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Book Reviews

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*Religious Education between Modernization and Globalization:
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Reviewer: Barbara Carvill (p.171)

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Issues in Religious Education
Reviewer: William K. Kay (p.172)

Richard A. Riesen
Piety and Philosophy: A Primer for Christian Schools
Reviewer: Harro Van Brummelen (p.173)

Gordon B. Brown
Guiding Faculty to Excellence: Instructional Supervision in the Christian School (second edition)
Reviewer: Mark Eckel (p.175)

David I. Smith & John Shortt
The Bible and the task of teaching
Reviewer: Susan Kennedy (p.176)

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Editorial

A RECENT UK government advertising campaign aimed at recruiting new teachers used the slogan, 'Nobody forgets a good teacher'. In similar vein, a trailer for the film *The Emperor's Club* tells us that 'In everybody's life there's that one person who makes all the difference'. In their article in this issue of *JECB*, Perry Glanzer, Todd Ream and Tony Talbert lead us to think again about our conception of what it is to be a 'good teacher' or the person who 'makes all the difference'. They discover in this film an example of how character education within an inadequate narrative framework may not be as good a thing as it might seem to be on the surface. They point us instead to an Augustinian framework which provides for 'grace-filled teaching' and is, they argue, more adequate than both classical and modern approaches to character education. A Christian narrative framework provides for grace, forgiveness and the hope of redemption.

Tim Pearson's article contrasts John Hull's liberal model of religious education with Andrew Wright's education for both 'roots and discernment'. He argues that, in spite of Hull's claim to have moved from the modernism that typically underlies traditional liberal models, his modernism is not, after all, 'swallowed up in postmodernity' and students are still subtly indoctrinated into a specific system of critical reflection. A more acceptable alternative is found, Pearson argues, in Andrew Wright's holding together of a contingent rationality with a notion of Truth-in-itself which provides for a potentially transforming dialogue between the student and the truth claims of religious traditions. This alternative embraces the genuine insights of postmodernity but refuses to take a postmodernist path to total relativism.

In her study of recent discussions of educational administration, Kathy Mills also finds herself treading a way between modernism and postmodernism. In the development of Christian school culture, she finds value in postmodern insights that lead her away from static, positivist, hierarchical and individualist views to those which are more dynamic, coherentist, communally interdependent and service-oriented. At the same time, she, like Pearson, wants to avoid a radical postmodernist relativism of value and truth.

Nigel Oakley discerns three tensions within which education that prepares Christians to be politically involved should take place. The kingdom of God is both now and not yet; the church is both in the world and not of it; and the call of God is to be both prophetic and embodied. Overemphasis of one side and loss of the other of any of these tensions leads to idolatry.

David Smith's review article draws attention to the comparative neglect in discussions of faith-learning integration of pedagogical questions concerning how students are taught and how their identities are shaped in schools and colleges. Faith is often discussed in relation to the nature of the academy and to scholarship in the different disciplines but faith in relation to pedagogy gets short shrift.

Our prayer is that the contents of this issue may help to promote grace-filled teaching and thereby make a difference to those among whom we teach and learn.

John Shortt & David I. Smith