"plurality conscious, but separate approach," and lastly, a "strongly secular, traditionally critical approach to religion . . . not a separate school subject," from which students note "increased importance of religion in life and society," "take religion seriously as factor for dialogue," and "share strong desire for people from different backgrounds to live together in peace" (p. 115). Weisse further clarifies the studies "to stress the value of personal expressions and dialogue related to religious identity formation and identity management . . . including gender issues" (p. 13).

I recommend this book for use in research classes in religious education and public education. The theories and findings are relevant as examples of quantitative and qualitative research being used to test hypotheses and theories. The discoveries concerning teachers' level of expertise and biases of the subject taught as they influence student learning are appropriate for use in professional development courses for both pre-service and in-service teachers. Professional educators can utilize the data and research on values clarification and conflict resolution.

Barbara Baethe

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Thomas Korcok
Lutheran Education: From Wittenberg to the Future
St. Louis: Concordia, 2011 pb 298pp $39.99
ISBN 978-0-7586-2834-3

I taught English in a Christian high school for ten years. The school I taught in was not Lutheran but came out of the Dutch Reformed tradition. In discussions and arguments during curriculum committee meetings, we often found conflict concerning what each person considered the purpose of the school. One person might argue that, ultimately, the school existed to train up Christian leaders to change the world, and therefore what was most important in the school was academic excellence. Another might point out that Christians need not be leaders, they just need an attitude of service. Or perhaps, someone else might say, the key is to learn all about the world, including pop culture, to change it from the inside. Others might argue that the school exists to save souls, or to provide a sheltered place where students can learn about what is praiseworthy. Each

of these positions could be justified in light of one or another thread of Reformational thought, and so it was hard to make an argument that would trump all others.

What Thomas Korcok has done is remarkable. With both nuance and clarity, he traces several influences on the development of educational philosophy and curricular practice from its emergence in the 1500s, through two different waves of immigration, through the growth and death of schools and ideas, all the way to the present, where he considers the classical school movement in light of these influences.

Korcok starts by identifying three main influences upon Luther's philosophy of education: early Christian pedagogical approaches, the rising tide of humanism in Luther's Germany, and a similar rise of evangelical theology. Korcok then tracks some ways these influences appear in the approaches to Christian schools proposed by Luther and his contemporaries. I was particularly interested in the threat to Luther's approach posed by Andreas Karlstadt, who in 1522 renounced his three doctorates (perhaps acquired by questionable means) and argued that, since the Holy Spirit would impart whatever wisdom was required by his people, schools that were organized according to a liberal arts curricular approach should be dismantled. Karlstadt managed to shut down the Wittenburg Boys School and turn it into a bakery. Luther's responses to threats like this defined his positions regarding curricula and pedagogy.

Lutheran migration to America provides an opportunity to consider what drove Lutheran dissatisfaction with the German educational system, and how different approaches to Lutheran schooling fared in the new world. Korcok identifies threads of rationalism, pietism, and a developing confessional Lutheranism and tracks how they developed and defined themselves in terms of each other.

The final part of the book looks at the current state of Lutheran education. Here Korcok shifts from a reporting style to a more argumentative approach. He makes a persuasive case for a particular understanding of liberal arts education and points out that the Classical Christian schooling movement, while it preserves some of Luther's own beliefs about curriculum, also, in drawing primarily from Dorothy Sayers's essay, may be missing an important point. What defined the medieval trivium and quadrivium were not so much specific subjects but a philosophy of focusing on tools in the first stage of learning (grammar, logic, and rhetoric)

and the content in the second stage (arts, humanities, sciences). Korcok traces how the languages studied in the trivium, for example, were chosen because of their relevance for the society situation (so in Germany in the 1500s, students who could speak German at home needed to learn Latin to be able to access church materials. In America in the 1800s, English-speaking students were taught German to be able to connect with the Lutheran culture and belief). Similarly, what constituted the quadrivium varied as astronomy and other sciences waxed and waned in importance, and as different types of literature became available. Christian Classical educators tend to privilege Latin above all other languages—a position that Korcok questions. He gives both Christian Classical educators and those involved in Christian day schools something to consider thoughtfully.

Korcok does at times seem to be speaking to a Lutheran audience, and because of this, I may be misunderstanding some of the ways he uses particular terms or concepts. I found the book, however, to be very helpful (and exciting) in considering the parallel journey of the Dutch Reformed denominations, and I suspect it would be similarly helpful for other Christian educational traditions to consider.

Bill Boerman-Cornell

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Peter C. Murrell Jr., Mary E. Diez, Sharon Feiman-Nemser, and Deborah L. Schussler (eds.)
Teaching as a Moral Practice: Defining, Developing, and Assessing Professional Dispositions in Teacher Education
Cambridge: Harvard Education Press, 2010 pb 240pp $29.95
ISBN 978-1-934742-78-5

In the high-stakes business of teacher preparation, *Teaching as a Moral Practice* serves as a timely collection of university case studies focused on dispositional research. The editors' collaborative work examines 7 institutions and their efforts to develop, embed, and assess dispositions in pre-service programs. The University of Denver, Winthrop University, University of Cincinnati, University of Southern Maine, University of Wisconsin-Eau Claire, University of North Carolina Wilmington, and University of Illinois participated. The book details each program's devel-