other hand, also humble in recognizing its self-limitations (limitations that are pertinent to all human efforts, which Coleman grants: p. 245) vis-à-vis other bodies of knowledge?

My own proposal (developed elsewhere) has been that such a theological approach should be distinctively pneumatological, following out of the Day of Pentecost metaphor that understands the many tongues inspired by the Spirit as also heralding the witnesses of the many faiths and the many scientific disciplines. This allows both the possibility of honest engagement with others from the standpoint of difference and also the capacity to receive from them in turn. If this is correct, then the way forward involves an enrichment of NR, not its curtailment, and this itself might open up to a healthier, even if no less controversial, "state of affairs" for the next generation of theology's engagement with the sciences.

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TECHNOLOGY

THE WAR ON LEARNING: Gaining Ground in the Digital University by Elizabeth Losh. Cambridge, MA: The MIT Press, 2014. 240 pages, notes. Hardcover; $32.95. ISBN: 9780262027380.

The battle lines are being drawn with faculty and students on opposing sides. Students are armed with weapons of mass distraction—cell phones, social networks, and all sorts of digital media at their fingertips. Faculty members are ready to fight back with PowerPoint slides, online quizzes, and plagiarism detection software. But are these truly the forces in opposition in higher education today? That is the central question within Elizabeth Losh's *The War on Learning: Gaining Ground in the Digital University*.

One does not need to look far to find examples of how educational technologies are being deployed throughout higher education. From classroom response systems ("clickers") to flipping the classroom (i.e., moving the lecture portion to video viewed outside of class time), from social media back-channels in large lecture courses to Massive Open Online Courses (MOOCs), there is a wide array of technologies being implemented in universities today. Some faculty members decry these as mere novelties, or even as impositions signaling the end of academia as we know it; others embrace these types of innovation as the salvation of higher education in a world where the stuffy stodginess of the Academy is becoming less relevant to the needs and interests of the students it is purported to serve.

The truth is perhaps—as it so often lands—between these poles. And while arguments about the value and impact of technology integration can be made across the spectrum, for those striving to teach Christianly in higher education, or even articulate a distinctively Christian approach to tertiary education, we need to recognize the competing worldviews of both poles. Thus, we must explore the contrasts of the philosophical and the pragmatic, the historical and the contemporary in university culture. And, most of all, we must wade into the murky middle ground where overlapping and contrasting interests are most likely to come into conflict.

This messy intersection of the historic Academy and the digitally infused twenty-first-century life is home territory for Losh, who serves as director of the Culture, Art, and Technology Program at Sixth College at the University of California, San Diego. This innovative program sits at the intersection of historic liberal arts academia and contemporary media and technology. The Culture, Arts, and Technology Program is a required interdisciplinary course sequence for first-year students at Sixth College; it might best be described as a "digital humanities" program, aimed at developing research, writing, and communication skills in the context of twenty-first-century digitally enhanced culture. Among her research interests, Losh lists media theory, digital rhetoric, democracy and media culture, and critical theory. In *The War on Learning*, she draws these interest areas together in an examination of contemporary academic culture in higher education.

Her opening chapters are expository, and concern the nature of today's university students and how their attitudes and practices stand in contrast with the mindsets of college faculty and administrators. Faculty may eye students as "cheaters" or "hackers"; this attitude prompts, at best, a defensive posture on the part of instructors and, at worst, a mindset of "get them before they get us." As Losh puts it, "This book explores the assumption that digital media deeply divide students and teachers and that a once covert war between 'us' and 'them' has turned into an open battle between 'our' technologies and 'their' technologies" (p. 25). And it certainly seems that these two groups might be "at battle" in a high-tech arms race in the classroom, but Losh calls into question what battle is truly being fought. She argues that "each side is not really fighting the other … both appear to be conducting an incredibly destructive war on learning itself by emphasizing competition and conflict rather than cooperation" (p. 26).

It is through this lens that Losh goes on to examine a variety of technological interventions in higher education, offering illustrations of real-life tales of technology integration gone wrong. She uses these vignettes of failure to provide commentary on the context of the

innovation; she also critiques the assumptions being made about the students, the instructors, the technologies, the nature of learning, and the view of education as exemplified in each example. Specifically, she devotes a chapter to exploring each of the following educational technologies: online lecture videos, course podcasting, open courseware, plagiarism-detection software, widespread distribution of handheld devices (e.g., tablet computers) to students, and the gamification of education.

Her final chapter, "Gaining Ground in the Digital University," provides direction and encouragement for the future. Here Losh provides helpful principles to guide effective pedagogy and decision making, such as, "The Golden Rule should dictate decisions about instructional technology" (p. 224), meaning that faculty should not subject students to pedagogies or technologies that they themselves would not like to have used "against them." Likewise, she suggests that "old" technologies still matter, and she cites a digital rhetoric specialist who lists "paper, crayons, scissors, tape, the Web, their smartphones" as essential tools for teaching computational media (p. 229). It is encouraging that Losh admonishes faculty and administrators that, when considering which technologies to implement, "the novelty should have worn off. The worst reason to implement a new instructional technology is because it is new" (p. 236).

Overall, Losh meets the objective she provides in the introduction: "This book tells the story of initiatives that fail because they treat education as a product rather than a process" (p. 8). Her storytelling and analysis of how and why things went wrong emphasize this point, and invite the reader to consider application to his or her own institution. *The War on Learning* would be valuable reading for all university personnel who have a hand in technology decision making—from administrators, to faculty members, to instructional designers, to those providing technical support. Losh's work gives much fodder for discussion among university personnel who are considering various technologies as part of their own teaching and learning environment.

For Christian educators, there is much wisdom that can be gleaned here, although Losh is not writing for a distinctively Christian audience. If education is not primarily about information, but rather about formation, as James Smith indicates in *Desiring the Kingdom* (Baker Academic, 2009), the way we teach students truly matters. The technologies we select, and the way we integrate them with the pedagogies we practice, will have an impact on this formation. Educational technologies, like all tools, are not neutral; they in fact embody a worldview in their design. Carefully considering the fit of a particular tool with one's preferred pedagogy, and its harmony with one's beliefs about teaching and learning is the first step in improving our use of educational technologies. Rather than acting as combatants in a war on learning, perhaps faculty and students can collaborate to explore how technology can be used in ways that improve both teaching and learning.

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