America

from a historically

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Orthodox and broadly

ecumenical Christian

point of view. Few

people dispute that

education in America

is in a state of crisis.

But not many have

posed workable

solutions to this

serious problem.

Michael Peterson

contends that

thinking

philosophically about

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education is our only hope for meaningful progress. In this refreshing book, he invites all who are concerned about education in America to "participate" in his study, which analyzes representative theories and practical strategies that reveal the power of Christian ideas in this

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vital area. Peterson

addresses the most

fundamental

questions facing

educators, and society

in general, such as:

What is the purpose

of education? What

goals do new

techniques and

methods serve? What

kind of person is our

educational system

supposed to produce?

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He also explores questions of unique importance to Christians, such as: What is the relation between Christianity and the pursuit of intellectual excellence? How can Christians bring their faith to bear on all areas of knowledge? Can educated Christians

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Significantly influence

culture? With All

Your Mind examines

the key assumptions

and implications of

influential classical

and contemporary

philosophies with

respect to education,

including idealism,

naturalism, Thomism,

experimentalism,

existentialism,

linguistic analysis,

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and postmodernism.

Based on this

analysis, Peterson

develops an

unapologetically

Christian philosophy

of education in regard

to curriculum design,

instilling ethics and

values, and the nature

of teaching and

learning. Peterson

further advances the

merits of an

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Ecumenical Christian
philosophy of
education by showing
how it can be used to
analyze key issues in
educational theory,
such as the relation of
general education to
liberal learning, the
integration of faith
and learning, and the
demand for
professional and
technical training.

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Skepticism
From a practical
standpoint,
Peterson ' s approach
brings balance and
common sense to
issues such as the
clash between public
and private
education, the rise of
multiculturalism, the
changing
demographic and
psychological profile
of America ' s youth,

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and the impact of
computer and
Internet technology.
With All Your Mind
concludes with a
stirring vision for
education that is
embedded in an all-
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good deal of basic

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philosophy while

developing a

powerful argument

for the value of liberal

arts education

interacting with

Christian faith at all

levels of schooling.

Reveals the neglected

mode of knowing and

learning, from

Socrates to the

middle ages and

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Skepticism that relies more on the integrated powers of sensory experience and intuition, rather than on modern narrow scientific models of education.

Noting the widespread concern about the quality of education in our schools, Schall

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Skepticism
examines what is
taught and read (and
not read) in these
schools. He questions
the fundamental
premises in our
culture which do not
allow truth to be
considered. Schall
lists various
important books to
read, and why.

Whether it's a best-

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Selling author who

claims "religion

poisons everything"

or an atheist

comedian whose

punch lines aren't

necessarily hassled

by the burden of

proof, foes of the

faith continue to

declare Christianity

morally deficient

without much

resistance. In Moral

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Apologetics for

Contemporary

Christians, Mark

Coppenger mixes

compelling references-

from classic

philosophers to

modern entertainers-

to reasonably push

back against both

harsh critics and less

intense cultural

relativists, arguing

that Christianity is

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morally superior to
its competitors as
well as true.

Coppenger doesn't
avoid uncomfortable
realities like the
misbehavior of many
Christians and false
teachers, but he sets
the book's course in
defense of his faith
with many thoughtful
opening statements,
including: "It is hard

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Skepticism,
to open a newspaper,
walk through a
library, or turn on the
television without
seeing fresh evidence
that a Christian
approach to life
makes people and
societies flourish, and
that those who turn
their backs on
genuine Christianity
are liable to behave
wickedly." The

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Skepticism
writing is also
informed by the
evidence that
"believers have grown
accustomed to... those
who wish to defame
the Church."

Coppenger adds, "I
hope to help
replenish (our)
cultural confidence.
We have a great
moral story to tell,
and it surely points to

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the Author of Light
and Life."

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Professor Rick
Kennedy knows the

wariness some

Christians take with

them to public

universities. After all,

not too many years

ago he went off to

school, leaving

behind parents

concerned for the

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status of his faith. But
now, after years of
public education and
more years of

teaching at state

universities, Kennedy

is convinced that

Christians who attend

such schools should

be coached in more

than just fear. Large

secular colleges are

filled with the foolish

and the wise, the

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good and the evil.

"Christians", Kennedy insists, "can thrive".

Faith at State offers excellent,

encouraging guidance on understanding and relating to professors, performing in the classroom, and being a Christian presence non-Christians can respect.

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James Schall, the well known author and professor at Georgetown University, inquires about the differing orders found in the cosmos, the human mind, the city, the human corpus and seeks to reflect on the unity of these orders. In a world in which the presence of mind

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Skepticism

and order are denied,

presumably in the

name of science, in

favor of chance

explanations of why

things are as they are,

it is surprising to find

that, in area after area

that is open to the

human mind, we find

a persistent order

revealed. At first

sight, this recurrence

can be explained by

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chance occurrence,

but after a point, the

sense that behind

things outside of our

theories there is, in

fact, an order. This

order can be traced in

the various areas that

are open to the

human mind. Two

wonderments follow

from such

considerations. First,

order does appear at

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the various levels that are experienced in every day life. Second, the various particular orders seem to be witness to a common good in which each has some reasonable place. Aquinas had said that the order within the cosmos pointed to an order outside of it, since the cosmos cannot be the

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Scepticism
cause of its own
internal order.

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Philosophers have long inquired about the curious fact that the order of things implies not only a jejune relationship of one thing to another, but a hint that the universe is created in a certain abundance. Why is the universe and the things within

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it not only ordered
but, within the order
and above it, a
beautiful order? It
would be sufficient
for its function,
Samuel Johnson said,
if the peacock's tail
were an un-splendid
brown or black, but in
fact it is an amazing
display of beauty that
is wholly
unnecessary, yet

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Skepticism for
its purpose. Not only
is there an order in
things but the human
mind seems attuned
to this order as
something it delights
in discovering. This
relationship implies
that there is some
correspondence
between mind and
reality almost as if
they were intended to

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Skepticism

The Order of Things

explores these

questions. It relies on

common sense and

the experience

available to everyone.

It concludes that it

requires more

credulity to disbelieve

in order than to

experience it. Finally,

it wonders that if

there is a source of

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Skepticism, what it is like?

In this sense, it is not surprising that the revelation of the

Godhead is itself in

terms of an inner order of Persons.

Concerned with the trendy, technocratic, and at times sophisticated character of contemporary education at all levels,

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both public and private, the authors of this collection seek to reinvigorate a

Thomistic approach to education

appropriate to the problems of our day.

With its main inspiration taken from the work of Jacques Maritain, especially his 1943 *Education at the*

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Crossroads, the

volume presents a

trenchant critique of

the "privacies" of

contemporary

education, with its

emphasis upon the

conventional and

useful. At the same

time, the essays

present the outlines

of the proper

alternative, an

education which

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helps students draw out from themselves the desire for truths which transcend the contingencies of culture and utility. Such an education seeks to guide students to "the common things" available to all human beings. The essays uphold an account of man's intellectual and

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affective capacities

which understands

these capacities as

naturally ordered to

truth. The essays

approach the task in

different but

complementary ways:

in critiques of

contemporary

theories of education,

in speculative

accounts of

knowledge and

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Skepticism

learning, in
applications of theory
to specific

institutional settings,

and in discussions of

the political contexts

governing modern

education. In this rich

variety of ways, the

essays in *The*

Common Things not

only point the way

back to the

crossroads Maritain

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spoke of fifty years ago; they go on to indicate something of the landscape along the road not taken by contemporary education.

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about
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