



CHRISTIANITY, MODERNITY AND THE IDOL OF EDUCATION

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The essence of education today is the undermining of everything that stems from the past. The catch-phrase for such uprooting is "social justice," which is a misnomer, since there can be no justice when the intent is the destruction of all that came before. True social justice does exist, of course, and is the consequence of Christian morality. The early followers of Jesus, in the Roman world, first invented social justice when they undertook good works for no tangible reward. For example, they would collect the abandoned bodies of the poor and give them a decent burial; or rescue babies left in the open to die of exposure; or pool funds to buy the freedom of slaves who were never coerced to become Christian. Real social justice is the quiet work of aligning society to the ways of God – thus negating both politics and power.

What we see today is the subversion of Christian virtue, so that good works are turned into a power dynamic, where groups claiming "historical marginality" are sanctioned. Since everyone still agrees that goodness matters – modernity has given it a political definition - empowerment. In effect, modernity is a process of subversion.

But what is modernity? Briefly, it consists of four types of narratives: that physical reality exists separate from God, so it matters little if God exists or not (i.e., secularism); that each person is autonomous (i.e., individualism); that we can create who we are according to any image of ourselves we desire (that is, self-deification, or auto-theism); and that the world will only keep getting better because of technology (i.e., progressivism and presentism). "Narrative" means an explanation which is repeated constantly to maintain coherence within a group.

(Here, it is important to point out that "postmodernism" is a fake term, adapted from architecture. Few understand this, though ignorance has never stopped anyone from fulminating. The term is fake because no one has yet proven, once and for all, that the world has actually moved beyond modernity – that the world no longer functions as modern. Thus, even though much ink, virtual and actual, is continually being spilt on the horrors of "postmodernism" – the horrified only end up wrestling with modernity – and losing in the process, because

the "post" keeps moving).

The consequence of these narratives runs deep. Secularism assures everyone that life can be good and happy without God (which highlights the grand failure of the Church). Individualism entrenches self-indulgence. Auto-theism gives purpose to life as the ceaseless pursuit of pleasure (aka, self-fulfillment). Progressivism demands the construction of utopias because progress alone knows how to fabricate a better world, the first step to which is righting all the imagined wrongs inherited from the terrible past.

In all this, modernity seeks to overcome and replace Christianity (which it holds created all the defects of the past which now need correcting). This will lead to the creation of the New Man (down to gender). This New Man will be the great citizen of the coming utopia. But until that high stage of human evolution arrives, men and women must be remade, because they cannot function in the imagined utopia as they are, tainted by Christianity – and being nothing more than bio-mass, they must be perfected by modernity. Such is modernist "salvation."

Thus, for some, "salvation" will come as transhumanism, where humanity merges with machines to live forever, while the brain is lulled by pleasure-inducing psychotropic drugs (as Yuval Noah Harari fantasizes). For others, redemption will be found in neo-paganism, or "archeofuturism," where the old gods are again worshipped and life returns to a pretend-time before Christianity came along and ruined everything. And then there are those who work to "save" the planet, rather than humanity – by ridding the earth of its most pernicious foe, the destructive human being. Modernity's inherent anti-natalism serves this fantasy well, via abortion, gender fluidity, homosexuality, contraception. Babies are the great evil. This is the return of human-sacrifice that is inevitable whenever Christianity weakens.

All three of these utopias (really dystopias) are promoted and justified by the education system. Nevertheless, they are failed endeavors (as all mad schemes tend to be) – for consciousness cannot be reset to some default mode. Once the mind knows something, how can it then unknow it? After two-thousand years

of Christianity, how can the Christianized mind and its accomplishments be undone? Thus, how do you worship Odin and Thor, with an iPhone in your hand? Or, how do you become a machine when you still have to lull the brain with drugs? And, how do you work to get rid of humans, while also decrying wars, weapons, climate change, gun-violence and murder? In all this barren wasteland of modernity, the soul cries out in its exile for something greater than the immediate. That cry dismantles modernity, and justifies Christianity.

This habit of fantasizing about dystopias is, in fact, the legacy of the true father of modernity (whom few mention, for obvious reasons), namely, the Marquis de Sade. He described meticulously, and unflinchingly, what a world without God is all about – relentless hedonism enabled by the cruel exertion of power, in which the weak are used and then destroyed. Pleasure is the only purpose of life. The world that comes after morality is Hell itself.

Those beguiled by the allure of an atheistic world that will yet be decent, just, kind and good, without the bother of superstition about a Man in the Sky, should lower themselves into the world of de Sade and honestly admit whether they would like to live in it. You cannot have all the benefits of a Christian civilization and then imagine that all of it can be sustained by the Godless. That is simply dishonest. Thus, every atheist should be asked what s/he thinks of de Sade. Any form of revulsion only means that that person's atheism is simply a lie. The choice before the world is simple, therefore – the Marquis de Sade or Christ. If you say neither – then modernity will give you de Sade by default, because modernity does not have Christ. Recall, this choice was once made earlier, when Barabbas was on offer.

Because modernity is the logic of education today, it offers neither instrumentalism nor idealism. This makes it a false idol that people are taught to worship as the great benefactor of humanity. The fact is that degrees have little to do with jobs, and the ideas being taught in schools have little to do with God, or transcendence, let alone civilization. There is only the tiresome rhetoric of fashioning utopias that shall come once all the old systems of oppression are finally destroyed.

Those that advocate STEM are near-sighted modernists, who cannot answer two fundamental questions. How many scientists, technologists, engineers and mathematicians can industry actually support, let alone need? And, how is cheap labor to be addressed, for there are competent STEM workers the world over? This means that more STEM only adds to the problem of modernity.

Then, there is the fact of how degrees are obtained – by way of massive debt. Few speak of the ethics of educational institutions selling their products (degrees) by way of the debt-industry. Thus, education becomes a corrupted function of capitalism, which destroys lives by turning young people over to debt-slavery. The massive human trafficking industry functions on exactly the same model, where persons trafficked must first pay off the debt owed to those who trafficked them. Likewise, graduates must first pay off those that "educated" them.

But what is to be done? First, the Church needs to ask herself – why can she no longer bring people to God? Why must people, who once were her flock, now chase after "spirituality," and even neo-paganism, to look for God – or give up and embrace atheism or agnosticism? Once this question is properly understood and then fully answered, the Church can finally counter modernity. Until then, the Church will continue to be another function of modernity, just another narrative.

As for education, it must once again be aligned with the Christian understanding of life. To do so, schools must be made smaller and community-based, which would make them the responsibility of parents and the parish church (but only those churches that actually want to resist modernity). The lure of institutionalization must be avoided – because nothing is more soulless than vast bureaucracy.

The content of education must be made fully anti-modernist, which can best be done by using the medieval trivium and the quadrivium. The greatest need right now is to build base knowledge (now utterly lost) which will then lead to holy wisdom. This can only be done through the teaching of grammar, dialectic

and rhetoric. Afterwards must come the teaching of music, arithmetic, geometry and astronomy. These seven subjects will not only stop the destruction wrought by modernity (by making meaningless its various narratives) – but they will also prepare the mind for truth (a quality now being lost, if not lost already). Truth alone can knock down the false idol of modernity and its attendant education system, because truth and Christ are one.

Afterwards, these schools must lead into smaller, focused learning centers, again parent-organized and parish-based, that are instrumental in nature (apprenticeships, including music), or idealist (which teach history, philosophy, classic literature, languages and theology). There is no longer need for universities and colleges and their meaningless degrees. As for the cost, teachers must be given housing, allowances for necessities and a small stipend. This cost would be borne by the parents and the parish-church.

Historically, education was never about jobs. It was about giving humanity the moral equipment to do good works and to struggle for Heaven. It was about the care, cultivation and salvation of the soul through the pursuit of truth. The by-product of such an education was civilization, and thriving industry. If we still want civilization, then we will have to abandon modernity – because the one cannot contain the other.

Such deinstitutionalized education will require a great deal of courage and faith – because it will mean choosing to live forever against the modern world. And it will require the Christianization of capitalism. Here that moving remonstrance of Jesus should be brought to mind – What does it profit a man to gain the whole world, and yet lose his soul? Can there be a better rebuke of modernity and a better summation of what real education is all about?

The [photo](#) shows, "Christ in the Garden of Olives," by Paul Gauguin, painted in 1898.

