

## Revisiting Newman's Idea of A University for Our Times

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This article initially takes its inspiration from John Paul II's *Ex Corde Ecclesiae*. In the said document, the late Pontiff stipulates clearly the basic objectives of a catholic university. He holds that "being born from the heart of the Church," the Catholic university, as an academic community, "assists in a rigorous and critical fashion...in the protection and advancement of human dignity and of a cultural heritage through research, teaching and various services offered to the local, national and international communities."<sup>1</sup> It is in trying to find ways and means to bring this basic mandate from John Paul II into fruition, that I was led to a reflection on an equally important personality in our catholic tradition, namely John Henry Cardinal Newman. It might not be too much to say that John Paul II's Apostolic Constitution on Catholic Universities has its gleanings from the work of Cardinal Newman. In the same vein, we may argue that Newman would generally embrace the ideas reflected in the Holy Father's *Ex Corde Ecclesiae*. It is in the light therefore of continuing discernment as to the vocation of a catholic university that I set forth into inquiring into [Newman's thoughts].

My investigation will proceed in two-fold way. The first part I will present the essential elements in Newman's conception of a university;

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<sup>1</sup> John Paul II, *Apostolic Constitution Ex Corde Ecclesiae on Catholic Universities* (Vatican: Libreria Editrice Vaticana, 1991), p. 12 (Article 12, Part I).

then in the second part I will draw out the most important insights in his view and relate them to our present times.

## Setting the Context

John Henry Cardinal Newman's *The Idea of a University* contains his essential thoughts on the fundamental nature of a university.<sup>2</sup> Newman considers the university primarily as a seat of learning where every type of knowledge is relentlessly pursued for the sake of seeking the Truth. As a school of universal knowledge it provides avenues for the convergence/concourse of ideas and interpersonal encounters of peoples. Furthermore, a university is a place where old knowledge intersects with new ones and new discoveries are tested in the furnace of established truths. To foster this kind of intellectual environment or culture, a university must promote the philosophy of liberal education. By philosophy, Newman does not mean a separate body of knowledge (e.g. philosophy of Spinoza or of Hegel) instead he refers to it as the kind of intellectual/academic training, i.e., a sort of a general summary knowledge of all things, or looking at the ultimate principles of things,<sup>3</sup> that a university, being a school of universal learning, i.e., a *stadium generale* provides.

## On Liberal Education

The philosophy of liberal education hinges on an integrative view of truth.<sup>4</sup> The university provides an education in the integrity of

<sup>2</sup> Newman's *The Idea of a University* is a compilation into a single volume of the many lectures/speeches he made regarding his conception of what a university is in addition to the ideas he had developed on the said theme as a result of being the rector of the then newly established Catholic University in Dublin, Ireland.

<sup>3</sup> See A. Dwight Culler, *The Imperial Intellect: A Study of Cardinal Newman's Educational Ideal* (London: Yale University Press, 1965), 184-85. Henceforth referred to as Culler, *The Imperial Intellect*.

<sup>4</sup> In our postmodern times, truth is often seen as fluid, ever changing and diverse. This is not necessarily Newman's view. However, what is instructive in his approach is his critical hold on truth that is to say his ability to critically evaluate truths claims vis-à-vis multiple expressions of truths. In order words, he seeks to see unity amidst the diverse manifestations of truths. This ability to see relations (unity amidst diversity) is especially needed in a post-modern contexts where "truths" are available in the market place of ideas. Expressed in a theological way, the diverse manifestation of truths eventually unites in God. Or still for us Christians, we may say that the different truths eventually will lead to the unfolding of the Triune God.

knowledge as well as forming the mind to echo such unity. All knowledge forms one whole, because its subject matter is one argues Newman."<sup>5</sup> Put differently it holds that truth forms a single whole (a unity) where every part contributes to the unraveling of the whole. Truth is looking at facts and their relations with one another. Despite the diversity of truths, when the mind is trained properly it can comprehend connections and relations among individual truths. For Newman, the diverse fields of knowledge found in a university are considered sciences.<sup>6</sup> Science because each comprises an organized body of knowledge with its own first principles and particular methods of procedure. He writes:

"These various partial views or abstractions by means of which the mind looks out upon its object are called sciences, and embrace respectively larger or smaller portions of the field of knowledge, sometimes with extending far and wide, but superficially, sometimes with exactness over particular departments, sometimes occupied together on one and the same portion, sometimes holding one part in common, and then ranging on this side or that in absolute divergence one from the other."<sup>7</sup>

### Progressive Advancement in Knowledge

The different sciences are the results of our mind's ability to organize a system out of a plethora of data it encounters. As a body of organized knowledge, a science illumines us to the different aspects of the one Truth. In themselves they are incomplete, thus, individual sciences need the assistance of other sciences. They work dialogically and interdependently among each other to shed light on the one and the same reality.<sup>8</sup> In addition, the aim of the dialogue among them

<sup>5</sup> John Henry Cardinal Newman, *The Idea of a University*, with introduction of George N. Shuster (New York: Image Books, 1959), 87. Henceforth referred to as Newman, *The Idea of a University*.

<sup>6</sup> During his time the three most important sciences are theology, the natural sciences and humanities.

<sup>7</sup> Newman, *Idea of a University*, 83.

<sup>8</sup> He contends that "since then sciences are the results of mental processes about one and the same subject matter viewed under its various aspects, and are the true results, as far as they go, yet at the same time separate and partial, it follows that on the one hand they need external assistance, one by one, by reason of their incompleteness, and on the other that they are able to afford it to each other by reason, first, of their interdependence in themselves and then of their connexion in their subject-matter." Newman, *Idea of a University*, 84.

is the progressive advancement in knowledge. Hence, in a university setting professors as well as students should recognize that truth is best served when there is cross-fertilization, close collaboration and mutual critique among academic disciplines for the clarification of truth.<sup>9</sup> This also entails that they should be cognizant of the limitation of their individual disciplines thereby seeking ways of unifying, correcting and enriching their individual approaches. Equally important, for Newman, is for students to be trained not only in their specific field of expertise or specialization. Hence he claims that “the danger of an isolated approach to human experience, whether scientific, literary, or theological, lies in its effect on the imagination or concrete intelligence in disposing it toward a one-sided rather than a unified interpretation of reality.”<sup>10</sup> A more holistic education as opposed to a one-sided education, involves the interaction and combined formation in these fields (humanities and natural sciences) to have a wider view/grasp on things. Similarly, experts or “scientists” should not be too inward looking or run the risk of “in-breeding.” Professors/experts/scientists should test their findings in conversation with other experts. This general atmosphere of openness to the “other view” and to the “other person or expert” and the general sense of synergy among disciplines is what the university is all about. In this sense, by the university providing this atmosphere, they (professors and students) “learn to respect, to consult and to aid each other.”<sup>11</sup>

### **The Formation of an Integrative Habit of the Mind**

A liberal kind of education does not aim at making students data banks of information. For accordingly, “[i]f they [students] are nothing more than well-read men, or men of information, they have not what specially deserves the name of culture of mind or fulfils the type of liberal

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<sup>9</sup> “It is important then to enlarge the range of studies which a university professes, even for the sake of the students, and though they cannot pursue every subject which is open to them, they will be the gainers by living among those and under those who represent the whole circle. This I conceive to be the advantage of a seat of universal learning considered as a place of education. An assemblage of learned men, zealous for their own sciences, and rivals of each other, are brought, by familiar intercourse and for the sake of intellectual peace, to adjust together the claims and relations of their respective subjects of investigations.” Ibid., 128-129.

<sup>10</sup> Vincent Ferrer Blehl, *The Essential Newman* (New York: Mentor Omega Books, 1963), 209. Henceforth referred to as Blehl, *The Essential Newman*.

<sup>11</sup> Newman, *The Idea of a University*, 129.

education."<sup>12</sup> The formative power of the liberal kind of education results in the formation of students who have discriminating and analytical minds. Such that, they can sieve through information and be able to establish relations and connections, hoping to arrive at an estimation of truth.<sup>13</sup> It involves the weighing of the pros and the cons of ideas, understanding the respective values and determining the mutual dependence of knowledge. "It is not the mere addition to our knowledge that is the illumination; but the locomotion, the movement onwards, of that mental centre to which both what we know and what we are learning, the accumulating mass of our acquirements gravitates,"<sup>14</sup> argues Newman. Simply put, *true learning comes when students are able to digest and integrate the knowledge they have learned in their lives*. More importantly, is the ability to create a "view" or a "perspective" in which to synthesize the manifold of information the individual encounters. Without this (the analytical, distributive, synthesizing process) the mind experiences no enlargement, or no illumination or perfection of the mind. A great memory, does not make a philosopher, holds Newman.<sup>15</sup> Therefore, the university has the onus or obligation in the training of critically minded students who are able to synthesize, see connections, evaluate argumentations and determine the root causes of things.

### **The Philosophic Habit of the Mind the Product of Liberal Education**

No one is born with an integrative habit of the mind (also known as philosophical knowledge or enlargement of the mind). It is a product of a rigorous university training leading to a development of "a clear and calm accurate vision and comprehension of all things as far as the mind can embrace them."<sup>16</sup> When the mind is formed into this philosophical habit, it is:

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<sup>12</sup> Ibid., 157.

<sup>13</sup> "The enlargement consists, not merely in the passive reception into the mind of a number of ideas hitherto unknown to it, but in the mind's energetic and simultaneous action upon and towards and among those new ideas which are rushing in upon it. It is the action of a formative power reducing to order and meaning the matter of our acquirements; it is a making the objects of our knowledge subjectively our own, or, to use a familiar word, it is digestion of what we receive, into the substance of our previous state of thought; and without this no enlargement is said to follow." Ibid., 156.

<sup>14</sup> Ibid.

<sup>15</sup> Ibid., 157.

<sup>16</sup> Ibid., 160.

“almost prophetic from its knowledge of history; it is almost heart-searching from its knowledge of human nature; it has almost supernatural charity from its freedom from littleness and prejudice; it has almost the repose of faith because nothing can startle it; it has almost the beauty and harmony of heavenly contemplation, so intimate is with the eternal order of things and the music of the spheres.”<sup>17</sup>

A person who possesses this kind of power or perfection of the mind achieve a certain level of self-mastery making him or her more open to the truths of other, less judgmental of other persuasions and more inclined to listen to other ideas. Newman enlightens us further on a mind that has achieved the philosophic habit:

“But that the intellect which has been disciplined to the perfection of its powers, knows, and thinks while it knows, which has elastic force of reason, such an intellect cannot be partial cannot be exclusive, cannot be impetuous, cannot be at a loss, cannot be but patient, collected, and majestically calm, because it discerns the end in every beginning, the origin in every end, the law in every interruption, the limit in each delay; because it ever knows where it stands, and how its path lies from one point to another.”<sup>18</sup>

### The “Utility” of Liberal Kind of Education

Newman takes issue with those who see the seeming “uselessness” of a liberal kind of education. The reason being is that, the utilitarian advocates of education consider a liberal education commercially or even professionally unviable. They hold “on the supposition that it does not teach us definitely how to advance our manufacture, or to improve our lands, or to better our civil economy; or again, if it does not at once make this man a lawyer, that an engineer, that a surgeon....”<sup>19</sup> To this criticism, Newman would reply that the student who has undergone a liberal education is far better equipped to embark on his or her professional field than one lacking such a preparation. He is not then against specialization or question of utility *per se* but specialization at the expense of an education in the general culture of mind. For “an engineer or a surgeon becomes more successful when he is trained in

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<sup>17</sup> Ibid.

<sup>18</sup> Ibid., 159.

<sup>19</sup> Ibid., 172.

liberal education as compared to someone who has not." It is then needed that one's specialization be corrected by a broad general culture of mind to achieve intellectual health. This is the case because a:

"...general culture of mind is the best aid of professional and scientific study, and educated men can do what illiterate cannot; and the man who has learned to think and to reason and to compare and to discriminate and to analyze, who has refined his taste, and formed his judgment, and sharpened his mental vision, will not indeed at one be a lawyer, or a pleader, ...a physician...but he will be placed in that state of intellect in which he can take up any one of the sciences or callings I have referred to, or any other for which he has a taste or special talent, with an ease, or grace, a vulnerability, and a success to which another is a stranger. In this sense, then, and as yet I have said but a very few woes on a large subject, mental culture is emphatically useful."<sup>20</sup>

Liberal education consequently is truly and fully useful, as well as necessary "because it is a good in itself, it brings with it a power and grace to every work and occupation which it undertakes, and enables us to be more useful, and to a greater number"<sup>21</sup> in our society.

### **The Gentleman, a handiwork of Liberal Education**

Newman is against making the university's primary goal moral or religious knowledge. They are valuable endeavors that will make a student education more holistic, however, this is not the most important function of a university. It is a mistake to make virtue or religious training the *immediate* aims of the university.<sup>22</sup> Its chief duty is the intellectual training of the gentleman who is a product of liberal education. Liberal Education:

"...makes not the Christian, not the Catholic, but the gentleman. It is well to be a gentleman, it is well to have a cultivated intellect, a delicate taste, a candid, equitable, dispassionate mind, a noble and courteous bearing in the conduct of life- these are the connatural qualities of a large knowledge; they are the objects of a university."<sup>23</sup>

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<sup>20</sup> Ibid., 181-182.

<sup>21</sup> Ibid., 183.

<sup>22</sup> See *ibid.*

<sup>23</sup> Quoted in Blehl, *The Essential Newman*..., 195.

When one is nurtured in the philosophy of liberal education, one is also trained morally and socially “by liberating him from the lesser evils of human nature and making him immune to the grosser temptations and vices.”<sup>24</sup> A university through its liberal education makes a gentleman out of individuals. A gentleman is “one who never inflicts pain”<sup>25</sup> on others, one who listens and considers every idea as worthwhile, one who is considerate, one who is not dogmatist or fanatic and one who is open to religious questions.<sup>26</sup> Such is the overall ethical/moral bearing of a gentleman. We may say that Newman believes that a learned gentleman will eventually put his learning for the good of society and most especially in the service of God. Here we see the Christian humanism working in Newman’s thought.<sup>27</sup>

### On Academic freedom

Newman promotes academic freedom on all levels. “Great minds need elbowroom...And so indeed do lesser minds, and all minds.”<sup>28</sup> Freedom of inquiry and expression is needed for knowledge to advance. So he argues:

“I say, then, that it is a matter of primary importance in the cultivation of those sciences in which truth is discoverable by the human intellect, that the investigator should be free, independent, unshackled in his movements; that he should be allowed and enabled, without impediment, to fix his mind intently, nay, exclusively, on his special objects.”<sup>29</sup>

In a catholic university, the Catholic Church should then be able to support its quest for knowledge and eventually the Truth by providing the space to do so. The Church can help in the integration process of education, that is in making sure that students are trained not only in their intellectual capacities (on the level of knowledge and truth) but also in their overall education in the moral and spiritual realm (duty to

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<sup>24</sup> Ibid. 195.

<sup>25</sup> Newman, *The Idea of a University*, 217.

<sup>26</sup> See *ibid.*

<sup>27</sup> See the discussion of A. Dwight Culler on the Christian humanism of Newman in Culler, *The Imperial Intellect.*, 242.

<sup>28</sup> Quoted in Blehl, *The Essential Newman*, 212.

<sup>29</sup> Newman, *The Idea of a University*, 425.

society and virtue).<sup>30</sup> By proposing this, Newman does not mean that the Magisterium should curtail academic freedom or that scientists should tailor their researches and findings on magisterial teachings. Rather "the object of the Holy See and the Catholic Church in setting up universities; ...is to reunite things which were in the beginning joined together by God, and have been put asunder by man."<sup>31</sup> In proposing this role for the church, Newman in no way confines, distorts, or stunts the growth of the intellect by ecclesiastical supervision. He would not even think along the lines of compromise, that is "as if religion must give up something, and science something..."<sup>32</sup> His sole motivation is for "the intellect to range with the utmost freedom and religion to enjoy an equal freedom."<sup>33</sup> A university should be a place for a holistic formation of students whether intellectual or moral or religious. It is along this lines that he insists that a theology department must be a part of a university, not because it is the queen of the sciences. Rather as a science in itself (one science out of the many in a circle of sciences) it ought to be offered for the further enrichment of knowledge. Theology is a branch of knowledge and if the university's objective is to teach universal knowledge then theology deserves a place in it."<sup>34</sup> More crucial role for theology in a university setting is to act as a critique to tendencies of some secular disciplines to have presumably an all embracing explanation of reality. In this way theology challenges these disciplines to work within their spheres of influence and not to treat realities out of their domain. On practical terms then, the catholic university needs the assistance of the Magisterium for it "cannot fulfill its object duly without the Church's assistance, or the Church is necessary for its integrity, not that its main characters are changed by

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<sup>30</sup> Knowledge is not the only function of the mind. Conscience is another and higher function. A Catholic University, by providing a new and higher form, will strive to reintegrate these two functions which historically tend to isolation and even antagonism as a result of original sin. Quoted in Blehl, *The Essential Newman*, 201. Dwight Culler in the same vein argues that "[o]bviously the faith and morals of the students were not to be neglected while they were resident in a university. The church would be present there to care for these things just as a doctor might be present to care for the students' health. But the point was, the university would not be a church, just it would not be a hospital and this was all that Newman was arguing." Culler, *The Imperial Intellect*, 261.

<sup>31</sup> Quoted in Blehl, *The Essential Newman*, 206.

<sup>32</sup> Ibid.

<sup>33</sup> Ibid.

<sup>34</sup> Culler, *The Imperial Intellect*, 178.

this incorporation; it still has the office of intellectual education; but the church steadies it in the performance of that office.”<sup>35</sup>

For faithfulness to the Truth, to the mission of a university and the over-all formation of persons science and religion should be a part of the university. What “I am stipulating for is that they [intellectual as well as moral/religious education] should be found in one and the same place, and exemplified in the same persons..., so that the same spot and the same person be at once an oracles of philosophy and shrines of devotion...”<sup>36</sup> In other words a university education entails a well-rounded formation: “I want the intellectual layman to be religious, and the devout ecclesiastic to be intellectual.”<sup>37</sup>

This basic accord between scientific and religious formation in a university also dovetails with his view on the collaboration that should exist between laypersons and clerics in the university. Newman strongly advocates lay participation in the education of students in a university setting. It may be said that “one of the principal reasons for his eventual resignation” from the University of Dublin is his felt lack of support coming from the bishops in terms of lay control in the university he was leading.<sup>38</sup>

## Insights for Today

Our present world is far complex than the world of Newman. We have entered the so-called postmodern-global world. Has Newman then have something to say about the way our universities are run in such a context? To this challenging question I now turn by providing some insights gained from studying Newman which can be helpful for us in our times.

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<sup>35</sup> Blehl, *Essential Newman*, 207-208.

<sup>36</sup> *Ibid.*, 206.

<sup>37</sup> *Ibid.*, 207.

<sup>38</sup> Quoted in Culler, *The Imperial Intellect*, 262: Accordingly, Newman wrote this in one of his letters: “You will be doing the greatest possible benefit to the Catholic cause all over the world, if you succeed in making the University a middle station at which clearly and laity can meet, so as to learn to understand, and to yield to each other-and from which, as from a common ground they may act in union upon an age which is running headlong to infidelity.”

*1. Knowledge for the sake of knowledge and learning for its own sake:*

John Henry Newman's notion of a university education addresses and critiques the issues raised by the "cautious and practical thinkers" of his time who would say that university education should be geared directly to utilitarian considerations only. Accordingly, humanistic, philosophical and theological disciplines in the final analysis do not bring about concrete material/economic contributions to the welfare of society. To this, Newman would say that the study of the classics, or philosophy or theology has the capacity to build up, sharpen and stimulate the intellectual powers of our mind which is beneficial in itself. Such is the utility or usefulness of liberal education. The resultant mental refinement can make a student better equipped to practice his or her field of specialization. Effectiveness and success of a future employee depend on its ability to think critically and clearly, systematize one's knowledge and express lucidly one's ideas so as to deal effectively with the questions at hand. A general culture of mind developed by liberal education does this. Our present day universities can learn for this basic insight. Today most of our universities out of practical concerns are guided by market indicators (perhaps because of the need of the global market). Administrators usually concentrate resources on academic programs that are profitable (how much money will we get from this venture; will the faculty proponent of the project get much external funding for the project?, etc.) As a result "liberal studies" are marginalized if not in the danger of being dissolved because they are usually unprofitable. We may with Newman ask if the value of education is measured only by the dynamics of the global market? Of course for Newman, it is not. Genuine education is geared towards the holistic formation of the individuals. Universities are not merely there to produce an uncritical mass of future workers (who will just be another forgettable "worker"). The task of the university is to instill in students the love of knowledge for its own sake and the habit of learning for life in order to be productive citizens of society.

*2. The gentleman, a lover of knowledge and lover of humanity:*

The gentleman is the ideal product of a university education. While Newman's perfect gentleman has been criticized for its class (wealthy people who do not have to worry with economic needs) and gender (women during his time were considered incapable of mental abstraction because of being too emotional) bias, still if we understand

the spirit of what Newman was saying, we can still draw some valuable insights from this ideal. The gentleman/woman (to be more inclusive) is an individual who has achieved his or her human potentials. The gentleman/woman is a lover of knowledge. He/she has cultivated values like generosity, modesty, fortitude, fairness, decency, prudence and toleration (moral/religious). He/she considers everyone as his or her equal before God and before the law. He/she is socially responsible (doesn't inflict pain on anybody!). While very ideal, we definitely need to form more gentlemen and women in our globalized world who could become cultural actors for change.

### *3. Interdisciplinarity and Relationality of Knowledge:*

Our post-modern global context has led to the compartmentalization and fragmentation of knowledge. Newman's integrative view of reality has a lot to offer us especially in our times when different disciplines have become too specialized and compartmentalized thereby losing the greater synergy and interconnectedness of knowledge. Newman's concern was finding a way of relating disparate fields by identifying the principle of order which unites them. By doing so, the aim is for a person to see and feel the significance of each particular branch of knowledge in relation to the rest. In our times this might be called the interdisciplinarity in knowledge.<sup>39</sup> Fragmentation of knowledge has also characterized our world leading sometimes to the danger of relativism. Newman's notion of unity of knowledge avoids the danger of relativism by providing the larger contexts in which "difference" or "fragments" of truth can be comprehended. Rather than relativism in knowledge it might be correct to say that Newman sees truth to be relational. For us Christians, this is a good reminder that individual truth, meaning and interpretation have their eventual reference in God.

### *4. Theology critiques the pretension / excesses of the sciences and reason:*<sup>40</sup>

When theology becomes a critical reflection based on scientific and scholarly enterprise (not just based on feelings or fear) then it

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<sup>39</sup> See the entire issue of *Hapag Journal* on the theme of "Interdisciplinarity in Theology" edited by Agnes Brazal and Daniel F. Pilario, vol. 4 no. 1-2 (2007).

<sup>40</sup> See Avery Dulles, *Newman's Idea of a University and its Relevance to Catholic Higher Education*, pp 1-7, online version, accessed at <http://www.hccns.org/Docs/Nov10Address.pdf> on February, 2008.

can critique the pretentiousness which is already bordering to the arrogance of secular sciences or even reason when it claims to have an all comprehensive explanation of reality. Our globalized world has produced what sociologists called manufactured uncertainties<sup>41</sup> because of such overconfidence in the power of science and reason to determine the course of history. What theology provides scientific endeavors is to situate them within the context of the larger moral community and its contribution for the common good. Devoid of these considerations (moral/ethical and their effects on humanity), science will tend to lead to unfettered experiments and explorations that might in the end be detrimental to the fate of humanity rather than beneficial to it. When Newman saw that science and religion oftentimes conflict in their ideas and results, he called for patience and restraint on the part of scientists and religious authorities until truth is fully comprehended. Truth does not contradict truth he claims. This attitude of humility contra arrogance of truth claim is most needed in a globalized world where market of opinions and ideas proliferate.

##### 5. *Justice and the Basic Attitude of Openness:*

Newman's university is inclusive and has a cosmopolitan setting.<sup>42</sup> Inclusive in a sense of its openness to students of every kind willing to undergo an education forged through exchanges of ideas from all walks of life.<sup>43</sup> It is cosmopolitan in the way that it is geared to the development of an intellectual power that is able to see the world as

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<sup>41</sup> In other words, our present world, the world of the late twentieth century, did not proceed as was planned by the social engineers of (simple) modernity, i.e., human mastery of history. Rather history sprung surprises that even the most intelligent among the Enlightenment thinker could not even surmise. Risk, uncertainty and unpredictability are words that describe the present predicament of our epoch. Anthony Giddens calls, generically, these uncertainties *manufactured uncertainty*. It is, Giddens says, under the condition of numerous uncertainties which we face now that "methodical doubt"—radical doubt—which paradoxically was always at the origin of the Enlightenment's claims to certainty, becomes thoroughly exposed to view. Anthony Giddens, *Beyond Left and Right: The Future of Radical Politics* (Cambridge: Polity Press, 1994):4.

<sup>42</sup> See Dominador Bombongan Jr., "Cosmopolitanism, Globalization and Theological Education/Formation," *Hapag* 4, no. 1-2 (2007): pp.,195-220. By cosmopolitanism he means, the imagination (ideas and praxis) to consider the legitimate uniqueness or even the "strangeness" of the other – whether persons, cultures, traditions, rationalities, etc.

<sup>43</sup> We may not judge the sense of inclusivity here in the sense of gender ideals but rather the basic openness to ideas and peoples that Newman is advocating.

its dialogue partner and with all its attendant traditions, faith-views, philosophies, and rationalities etc. Cosmopolitan education enables us to think that duties, rights and laws are not only for me or for my immediate family, or to my nation but extends to all who are rational and moral human beings. This form of education also takes serious account of the environment which is heavily under pressure from human activities. We should train students to think that rights know no borders. It doesn't stop when we reach the geographical boundaries of our countries. If they cannot physically cross-borders at least students should be given the imagination to cross frontiers of nations, races and cultures. Education for Newman entails an education where individuals become participators in creating a more just and civilized society.<sup>44</sup>

6. *"Consulting the Laity on Matters of Faith":*

Just like his view of reality, Newman sees the church as a totality composed of the hierarchy and the laity.<sup>45</sup> By virtue of their baptism, they share not only in the threefold function of Christ but they have the role of preserving and stimulating the faith. Being enlightened by the Holy Spirit themselves they should be consulted on matters of faith and doctrine precisely because they have a say about them. What Newman therefore envisions is a strong collaboration between the laity and hierarchy in the church and in society as a whole. To keep up with the challenges the laity have to face in the church and society they have to be prepared for it by being well educated in a university. When the church is able to harness the potential of the laity they have tapped a power that is truly beneficial for the church as a whole. In a university setting, the close collaboration of the laity and the hierarchy in education will bring about good results administratively as well as in teaching and research.

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<sup>44</sup> See Juniper Ellis, *Justice Matters in a University*, pp 1-22, online version accessed at <http://www.loyola.edu/academics/academicaffairs/Newman/documents/ellis.pdf>, on February, 2008.

<sup>45</sup> See Chavasse, Paul. "Newman and the Laity." In *Newman Today. Papers Presented at a Conference Sponsored by the Wethersfield Institute New York City, October 14-15, 1988*, (San Francisco: Ignatius Press, (1989): 49-78, online version accessed at <http://www.catholiceducation.org/articles/religion/re0345.html>, on February 2008.

## Conclusion

If at all our treatment of Newman has demonstrated to us something it is that ultimately the goal of a university education is the perfection of the human potentials of every student. The university is the womb in which men and women, who are committed to achieving human well-being are nourished. As Dwight Culler succinctly puts it:

“On this idea Newman stood firm. He held, then and forever, that the end of education is the human being himself, the simple perfection of his own nature. It is a conversion, an exaltation of the individual from what he is into what he would like to be, and if this conversion is attended with pain (as all learning is, according to Aristotle), it is a pain that we willingly suffer for the sake of the quality which in our suffering we achieve.”<sup>46</sup>

This was the hallmark of Newman's idea of a university...the man and woman fully alive to be able to glorify the Creator. □

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<sup>46</sup> Culler, *The Imperial Intellect*, 226.