

‘religious capital’ (the faith community’s practical contributions to local and national life) requires energizing by ‘spiritual capital’ (created by theological identity, worship practices, value systems and moral vision) (p. 98). Without an appreciation and encouragement of ‘spiritual capital’, the ‘religious capital’ is soon devalued through the process of institutional isomorphism.

Two of the five chapters explore the meaning of ‘wellbeing’ (pp. 22–44) and the ‘promotion of a wellbeing economy’ (pp. 45–74). The authors review definitions of ‘wellbeing’ and note, with grave concern, the UK’s National Accounts of Wellbeing excludes ‘religious experiences and traditions’ (p. 36) from its definition. The authors argue that people of faith will only gain a credible voice in ‘post-secular’ Britain with a pragmatic yet prophetic, evidence-based and progressive response using interdisciplinary analytical tools.

The penultimate chapter describes a role for faith in a just social order based on Temple’s theological anthropology yet alert to the tectonic shifts in welfare provision in the UK since his death in 1944. The book closes with guidelines for the promotion of ‘inclusive wellbeing’ (pp. 121–9) by prioritizing interventions for children, education, health, the environment, income and work, developing the financial system and the pursuit of greater equality. I missed reference to ‘spiritual capital’ or its constituent elements in this ‘manifesto for the pursuit of greater wellbeing’ (p. 129). Having made compelling arguments for its importance, the cultivation of ‘spiritual capital’ needs to be embedded in practice.

This book is a valuable introduction to many complex, contemporary issues and sets out important proposals for the development of a new social order out of the ruins of the latest – and probably not the last – global financial crisis.

### **Dean Pallant**

*The Salvation Army*

Sebastian Kim, ***Theology in the Public Sphere: Public Theology as a Catalyst for Open Debate***, SCM Press: London, 2011; 260 pp.: 9780334043775, £40.00 (pbk)

Over the last decade, public theology has emerged as a distinct field of theological inquiry, negotiating the tension between the privatization of religion and the desire to engage in dialogue with those outside Christian communities. Sebastian Kim’s *Theology in the Public Sphere* demonstrates both the promise and the challenge of this exciting new area of theology, weaving together several strands of Christian belief from across the world with the call to engage the ‘public sphere’. To this end, Kim sets out a brief description of the phenomenon as well as several examples of its application.

In the first part of the book, Kim summarizes the theoretical challenges to public theology, discussing the use of the Bible as a public book in African, Indian and Korean Christianities and giving a paradigmatic example of public theology (i.e. ‘Eco-theology’, or the Christian community’s response to climate change). In the second part he sets out four examples of public theology in ‘global context’: the

problem of Christian conversion in India, class struggle in Korea, economic inequality in the international community, and the response to the invasion of Iraq in 2003. In the third and final part, Kim turns his attention to three examples of public theology in Europe: the problem of pluralism that emerged from Rowan Williams's notorious lecture on Sharia law in 2008, the Danish cartoon controversy in 2005–6, and racial and religious hatred bills that were put forward by the UK government in 2005.

Kim admirably avoids both triumphalism in addressing the Christian community's promotion of justice and defeatism in examining its failure to have a perceivable influence on global affairs. His purpose is to provide samples of doing public theology in various contexts, providing not a systematic treatment of public theology but rather a demonstration of theology in a public mode. Without a doubt, Kim has succeeded in this goal. There are, however, two difficulties. The first is his concept of 'public sphere' (pp. 10–14): are we to presume that, though a Western notion of Christianity does not constitute a fair definition for global Christianity, a Western notion of the public sphere can be globally extended to apply to Africa, India and Korea? Kim rightly recognizes that our thought processes and institutions are particular to the West, but in this work he *seems* to think that the structure of a Western public sphere is, in fact, universal. The second difficulty has to do with the use of the term 'prophetic' (p. 170): Kim offers no grounds for discerning when a prophetic judgement is anything but a subjective assessment, expressing not 'righteousness' but our *libido dominandi*. In other words, the form of a prophetic utterance does not give a free pass to the content. We thus need some criteria to determine what is appropriately called 'prophetic' but, unfortunately, Kim does not give us any hint as to what these criteria might be. These two difficulties are, of course, in the purview of a more systematic treatise, and I raise them only to highlight the possible roadblocks for this promising form of theological inquiry. *Theology in the Public Sphere* will, no doubt, serve as an excellent introduction to public theology, a form of theological inquiry that will only grow in importance in the twenty-first century.

**Jonathan D. Teubner**

*Trinity College, Cambridge*

Eric Stoddart, ***Theological Perspectives on a Surveillance Society: Watching and Being Watched***, Ashgate: Farnham, 2011; 198 pp.: 9780754667971, £50.00 (hbk)

Whether we consider the hacking of mobile phones by journalists or the government's request that universities monitor the activities of Muslim students, issues of surveillance are everywhere in contemporary society. The intense aversion to risk (for political/and litigious reasons) and the more general erosion of the public/private distinction (most often for commercial reasons) that these two examples illustrate are currently shaping our lives in hitherto unimaginable ways. So this unusual book is a very welcome attempt to apply some theological wisdom to an