

as too little, too late. One wonders if it were really so impossible to find a contributor sympathetic to this field – and if so, why?

A more minor complaint would be the editorial decision to do without bibliographies, either at the end of each essay or at the conclusion of the volume as a whole. This rather flattens the reader's initial enthusiastic impulse to read further. Moreover, the footnoting is not individual to each contribution, but is continuous throughout, which becomes rather cumbersome by the time one gets to number 546.

Nevertheless, it is refreshing to come across a collection that is as down-to-earth as it is scholarly, and as impassioned as it is measured. The essays are each in their own way thoroughly accessible, and can be read both as individual pieces, and in provocative juxtaposition. Finely balanced between historical appreciation, theological literacy, and current practice, this volume will underpin debates on Reformed worship and liturgy for some time to come, and offers a model for such reflection far beyond the bounds of this church and nation.

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*Growing Citizens: An Interdisciplinary Reflection on Citizenship Education*, Alison Elliot and Heidi Poon, editors, Edinburgh: Saint Andrew Press, 2009, pp. 216, ISBN 978-0715208724. £9.99

What is a citizen? Who is a citizen? What does citizenship mean today? Or more specifically: who am I? Where do I belong? Can anyone 'belong' to a nation? How can I live my national identity when I travel through different countries? What does it mean to have dual citizenship? How can I raise my children to be good citizens of our nation? Do I even want them to have a strong national identity?

These have been live questions for years, and are especially important today. Nowadays we are living in an age of 'patchwork

identity', yet are equally pressurized to define that identity and our own place in the world. Finding our identity may be a lifelong process, but there is a place in that process for the ideas of citizenship, and the relation between personal and national identity. In my opinion this is a highly important topic not just for Scotland, but throughout the whole world.

The book *Growing Citizens* shows that this question of citizenship is of interest to scholars just as much as it is to the 'man on the street'. In November 2003, a conference with the same title was held at New College, Edinburgh, aimed at academics, teachers, and 'citizens', on the topic of citizenship education. This book is a reworked anthology from this conference, where the articles circle around questions of what citizenship is and how we can nurture good citizens. Although this topic sounds as if it is purely educational in focus, in practice the contributors to this volume, all specialists in different disciplines, have adopted a corresponding range of approaches. Hence we encounter papers from the areas of politics, society, Religious Education, children's law, bioethics, cultural studies, and theology. The heart of every essay is looking at the nature of citizenship and writers usually agree that it has deep theological roots and background.

There are twelve papers in this collection as well as the "Introduction", which was written by the editor. In this review I do not have space to do justice to all of the essays. However, I would like to draw out some common interests and perspectives, in the hope that people will be interested in reading this pertinent work.

First of all, I want to say that every article has some common positions, which can be summarized as follows:

- We must talk about citizenship.
- It is not easy to nurture a sense of citizenship.
- Not everybody understands the same meaning of 'citizenship'.
- Citizenship is a valuable concept which we must preserve and protect.
- Being a citizen is not a passive category; it requires active behaviour.
- Citizenship has theological roots.

—Every author found that his/her topic was broader than could be explained completely in one article. Accordingly, readers should continue their own research by following up the article's notes.

Secondly, it might be useful to give a brief insight into every article. In the first article, David Carr is looking for the roots of modern citizenship and speaks about its place among civil values. Secondly, Duncan B. Forrester puts this issue into societal context and discusses the characteristics of active citizenship. Kathleen Marshall approaches the topic from the point of view of children's law, and writes about how children too are citizens. Pamela Munn approaches the issue from the standpoint of education, looking at curricula and citing experiences of citizenship in schools.

In their jointly-written essay, Lindsay Paterson and Ross Bond concentrate on the historical context of modern education for citizenship, and show its connection with tradition during the last and present centuries. J. Mark Halstead outlines some opinions on the connection between Religious Education and nurturing for citizenship, explaining his own view in the process; while Wilson Poon considers science and technology as a key part of citizenship education. Rodney S. Taylor touches the issue of the responsibility of the citizen, and considers a timely dimension which is the area of bioethics. He proposes that a citizen is responsible for his/her environment, and offers his essay to teachers as an opportunity for discussing this question in class with students. Eurig Scandrett has similar point of view on the issue of environmental citizenship.

Towards the end of the volume, Donald Smith writes about the relationship between citizenship and the arts in his interesting essay, written very much from a Scottish perspective and highly informative on Scotland's cultural heritage. Then Heidi Poon, co-editor, puts this question into a new perspective, analyzing the responsibility of society in education for citizenship: the categories of trust and trustworthiness are key to her thesis. The last paper by Ian Martin is about citizenship as a political category. He outlines three dimensions to understand citizenship and three corresponding ways of thinking about citizenship education. He also offers propositions for making

democracy an understandable concept, and considers what ‘learning for democracy’ might mean.

In summary, I only can say that this book is a helping tool for scholars, teachers, and citizens in general who might want to think about citizenship. I strongly recommend it not only to Scottish people, but from my Hungarian perspective, it will be useful to anyone from any nationality who is interested in this question.

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*Not Under Bondage: Biblical Divorce for Abuse, Adultery and Desertion*, Barbara Roberts, Victoria, Australia: Maschil Press, 2008, pp. 196, ISBN 978-0980355345. £11.95

This work requires to be approached remembering that it has evolved out of the author’s own life experience and the theological perspective of those who offered her the help, support, acceptance and understanding she required when she found herself embroiled in a marital relationship that had become dominated by abuse. This may have been in a culture different to that found in Scotland, but the situation in which the author found herself has no respect for national boundaries, and is perhaps more prevalent in all societies and cultures than is generally accepted. Although the theological perspective of this work is not in accord with that of this reviewer, it is recognised that it is a perspective that is increasing in the Christian Church worldwide, perhaps because in a world of ever-increasing uncertainty, human beings are looking for certainty rather than ambiguity.

This small monograph describes how Barbara Roberts found these texts could speak to her in the very difficult context of the abusive marital relationship in which she found herself. As such, this work, as the author herself suggests in the Introduction, could be of value to those who find themselves in similar circumstances, as well as to pastors ‘who seek to give biblical guidance on divorce and remarriage’. However, this reviewer would have to suggest that it would perhaps