

describes the elements of what the church calls its ‘Discipleship Pathway’, focusing on: Believing; Being Filled; Crowning; Belonging; Witnessing about Christ and Making Disciples.

The church in Lebanon has experienced something extraordinary from which others can learn. In a very real sense, as a result of a huge influx of people who had become refugees from the Syrian war, the ‘enemy’ became the ‘neighbour’ and in many cases the neighbour, as a result of the Christlike welcome they received, became sisters and brothers in Christ. Whilst written in a very specific context, there are valuable lessons for those involved in the church as to how we relate to those who are different or new. Rather than simply expecting ‘them’ to change and become like ‘us’, we see here that we too must change. Written for those with an interest in how the church of the Middle East remains faithful to its biblical mandate in the face of so many challenges, readers will appreciate the honest authenticity and insightfulness of this unique book.

Reviewed by Revd Dr Arthur Brown — Director for Mission, BMS World Mission.

Jan Hábl, *Even When No One is Looking: Fundamental Questions of Ethical Education* (Eugene, Oregon: Cascade Books, 2018), 137 pages. ISBN: 978-1532630361.

The author (who completed his PhD at IBTS Prague) is a professor of pedagogy at Hradec Králové University in the Czech Republic. Elsewhere Hábl describes himself as working ‘at the borders of pedagogy, anthropology, ethics and the philosophy of education’, with a particular interest in the work of the seventeenth-century Czech theologian, pedagogue and educational philosopher Jan Amos Comenius. This interdisciplinary nature of Hábl’s work means that it has relevance for a wide range of academics and professionals.

In the introduction Hábl sets out his stall: this book is not an overview of ethical theories or a teaching guide on moral education; rather the author’s intention is to undertake ‘a search for the foundations or fundamentals upon which an ethical or moral education stands’. The intriguing question (using the words of Comenius) that runs throughout the book is: ‘How can we teach a person to know the good, desire the good, and do what is good, and do it “even when no one is looking”?’

Exploring this question involves engaging with other fundamental questions, such as: Is human nature good or evil? What makes a good deed

good? Can goodness be taught (and learned)? What kind of ethics should we teach? Such questions form the six chapter titles of the first part of the book. Hábl's starting point is the crisis of the modern paradigm: 'Modernity, overwhelmed by success in the field of science, began to believe in automatic advancement in the field of morality [...] the one who "rightly" knows will "rightly" act.' In these six chapters he sets about the deconstruction of this notion, building a compelling case for individual, social and meta-ethical dimensions of ethics as mutually inseparable. Hábl (justifiably) argues that pedagogical professionals often focus on the individual and social aspects, with little understanding of any clear meta-ethical dimension.

Chapter seven is given over to a rigorous consideration of 'therapy' versus 'formation' approaches to moral education. As an educationalist, I found Hábl's problematisation of autonomy and indoctrination (in relation to children) particularly stimulating and his emphasis on the obligation for teachers to exceed mere facilitation was refreshing.

In the final chapter, Hábl leads the reader through key aspects of the work of Jan Amos Comenius, for whom effective education consisted of the 'unbreakable bonds' of knowledge, morality and piety. Comenius's views on pedagogy are lauded by many as progressive beyond their time, though Hábl notes that their spiritual aspect has been dismissed by some as 'medieval mud clinging to his feet'. Agreeing that Comenius's concept of ethical education is 'old and unfashionable', Hábl concludes by asking rhetorically whether that is not its greatest strength.

Despite the irritant of several typographical errors in the published text, Hábl's writing style is lucid and his profession as a gifted teacher is evident throughout. He guides the reader along step by step and uses intriguing and accessible examples to illustrate his theoretical arguments. I found the book fascinating and highly pertinent both to those teaching children and to those involved in teacher education.

Reviewed by Dr Dorothy J. McMillan — Book Reviews Editor, Journal of European Baptist Studies.