

EDUDOC SERVICES: BOOK REVIEWS



Book Reviews

November - 2019



LIBRARY AND DOCUMENTATION DIVISION

NATIONAL INSTITUTE OF EDUCATION

National Council of Educational Research & Training

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INTRODUCTION

Book Reviews aims to identify the books published recently on all the subjects relevant to NCERT.

Book Reviews have been selected from Learned Periodicals & Newspapers received in LDD during the month of **November, 2019**.

Book Reviews are arranged under broad Subject Headings. Details about the Author, Title, Place of Publication, Name of Publisher, Year, Pages, Price, ISBN followed by analytical review with exact reference to periodicals in which reviewed appeared. It will be our endeavour to bring out this Book Selection Reference Tool.

Book Reviews will be useful to our faculty members in selecting / recommending relevant books for our library and also to keep abreast of latest publications in their specialization.

We eagerly await to receive your views and comments.

Chairperson, LDD

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A critical insider writes about the performing arts

Kunal Ray
letters@hivive.com

A nerudite Hindustani classical musician is perhaps a rarity and increasingly so in our time. While we seem to take pride in the various factors contributing to the growth and reach of Indian classical music and want to believe this is an assertion of progress, what we see and hear from our musicians paints a deeply contrasting picture. Their concerns don't transcend the musical, most refuse to look beyond performance, recordings, *gharana* systems and other woolly notions of music making while choosing to be largely silent about the ecosystem they inhabit, which like all other arts is riddled with shortcomings. The complacency and insularity of the Hindustani classical musician is beyond perplexing. In such a scenario, a book like Aneesh Pradhan's *Chasing the Raag Dream* is a much needed intervention in an otherwise sterile landscape of Hindustani music discourse still dominated by formal aspects of music making and learning as if music is made in a vacuum and the individual producing it is bereft of a sociocultural context.

Books on critical writing on Indian music in English are few and far between. Ashok Da Ranade, who is also mentioned in Pradhan's book, wrote some seminal works which are still used and commonly cited. Such writing which may exist in various Indian languages remains inaccessible for lack of translations. Non-academic music book publishing invariably favours reminiscences, memoirs, autobiography, analyses of *gharana* music or a performer's style. Pradhan's book marks a significant departure from that tradition of music writing. It critically analyses music policy, work done by several government and non-government agencies, music education, syllabi, the overseas performance network, civil society and corporate patronage of music, music festivals and event management companies, amongst a range of other critical matters that demand scrutiny and attention. I can't think of another book in English written by a contemporary Indian musician that covers such a wide expanse with insightful critique and suggestions. I also admire Pradhan's integrity and honesty as a performing artist who voices concerns that many know exist but very few would publicly acknowledge for fear of the adverse reactions it might evoke.

Performing artists ought to write about performance and the performing arts more than they usually do. It is not the reserve alone of ethnomusicologists, many of whom may be trained in theory but lack necessary music training to comprehend the complexities of the music they endeavour to discuss. Pradhan rightfully cautions us about writing on music which can be either sentimental or lacking the academic rigour of other disciplines. He states, "But it must be noted that those trained in other disciplines, both outside India and here, are often not educated in the subtleties of the performing tradition, due to which preconceived theoretical constructs creep into their writing." UR



The magic and complexity of Hindustani classical music: Dhimsen Joshi in performance. ANIMASH PASRICHA/UNIVERSAL IMAGES GROUP VIA GETTY

Ananthamurthy used the term 'critical insider' in a wonderful essay about being a writer in India. Pradhan, a career musician who thinks of reading and writing about music in India as an extension of his music practice, is the kind of 'critical insider' Ananthamurthy envisioned.

Chasing the Raag Dream also makes

a strong case for artists' rights by discussing contracts and copyright in great detail. It further probes and questions the role of the music archive in disseminating information about music. Some overzealous advocates of the digital archive would discount its limitations citing the reach it creates and documentary value. How many of these archives actually seek permission from musicians before uploading their work on a public platform or before entering into an agreement with a record label to publish these recordings? Do we think before recording a concert clip and uploading it on social media? These are very important discussion points. Pradhan also talks about demonetisation and GST adversely impacting musicians.

Besides the thoughtful analyses, the biggest strength of the book is that it locates music in a broad sociocultural setting. Pradhan concludes saying we ought to jettison our saviour attitude towards Hindustani classical music and embrace a culture of open dialogue and critique. That is the need of the moment.

Kunal Ray teaches literary & cultural studies at FLAME University, Pune



Chasing the Raag Dream - A look into the world of Hindustani Music
Aneesh Pradhan
240pp, ₹499
HarperCollins

(1)

Revolutionary to Yogi

Sri Aurobindo affirmed 'the harmony of all religions precisely on the basis of this non-sectarian Vedantic worldview', faithfully following Sri Ramakrishna and Swami Vivekananda. His actual revolutionary career spanned hardly four years. But his spiritual pursuit spanned four decades. Within this period he raised himself by intense *sadhana* to be an extraordinary *yogi* of distinctive character and epitome

Sri Aurobindo Ghose (1872-1950) went to England for education when he was seven. His political life began there in his teens. Although he qualified in the ICS examination, he was not selected as he chose to abstain from the horse-riding test. He secured a First in Classics and a *Tripas* at Cambridge in 1892. Returning to India in 1893, he joined the Baroda College as professor of English, and later became its principal.

In 1902, he came in touch with Thakur Saheb who was then the leader of a secret Maharashtra revolutionary group, and was thus initiated into the revolutionary movement. Participating in the protest against the partition of Bengal in 1905, Sri Aurobindo left Baroda College.

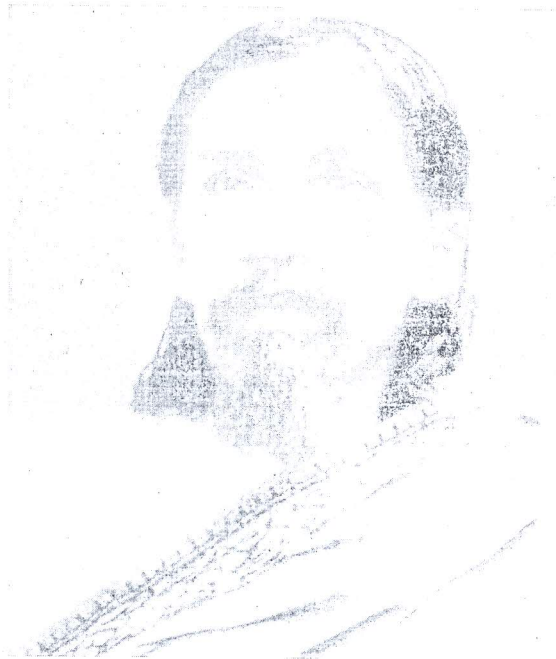
The next year, in 1906, he settled in Bengal and joined the newly started National College as its principal. In 1907, he gave a revolutionary turn to the apolitical organization *Anushilan Samiti* which was founded in 1902 by its president, Pramathanath Mitra, of which he was a Vice-President. He reorganized it and made Sister Nivedita its member. Under his direction young men, including his brother Barindra Ghose, were making bombs and guns.

Sri Aurobindo was a follower of Tilak when the latter left the Congress in Surat and took to extremism. Tilak was no longer prominent in Indian politics after 1908 when he was sentenced to transportation for six years and sent to Mandalaya jail on a charge of sedition.

Meanwhile, Sri Aurobindo was appointed Assistant Editor by another extremist, Bipin Chandra Pal, in his English paper, *Bande Mataram*. He soon took charge of the paper as Pal was "eased out of it" in 1907. Swami Vivekananda's brother, Bhupendranath and Barindra, who were also connected with the work of *Bande Mataram*, found Pal "half-hearted". Pal's faith in revolutionary idealism did not last long. In 1913, he "pleaded for the continuation of the British connection in view of the immense possibilities of federal internationalism".

Sri Aurobindo was accused of seditious writings in *Bande Mataram* and was accused of involvement in the Alipore bomb case in 1908. While in jail, Deshbandhu Chittaranjan Das fought for him in court and proved that he was not guilty. He was in Alipore jail for a year as an under-trial and was acquitted for want of evidence but Barindra was sentenced to transportation for life.

After his release he brought out the English weekly *Karmayogin* and the Bengali weekly *Dharma*. Now his connection with revolutionary activity was open and clear. A warrant of arrest was therefore issued against him in February 1910 for writing an arti-



cle titled "To My Countrymen". Realising his impending incarceration, he secretly left for his home town, the French Chandernaggar, from where he moved to Pondicherry and spent the rest of his life there in a spiritual quest. Deshbandhu described Sri Aurobindo as "the prophet of nationalism". But where did he get so much power and inspiration from? Prof. Subodh Chandra Sengupta has the correct answer: "It was Swami Vivekananda who introduced the cult of Shakti-worship, which was taken up by a succession of brilliant men, the first two being Aurobindo Ghose and Barindra Ghose, who might be called the joint authors of *Bhawani Mandir*." It was a political tract the idea of which was Barindra's and the writing of Sri Aurobindo's. It was displayed in the Alipore Conspiracy case.

Initially, Sri Aurobindo wasn't perhaps acquainted with Swamiji's writings but felt their impact, "which was the fountain of Swamiji's pervasive influence". Going through his works subsequently and by dint of his interactions with Sister Nivedita and others, he became knowledgeable about Swamiji. His knowledge about Sri Ramakrishna was also remarkable.

Though he didn't meet them, their lives and spiritual ideas took deep roots in his mind. He however met Sarada Devi in 1910 on "a Sunday" and paid his respect to her at the 'Udbodhan House in Baghbazar. His wife Mrinalini Devi was an initiated disciple of Sarada Devi. Both were worshipers of Kali.

Ramakrishna is the *Antaryami Bhagawan*." He had also written unequivocally, *Satya-yuga* arrived on earth by the touch of Sri Ramakrishna's feet; the world is dipped in joy in his touch; with his Advent, the gloom accumulated over centuries disappeared. He established *Yuga-dharma*, and was the sum total of all the earlier Avatars.

Sri Aurobindo was convinced that "Sri Ramakrishna gave to India the final message of Hinduism to the world." Similarly, his estimation about Swamiji was tremendous. He described him as "a very lion among men". He said: "The going forth of Vivekananda, marked out by the Master (Sri Ramakrishna) as the heroic soul destined to take the world between his two hands and change it, was the first visible sign to the world that India was awake not only to survive but to conquer."

Sri Aurobindo was a prolific writer on the Vedas, the Upanishads, and the Bhagavad Gita. His interpretations of these important scriptures were "in the non-sectarian spirit of Sri Ramakrishna and Vivekananda". In a treatise on *Isha Upanishad* he reflected on Sri Ramakrishna's precept of non-difference (*abhedatwa*) between *Brahman* and *Shakti*. Sri Ramakrishna is specially conspicuous in his book *The Life Divine*.

He used in it in the parables and analogies used by Sri Ramakrishna. "Developing Sri Ramakrishna's teaching that 'everything is possible for God', Sri Aurobindo claims that the 'infinite is illimitably free, free to determine itself infinitely, free from all of its restraining effect of its own creations.' Again, as Sri Ramakrishna said God is both "with and without form", so also Sri Aurobindo said that the Divine Being "is at once Form and the Formless". There are numerous such instances in his works which he believed deserve allusions for the benefit of the seekers of Truth and God.

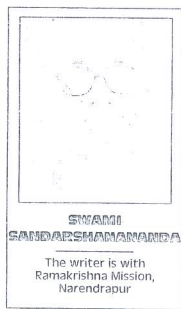
According to Sri Aurobindo, all religions "express one Truth in various ways and move by various paths to one goal". In the final analysis Vedanta propounds that "the Infinite Reality is at once personal and impersonal, static and dynamic, with and without form, immanent and transcendent". He affirmed "the harmony of all religions precisely on the basis of this non-sectarian Vedantic worldview", faithfully following Ramakrishna and Vivekananda.

The actual revolutionary activity of Sri Aurobindo spanned hardly four years. But his spiritual pursuit spanned four decades. Within this period he raised himself by intense *sadhana* to be an extraordinary *yogi* of distinctive character and epitome. Cutting across classes, communities and countries, he is now globally acceptable as a spiritual pathfinder for peace and harmony.

Mrinalini Devi was a well-known spiritual personality by her own right and had a following. She stayed all her life at Chandernaggar. Sri Aurobindo claimed that he received three messages on a mystical plane from Sri Ramakrishna between 1908 and 1912. By his own admission, Sri Ramakrishna's influence on the development of his spiritual life was profound. He said to a disciple: "Remember also that we derive from Ramakrishna. For myself it was Ramakrishna who personally came and first turned me to this Yogi." He also claimed that Swamiji mystically communicated to him various instructions in meditation during his imprisonment for a year. He said: "Vivekananda in Alipore jail gave me the foundations of that knowledge which is the basis of our *Sadhana*." Considering these two statements alone, if one presumes that he held Ramakrishna-Vivekananda as his Guru one would not

be wrong. Those two spiritual phenomena in his life are ample reason to believe that Ramakrishna and Vivekananda were pathfinders in his mystical journey.

That his mind was suffused with their thoughts is evident from many of his religious and philosophical writings which exude their ideas eloquently. In an editorial piece of *Dharma* (26 Poush 1316) with the heading *Sri Ramakrishna O Bhabishyat Bharat*, he said with an absolute faith to show that Sri Ramakrishna was the highest manifestation of the power of God. He wrote: "The man appeared as Sri



Reviews published in *School Science Review* are the opinions of individual reviewers, and are not an official Association for Science Education (ASE) view or endorsement of the resource. Reviewers are selected to write reviews on the basis of their experience and interests. They are expected to draw attention to perceived weaknesses or limitations of a resource as well as its strengths. The reviews are written from the standpoint of someone seeing the materials for the first time and considering how they themselves would use them, or think colleagues would be likely to use them.

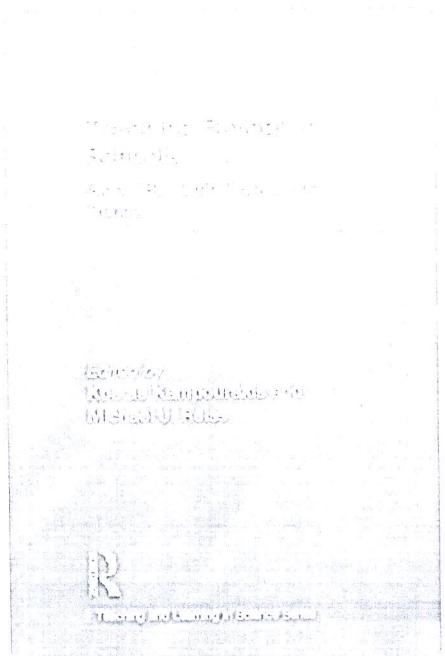
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Teaching Biology in Schools: Global Research, Issues and Trends

Ed. Kostas Kampourakis and Michael J. Reiss
Abingdon: Routledge, 2018
291 pp. £31.99
ISBN 978 1 138 08798 9

Teaching Biology in Schools is an academic text co-edited by researchers in science education at the Institute of Education in London (Reiss) and at Geneva University (Kampourakis). That said, do not be put off! There is much to recommend here to biology teachers at any stage of their career. Common misconceptions are addressed together with discussions of the pedagogical content knowledge necessary to teach biology effectively.



The book covers key areas of biology curricula, from cell biology to evolution, as well as considering

wider areas such as teaching biology to young children and worldviews in biology education. All chapters are fully referenced for those wishing to pursue more deeply the topics covered. This is by no means an easy read, being written by leading experts in the field. However, the organisation of the book means that the reader can dip in and out, reading selected chapters as necessary.

I have just been teaching photosynthesis to year 13 (ages 17–18, as A-level revision) and to year 10 (ages 14–15, as part of the IGCSE curriculum) and so was particularly interested in the chapter on plant biology. There is a lot of discussion around student misconceptions and the way in

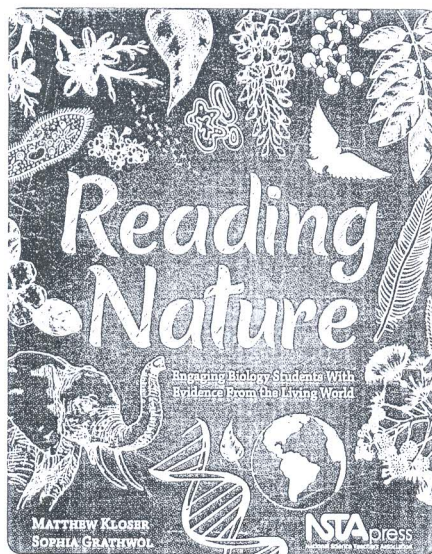
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which we, as teachers, often ignore the wondrous aspects of the subject we teach in favour of covering the content! The author of this chapter also talks of plant blindness, which I am sure we have all encountered and propagated ourselves. For example, discussion of medicines rarely involves mention of plant-based sources and enzyme experiments too often use animal-derived enzymes.

Reading on, the author of the chapter covering energy, photosynthesis and respiration makes a superb case for considering energy teaching in biology holistically, and synoptically drawing all the topics that we teach together – and, indeed, remembering to apply the conceptualisation of energy from physics in our teaching. There are many lessons to be learned here, particularly in light of the revised A-level specifications in England and the increased emphasis on analysis, interpretation and synoptic thinking.

All in all, this book comes highly recommended. I for one will refer regularly to it before I teach topics and will also be recommending it to members of my department. One for the department library!

Peter Anderson



students in so many ways, from critical appraisal of the writing itself to creating synoptic links. Reading and discussing scientific writing in biology opens students' eyes to the interconnectedness of everything that we study in biology and, indeed, across into the other sciences and geography. So, it was a pleasant surprise to receive this book to review.

Reading Nature consists of 14 texts, each of which has been adapted from an original scientific paper into an accessible format, making the book eminently suitable for sixth-formers and year 11 students (ages 15–18). The texts cover topics ranging from the structure of the cell membrane, ecology, inheritance and evolution, to human impact on the environment. The source material is well referenced, diagrams are clear and appropriate and there are graphs and tables of data where needed.

The book aims to help in teaching students to be critical readers of scientific information, supporting their reading and providing questions for further discussion and exploration. One text, for example, has as its basis the famous Meselson and Stahl paper of 1958 'The replication of DNA in *Escherichia coli*'. The text is presented with line numbers for ease of reference, and the

work of the original authors is summarised clearly and effectively with conclusions and discussion. Very effective questions follow the text (flagged at various points throughout) and refer back to data used in the article. This would make a perfect resource for teaching DNA replication at A-level – an alternative approach, for example, to straightforward didactic teaching, allowing students to get to grips with the subject through a critical reading exercise.

NSTA is an American publisher and so there is some discussion around American science teaching standards irrelevant to UK readers, but this is a minor issue. This book would be a really useful addition to a departmental library and a worthwhile addition to any teacher's toolkit. A-level and GCSE examination papers are increasingly testing students' ability to interpret data and apply knowledge to new and unfamiliar situations; using this book would certainly prepare our students for ever-more-challenging public examinations. This book is highly recommended!

Peter Anderson

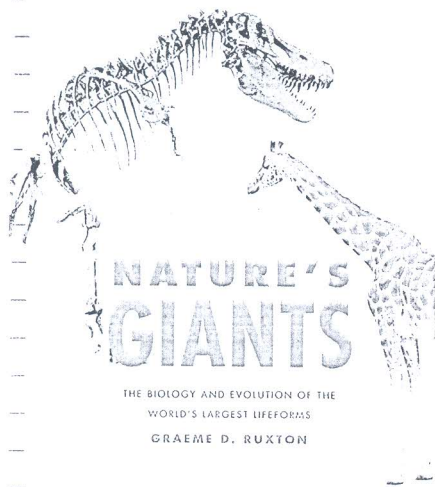
Everything You Know About the Human Body is Wrong
 Matt Brown
 London: Batsford, 2018
 160 pp. £9.99
 ISBN 978 1 84994 431 1

This lovely little hard-backed book is one that you will want to dip into often. It will debunk many of the myths that you may have about the human body. In the introduction, the author states his aim to 'debunk many of the common myths of our daily lives' and to inspire a love of knowledge. It is a compendium of facts and answers to questions, divided into seven main topics: body basics, organs, the microscopic body, the hungry body, body oddities, the body compromised and famous

✓ **Reading Nature: Engaging Biology Students with Evidence from the Living World**
 Matthew Kloser and Sophia Grathwol
 Arlington, VA: NSTA Press, 2018
 199 pp. £26.95
 ISBN 978 1 68140 280 2

As a teacher of Edexcel A-level Biology (Specification A), I am struck every year by the value of the pre-release article (based on articles from *New Scientist* or *Scientific American*, for example) that students receive. Reading extended pieces of (accessible) scientific writing benefits my

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Nature's Giants: The Biology and Evolution of the World's Largest Lifeforms

Graeme D. Ruxton

London: Yale University Press,

London, 2019

224 pp. £25.00

ISBN 978 0 300 23988 1

The intriguing question posed here is 'Why are creatures the size they are?' Another one might be 'Why do some of the largest animals feed on some of the smallest?' In this wide-ranging review we are introduced to some of the largest dinosaurs, some massive mammals, giants of the deep and of the skies, giant insects and other invertebrates, and record-worthy reptiles and amphibians. Plants are not left out, with trees, seeds, flowers and Pacific algae all receiving their fair coverage, but the story mainly relates to animals.

Some elementary geometry and physics introduces the idea that surface area and mass/volume relate in a predictable manner, and that the larger an animal gets then, relatively, the weaker it becomes. However, in terms of metabolism, a larger animal can survive for longer on its food reserves than a smaller one: gains and losses. Equally, some elementary ecology introduces the reasons why predators tend to be rarer than their prey, why most food chains are inefficient

Biology ✓
Science

and why big, fierce animals are rare. Not much detail here but very clear explanations.

This approach is followed in most of the subsequent chapters, where content tends to be brief but the quality of the exposition is high. This makes it more of a book to read than simply a reference to dip into, which is a nice change. The only criticism here is that you actually finish each section wanting to know more! The choice of individual species is a little eclectic, but most of the obvious suspects are covered, a curious exception being the corals and the giant fungal mycelia that are widely credited with being among the largest organisms on Earth. For another edition, perhaps?

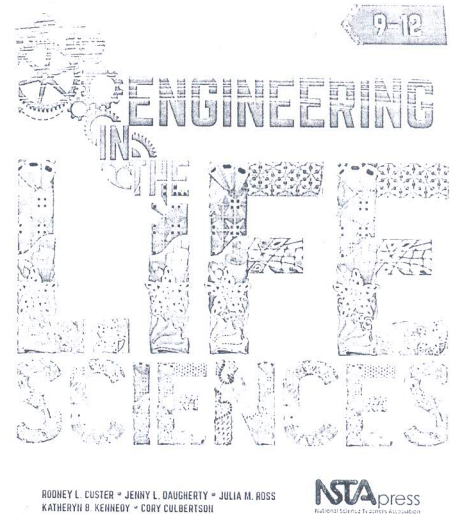
Beautifully illustrated, with photographs (of living forms) and graphics (of extinct ones), this is a most interesting book to recommend. The choice of subjects is logical but sometimes just reflects personal preference, and the author is not afraid to make his comments personal and subjective. Generally, this would be a most refreshing addition to any biology library. A-level biology students in particular should read it for its style as well as its content.

Ian Lancaster

Engineering in the Life Sciences, 9-12

Rodney L. Custer, Jenny L. Daugherty, Julia M. Ross, Katheryn B. Kennedy and Cory Culbertson
Arlington, VA: NSTA Press, 2018
340 pp. £43.50
ISBN 978 1 68140 477 6

This book is the product of Project Infuse, a teacher-development programme funded by the American National Science Foundation to develop resources to help teachers present engineering concepts to enhance life science courses. Resources for six fully developed lessons are included,



along with advice on how to manage the activities as well as some lesson ideas and engineering case studies that could be used as discussion starters.

In each of the lessons, students are presented with a life science/biological issue to solve by incorporating engineering and mathematical concepts to make recommendations. Each lesson comes with a teacher section, providing an overview of the lesson and a guide through each step of the lesson, and a student section, which contains handouts for students that are 'copy-ready'.

The lessons are given attention-grabbing titles: 'B-pocalypse' (tackling the decline of bees needed to pollinate crops), 'Algae to the rescue' (creating CO₂ capture devices), 'Saving yew' (designing a breeding programme for a threatened species with medicinal properties), 'Designer DNA' (developing coding systems for use by 'nanobots'), 'Cycling against cancer' (using knowledge of the cell cycle to design a potential cancer treatment), and 'Ecosystem board game' (exploring the positive and negative factors affecting ecosystems and their impact on an endangered or an invasive species).

The book is clearly aimed at secondary-level life science teachers and their students, US grades 9-12



(ages 14–18). There are lots of great ideas in the book that we could use here in the UK, and the information is pitched at the right level for students. However, the references to assessment criteria, learning progression, common core state standards and rubrics aligned to US standards limit the use of the book as a ‘classroom-ready’ resource for UK teachers. The potential safety issues would also need to be considered (something that the authors recommend as well). The case studies and weblinks to videos are also US based so teachers would be advised to research UK or European-based examples to make information more pertinent to their own students. Also, the time suggested for the lessons ranges between 3 and 5 hours, which would only be possible if they are run as part of a science activity day or as a STEM club project.

In summary, this could be a useful resource for a STEM club, collaborative projects for science and technology departments or science enrichment days. However, it is quite pricey for a resource that cannot be used as intended by the authors in UK schools.

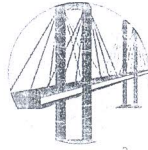
Gill Clarke

Improving Bridge Design: STEM Road Map for Middle School Grade 8

Ed. Carla C. Johnson, Janet B. Walton and Erin Peters-Burton
Arlington, VA: NSTA Press, 2011
234 pp. £27.50
ISBN 978 1 68140 414 1

From the American National Science Teachers Association comes this STEM Road Map for middle schools, and grade 8 in particular (ages 13–14). As in the UK secondary school curriculum, which has also become increasingly compartmentalised, integrated approaches to STEM are not the norm in the USA. The book suggests how to link work on bridges in science lessons with

Biology



Improving Bridge Design

STEM Road Map for Middle School

Grade 8

Edited by Carla C. Johnson, Janet B. Walton, and Erin Peters-Burton

NSTA press

maths, social studies, English and the arts.

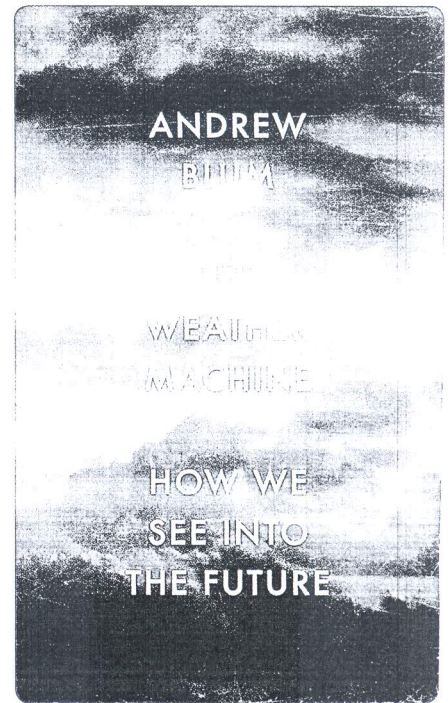
About the only international facet to the book is the fantastic Millau Bridge (strictly speaking, the Millau Viaduct, which I feel duty-bound to mention had a British architect). The US-centric portrayal is of course understandable, but limits the book’s utility more than a little for UK teachers. Non-metric measurements are unhelpful, and one is constantly ‘translating’ Americanised spellings and grammar usage, as well as unfamiliar acronyms.

Like many time-poor teachers, I value materials I can use directly ‘off the shelf’, and the lesson plans from the lengthy fourth section of this book are great in this respect. While this may not marry especially with the intended integrated approach involving other school departments, the reality is often that pragmatism has to rule. But deeper reading will pay dividends, for example, in the discussion of common misconceptions, reminding us that students (and indeed teachers from other collaborating departments) will bring ideas to the subject that often seem alien to those of us who are natives of science.

An integrated study of bridges could link different school subject departments and broaden students

understanding, breaking out of subject boxes. But trying to base a programme on a resource designed for a different education system in a different country makes it a pretty big ask – perhaps making one deem it ‘a bridge too far’.

Ian Francis



The Weather Machine: How We See into the Future
Andrew Blum
London: Bodley Head, 2019
207 pp. £16.99
ISBN 978 1 84792340 0

While not an obvious choice for science teachers, *The Weather Machine* provides a fairly engaging historical and political background. Sadly, this book will not teach you how the forecasting models work. And while Andrew Blum rightly celebrates the steady improvements in the forecasts, he does not discuss why, even with oodles of observations, forecasting is ultimately hamstrung by chaos (strictly speaking, sensitive dependence on initial conditions).

Given that the author is not focusing on the science, he could have devoted more space to the very interesting lives and contributions of the meteorological pioneers, people like Robert Fitzroy and

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Rethinking the basics

By N Chandrasekaran and Roopa Purushothaman, authors of Bridgital Nation, believe technology can help solve India's economic problems if we regard it as an aid and not a threat

Vir Sanghvi
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For as long as I can remember, the same point has been made over and over again. India has the world's largest pool of trained economists. Everywhere you look -- the World Bank, the IMF, the financial community, large corporations, universities and the UN -- you find Indian economists.

Many of these economists have worked, at some stage, within the government of India: in the Reserve Bank, the Planning Commission, the Finance Ministry, etc. Many more have taken a personal interest in their motherland and offered prescriptions for the Indian economy.

And yet, despite this surfeit of economists, the Indian economy has usually failed to function as well as it should. In the bad old years of the Hindu rate of growth, our economists offered no way out.

And even after the 1991 reforms (undertaken at gunpoint because of pressure from the IMF's non-Indian economists), when the economy performed better, our economists had very little to do with it. And now, as a slowdown grips many sectors, no economist seems to have a viable solution.

Of late, a similar criticism has been levelled at the tech guys. Yes, sure, India

has a software industry that is the envy of the world but how has it benefitted the country? Our problems have multiplied even as the tech guys have made their own fortunes.

Economists are sensitive to the criticism. Many have recently published books offering solutions to our problems. Surjit Bhalla has written about the need to involve more women in the workplace and to promote entrepreneurship in two recent books (*The New Wealth of Nations* and *Citizen Raj*).

And the tech guys have not only written books but have actually got on with the job. Nandan Nilekani's *Rebooting India* was a best seller and his Aahar project is unparalleled anywhere else in the world in its size, speed and scope.

Bridgital Nation is an attempt by a tech guy and an economist to merge their skills in the search for solutions. N Chandrasekaran is Chairman of the Tata group but before he got the top job, he ran Tata Consultancy Services, India leading IT company. Roopa Purushothaman has worked as an economist in the financial services sectors (Goldman Sachs, Everstone Capital, etc.) before becoming Chief Economist for the Tata group.

The two authors believe that technology can help solve India's problems but only if we regard it as an aid, not a threat; if we allow it to enter such sectors as the legal process, education and medical services, and we stop viewing things through the simplistic binary of technology versus jobs.

Most of us recognise how crucial the next decade is for India. But the figures

still have the power to terrify anyone who cares about the country. We brag that by 2050, India will be the world's third largest economy. But do we realise how much behind the rest of the world the average Indian will still be?

The US will be the world's second largest economy but its per capita income will be \$100,000 to India's \$15,000. Even Japan which will be behind us as the fourth largest economy will have a per capita income of \$76,000.

So yes, we will be big. But we won't necessarily be rich or even well off.

For us to maintain the standards of living we now have, given the large numbers of young people joining the workforce, India will have to keep growing at nearly 10 per cent year on year. There was a time when this looked achievable. But as growth rates fall below five per cent and governments don't seem to know how to respond, the future begins to look like a very scary place.

The problem, as Chandrasekaran and Purushothaman point out, is that India does not fit into the standard models of development. In most countries, growth is followed by the creation of more jobs. It doesn't work that way in India. The growth tends to come from services and few manufacturing jobs are created. What we need, the authors say, is a model that fits our specific needs.

Plus, there are other causes for concern. Only 23 per cent of all women who could work are employed. (For men, this figure is 75 per cent.) There are crises in such sectors as health, where, as the authors flatly state, the system does not work. The courts are so full of piled-up cases that for many Indians, no justice is available.

No single prescription can solve all these problems so the book takes a more fundamental approach. "Bridgital" involves re-examining and reinventing the tasks that go into a job. Ideally, this reinvention should be able to bring

much of the unorganised (and poorly paid) sector into the formal economy. Technology offers everyone a chance to leapfrog several steps in each process and empowers workers to perform tasks that were thought to be beyond them.

All of it makes a lot of sense when you read it though. Most people will be taken aback by the sheer magnitude of our problems: we have been conditioned to believe that we are an emerging super power that is only a few years away from becoming a First World economy.

It comes as a bit of a shock to know that though India needs more entrepreneurs, no invisible hand behind the markets will magically solve our problems. Too much dependence on the market alone can lead to lopsided and uneven development.

The problem, in practical terms, in implementing much of what is suggested here, is that the solutions advocated by this book are back to basics, fundamental prescriptions that require us to go beyond our comfort zones and re-imagine every sector.

Few governments, or elites, for that matter are willing to make such a leap of the imagination. Ministers and administrators like piecemeal solutions that are easy to implement without changing very much.

This approach, on the other hand, requires a complete change in our thinking. And yet, as will be clear to anyone who reads this book, if India doesn't rethink the basics of our failing system, the future is bleak.

The authors stick to possible solutions and clearly regard it beyond their brief to contemplate what the social consequences of a failure to change are.

But those consequences are not difficult to see: social tensions and a discontented, angry and frustrated populace.

In the end, the future is not just about technology or economics. It is about people. And the India we will live in.



Bridgital Nation
N Chandrasekaran,
Roopa Purushothaman
327pp, ₹799
Penguin

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BOOK REVIEWS

✓ **Leading the use of research and evidence in schools**, edited by Chris Brown, London, Institute of Education Press, 2015, 182 pp., £24.99 (paperback), ISBN: 9781782771111

In recent years, evidence-informed practice in education has gained an increasing level of attention, with some believing evidence-informed schools are a core feature of an effective education system (Mincu 2015). Despite increasing attention, how to achieve effective evidence-informed practice continues to be central to discussions, with the recognition that those within the education system such as teachers must critically evaluate and adapt research as they encounter it, by using professional judgement (Nelson and Campbell 2017).

Leading the use of research and evidence in schools, edited by Chris Brown, offers chapters from academics, teachers and policy advisers, that provide a practical bottom-up approach to discuss how schools can become research engaged and effectively use evidence to benefit their structures, pedagogy and pupil outcomes. The book's practicality is a core strength and is reflected through its structure. To ensure chapters are of the most benefit to the reader, each begins with an overview of its content and provides resource boxes of additional materials that assist with research engagement in educational settings. Each chapter concludes with 'take-out messages' consisting of key points and thoughts for further consideration.

This book consists of three sections: introduction to the topic; context of using research and evidence in educational settings and critical examinations of their use. Following a detailed introduction from the editor, Chris Brown, the first section, Chapters 1–3, provide context for using research and evidence in schools through critical discussions of policy initiatives, methodologies and conceptualisation. Chapter 1 by Greany discusses UK initiatives from the last 20 years that attempted to develop evidence-informed practice in education. Greany highlights the limited impact of New Labour initiatives, before critically outlining the shift under the coalition government, which emphasised schools' position as autonomous entities responsible for their improvement. Bennett, in Chapter 2, deals with evidence quality parameters, research methodologies (quantitative and qualitative) and the dislocation between education research and practice. Chapter 3 by Saunders maintains the methodological focus, reflecting the need for broader conceptualisation of evidence and its role in teaching. Similar to Chapter 1, Saunders outlines obstacles to research-informed practices in schools including time, funding and teachers' limited knowledge of resources.

A shift in focus is apparent by Chapter 4 to the implementation of research and evidence in educational settings. Stoll (Chapter 4) focuses upon professional learning communities and their role in leading effective learning within schools. More specifically, the role of middle leaders in initiating evidence-informed change is discussed in Chapter 5 by Stoll and Brown. A strength of this book is the use of educational theories to illustrate effective facilitation of evidence use, as reflected by Stoll and Brown. As in Chapter 4, Chapter 6 outlines the key role of professional learning communities in developing evidence-informed practice. Brown and Rogers structure Chapter 6 around a London case study illustrating how knowledge creation activities amongst early years' practitioners can lead to evidence use and informed practices.

The final section critically examines the use of research and evidence in educational settings. Gladin-O'Shea (Chapter 7) discusses how to conduct research in schools to develop evidence-based practice. As in other chapters, a key emphasis is placed upon senior leaders creating time

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within schools to ensure research is not a burden on teachers. This chapter outlines various models and evaluation templates that schools can use and adapt for conducting research. Chapters 8 and 9 build upon Chapter 7. Roberts (Chapter 8) outlines the benefits and difficulties of conducting teacher-led research, concluding that school leaders must create a culture where teacher-led research is highly supported. In Chapter 9, Supovitz examines teachers' use of data for improving teaching and pupil learning through a USA case study. Supovitz argues teachers should receive data on pupils' comprehension performance frequently to provide a greater opportunity for practicing effective instructional strategies that improve pupil learning and outcomes. Chapter 10 by Taylor and Spence-Thomas also draws upon examples to illustrate how schools successfully evidence change through teacher-led research that improves pedagogy development and pupil learning. In Chapter 11, Finnigan, Daly, Hylton and Che use social network theory and a USA case study to explore the influence of networks at both area and school level. This chapter highlights that teachers' definition of evidence is often limited to data, reflecting a lack of engagement with research and the need for teachers to become knowledge and evidence generators.

In the final chapter (12), Earl summarises the key issues schools face in becoming research engaged and evidence users. Earl also considers the future of evidence used in schools within a structure where context, evidence quality and knowledge creation/use are influential. Brown concludes with the key message that research and evidence engagement has substantial benefits for pedagogy development and pupil outcomes. Throughout, this book continually reflects upon the process schools must consider to become research engaged and evidence-informed. This book discusses the benefits and restrictions of engaging and conducting research within schools. In addition, examples, resources and theory are provided throughout to equip schools with a toolkit for becoming research-engaged. It emphasises that providing teachers with time, space and resources are essential components in becoming a research-engaged school that improves pupil learning and outcomes, along with teachers' pedagogy development. As Sharples (2013) notes, evidence-based practice is about combining the professional expertise of educators with high-quality evidence from research to improve the overall quality of teaching and learning practices.

This book is relatable to all educators (early years, school teachers and school leaders) interested in how they can use research and evidence to improve educational structures, pedagogy practice and pupil outcomes. Despite being published four years ago, this book remains a relevant and important addition to the literature. The wide range of resources and perspectives emphasise the relevance of this book across the field of education, from early years to post-primary. The practicality of reading chapters as separate entities or on a continuum provides an opportunity for all to read this book according to their own needs, workloads and time constraints.

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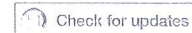
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The changing world of outdoor learning in Europe, edited by Peter Becker, Barbara Humberstone, Chris Loynes and Jochem Schirp, London, Routledge/Taylor and Francis Group, 2018, 283pp., £115 (hardback), ISBN 978-1-138-04766-2

This anthology discusses changes in the field of Outdoor and Adventure Learning (OAL) in Europe over the last few years, a period that, according to the editors, has seen a number of significant developments in, and increasing social relevance of, the field. It represents a timely publication given the still broader societal developments across the continent that are alluded to, such as the rise of popular nationalism and emerging schisms in formerly transnational institutions and values, with Brexit providing a looming spectre to the book. Had it been completed a few short months previously it might not have had this currency.

However, it is important to provide a further context for the publication, namely the stimulus of the twentieth anniversary of the founding of the European Institute for Outdoor Adventure Education and Experiential and Learning (EOE). Founded in 1996, this represents the pre-eminent European network of professionals in the field. EOE therefore represents the key driver of the publication, which is reflected in the list of authors, who are active members of the network. Furthermore, the book represents a decade-long follow up publication to *Other Ways of Learning* (Becker and Schirp 2008), itself published as a consequence of the 10th anniversary of EOE. The two publications bear comparison since they share the same stimulus and purposes; two editors and several authors; and a number of stylistic characteristics. Taken together, they represent interesting companion pieces that trace important shifts in emphases in the field in Europe over the last twenty years. Further comparison will not be attempted here, save the noticeable difference in production values, the recent publication having been published by a larger, international publication house, namely Routledge. The more professional and 'establishment' appearance of the current publication could perhaps be seen as an indication of the greater status and maturity of the field of OAL generally, and EOE as an organisation specifically.

Following the Introduction, written by one of the editors (Becker), the book has three sections: Section 1: 'Sociopolitical and environmental contexts'; Section 2: 'Structures and agencies'; and Section 3: 'National perspectives'. Each section is provided with an introductory commentary piece (effectively a short chapter) by one of the three remaining editors (Humberstone, Schirp, and Loynes respectively). Section 1, in particular, foregrounds more recent progressive developments in OAL in terms of a broader sociopolitical and post-Enlightenment critique of 'outdoor culture' (Chapter

1); greater gender awareness and an emphasis on women's contribution to the field (Chapters 3 and 4); and environmentally responsible practices and advocacy (Chapter 5). Section 2 focuses attention on various contextualised 'pedagogical fields of action', namely Early Childhood Education (ECE: Chapter 6), outdoor centres (Chapter 7, with UK providing an exemplar context), and Higher Education (Chapter 8, recounting the creation of an international Masters Programme). Chapter 9 discusses an increasingly pertinent issue to the field, namely the balance between 'danger', 'safety', 'risk' and 'benefit'. The section closes (Chapter 10) with an analysis of thematic trends in the Journal of Adventure Education and Outdoor Learning (JAEOL), an international journal which is produced by the UK-based Institute of Outdoor Learning (IOL), which is closely affiliated with EOE.

Section 3 provides a series of chapters on specific national contexts, namely Sweden (Chapter 11), UK (12), Ireland (13), Slovenia (14), Finland (15), and the Czech Republic (16). As implied by the title, the focus of the book is on Europe. However, by its own acknowledgement, and as the list above indicates, it is not wholly representative of the continent. There is a dearth of contributions from 'Southern Europe' which, according to Chapter 1, reflects a broader, 'north-south' sociopolitical divide discernible across the continent. However, I feel it is also partly accounted for by EOE being the driver, and therefore contributions are necessarily drawn predominantly from those active in the network, and reflects their perspectives and preferences. EOE is predominantly 'northern' European in character, and it is safe to say that the network's *lingua franca* is English, which might represent further barriers to inclusiveness (whilst some chapters have benefitted from a translator, most authors appear to have written in English). It is perhaps also pertinent to note that the four editors contribute between them to seven of the eighteen chapters, again perhaps restricting the range of 'voices' appearing across the publication. A welcome strategy to broaden this aspect was to invite a non-European, namely Canadian, commentary and perspective (Chapter 17) to provide a comparison or counterpoint to the European experience.

Despite these qualifications, the book presents a diversity of perspectives and themes, with twenty-four authors contributing across eighteen chapters. As might be expected, this has also resulted in a range of presentation styles. Generally, chapters are structured in an easy to follow format typical of anthologies such as this, with subheadings helping the reader negotiate the text. Some chapters are also judiciously accompanied by boxes, tables, figures and footnotes. An anomalous style is found in the contributions by Becker, one of the four editors. In the introduction to the whole book and Chapter 1, the author adopts a structure more typical of philosophical writing using Roman numerals instead of subheadings. These chapters might prove harder to negotiate than other chapters, but the reader is rewarded with a rich, deep and stimulating discussion. Becker also contributes to the final chapter or 'endpiece' (Chapter 18) which, again, is anomalous in being presented in the form of a verbatim email exchange between himself and his co-author who was unable to contribute otherwise through ill health. Its inclusion is warranted and welcome given the discussion that follows from two seminal contributors to EOE. However, it does jar somewhat with preceding chapters.

Almost without exception, I found the chapters to provide an informative treatment of OAL, although I felt that Schirp's chapter on youth policy was more implicit than explicit in its relevance to the field. I also found Chapter 15 a little challenging to negotiate, a reflection perhaps of the writing not being in the mother tongue. However, I still learned much of value on the Finnish context. Somewhat pedantically,


I also noted an erroneous non-alphabetical placing of a reference in the list for Chapter 4 which one might have hoped would be avoided by a publisher of this repute. Notwithstanding these minor criticisms and potential shortcomings, this is a broadly accessible, comprehensive and timely anthology which represents a very valuable contribution to an increasingly important field of educational practice and research. Whilst the book has an avowedly regional focus on Europe, it has international, indeed global, relevance given the international literature drawn on, and the attention given to a wide range of themes germane to the field and broader societal developments in the contemporary, increasingly interconnected world.

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April,

BOOK REVIEWS

✓ **European educational research (Re)constructed: institutional change in Germany, the United Kingdom, Norway, and the European Union**, by Mike Zapp, Marcelo Marques, Justin J. W. Powell with contributions by Gert Biesta and Jo B. Helgetun, Oxford, Symposium Books, 2018, 254 pp., £42.00 (paperback), ISBN 978-1-910744-02-4

A good reason to pick up a book with 'comparative' and 'education' in the title is an interest in the question whether we are witnessing global convergence of aims, ideas and outcomes in education, and if the answer is 'yes', what it means. Zapp, Marques and Powell's comparative examination of educational research governance, institutions and mechanisms in three countries and the European Union offers detailed answers. The distinctive foundations of educational research guided the choice of the three countries. Germany's strong disciplinary ideal foundation contrasts with that of the UK, which displays strong links with practice. Norway is placed somewhere in the middle, with educational research emerging as a professional field, though including pedagogy as educational practice. Data spans at least two decades of transformative developments and includes policy documents, thematic programmes, funding data, expert interviews, project contents and research networks. Unique is the inclusion of the European Union as fourth case and as a research area or field in its own right.

In Chapter 1, Zapp, Powell and Marques set out the theoretical framework for their investigation. Three intertwined ideas which recently have required legitimacy, namely internationalisation, quality and relevance are one cornerstone to examine 'whether and how these ideas impact on the (infra) structure of educational research systems and organisations and the cognitive development of educational research' (p. 28). The authors draw on concepts of isomorphic change, developed in neo-institutionalist sociology of organisations, the second cornerstone. Regulative, normative and mimetic mechanisms provide different rationales to legitimise transformation and impact on actors, such as international and national organisations, institutions, professional associations, and funding agencies, the third cornerstone. The constant interplay of mechanisms and instruments, on the one hand, and the complex relationship between actors in educational research, on the other hand, lead to cognitive and structural consequences, forming a particular pattern of isomorphism, expansion and convergence.

Chapters 2-4 present the country case studies. In Germany, the reaction to the unexpectedly mediocre ranking by the first Programme for International Student Assessment published in 2001, known as the PISA shock, gave momentum to the empirical turn. Zapp and Powell examine the mechanism that relocated educational research from a philosophy routed, hermeneutics orientated and humanities-based approach to adopting a focus on output, governance and the celebration of testing and measurements. Educational researchers sidle up to policymakers. Infrastructural changes allow docking onto an internationalised and isomorphic education and educational research sector.

In contrast to the strong effect of the idea of internationalisation, the epistemic drift in the UK arose as a concern about quality in the context of the expansion of Higher Education attendance. The historical emphasis on practice in the educational research, the aim to identify what works, the increasing demand of accountability developed into a fine-tuned research assessment instrument, now called Research Exercise Framework (REF). Higher

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education and educational research are entrenched in REF vocabulary and practices, resulting into isomorphic pressures and running on competition and increasing managerialism.

The Norwegian government invested heavily in capacity building of educational research in the last two decades. Despite Norway's strong mode of governance, state-defined the aims of educational research and an available research quality assessment tool, individual researchers maintain autonomy and are not set-up to compete with each other. Helgetun, Powell and Zapp explain this with Norway's egalitarian welfare state expressed in the mode of consensus-seeking when setting aims of research and allocating funding. EU funding bestows prestige, yet it is perceived as difficult to get. Since funding by the Research Council Norway is abundantly available, EU resources are not really needed.

Marquez examines EU funding and concentrates on how the European Union Framework Programmes (EUIP) have evolved since 1984, from supporting research competitiveness to funding a critical mass of research. EUIPs present a powerful soft tool of regulation, leading to a convergence of education policy and educational research. Social network analysis of universities explores the representation of regions within Europe, the centrality and influence of particular institutions and growing collaboration of researchers.

Chapters 6 and 7 summarise results from the previous chapters and the application of the theoretical framework unfolds its analytical power for comparative purposes. Chapter 6 demonstrates the differences in the strength of the three ideas and compares the underlying mechanisms. Educational research content, Chapter 7, displays a general move towards empirical-analytical research that identifies, explains and solves problems, but also demonstrates national differences in respect to research interests and perspectives taken. There is still space for humanities-based research, such as questions about the purpose of education. The observed differences reflect the national path dependency of educational research. Zapp, Marques and Powell conclude that the three ideas of internationalisation, quality and relevance are crucial parameters in the governance of educational research. Currently, governance of educational research is in a phase of consolidation. Educational research is likely to expand, for example, by inroads into neuroscience, and the increasing interest in early childhood education and has moved closer to policymakers' interests. Research networks and quality control mechanisms contribute to isomorphism, epistemic drift and convergence on an ideational level. Yet, interesting tensions emerge from competition, on the one hand, and increasing connectedness and collaboration of researchers and institutes, on the other.

This book offers valuable contributions on a number of levels. Each of the case studies provides detailed insights into the national development of educational research. It describes and explains the Europeanisation of educational research. The theoretical framework would serve readily to analyse educational research in other countries and/or regions. The comparison of institutional change and the content of educational research are informative and an example of thorough comparative work. It also contributes to methodological considerations in comparative work. The literature used and collated in the impressive bibliography (39 pages) is a useful resource in itself.


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political patronage are all not really explained in terms of concrete historical rationale; these are rather assumed to be an offshoot of some inexplicable mystique associated with Yoginis. Here was a chance to evolve much nuanced postulations on religious practices that could have been situated in social formations of distinct social groups—tribal, varna based or based on communities (Buddhist, Jain) apart from their location in diverse ecological zones that would have borne direct influence on cultic/institutionalised practices both historical or current.

Without doubt, the work is rich and based on sincere anthropological and textual research but we wish that Roy had pushed academic trajectory beyond collection of empirical information alone and developed her argument into a more fruitful intellectual rumination. Some of the latest works on Yogini cult could have been included as the one by Keul (2013). Finally, the author should have been careful about checking typos and diacritics.

Note

1. See <http://www.yourarticlelibrary.com/essay/traditions-origin-of-little-and-great-traditions/31943>

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Tutun Mukherjee and Niladri R. Chatterjee (Eds), *Androgyny and Female Impersonation in India: Nari Bhav*. New Delhi, India: Niyogi Books, 2016. 356 pages (Hardcover). ₹795, ISBN: 978-93-85285-46-2.

DOI: 10.1177/0971521519861184

The book of 22 essays is a brilliant compendium of facts and theories. Unlike previous works where the concept of 'ardhanarishwar' remained confined predominantly to mythological analyses, these essays are as much a movement from the textual, the scriptural to personal narratives

of gender experience, as they are to an understanding both of the western concepts of the 'androgyny' and 'androgyny' to that of its indigenous counterparts, the 'ardhanarishwar' and 'nari bhav'. Although the source of the term is in mythology, the essays move freely between mythology, cinema and literature, folk traditions and the performer. The book is a conscious attempt at re-invoking the 'indigenous categories of gender' reminding us of the film virtuoso, Rituparno Ghosh's opinion that Indian culture has been long acquainted with the concept.

The first part of the book that deals with 'Concepts and Forms' introduces the reader to an indigenous vocabulary that assists in understanding androgyny in the Indian context. Nilanjana Sikdar Datta and Somdatta Mandal in 'Unacceptability of Transgender Heroes in Indian Classics' and 'Male Ranis in Bengali *Jatra*' show that reference to 'ardhanarishwar' does not always ensure acceptance and that there are often mythological erasures. They also contend that these sexualities are allowed to thrive in certain spaces, mentioned in the introduction as well as by later authors such as in festivals and in extensions of the Hindu liturgical process such as *jatra* performances, '*Gurmar Gaan*' also known as '*Manasa Mangal*' in other parts of the country or at the Aravan festival in Koovagam as pointed out by Hoshang Merchant in 'Eunuch Festival of Aravan'.

Apart from mythology, Malashri Lal and Devesh Pandey in 'Rabindranath Tagore and the Androgynous Identity' and 'Bhikhari Thakur and *Bidesiya*' point out that the androgynous approach is evident in the works of Rabindranath Tagore and Bhikari Thakur, the author of the play '*Bidesiya*' written in the Bhojpur dialect. Here, the (male) author's ability to empathise or sympathise with female characters hold the key to this exercise. Sharmila Majumder in '*Chitrangada: A Modern Myth*' writes of how the retelling of the story of Chitrangada by Tagore is different from Shakespearean heroines, establishing the importance of the influence of the Bengal Renaissance on Tagore's writing. In 'Chapal Rani/Chapal Bhaduri: On and Off Stage', Niladri Chatterji discusses how colonisation and comparison of Shekhar Samaddar's '*Ramanimohan*' and the real life of Chapal Bhaduri is intriguing as both are a bridge between the political and the personal lives and also provides a glimpse into the workings of a colonial mind. In the essay on the Kothis of Maharashtra, 'In *Nakhda* We Can Outshine Women But Can't Give Birth: *Kothis* in Provincial Cities of Western India', Pushpesh Kumar outlines the importance of traditional institutions of marriage and family; however, in a fictive sense—in the lives of this 'invisible' community. He briefly points to how anonymity, i.e., when people are removed from

their familiar environment, heterosexuality is the

The second half of impersonators on the in *jatra* such as Chapal was conferred to the rejection and encouragement at the same time in known

Thus, *Androgyny* succeeds in raising questions. The male gaze, the. Finally, that the stage the imagination of it essay, 'Body, Gesture *Barve* as a Case Study rather masculine. The character of Begum 'Begum Barve'. Thus the most ardent follower of audience alone. A choice of Singh not comments', but also 'a 'tangible reality' (M

Note

1. Refer to Sudipto Chatterjee he describes as 'the c' 2007, p. 180).

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their familiar environment, aids in living alternate lives, especially when heterosexuality is the norm.

The second half of the book on 'Performers' is about real-life female impersonators on the stage. Margi Vijaykumar and female impersonators in *jatra* such as Chapal Bhaduri state that the role of the impersonator was conferred to them by the audience. This points to the irony of rejection and encouragement of non-normative gender identities at the same time in known 'phobic' cultures.

Thus, *Androgyny and Female Impersonation in India: Nari Bhav* also succeeds in raising questions such as for whom is entertainment made? The male gaze, the female gaze, the family unit or the queer gaze? Finally, that the stage and performance as a medium is often used to alter the imagination of its spectators is brought out in Tutun Mukherjee's essay, 'Body, Gesture and Fashioning of the Self: Satish Alekar's *Begum Barve* as a Case Study', where she shows how Amal Allana selected a rather masculine Manohar Singh to play the otherwise effeminate character of Begum Barve alias Nalawadebai in Satish Alekar's play, 'Begum Barve'. Thus, performative arts and performance are not always the most ardent followers of verisimilitude¹ nor do they cater to one kind of audience alone. As Tuntun Mukherjee observes, Allana's uncanny choice of Singh not only 'puzzled critics and even drew unfriendly comments', but also 'pushes the limits of illusion' and made androgyny a 'tangible reality' (Mukherjee, 2016, pp. 162–166).

Note

1. Refer to Sudipto Chatterjee's discussion on 'verisimilitude in acting', which he describes as 'the correctness of each sex playing itself on stage' (Chatterjee, 2007, p. 180).

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through multiple 'processes of othering/differentiation' (Tharu & Niranjana, 1994, p. 96) was somehow rendered invisible in this analysis.

Methodologically, the strength of the book is in the challenging fieldwork carried out both within the realm of the civil society and the *hidden* corridors of state power while 'creating an archive of the state' (Puri, 2016, p. 75). Although the author claims to locate the state at the centre of the activism around Section 377, the book helps in decentring the state by delineating the layered struggles/attempts of various stakeholders. The subsequent rigorous theoretical formulations based on intense and expansive fieldwork will have both material and ideological significance for feminist and queer politics in India in coming years.

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✓ Nirmala S. Salgado, *Buddhist Nuns and Gendered Practice: In Search of the Female Renunciant*. New York, NY: Oxford University Press, 2013. 319 pages, ₹1,395 (Paperback), ISBN: 978-0-19-976001-5.

DOI: 10.1177/0971521519861180

This extensive monograph by Nirmala S. Salgado argues that the Buddhist nun of Sri Lanka, not unlike the pious woman of Egypt, is a historical subject who destabilises the naturalised relationship between agency and subversion found in the writings of first world feminists (Mahmood, 2005). It tries to show how the philosophy and practice of Buddhist renunciation problematises secular notions of gender empowerment. The author attempts to achieve this by re-centring the multiple voices of the renunciant practitioners based on

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Red Practice: In Search of the
University Press, 2013. 319
978076001-5.

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Salgado argues that the Buddhist nun of Egypt, is a historical subject between agency and subversion (Mahmood, 2005). It tries to historicise renunciation problematises the author attempts to achieve this through renunciant practitioners based on

25 years of research on the lives of Buddhist nuns in Sri Lanka. This has enabled her to critique existing analytical frameworks and concepts on Buddhist female renunciants of Asia.

Salgado argues that dominant feminist narratives fail to truly represent the lives of non-western women. She attributes this to the modernist tendency to construct binaries such as liberated/subjugated, empowerment/subordination, householder/renunciant, etc. This dyadic discourse obscures subjectivities found outside the modernist telos and misrepresents the third world woman as an ahistorical subject sufferer (Salgado, 2013, p. 133). She makes a compelling argument about the householder–renunciant relationship. The conventional discourse of renunciation presents a simplistic dichotomy between the layperson and the renunciant, where the latter is identified by her complete separation from her family and household responsibilities. Salgado problematises this by showing how many *bhikkunnis* (ordained nuns) maintain familial ties.

The text traverses two terrains. The first is easily available, that is, a critique of the ethnocentric tendencies of liberal feminism. She also shows how the notion of *bhikkunni* and later *upasampada* (higher ordination) are discursive formulations, shaped by the Sri Lankan State's modernised development agenda and liberal feminist empowerment projects. Although the resisting feminist nun is a recent concept created by various agents of hegemonic discourses, the realities of practitioners escape such goal-oriented discourses. The female renunciants seek neither higher ordination nor recognition. Enlightenment too cannot be understood as a goal. The meaning of renunciation is founded in the everydayness of their practice, in their sincere adherence to the *sila* (Buddhist codes of conduct) and *dhamma*. One infers a second terrain here, which one inadequately calls metaphysics. The dominant narrative gets destabilised partially because of its own restricted imagination, which cannot fully comprehend a *Weltanschauung* outside of the material world.

The book echoes a crucial argument about the need to construct analytical tools, which can justly represent postcolonial gendered subjectivities. Although this reiteration remains important, one also needs to historicise *dukkha* (suffering). The experiences and meanings of suffering in the hands of one's family, employer, politicians or mundane human life, in general, too are informed by history. One wonders how the text would have unfolded if sexual exploitation of nuns, which was mentioned briefly, was the focus of the research? (Salgado, 2013, p. 96).

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Book Reviews

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✓ Jyoti Puri, *Sexual States: Governance and the Struggle to Decriminalize Homosexuality in India*. New Delhi, India: Orient BlackSwan, 2016, 222 pages, ₹895 (Hardbound), ISBN: 9788125062363.

Jyoti Puri's book is about 'uncovering' the constitutive effects of sexuality on states by focusing on the struggle to decriminalise homosexuality in the Indian context. The author succinctly maps the role of bio-political and juridical practices that are continuously deployed to manage/mediate the relationship between sexuality and state by engaging with the everyday practices of the state.

Structurally, the book is divided into three sections and part one sets the tone of the study through an exhaustive introduction. *Sexual States: Governance and the Struggle to Decriminalize Homosexuality in India* starts with some insights around the ban on dance bars in Maharashtra, on the layered struggle that was being waged by the bar dancers through their unions, the owners, Non-Governmental Organisations (NGOs) and feminist groups; and also on the contradictory logic of the Maharashtra government that oscillated between blaming the bar dancers for their immorality and, at the same time, labelling them victims of trafficking and hence worthy of state protection.

As Puri's emphasis is on the 'causal mechanisms' rather than the events, she focusses on various issues to shore up the focal argument that regulating sexuality aids in producing, expanding, legitimising and even modifying the state(s), both at the regional and the national levels (Kuhn, 1988, p. 8; Puri, 2016, p. 6).

The second chapter deals with the National Crime Records Bureau (NCRB) and prosecutions under Section 377 of the Indian Penal Code that criminalises same-sex sexual relations. State agencies such as NCRB are generally hidden from the public eye since the scrutiny is usually of the records that it produces rather than the mechanism of production.

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Puri goes beyond this usual tendency to focus on the discourse alone and shifts the gaze to the discursive practices of the agency. The author is able to bring out the power dynamics inherent in such seemingly routine, rational and nonthreatening political exercises (Puri, 2016, pp. 25–30). The gendered nature of such male-dominated agencies needs to be explored further as the author shares her experience of being continuously asked to do research into crimes against women as a major social problem rather than cases falling under Section 377, which were quite miniscule and hence not a threat to the society! This was also cited as a reason why the data for Section 377 were not readily available for access and could be retrieved only after intervention of the Director of the agency. The author rightly concludes that such omissions are quite deliberate and are part of ‘a complex web of juridical measures and provisions’ to govern same-sex sexual subjects (Puri, 2016, p. 43).

The third chapter uses archival material comprising case law right from the colonial to contemporary times and First Information Reports to provide a more nuanced understanding of colonial and postcolonial histories of homosexuality. The major contribution of the chapter lies in not only providing evidence of the irrationalities of law, but also in ‘extricating the homosexual from the child predator’ (Puri, 2016, p. 71). The futility of retaining Section 377 on the statute book is argued systematically by Puri as data make evident that it was neither being deployed to regulate same-sex sexual practices or even the ones listed in the original provision, nor was the provision effective in countering sexual offences against children in pre-Protection of Children from Sexual Offences Act, 2012 times (Puri, 2016, p. 70).

The fourth chapter exposes subjective aspects of law enforcement as certain communities and groups are labelled as hypersexual and criminal; this was clear in formal and informal communications with personnel from the Delhi Police. The final two chapters delineate the layered complexities of the Naz Foundation-led struggle to decriminalise homosexuality through its appeal to the Delhi High Court in 2004 and then in 2009, and finally to the Supreme Court in 2013. Although the ‘recourse to the state’ does not seem to find favour with the author, there is an attempt to understand the nuances of the engagements rather than merely adopting an oppositional stance (Puri, 2016, p. 7).

Puri’s formulations assume significance as the critique painstakingly developed throughout the book and, in this section, is not just of law and its ambiguities, but also of the struggle around Section 377 as different stakeholders recalled the build up to the struggle differently (Puri, 2016,

pp. 52, 104). She is deployed by Naz Foundation constituent parts by attempt to align decriminalization in the epidemiology explaining how the case fits in this appraisal as it is de-minimalizing homosexuality (pp. 107–109). It is thus that these politicised arguments hence calling it an ‘a complex struggle that The intermittent presence of feminist and other fault lines of the effort for social justice.

Finally, the book looks at the struggle resulting from *Foundation v. Government* and the 2013 Supreme Court judgment in *Another v. Naz Foundation* on Section 377. Puri also discusses the state’s role (Puri, 2016) in *Authority v. Union Of India* of gender identity and alerts us to how these come to actually impact implementation (Puri, 2016) in both inhibiting and the landmark judgment in *Union of India* (2018) excluded consensual sexual acts of Section 377.

The gendered nature of the law effectively, had the atmosphere of ‘manhood’ that pervades such as the NCRB and the archival analysis of case law and the blindness of the archival records (Nair, 1994, p. 89).

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the critique painstakingly tion, is not just of law and d Section 377 as different gle differently (Puri, 2016,

pp. 52, 104). She is appreciative of the range of strategies of resistance deployed by Naz Foundation such as dehomogenising of the state into its constituent parts by naming multiple agencies as respondents, and the attempt to align decriminalisation of homosexuality with state interests in the epidemiology of HIV/AIDS. Although the discussion helps in explaining how the crafting of the writ went, the critical thrust is not lost in this appraisal as it is pointed out that the writ 'implicitly yoked decriminalizing homosexuality to more effective governance' (Puri, 2016, pp. 107–109). It is through this intertwining of resistance and complicity that these politicised sexual subjects seek redressal from the state and hence calling it an 'appeasement of the state' will thus be a negation of the complex struggle that goes into making these choices (Puri, 2016, p. 111). The intermittent portions dedicated to opinions and reminiscences of feminist and other activists/academics help in laying on board the fault lines of the effort as well as the limits of law as an instrument of social justice.

Finally, the book looks at the energies that went into the next phase of the struggle resulting into the 2009 Delhi High Court judgment in *Naz Foundation v. Government of NCT of Delhi* that shot down Section 377, and the 2013 Supreme Court judgment in *Suresh Kumar Koushal and Another v. Naz Foundation and Others*, 2013, that upheld the validity of Section 377. Puri also examines the 'impulse of the legislative aspects of the state' (Puri, 2016, p. 140). She lauds the *National Legal Services Authority v. Union Of India and Others* judgment for extending protection of gender identity and expression as a constitutional guarantee, but also alerts us to how these pronouncements can be rendered ineffective when it comes to actually bridging the gap between law and life through implementation (Puri, 2016, pp. 152–153). The constitutive effects of law in both inhibiting and producing sexual identities are also evident through the landmark judgment delivered in *Navtej Singh Johar and Others v Union of India* (2018) by a five-judge bench of the Supreme Court when it excluded consensual sexual acts done by adults in private from the ambit of Section 377.

The gendered nature of sexual states could have been brought out more effectively, had the author explored further the 'institutionalized ideals of manhood' that pervade institutional structures and practices of agencies such as the NCRB and the police (Brown, 1988, p. 187). Similarly, the archival analysis of case law could have helped in questioning the gender-blindness of the archive as well as in the 'study of formation of masculinities' (Nair, 1994, p. 89). The *gendered coding* of the sexual citizen subject

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through multiple 'processes of othering/differentiation' (Tharu & Niranjana, 1994, p. 96) was somehow rendered invisible in this analysis.

Methodologically, the strength of the book is in the challenging fieldwork carried out both within the realm of the civil society and the *hidden* corridors of state power while 'creating an archive of the state' (Puri, 2016, p. 75). Although the author claims to locate the state at the centre of the activism around Section 377, the book helps in decentring the state by delineating the layered struggles/attempts of various stakeholders. The subsequent rigorous theoretical formulations based on intense and expansive fieldwork will have both material and ideological significance for feminist and queer politics in India in coming years.

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This extensive monograph by Nirmala S. Salgado argues that the Buddhist nun of Sri Lanka, not unlike the pious woman of Egypt, is a historical subject who destabilises the naturalised relationship between agency and subversion found in the writings of first world feminists (Mahmood, 2005). It tries to show how the philosophy and practice of Buddhist renunciation problematises secular notions of gender empowerment. The author attempts to achieve this by re-centring the multiple voices of the renunciant practitioners based on

25 years of research on enabled her to critique Buddhist female renunciant

Salgado argues that the lives of non-western women to construct binomial subordination, household subjectivities found out world woman as an alternative. She makes a compelling relationship. The conventional dichotomy between the is identified by her household responsibilities. *Sadhikunnis* (ordained nun)

The text traverses to critique of the ethnocentric how the notion of bhiksha discursive formulations development agenda and the resisting feminist notion of hegemonic discourse oriented discourses. The nor recognition. Enlightenment meaning of renunciation in their sincere adherer *dhamma*. One infers a sense metaphysics. The dominance of its own restricted *Weltanschauung* outside

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Stories within magical stories

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Simple, 'charming' and 'poetic' are apt descriptors for the two novellas *Bhaunri* and *Daura*, which mark author Anukruti Upadhyay's first foray in English fiction.

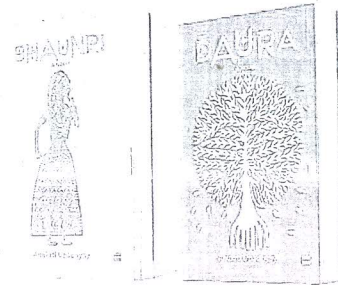
Set in rural Rajasthan these fable-like narratives are told with an eye for detail and an authenticity which immediately draws in the reader. *Daura*, which plays on the two meanings of its title (referring to, both, an official round taken as part of a government posting in a district and a bout of madness), is about a newly appointed district collector, who gets strangely attached to a particular *dak* bungalow in one of his *tehsils*.

Bhaunri follows its namesake protagonist as she is married off at a young age to a handsome but surly young man named Bheema with whom she falls desperately in love. *Bhaunri* takes it upon herself to go to great lengths to ensure he stays faithful and loyal to her

forever.

Aside from the central tale within these short pieces of prose fiction (150 and 140 pages, respectively), there are stories within stories. Early on in *Bhaunri*, for instance, Bheema's uncle regales his nephew's newly-wed bride on how a group of dogs saved the Lohars, loyal to the Rana of Chittor, from being captured by the Mughal army. As the novella progresses, this pattern becomes more apparent with *Bhaunri*'s formidable father-in-law also narrating his adventures on his numerous sojourns. Even Bheema, a man of few words, educates his child bride on the myths and fables that he grew up with. At one point, he calls *Bhaunri* ignorant for not having heard the story of Vishwakarma, the blacksmith to the gods, whose handmade iron figurines were brought to life by Brahma resulting in the creation of the community of the Lohars, to which her father belonged.

Similarly, *Daura*'s narrative structure is replete with the many testimonies of the villagers collected by an



Bhaunri
Anukruti Upadhyay
143pp, ₹299
HarperCollins

Daura
Anukruti Upadhyay
160pp, ₹299
HarperCollins

appointed medical officer to look into the district collector's strange behaviour. These are sprinkled with accounts of the mystical Thar and the magical powers yielded by a mysterious sarangi player who roams the desert and forms an essential piece to the central puzzle. Both these narratives flow as in an oral narration and though the reader can guess what is coming, she still wants to

see how the story is told.

While deceptively simple, these companion-reads are rich in imagery and lyrical prose, which makes up for the somewhat predictable route that both the tales take. The blossoms on the mango tree which dropped like "tiny, pale butterflies" or the flood with "so much water that the land" lost "its will to exist," everything is rendered in poetic terms.

Even the stock characters like the corrupt *tehsildar* in *Daura* and the abused and battered mother-in-law who has accepted her lot in life in *Bhaunri* don't fall prey to lazy characterizations. Much like the terms of endearment (*beendani*, *balma*, *mai*) that seep into the narrative and are left as is with no suitable English counterpart to take their place, the author perhaps attempts to show how some experiences can never fully be rendered in any language and that there will always remain a gap between lived truth and that which can be put in words.

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A quick sweep of the history of Kashmir

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Kashmir's *Untold Story Declassified* is an effort by two journalists, one of whom is a former soldier, in which they try to unravel the torturous history of Jammu and Kashmir. Importantly, the book focuses on Jammu and Kashmir around Partition and the independence of India on August 15, 1947.

Writing popular history can be burdensome. Historians who write for students can depend on their readers having some background information. In contrast, popular historians have the task of helping those who may not have the necessary knowledge of geopolitics, history and geography to understand, analyze and comprehend the sequence of complex events, and help them form an opinion. That burden is even heavier when the subject is Jammu and Kashmir, especially in the post-Article 370 era. Much of what is passed off as Jammu Kashmir history today amounts to propaganda and misinformation.

Iqbal Chand and Maroof Reza have tried to do a quick sweep of the history of Kashmir. They have devoted a considerable part of the narrative to exploring how areas like Gilgit and Pakistan-Occupied Kashmir were appropriated by Pakistan with British help even after Maharaja Hari Singh acceded to India. In that, they have been able to bring together some interesting pieces in the bigger jigsaw of the Great Game that started with the alleged thrust of Czarist Russia into Central Asia and intensified in the first part of the last century. The book makes no mention of the Great Game. Nor does it try to connect the manoeuvres of the British Raj in 1947 to the shadowboxing with mostly imaginary enemies in Soviet Russia. The result is a lack of clarity.

The book, however, does add to the existing literature on the British plan, in the future interests of the Anglo-Saxon world, to frustrate the smooth joining of Jammu and Kashmir to India. The authors insinuate things about George Cunningham, Col Roger Brown and Captain Brown but do not come up with evidence. In *The Shadow of the Great Game: The Untold History of India's Partition*, Narendra Singh Sarila deftly used correspondence, British official records, and US and European sources to show how the British cast their fortunes with Pakistan after Mohammed Ali Jinnah's assurances that the newly formed Pakistan would ally with the British to dis-

possess India. Unlike the British, the US supported the Indian position of complete withdrawal of the raiders and the Pakistan Army from PoK. With aggressive pushing from India, matters came to a head at the United Nations in October 1948. On 27 October, 1948, British Foreign Secretary Ernest Bevin spilled the beans in a conversation with his US counterpart, George Marshall: "The main issue was who would control the main artery leading into Central Asia. Indian proposal would leave that in their hands," Sarila writes.

Surprisingly, the authors suggest that if India had signed the Stand Still Agreement with Jammu and Kashmir, a military intervention could have been possible even with the Instrument of Accession. There are perhaps two reasons for this: Their correspondence shows that Nehru and Patel were keen for the Maharaja to hand over power to Sheikh Abdullah before acceding to India. While Maharaja Hari Singh was dithering and continued to harbour plans for an independent Kashmir, Abdullah, a left-leaning politician, and his followers were ready to cast their lot with India. Road connectivity with Kashmir was through Pakistan. Pakistan, which had signed the Stand Still Agreement, first imposed an economic blockade and then sent in raiders backed by the regular Pakistan Army.

Finally, the authors claim Syama Prasad Mookerjee was "originally a Congressman, who held the portfolio of industry and supplies in Nehru's dominion cabinet from 1947 to 1950". That Mookerjee was in Nehru's cabinet is true, but the assertion that he was "originally a Congressman" is callous and perhaps borders on misrepresentation of facts. Mookerjee was indeed the Indian National Congress candidate representing Calcutta University in the Bengal Legislative Council in 1929. In 1937, he was elected as an independent candidate and served a coalition government of the Krishak Praja Party and All India Muslim League as the finance minister of Bengal in 1941-1942. In 1939, he joined the Hindu Mahasabha. Aditya Mukerjee, professor of contemporary history and Director of Centre for Historical Studies, JNU, has said: "Nehru's first cabinet was a representative government, claiming that Dr Mookerjee was a former Congressman would amount to stretching history." The authors do not make any addition to the broader geopolitical narrative of that time or today. The book has not broken new ground as its title claims it does.



Kashmir's Untold Story Declassified
Iqbal Chand Malhotra,
Maroof Reza
218pp, ₹499
Bloomsbury



Pathan tribesmen waiting to march into Kashmir, December 1947

MARGARET BOURNE-WHITE/GETTY

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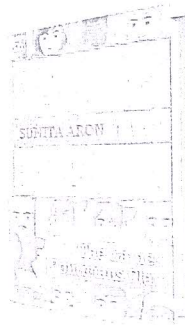
Marriages of convenience

Poulomi Banerjee

poulomi.banerjee@htlive.com

“Uneasy lies the head that wears the crown” – Sunita Aron quotes the line from Shakespeare’s *King Henry IV* in *Ballots and Breakups: The Games Politicians Play*. And through the 327 pages of her book on coalition politics, she traces the “uneasy” alliances that parties form to come to power and the fragile state of government and governance that results. Senior resident editor of the Lucknow edition of the *Hindustan Times*, Aron draws on her vast experience in political journalism to follow the journey of coalition governments in the country. From Charan Singh, the prime minister who didn’t face parliament even once, to Atal Bihari Vajpayee’s 13 days in office in 1996, and the Mayawati-led BSP pulling out of a coalition with the

BJP in 1997 leaving the 28-day-old Kalyan Singh government in jeopardy, she gives many examples of the weakness of coalition governments. She also talks about how partners try to please vote banks when in power, resulting in problems in governance. When Mulayam Singh and Kanshi Ram came together to win the 1993 UP polls, for example, the two started pushing Yadav and Dalit interests. Aron recalls the caste clashes that followed and the mistrust between members of the two partner parties. She also questions the ethics of forming coalitions, when enemies join hands to be able



Ballots and Breakups
Sunita Aron
360pp, ₹499
Bloomsbury

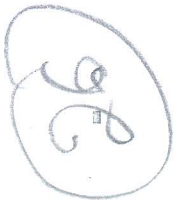
to form governments, or declared ideologies are compromised to be able to win more seats. In March 1997, Aron writes, “BSP decided to dump its pre-poll ally Congress to join hands with the BJP, a considerably unethical move”. The BSP and the Congress had fought the elections together. In Bihar, Nitish Kumar and Lalu Prasad Yadav buried their public animosity to form an alliance in 2015. If that alliance was strange, what followed was stranger: Nitish’s growing proximity to the BJP and his distance from Lalu’s party. Though Aron devotes more space to Bihar and UP – her field of work – and, of course, the Centre, there are also chapters on politics in Maharashtra and the southern states, the

north-east and in Kashmir. The book ends with the author trying to come up with a respectable model for future coalitions.

The work is rich in detail with personal experience woven with inputs from political experts and backed by research. There are interesting back stories on how coalitions were brokered, who helped whom, who outsmarted whom and how, glimpses into friction between parties and politicians, all of which adds to the drama of the narrative. Students of politics will find this an important addition to their reading list, and one that gives them an understanding of Indian governance. A book this information rich deserved better editing and more careful proofing. However, the odd missing articles or preposition don’t affect the reading.

Few politicians are likely to set aside the time to read *Ballots and Breakups*. This is sad. Reading it might stop them from resorting to shallow tactics to seize power, and would convince them that the electorate is not in the dark about their poll antics.

Hindustan Times; 2/11/19; Pg. 19



POOJA PILLAI

AMANDA CLEGG and Victoria Byrne were driven by one question, as they worked on their book, *Hope and Spice: Authentic recipes and stories of transformation from the slums of Delhi* — what do these women cook to feed themselves and their families, while making the best of the resources they have? The UK-based authors met the subjects of their book through the volunteer work they do with Asha, an NGO working with an aim to empower and uplift the Capital's sium communities. Clegg and Byre visited Delhi last week for the India launch of the book. Excerpts from an interview:

Could you talk about how the two of you wrote this book and selected the recipes?

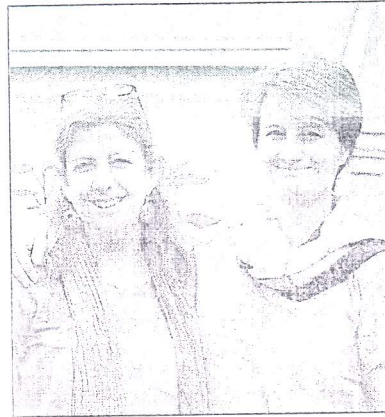
CLEGG: We came over in November 2017 and visited 12 different Asha communities. Over 100 women cooked for us, and we just filled our notebooks — every step, every ingredient — and, obviously, then tasted the finished dishes. We had to find a balance between making sure every community we visited is represented in the book, and that the recipes make sense to readers back home in the UK.

BYRNE: And also, the ingredients had to be easy to buy. You can find Indian ingredients quite easily in city centres, but it's harder for people who live far away.

The recipes in the book are familiar to most Indians. Is the book meant primarily for your readers in the UK, then?

A Recipe for Hope

UK-based authors on how they collected recipes from the women in Delhi's slums for their new cookbook, and what it can offer to the Indian readers



Amanda Clegg (left) and Victoria Byrne; the book cover

Photo courtesy: The authors and Asha



CLEGG: That was certainly our starting point, but we also have an American edition now, and it's also gone to Australia. We wanted to keep in mind the people who did not grow up eating or cooking Indian food. A lot of people we know back home love the book because they haven't cooked a lot of Indian food, or they may have just one curry in their repertoire. And this has opened up their repertoire of easy, doable recipes.

So 'easy' was the guiding principle?

CLEGG: One or two recipes, such as the Nargisi Kofta, are more celebratory, which

the women make for special occasions. But that is a showstopper of a dish and we made sure to say so in the introduction. It's the kind of dish you want to make if you want to have friends and family over on a Saturday and spend the day cooking together. It's not a recipe for Tuesday night after work, when you're tired and you have only 30 minutes to put dinner on the table. But otherwise, we made sure the recipes are doable, because people also believe that there's going to be a complicated ingredient list and a very complicated method, but that isn't the case.

What do you hope Indian readers will take from it?

BYRNE: The stories about the food. The recipes have been shared by women who

cook this food in the slums, with very limited resources and perhaps use a less complex version of the recipe than someone who has a bigger budget. But it's all such tasty food. Indian readers probably don't need these recipes, but they are not going to get the access to these women's stories.

CLEGG: Cooking is an outlet of creativity for them. That really comes through. The scope of their lives is really restricted. They live in tiny homes and it's not easy for them to find creative outlets.

What are your personal favourite recipes from the book?

CLEGG: I cook the mutton kofta — we call it lamb kofta in the book — because it's amazing how something with such few ingredients tastes so delicious. And I can put it on the table in 30 minutes.

BYRNE: I've several favourites. Today's favourite is matar paneer. It's colourful, with really simple ingredients, but super tasty.

CLEGG: I should also mention the desserts, because for me, the whole area of Indian desserts is a new thing. Back home, we're not familiar with these. The carrot halwa is so simple, but the milk and sugar and carrots transform into something luscious.

All sale proceeds from *Hope and Spice* will go to Asha

INDIAN EXPRESS; 5/11/19; Pg-21

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Feb

BOOK REVIEWS

✓ **Challenging perceptions in primary education: exploring issues in practice**, edited by Margaret Sangster, London, Bloomsbury, 2015, 208 pp., £19.99 (pbk), ISBN: 978-1-4725-7837-2

This is both an interesting and enjoyable book to read, but it is also more than that. My first impression was that it consists of a series of thirty-two short papers, which it does, arranged and grouped to be of interest to a target audience of students and newly-qualified teachers. As I worked my way through the sections I began to feel that it may have been constructed in such a way as to package the varied subjects covered with a best fit theme. This however is not the case and the use of the grouping of papers into the five parts is insightful and useful.

The five sections cover what makes a good learning environment, developing an interesting curriculum, the use of imagery in education, learning from education in other countries and wider perspectives on education. The first will particularly appeal to anyone new to or having recently arrived in the primary classroom. It raises many of the questions that start to occur to us as teachers in the early stages of our career but often remain unanswered or forgotten, such as is learning through practical work worth the effort, or how do classroom dynamics affect learning? All these chapters raise interesting questions and cleverly take it further by posing direct questions for the reader, throughout the entire book, making this a useful aid for new teachers.

The second section would certainly be useful for those teachers beginning to wonder if they are ready for some form of subject leadership, with questions moving beyond the realms of the classroom and exploring issues within curriculum development. Here the reader is challenged further to consider various aspects of what impact wider cultural implications are posed beyond and within the curriculum. How can breaktimes be used to develop children's physical activity levels? Are the arts good for children's health? Why is it so difficult to learn a second language in English schools? Is there a place for geography in the curriculum? During this section you can feel the passion of each writer for their own particular specialism emerging but in a positive way, and this only adds to enhance the book as a whole. I found myself giving considerable thought to each of the questions deliberately raised and I am convinced that this is a useful tool for newbie teachers within the primary sector.

Section three looks at imagery in teaching. I found this shorter section less interesting than the other sections, simply less appealing to my specific interests and specialisms but it did explore some fascinating issues. I have used iPads with children in the classroom but now ask myself if I have every truly used them to encourage risk taking in the pursuit of artistic endeavour? For teachers of a certain age, of which I am one, this section provokes thought on whether using children's visual literacy can help them to learn religious education and asks if there is a smarter way to use digital imagery in your teaching. As a former headteacher I began to think that the use of the regular questions set within the text might lend this book to form the basis of numerous staff meetings.

The fourth section covers what we can learn from other countries, something I have always been sceptical about. I was relieved to see that this book deals with this issue in a sensitive, balanced, well researched and common-sense manner. It warns of the dangers of

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policy makers simply cherry picking new and exciting initiatives in order to climb the PISA league table. Yet it does give some very good examples of when and how some ideas have been adapted to meet the requirements and needs to solve specific problems in a number of primary establishments in the United Kingdom.

The final section explores some wider perspectives on education. What is the difference between a mentor and a role model? This is an interesting question not only for those recently embarked on their teaching journey but also for those empowered with the responsibly of delivering professional development in primary education. This book both promotes and compels us as teachers to be political and asks whether primary education should be beyond party politics. So many books, journals and blogs I read seem to regard current policy, at any given time, as a steam roller, slow and unavoidable, hence do not stand in its path. This book encourages us to actually dare to ask difficult questions such as why do so few men choose a career in primary education and do teachers play it safe? It then provides thought provoking discussion and questions for the readers' own self-reflection. It is clear that the contributors range tremendously in terms of experience but not in ideas and enthusiasm for both setting and attempting to answer the types of thoughts that we all have as teachers but tend to dismiss, be it due to workload, policy bombardment or similar.

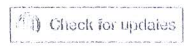
Within this section some of the questions raised include what is the point of theory, isn't teaching just a craft? Do I have time to engage in education research? I found these two sections to be perhaps the most interesting of the entire book, possibly because they relate to my area of specialism, maybe because this is something I still hear asked so often by schools.

This is a book that will appeal to anyone with an interest in primary education as it covers and questions so much of what takes place in our schools up and down the land. It offers well-constructed questions for teachers to reflect upon their own practice, and is useful for new teachers and those pondering further professional development. It would act as a useful starting point for those in management to think beyond curriculum constraints and could serve as an extensive set of papers to be used weekly as the basis of a journal club. The questions set lend themselves to activities that would enable all of us within the primary sector, if we acted upon them, to impact immediately upon outcomes for our children.

The vast array of references cited also act as a fabulous introduction to pedagogical thought, past and present.

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<https://doi.org/10.1080/02607476.2018.1541341>



Quality of teacher education and learning: theory and practice, edited by X. Zhu, A. L. Goodwin, & H. Zhang, Springer Verlag, 2017, 236 pp., £72 (hbk), ISBN: 978-9-81 103-547-0

The timely book *Quality of Teacher Education and Learning: Theory and Practice* addresses contemporary issues in this field, providing a global perspective on the highly contested notion of quality in relation to teachers, teacher education and research. With contributions from a host of keynote speakers from Australia, Canada, China, Netherlands, U.S., and U.K., who

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The Statesman; 24/11/19; Pg 12 12th day

Buddhist ways of life

The book contributes to a nuanced understanding of the social construction of sainthood, vexed representations of gender in religious literature, and the use of literary analysis as a tool of historical enquiry... A review

SUZANNE M. BESSENGER

Suzanne M Besseenger's *Echoes of Enlightenment: The Life and Legacy of the Tibetan Saint Sonam Peldren* contributes to the growing number of works documenting the life of saints, practitioners of Buddhism, and Buddhist ways of life in the trans-Himalayas. Amidst the challenges of interpretations, Besseenger engages in reading the legacy of Sonam Peldren's Namtar ("liberation story"/"hagiography"/"biography"/"Life") through an analysis of two texts namely "Manuscript A" sourced from Tashi Tsering, Yoloma, Nepal and the other "Manuscript B" routed to Ya Nga Jamda Ganden Khachho Ling Nunnery, Eastern Tibet. In a close reading of available manuscripts recounting Sonam Peldren's Life, the book traces the "transformation" of an illiterate Tibetan nomad woman lacking not just the socially recognised external attributes of "beauty" but also "lacking" any formal religious training or initiation into the belief system, and her soaring the scales of enlightenment and her after-life recognition as a Tulkus exhibiting radiance and elevated to a reincarnate of a female divinity Dorje Phagmo (Vajravahni), a "Dakini". The female body, its status, and apotheosis in divine tantric cosmology are vexed, and this book unknots the dreadlocks to locate the positional order of the extraordinary "madwoman" in Buddhist writings.

Chapter one, *The Life of Sonam Peldren*, breaks the myth of a "hagiographical agenda" and presents its subject as the human incarnation of an already perfect female Buddha Dorje Pakmo (p.48) who merely appears on earth out of an altruistic desire to help other sentient beings. (p. 25). Similar to the rhetorical style of Tare Lhamo's hagiography, Sonam Peldren's hagiography also confirms her divine identity by connecting her to Dorje Nenjorma and the "Great

Mother" (p. 25). Sonam Peldren's autonomous subjectivity is weaved through accounts of the miracles performed by her while still in her mother's womb and voice of descent through her act of "choosing" a husband (p. 30-31) in sharp defiance of standard practice. The hagiographic accounts mention that Sonam Peldren downplays her extraordinariness to her fellow nomads, including her husband, only to be revealed as a "secret" posthumously through her appearances in "dreams and visions" of her husband, Rinchen Pel.

Chapter two, *Composing the Life of Sonam Peldren*, analyses the available manuscripts on Sonam Peldren's life and the textual layers evident in this corpus as well as the resulting multivocality of saints, scribes, and authors. Emphasising "collective remembering," the text teases out these complexities. Besseenger questions the access to Sonam Peldren's "voice", despite its prominence in the text, by highlighting moments in which men, first her father and later her husband, are depicted recording her words as an afterthought. The book complicates the agency of Sonam Peldren in editorial choices controlled mainly by men in controllable positions, thereby raising fundamental questions of gender, agency, regulation, and control.

Chapter three, *The Religion of Sonam Peldren*, reconstructs the ambivalent religious milieu by scavenging through disparate sources. Sonam Peldren's rise and entry into the gated institutionalised "master-scholar" lineage of the Buddhist monastic world is indeed noteworthy primarily because of her sex/gender and her lack of religious training. In all descriptions, Sonam Peldren was the definitive "Outsider". Her "outsiderness" marked by occasional outburst of unusual/untamed behaviour bracketed as "Madness", "crazy wisdom", in sync with tantric practices of holy mad persons in Kagyu tradition.

Gender occurs prominently in chapter four, "Low Birth but High Thought": Depictions of Gender and

Female Bodies in the Life of Sonam Peldren. The discussion tackles the Tibetan stereotypes of female birth as unfortunate and low status. For Sonam Peldren, her "low birth" in no way inhibited her ability to have "high thought." The chapter also provides an extended comparison of the Lives of Sonam Peldren and Machik Lapdrön.

The fifth chapter engages in the Post Life of Sonam Peldren and her spectre as a Tulkus in the cosmology of every day in Eastern Tibet. The chapter focuses on Sonam Peldren's "posthumous career" "from cantankerous troublemaker to pristine saint" (pp. 175, 177). The discussions in the chapter bring to light how Sonam Peldren's body including the social imaginaries or ways in which her relics are ceremoniously displayed and "remembered" every 12 years at Ganden Khachho Ling, the thriving-now Geluk-nunnery at Ya Nga in Driru, also her purported sky burial site in the valley.

Scavenging through conversational methods with Tibetans at home in Tibet and those in exile, and the baffled nuns from Khachho Ling, the text remaps the materiality, sacredness of the landscape, and the after-life of Sonam Peldren (p.207). The claims of being Sonam Peldren's reincarnations (for instance, Khandro Kunzang Sangmo) have surfaced time and again in contemporary Eastern Tibet, and this is not unusual given the limited nature of local aspirational choices of a female Buddhist saint or a powerful vocal female divinity.

The pivotal role assigned to Sonam Peldren's husband, Rinchen Pel, in this manufacturing exercise of "Saint Making" signals the dominance of Patriarchy that looms large in the Tibetan highland communities for instance, men find it easier to be recognised as a Tulkus even in childhood, while women, irrespective of age, had to demonstrate their extraordinariness.

Sonam Peldren's anonymous hagiographers retained her idiosyncrasies in the narrations to conjure vibrancies and brilliance of

Tulkus-ness in a female protagonist. In this view, documenters of the texts valorised a lack of religious education because they had to advance the saintliness of a woman who lacked "traditional training" and make a formidable impression of her being a natural *Guru*.

Institutionalised religions are intense political sites of contests and power-play. And there does exist an indelible connection between political discontent and solace seeking in spirituality. Her teachings, which took the form of spontaneous songs (*mgur*), focused on fundamental Buddhist doctrines of impermanence, non-attachment, and so forth. Other speeches referred to esoteric Buddhist practices and philosophies, such as the Mahamudra and other doctrines typically associated with the Kagyu school of Tibetan Buddhism.

In particular, the book contributes to a nuanced understanding of the social construction of sainthood, vexed representations of gender in religious literature, and the use of literary analysis as a tool of historical enquiry. The book holds a treasure trove in its appendices and bibliography. It should interest scholars from varied disciplines - religion (Buddhist studies), Himalayan studies, sociology, anthropology, politics, and gender studies.

The reviewer teaches in the Department of Political Science and Political Studies, Netaji Institute For Asian Studies, Kolkata

Spot Light
ECHOES OF ENLIGHTENMENT: THE LIFE AND LEGACY OF THE TIBETAN SAINT SONAM PELDREN
By Suzanne M Besseenger
Oxford University Press,
New York

ECHOES

ENLIGHTENMENT

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Islamic revival and the feminist
ess.

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Images from the Colony and
5. 224 pages. ₹795, ISBN:

DOI: 10.1177/0971521519861181

ed, this book is a welcome
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decades. Conceived as a
around themes such as the
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Eden Gardens in Calcutta or a panoramic view of Simla in the 19th century, but also of the interventions made by colonial administrators in the ways in which monuments were to be presented. Thus, there is a vignette about Viceroy Curzen's landscaping of the gardens surrounding the Taj Mahal. A photograph of the Taj Mahal taken by Edwin Arnold in 1886 depicts the monument shrouded by dense foliage. Curzon had a very definite view on how the Taj should be seen and felt that all the trees and bushes obstructed the vista of the beautiful marble mausoleum. Old trees were pruned or cut down, flowering bushes and plants uprooted and grassy lawns laid down so that there would be no competition from the gardens. The iconic image of the Taj Mahal seems to be a colonial construction! There is also an interesting account of photographs produced by studios set up by Indians such as Raja Deen Dayal and Shapoor N. Bhedwar. Some studios were conceived as art ateliers and Karlekar includes a photograph from an album titled *Art Studies* produced by Bhedwar for Sohrab Palamkote a poet in Gujarati and art connoisseur. The album includes theme-based photographs such as the 'Renunciation Series' and may well be, according to photohistorians, among the first Indo-European theatrical stylisations. Written in a fluid and simple style with a minimum number of jargons, Karlekar's text brings the images to life. Karlekar carries her scholarship lightly and even though she writes simply, the in-depth research that has gone into the making of the book is evident. There is a lot to be learned from *Memories of Belonging: Images from the Colony and Beyond* and it caters both to the uninformed reader as well as to the scholar interested in the visual culture of the colonial period.

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Delhi University
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✓ Anamika Roy, *Sixty-Four Yoginis: Cults, Icons and Goddesses*. Delhi, India: Primus, 2015. 354 pages (Hardbound), ₹1,395, ISBN: 9789384082123.

DOI: 10.1177/0971521519861182

The book is an addition to growing repertoire in the study of Tantric traditions and understanding the location and functions of 'lesser known deities' that form a part of the Great Tradition.¹ The monograph is divided into 4 parts

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and 10 chapters and has numerous plates of Yogini sculptures. The author claims that she has gone beyond the study of Yoginis within Tantric traditions and brought into focus 'contemporary literature, the Sanskrit texts and Puranas' (Introduction, p. xx) using a new investigative approach. One does, however, get a little flummoxed at the distinction of textual material: how do Sanskrit texts form a source category distinct from Puranas, when Puranic literature is largely in Sanskrit as are many Tantric texts?

Clearly Roy's effort is to push her analysis beyond the confines of a historical study into the space of cultural anthropology. To that extent, she takes up the study of Yogini temples at many sites and also explores contemporary practices in a bid to 'remove the veil of secrecy that seem to shroud the reality of Yoginis'. She has also sought to distinguish between 'Yogini Cult and Yoginis of temples' (Introduction, p. xxi).

Roy's academic approach is a mix of that of an art scholar, cultural anthropologist, and a historian who often blurs theoretical distinctions of each; moving easily from one discipline to the other. At times, she betrays sensibilities of a postmodernist too. Roy's project appears to be like a response to issues raised by other scholars.⁵ For instance, the very first chapter, 'Why Yoginis Dance?', is a take-off from Fabri's work (1974) where he wondered if there was a connect between dancing Yoginis and the devadasi cult. She argues that, 'the dancing yogini images are manifestations of rituals where *Joganis* or devadasis or women in the roles of goddesses danced as a part of magico-religious practices to regenerate or fertilize earth'. But we are still left wanting for some nuanced historical-sociological explanations. For instance, when did the practice of dancing Yoginis become popular? At what time in the history did these practices gain currency in the Rani-Jhari region? Could this be related to the fact that a forest belt was being converted into an agrarian tract and hence dance (erotic dance) would convey fertility connotations? Were/are the dances performed in the beginning of harvest season? What are the current myths that correspond to sculptural depictions? Why should Puranic imagery become popular in Hirapur area and not in Ranipur-Jhari? Why should a warrior pose be popular in Ranipur-Jhari (p. 145) and that of yogini Chinnmatsa in a self-sacrificing genre in Hirapur? How many such myths are preserved in the Puranas and how much of these are a part of social memory? Distinctions on these lines would help both students of history and anthropology.

Another problem that a reader grapples with is that while Tantric and Puranic sources are given and can be referred to, simplistic references to 'popular texts and popular memory (p. 7) leave her/him perplexed about source verification. It would have been easier for a reader to locate

sources easily, if the segregated the historical and within spatial bracket explanatory and fluctuating read. It would be incongruous some are discussed in other chapters. Putting moving back and forth

Roy's critique of Gre whether the process of traditions and complete is logic in the argue aspects may continue simultaneous existence commoners. So far, th between the Puranic an 'Tantra is not different f religion' (p. 69) begs t Puranic is Brahmanical; both are essentially same by distinct groups, then i is also an amalgamation accommodated by Brah amalgamation is a con dissimilarity in Yogini easily explained by varie important is to study the place, tensions amongs economic and cultural fa

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sources easily, if the author had placed all these at the beginning, segregated the historical from the popular and placed them on a timeline and within spatial bracket. Thus, all statements would have become self-explanatory and fluctuations over time and space could have been easily read. It would be incorrect, however, to state that sources are not given; some are discussed in the introduction, whereas others are scattered in other chapters. Putting all together under one head, would have saved moving back and forth between pages.

Roy's critique of Great Traditions is well taken. She rightly questions whether the process of Sanskritisation implied a total absorption of little traditions and complete substitution of symbols and iconography. There is logic in the argument that within regional specificities, the local aspects may continue to dominate. She also draws our attention to simultaneous existence of religious traditions of elite and that of commoners. So far, the argument holds tenacity, but the distinction between the Puranic and Tantric needs some elaboration. The sentence 'Tantra is not different from the Puranic religion, it only crosses Puranic religion' (p. 69) begs further questions. If the assertion implies that Puranic is Brahmanical and hence elite and Tantra is the popular and that both are essentially same, although approached in slightly different ways by distinct groups, then it may be worth adding that Puranic in its genesis is also an amalgamation of Vedism and local popular traditions, finally accommodated by Brahmanism. Thus, the exercise of absorption and amalgamation is a continuous one and takes varied forms. In fact, dissimilarity in Yogini practices and cults across the country can be easily explained by variations in these amalgamative processes. What is important is to study the contexts in which the developments are taking place, tensions amongst different traditions as well as other socio-economic and cultural factors that influence such processes.

Roy anticipates the question that many readers might have in mind while going through any work associated with female divinities: Did worship of goddesses (of any kind) ever translate into social empowerment of women? Roy does reiterate that 'feminism' is a western concept and may not justifiably apply to historical societies of India and critiques Thomas Coburn's assumption that a work such as *Devi Mahatmya* actually holds, 'all women as portions of Devi' (p. 218). But her own response to the issue of gender empowerment is confounding. On the one hand, she states, 'Goddess worship has always been there in the society and there was no inherent advocacy that a powerful symbol like goddess be translated into the question of gender' (p. 224), on the other, while focussing on the Goddess (Devi), she also states that 'her emergence in AD 600 had brought

the marginalized goddesses into focus. The attributes of tribal goddess were merged into one great goddess. Because of the acceptance of tribal rituals and customs. Shaktism was liberal towards women in general and of low origin in particular. It was owing to the political need that suppressed voices were brought to centre' (p. 224). Were, then, the female deities, including Yoginis, not playing some roles in empowering female followers in whatever little way they could, even as they remained largely located within patriarchies of different kinds? After all, bringing female voices and that too of low origins to the centre was a social act that contained transformative potential. Her work clearly shows agency of some kind and even if we were to point out the absence of 'modern' equivalence of 'feminism', presence of powerful female divinities facilitated shifts within existent social frameworks and these can be traced historically. It would have been useful if Roy had given some thought to this and moved her work into this historical/anthropological sphere—or at least raised pointers that other scholars could pursue.

The author has done extensive field work with numerous photographs and interactions with Yogini temple acharyas. There is a genuine attempt to bring about an intersectionality between historical Tantric and Puranic texts and current myths that celebrate Yogini worship within the temple complex. The linkages between the Yogini worship, Shakta and Shaiva traditions, are also looked into. At least three chapters seek to understand worship in three different contexts: Yogini in Tantric tradition (see Chapter 4), Yogini in folklore (see Chapter 5) and Yogini as tribal deities (see Chapter 6). These clearly cut across historical, geographical and anthropological domains to reveal the pervasiveness of traditions of Yogini worship. There is also an attempt to look at patterns of purported political patronage (see Chapter 8) that are never explicitly cited but still explain both the prosperity associated with some temples (such as Khajuraho) and sustainability of the cult too. The mystique of the Yogini worship is cited to be the reason of royal silence of their support in the epigraphs. The architecture of some of the temples is also studied in detail in the seventh chapter and Roy also highlights the concept of the 'travelling' goddess, that is, the movement of goddess from one tradition to another.

Though Roy's sincerity is not in doubt, one cannot ignore the absence of theoretical rigour and nuanced construction of arguments. For instance, there could have been a theoretical explanation of differences between cultic practices and institutionalised ones that would have come up with the attempt to explore the difference between Yogini cults and Yoginis of the temple. The issues of institutionalisation of the practice, absence of temples from regions of Assam and Bengal, and distant

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Note

1. See <http://www.yourgreat-traditions/31943>

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✓ Malavika Karlekar, *Memories of Belonging: Images from the Colony and Beyond*. New Delhi, India: Niyogi Books, 2015. 224 pages. ₹795, ISBN: 9383098597.

DOI: 10.1177/0971521519861181

Beautifully produced and carefully researched, this book is a welcome addition to the list of titles on visuality in the colonial period that Malavika Karlekar has written in the last two decades. Conceived as a collection of essays, the volume is organised around themes such as the appearance of the colonial state, memories and intimate experiences, travels through the country and finally the different modes of travel—bullock carts, *palkis*, ships and the pinnacle of modernity and pride of the colonial government—the railways. The focus on visual images—cartoons, etchings, paintings, lithographs, photographs in sepia and black and white and even the rare painted photographs is what binds the essays together. Many scholars have written about the significance of technologies of representation for the colonial government and Karlekar discusses some of them as well. But her main focus is on the visual recording of intimate moments—pictures of English plants that a colonial lady may have managed to carefully cultivate in her Indian garden or beautiful etchings of flowers culled from botanical albums; pictures of *dak* bungalows and souvenir postcards commemorating visits to the hills; scenic views of the Himalaya, market scenes in old cities such as Banaras and portraits—either studio portraits or the more informal pictures such as Corbett posing with the fish that he had just caught in Nainital.

The most fascinating images, for me at least, are the photographs or etchings of old monuments—we get a sense not only of the march of time from lithographs of the Srirampur College building in a pristine state, the

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Eden Gardens in Calcutta or a panoramic view of Simla in the 19th century, but also of the interventions made by colonial administrators in the ways in which monuments were to be presented. Thus, there is a vignette about Viceroy Curzen's landscaping of the gardens surrounding the Taj Mahal. A photograph of the Taj Mahal taken by Edwin Arnold in 1886 depicts the monument shrouded by dense foliage. Curzon had a very definite view on how the Taj should be seen and felt that all the trees and bushes obstructed the vista of the beautiful marble mausoleum. Old trees were pruned or cut down, flowering bushes and plants uprooted and grassy lawns laid down so that there would be no competition from the gardens. The iconic image of the Taj Mahal seems to be a colonial construction! There is also an interesting account of photographs produced by studios set up by Indians such as Raja Deen Dayal and Shapoor N. Bhedwar. Some studios were conceived as art ateliers and Karlekar includes a photograph from an album titled *Art Studies* produced by Bhedwar for Sohrab Palamkote a poet in Gujarati and art connoisseur. The album includes theme-based photographs such as the 'Renunciation Series' and may well be, according to photohistorians, among the first Indo-European theatrical stylisations. Written in a fluid and simple style with a minimum number of jargons, Karlekar's text brings the images to life. Karlekar carries her scholarship lightly and even though she writes simply, the in-depth research that has gone into the making of the book is evident. There is a lot to be learned from *Memories of Belonging: Images from the Colony and Beyond* and it caters both to the uninformed reader as well as to the scholar interested in the visual culture of the colonial period.

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Anamika Roy, *Sixty-Four Yoginis: Cults, Icons and Goddesses*. Delhi, India: Primus, 2015. 354 pages (Hardbound), ₹1,395, ISBN: 9789384082123.

DOI: 10.1177/0971521519861182

The book is an addition to growing repertoire in the study of Tantric traditions and understanding the location and functions of 'lesser known deities' that form a part of the Great Tradition.¹ The monograph is divided into 4 parts

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✓ **Effective teacher development; theory and practice in professional learning**, by Bob Burstow, London, Bloomsbury Academic, 2017, 152 pp., £31.30 (paperback), ISBN 9781474231886

This book is relevant for anyone who is involved in planning and delivering professional development for teachers. It explores the way in which teachers learn and develop their practice, identifying when different approaches come into play and how motivational and potentially effective they are. I am currently in the position of having to plan and deliver development and training for a large number of teachers across many schools. Consequently, I approached this book with the expectation that it would enable me to maximise the time and opportunities available for professional learning. However, the impact of this book is both more subtle and deeper than I anticipated, as much of the content is not for immediate action, but has implications on practice over time. My suggestion to professional development leaders reading this book is to read the book once to understand the full menu of information, then to re-read it with a specific focus in mind. I gained much more from my second reading as I had a basic understanding and could examine the specific areas of interest in greater detail.

In the first chapter, Burstow introduces the reader to the four box matrix, with individual/organisation on one axis and bottom up/top down on the other. Through this matrix, the author identifies four broad approaches and motivations for professional development. The next two chapters explore the opportunities and challenges of teacher development which is top-down (imposed on the individual or organisation) and bottom up (selected by the individual or organisation as a result of reflection, research, analysis or national initiative). There is recognition that both imposed and self-selected development are needed at different times and for different reasons, frequently driven by the career stage or effectiveness of the individual or organisation. Throughout the book this matrix is used in different ways to examine how 'profession' versus 'craft' (which I interpreted as the role of teaching as opposed to the art of teaching) differ when considering teacher development.

As you progress through the book, ideas are built upon so chapters and information do not stand alone, but expand on and reference previous theories. Therefore, although it is not impossible to dip in and out of this book, the best approach to maximise the information is to read and digest the content in order, considering at each stage what it means for your organisation. The 'pause' sections encourage you to take time to reflect on the meaning for your own setting or situation. These are well placed and, although are not always relevant for all contexts, do lead to a re-grouping of ideas, thinking and planning.

The exception to this sequential reading recommendation is Chapter 4, which explores teacher research. At this point Burstow suggests that the reader might benefit from skipping to the conclusion of this chapter and coming back to the full chapter when she or he is able to dedicate a sufficient amount of time and attention to it. I agree with the author that this section is pivotal as it acknowledges, through case studies and school-specific situations, the reasons why one size does not fit all and explores factors that leaders might want to consider when planning school-led development.

Taking into account the density of the information and the research, the author has helpfully provided a detailed contents page for each chapter so that the reader approaches each section with some understanding of the organisation and development of ideas, as well as being able to locate areas of particular interest. A word of caution is that some of the headings may leave you feeling dissatisfied with the brevity or misleading title. For example, in Chapter 6 (developing leadership development strategically), the sub-heading 'the

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possibility of alternative solutions' did not deliver the content I was expecting or hoping for. Indeed, I am still unclear as to why this is titled in this way.

For me, Chapter 5 (assessing impact) has the potential to have the greatest impact on the professional development in our organisation. The information in this section is not new or revolutionary, but it highlights how common it is to mistakenly evaluate development experiences and training in a way which does not necessarily add value or have impact. Burstow reminds the reader that 'making the important measurable' is essential and that we should give consideration to who evaluates and when, reflecting that the people being trained are not necessarily best placed to identify how useful and effective the training and development is. Similarly, referring to Philip Adey's research in 2004, Burstow asks whether, and to what extent, the evaluation mechanism enables the teachers to be involved in the analysis and programme design. This has caused me to reflect on the way in which we evaluate the professional development programmes and courses we deliver, and how we seek broader evidence of impact and areas for improvement.

Woven throughout the book are considerations about whether the approaches motivate or demotivate staff, support or hinder teacher retention and lead to strong or weak impact.

There are some useful insights, such as problems with adopting teaching approaches from other countries, not least because cultural differences may be barriers to success. Having long been of the opinion that well-known mathematics schemes adopted from abroad are not the wholesale answer to mathematics teaching, it was good to be able to reference the research and explanation provided in this book.

This book, whilst not an easy read, provides a great starting point for anyone who is planning teacher development, whether school leaders, trusts, local authorities or initial teacher training providers. In the final chapter, the author comments that, 'The planner who is over confident and mistakenly assured of their superiority in the field is open to errors of over-parochialism, on one hand, and unquestioning acceptance on the other'. Fundamentally, this statement captures the value of this book. Whilst this is not a revolutionary read, I am confident it will change elements of the way in which you plan and deliver professional development in your organisation.

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Teacher education in England: a critical interrogation of school-led training, by Tony Brown, Abingdon, UK, Routledge, 2018, 148 pp., £120 (hbk), ISBN 9781138307667

Tony Brown's *Teacher Education in England* is an excellent if slightly dislocated book. It begins with the promise of an analysis of the university teacher educator's work and identity in the context of the School Direct (SD) reform of initial teacher education (ITE) before slipping into a rich analytic discussion of subject knowledge, particularly in Mathematics, and research-rich contexts for subject knowledge development, continuing into reports on studies of ITE programmes with a particular focus on the theory/practice relation. However fragmented this approach, it is an indicator of the quality of the underlying research and scholarship that the book remains relevant now – indeed, perhaps more so – in 2019. Ofsted's current

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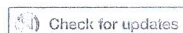
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flirtations with 'neo-traditionalism' and a 'knowledge-rich curriculum', make attention to knowledge and school subjects in ITE even more important for teacher educators and universities than they were in early 2018, when the book was published.

In many ways, the core of the book is a version of a research report that Brown prepared with co-researchers Harriet Rowley and Kim Smith about the introduction of the SD initiative. Based on interviews with teacher educators at 20 universities and 12 schools, Brown and his co-researchers capture something of the disruptive changes brought about by SD as a policy, especially in conceptions of knowledge, both school subject-based and pedagogical. Whilst I would question his claims that SD brought about the 'categorical redefinition' of the teacher educator and teacher (I think these pre-date SD, sometimes in positive ways), his analysis of interview data reflects the impact of marketisation on both the structural-economic and the psycho-social. The direction of Brown's discussion is that changes in the structure and composition of ITE are always and inevitably bad and that this is particularly true in the case of the SD initiative. I would largely support his analysis of SD but I don't think I am convinced as he is that universities have always got things right with ITE.

Brown's analysis of the international context for the English reforms is usually accurate. There is a slightly misleading European comparison in the introduction, though: England is presented as a real outlier in terms of the length of a teacher's university education (5 years across the European countries mentioned and 1 year in England). The European courses are, of course, what we might call undergraduate ITE (or an integrated Masters' programme) and the English course is the post-graduate PGCE. Given that PGCE students have Bachelors' degrees, the difference in length (4 years on average in England versus 5 on average in Europe) is not so stark. But it is the difference in content (what happens in those years) that is significant to the argument and that gets somewhat lost. The author is also better on the detail of Europe than on the US contexts for ITE. Given that the book is intended to focus in detail on the situation in England, these minor issues don't present significant problems.

One of the strengths of the book is the theoretically informed analysis of data from interviews to support the arguments (particularly in the SD chapter and later chapters reporting on the other studies). The voices of the interviewed teacher educators in Chapter 3, for example, make for particularly depressing reading: the cases of experienced, university-based teacher educators, some with PhDs but having abandoned their research careers in the face of workload intensification and surveillance, are particularly well narrated. One teacher educator's explanation for this situation – 'principles don't pay the bills' – made the broader political point well but also demonstrated why Brown's use of Lacanian psycho-analytic theory was apt. (I would disagree with his statement that Lacan is 'relatively unfamiliar within the field of education', however [Chapter 8]).

The final chapters are reports on separate small-scale studies within ITE programmes that focus on the theory-practice relation. As a suite of chapters, they promise much and I was particularly taken with Brown's statement that 'theory needs to be asserted as a cutting edge analytic engagement with new situations' (Chapter 6). A strong and well-substantiated argument about the need for the usefulness of theory in ITE under current conditions is long overdue. This line of argumentation was only partially sustained in these chapters, however, and too much time (for me) was taken with reporting the methodologies of the studies (both previously published as articles). The opportunity to take these studies, elaborate on them theoretically and use this elaboration as the basis for a more integrated and extended argument for the renewed importance of theory in ITE was, at least for me, rather lost.

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In conclusion, I do think this book is essential reading for anyone researching or otherwise seeking to make sense of SD as a significant part of the constellation of reform under the Coalition and Conservatives. Some parts of the book are more successful than others. Its coherence as a complete volume remains, for me, a question. Nonetheless, the book announces itself as a 'critical interrogation' and it really delivers on that – a rare feat in a field where the Carter Review of ITE is sometimes held up as both significant and reliable. So however uneven as a whole text, teacher education in England really does need more books like this one.

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policy makers simply cherry picking new and exciting initiatives in order to climb the PISA league table. Yet it does give some very good examples of when and how some ideas have been adapted to meet the requirements and needs to solve specific problems in a number of primary establishments in the United Kingdom.

The final section explores some wider perspectives on education. What is the difference between a mentor and a role model? This is an interesting question not only for those recently embarked on their teaching journey but also for those empowered with the responsibility of delivering professional development in primary education. This book both promotes and compels us as teachers to be political and asks whether primary education should be beyond party politics. So many books, journals and blogs I read seem to regard current policy, at any given time, as a steam roller, slow and unavoidable, hence do not stand in its path. This book encourages us to actually dare to ask difficult questions such as why do so few men choose a career in primary education and do teachers play it safe? It then provides thought provoking discussion and questions for the readers' own self-reflection. It is clear that the contributors range tremendously in terms of experience but not in ideas and enthusiasm for both setting and attempting to answer the types of thoughts that we all have as teachers but tend to dismiss, be it due to workload, policy bombardment or similar.

Within this section some of the questions raised include what is the point of theory, isn't teaching just a craft? Do I have time to engage in education research? I found these two sections to be perhaps the most interesting of the entire book, possibly because they relate to my area of specialism, maybe because this is something I still hear asked so often by schools.

This is a book that will appeal to anyone with an interest in primary education as it covers and questions so much of what takes place in our schools up and down the land. It offers well-constructed questions for teachers to reflect upon their own practice, and is useful for new teachers and those pondering further professional development. It would act as a useful starting point for those in management to think beyond curriculum constraints and could serve as an extensive set of papers to be used weekly as the basis of a journal club. The questions set lend themselves to activities that would enable all of us within the primary sector, if we acted upon them, to impact immediately upon outcomes for our children.


The vast array of references cited also act as a fabulous introduction to pedagogical thought, past and present.

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 Check for updates

✓ **Quality of teacher education and learning: theory and practice**, edited by X. Zhu, A. L. Goodwin, & H. Zhang, Springer Verlag, 2017, 236 pp., £72 (hbk), ISBN: 978-9-81 103-547-0

The timely book *Quality of Teacher Education and Learning: Theory and Practice* addresses contemporary issues in this field, providing a global perspective on the highly contested notion of quality in relation to teachers, teacher education and research. With contributions from a host of keynote speakers from Australia, Canada, China, Netherlands, U.S., and U.K., who

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attended the Second Global Teacher Education Summit held in October 2014 in Beijing, the editors, Xudong Zhu, A. Lin Goodwin, and Huajun Zhang offer a broad perspective on how quality and improvement of teachers and teaching is conceptualized in diverse contexts. The book seeks to subvert and challenge the traditional or standardised meaning of quality in teacher education and establishes a contextual and subjective understanding of quality. With international educators and researchers in each chapter building up the cross-cultural dialogue towards understanding critical issues in teacher education, the book presents a hopeful and informed outlook to quality in teaching and teacher education to teacher educators.

The book has four parts. The first section, on *Innovative Ideas and Practices in Teacher Learning and Teacher Preparation*, sets the stage for a positive outlook towards transforming the field of teacher education. In Chapter 1, Goodwin describes the U.S. context of university-based teacher education programmes, delineating a few 'innovations' in teacher education, such as Teaching Residencies and Teacher Leadership Online, to make way for more fluidity in the roles of teachers as leaders. Goodwin encourages the field to 'engage in internal reform, instead of always looking outwardly to the next novel idea as the solution' (15). Addressing the need for more research on student-teacher practicum experiences, in Chapter 2 Clarke and Collins put the spotlight on mentoring as a professional practice. The authors propose a framework for a possible solution to the challenge of 'the largely untutored and atheoretical approach to student-teacher mentoring in practicum settings' (17). Chapter 3 features a recent interview by Dr. Zhang Huajun with Dr. Hansen, who describes the process and intentions of his research project with teachers, exploring questions of what it means to be a person and a teacher in the current day and age. As is the case with the whole of the first section, this chapter, with its substantiated conclusions towards rethinking the meaning of what teacher quality means, invites researchers and policy makers to a table where teachers are valued and honored as persons with knowledge and significance.


The next section concerns *Challenges and New Trends in Teacher Education*. Chapter 4 contextualises the reformation of the Chinese teacher education system and contends that teaching is a holistic profession. Critiquing the teacher certification system, the author Xudong Zhu argues for teacher development with subject content maturing as well as understanding students' learning and development. Contesting the notion of quality in educational literature, the following chapter by Loughran posits that professional learning for teacher educators is central to developing quality. 'That means they need to know more than the how of practice, they need to actively develop their knowledge of why' (73). Moving away from teacher education as framed in economic terms, which focuses on value and efficiency, in Chapter 6 Paine challenges this dominant discourse and implores 'teacher educators to frame globalization's imperatives in social and cultural rather than entirely economic terms' (85).

Part Three suggests a rethinking of the meaning of teacher quality. Chapter 7 emphasizes the importance of School Leadership as an Influence on Teacher Quality and asks policy makers to invest in the quality of teacher educators and school leaders who will in turn invest in the professional capital, commitment and expertise of teachers. Gu asserts that resilience in teachers and principals is not a product of the money they are paid, instead it is a result of the care for their students. 'They are there because they "care about us". It is strong leadership and a collective as well as individual sense of moral purpose and ethic of care that make these schools resilient and effective' (120). Situated in China and within the context of Chinese educational reform and social change, in the next chapter, Zhu reflects on his personal academic interest over 33 years and explores the affective dimension in teacher education.


Focusing on a much needed and neglected facet of teacher education, Part Four features the *Roles and Identities of Teachers*. At the beginning of the section, authors Leslie Nai Kwai

Lo and Ye present 'the historical context of the role and status the literati – scholars and teachers – in traditional China and to provide a historical parallel to the dilemmas that confront Chinese teachers in their work today' (159). With the need to improve their global competitiveness, Chinese teachers are coping with a myriad of changes in policy, indirectly dictated by the West. In the next chapter, Craig takes up the undertheorized area of the conceptualization of the best-loved self by connecting experience and education. Drawing on Schwab's scholarship, Craig proposes, 'that who the teacher is and what the teacher does is absolutely critical to student success because the mandates of policy makers, the theories of academicians, and the desires of the public can only be realized through the teacher' (203). The important task of developing a professional identity as a teacher is discussed by Meijer in the final chapter. Meijer pays attention to identification and separation as two aspects of professional identity development as she considers the role of 'the environment, the occurrence of crisis, and the presence of resistance' (207) in the development of identity to persuade teacher education programmes to support the development of this identity.

Collectively, the chapters in this book contribute to the field of teacher education and research by offering the current and future generations of teacher educators tangible issues to address the domination of the Western perspective. By proposing frameworks and ideas of how to address these issues within a global context, through inquiry, innovation and research, this book presents an optimistic way to move forward.

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Book Review

Garth Stahl, Erica Sharplin and Benjamin Kehrwald, *Real-time coaching and pre-service teacher education*. Springer: Singapore, 2018; 128 pp. ISBN 978-981-10-6397-8 (paperback)

Reviewed by: Arif Bakla, Sivas Cumhuriyet University, Turkey

Real-Time Coaching and Pre-Service Teacher Education is a recently published book that describes an innovative coaching model supported by technology in an English language teacher education program in South Australia. Being based on an empirical research study carried out in an underresearched area, the book is one of the rare volumes that attempts to incorporate coaching into preservice teacher education by combining theory and practice. Given that the authors support their model with references to scholarly literature and provide a thorough description of how the theory was put into practice, this work could be of considerable interest to teacher educators, mentors and trainee teachers who wish to explore a technology-enhanced, real-time coaching model with a view to its possible implementation in their own contexts. Although the teacher trainees in the study belonged to the field of English language teaching, the book discusses the issues without reference to this field, making it potentially appropriate for a larger audience interested in teacher education in general.

It is composed of seven chapters neatly organized into two parts. The first part (i.e. the first three chapters) lay the theoretical foundations of the study by presenting a comprehensive literature review, in addition to outlining the real-time coaching model they propose. In a succinct introduction, the authors provide the rationale for placing an emphasis on several skills, such as reflection, critical thinking, problem-solving and collaboration. Their focus is justified as these skills are among much-valued 21st century skills (Kay, 2010). Then they vividly describe the current landscape of teacher education, referring to both local and global problems, to carve out the niche for the research they undertook. As the authors note, teacher education programs can experience problems due to lack of standards and accreditation, low quality teacher education and limited resources. In an attempt to take a step to eliminate such deep-rooted problems, the authors propose a practice-based rather than theoretical approach, highlighting the importance of teacher resilience, efficacy and reflection.

Some particularly useful features of the first part are the summaries of research findings and presentation of these under subheadings. Moreover, the authors outline the main features of the learning design. Using a combination of real-time coaching and design-based research, they attempt to initiate not only cognitive but also behavioral change to



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improve preservice teachers' instructional skills. Their approach includes several key strategies: real-time coaching (supported by the principles of coaching in general) and a cycle of feedback and reflection. The authors also discuss the theoretical foundations of coaching and highlight its key characteristics, including repeated cycles of practice, mentor and peer feedback and reflection. Next, they provide a summary of what they did in the three phases of the study, which could be invaluable for people who want to put the model into practice. Finally, they elaborate on the research design, giving a particular emphasis to how their research relates to the literature.

The second part of the book presents the results of the study. The authors summarize the findings of their research under headings in the last four chapters. They support their claims with quotes from the interviews. While these quotes were useful in presenting other people's perspectives, they were sometimes lengthy, and some readers might prefer shorter quotes that reflect the crux of the matter. Presenting samples of real-time feedback provided in sessions could have enriched the discussion and enabled the readers to understand better how the principles were applied during coaching sessions. The authors highlight several key findings, for example, "affective learning" (p. 53), in which affective outcomes for participants are noted, including enhanced confidence, resilience against challenges in teaching, reduced anxiety, and developing a critical tendency towards professional practice. I appreciated the authors' clarity in explaining how affective learning relates to real-time coaching. They conclude (p. 64) that this model could help develop confident, efficacious and adaptable teachers who could overcome instructional difficulties and improve their professional knowledge.

The authors were upfront in admitting that the results pertaining to identity formation among the pre-service teachers were unexpected. This finding sounds quite valuable because, as the authors note, teacher identity plays an influential role in day-to-day instructional decisions. The coach and peers provided the practicing teachers with learner-centered, systematic, iterative, personalized, corrective and positive feedback, and negotiated weaknesses in their key skills to boost their effectiveness. As the authors summarize, the benefits of the model included affective improvements (resilience, confidence, efficacy, criticality and adaptability), better instructional skills and the building of a professional teacher identity. Other major benefits of the model included the opportunity to identify gaps in skills and work on them using iterative practice, reflection and feedback.

The true strength of this work is that it adeptly addresses the research questions and bridges the gap between theory and practice, not only by providing detailed theoretical information about the earlier studies and the model, but also by demonstrating the ways in which it was put into practice in a real teacher training setting. Furthermore, the book is organized in a way that considers the needs of the reader. For instance, the authors provide a brief outline of the seven chapters in the introduction (p. xvii), which could prove useful in giving readers an overall idea about the contents of book. The comprehensive list of references at the end of each chapter could be used by the reader to further explore different aspects of the issues. Moreover, appropriately located subheadings for key issues in the chapters add to the readability and the bulleted lists at various points highlight crucial issues. Finally, the glossary at the end of the book functions as a shortcut to understanding the key terminology used throughout the book. It was useful to go over this glossary before beginning to read the book.

As a teacher trainer, I am interested in the integration of various innovative technologies in teacher training programs. However, the way technology component is addressed in this

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book seems to leave some questions unanswered, such as where the mentor was and how he/she observed the class and heard what is going on in it. While the authors occasionally refer to their approach as "bug-in-ear coaching" they hardly discuss issues pertaining to how the wireless inner-ear device was used and potential challenges the users experienced (except for presenting data from earlier studies). Therefore, the book suggests more implications for the implementation of the coaching model rather than the integration of a potentially innovative technology into teacher training programs.

Another point is that context-specific (English language related) points and examples could have been provided, even if the focus was on micro teaching skills. While I was reading the book, one of the things that I was curious about was the field of study in which this research project was carried out, and this did not become clear until after I read the last chapter (Chapter 7, p. 95), as it was only vaguely mentioned in the methodology and in the quotes earlier. Some more contextual information could have been provided in earlier chapters to help the readers make sense of what they read with respect to second/foreign language teacher education. On the other hand, as I noted earlier, having no field-specific discussion makes the book appropriate for a larger audience from different educational fields.

Despite these weaknesses, overall this book provides a useful account of how to improve preservice teachers' knowledge and skills using the *Real-Time Coaching for Preservice Teachers Model*. It presents a rigorous literature review and vividly illustrates how the authors moved from theory to practice. The book also guides researchers interested in teacher education as it discusses barriers to adoption and goes on to indicate multiple avenues of further research in the last chapter. For example, of particular interest to me is researching the use of this model remotely in practicum or to what extent it is possible to build an online community of preservice teachers. As the results of the study indicated, the model used in the study came with a number of benefits, so it seems worth giving it a try to help trainees minimize negative feelings and develop a strong teacher identity. In summary, this book helps understand the ins and outs of coaching in general and provides insights into how coaching can be put into practice in teacher education programs.

Reference

- Kay, K. (2010). 21st century skills: Why they matter, what they are and how we get there. In J. Bellanca & R. Brandt (Eds.), *21st century skills: Rethinking how students learn* (pp. xiii-xxxi). Bloomington, IN: Solution Tree Press.

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✓ **New perspectives on young children's moral education: developing character through a virtue ethics approach**, by Tony Eade, London, Bloomsbury Academic, 2016, 216 pp., £24.99 (paperback), ISBN: 978-1-4725-9647-5

There has been a growing interest in moral education influenced by an Aristotelian and virtue ethical perspective in recent years, as tracked by Walker, Roberts, and Kristjánsson (2015). Eade's book falls squarely within this rising trend among educationists. The book aims to give guidance regarding how to foster students' moral development from a virtue ethicist perspective to teachers and other carers of children. It brings together recent insights from philosophy, psychology, sociology, and education, and presents them with a very accessible language, avoiding field-specific academic jargon.

As a philosophical tradition, virtue ethics has often been criticised for being too vague and ambiguous, and for this reason it is no easy feat to provide clear and practical guidelines for moral educators from an Aristotelian standpoint. However, Eade delivers on this effectively by embracing the ambiguity of virtue ethics as a strength, and unpacks the underlying causes of this vagueness throughout the book, demystifying the process of children's moral development. It should be highlighted that this approach fits particularly well with Eade's concern of tackling moral education in a time of 'moral uncertainty' (p. 3) and social change.

The book is formed of three parts. In part one – Chapters 1 to 4, Eade gives a broad overview of the current context of moral education in the English speaking world, in philosophical, educational and social terms. He encourages the readers to suspend their preconceptions regarding moral education so that they can approach the contents of the book with an open mind, highlighting the blurry distinction between what one might think is or is not in the domain of morality, and what readers think is the role of schools and teachers regarding children's moral development. This is particularly emphasized in Chapter 3, where Eade gives an account of his biography relevant to his understanding of ethics, and expands from a personal history to the social history of UK in his experience, highlighting how conceptions of morality have changed over the past 50 years, in tandem with the social shifts in British culture. While on the one hand, this helps readers understand where he is coming from as the author, it also provides an example of how to, and invites readers to, evaluate how they may bring their own biases into their conduct of moral education. In the final chapter of the first part, Eade evaluates the current educational context and culture with regards to how conducive they are for moral development. He concludes that the highly individualistic and competitive nature of performance and assessment driven education is at odds with what moral education might necessitate.

The second part of the book, Chapters 5 to 7, focuses on the scientific understandings relevant to moral development. He draws from the neurological, psychological and sociological literature to explore how children learn, gain the motivations for their behaviour, and develop agency and an identity, while considering the role of, and relationship between, cognition and emotion. It should be noted that, while acknowledging the insights from neurology, Eade avoids giving more emphasis to this field than appropriate, as the neurological aspects of moral development are hotly debated among experts.

In his exploration of the development of agency and identity in relation to culture, Eade highlights that as adults we can be somewhat disconnected from children's concerns, liable to look down on things that are important to them, and cautions teachers against this pitfall. For example, in Chapter 6, he is sensitive to how the changing times affect peer relationships that impact the development of children's identities. Implicitly acknowledging the increasing influence of consumerism on children's and peer groups' identities, he states that 'not having the newest trainers or mobile phone may seem trivial; but can be the cause of misery and

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bullying for children' (p. 96). While he does not imply that adults should give in to predatory consumerism, nuggets such as this invite readers to empathize with children at a deeper level. This would be of particular value for older teachers, and teachers working in countries that are going through significant changes in youth culture.

And herein lies one of the greatest strengths of the book: it invites readers to empathise with children at a deeper level, while also providing routes into this empathy, and demonstrating it via its insights regarding what children value and why, and connects that with how it might impact their moral development and sense of self. At a time when teachers are treated as, and receive training geared towards becoming, technicians of teaching subject content who are under pressure to prioritize attainment, assessment, and measurable performance, this approach is particularly valuable. Despite being well acquainted with the same literature as Eade draws from prior to reading the book, I frequently found myself imagining how I might have or should have acted differently in past situations as a teacher.

In Chapter 7 Eade combines the philosophical and scientific insights of the previous chapters to provide a summary of how children can learn to live a good life. He challenges the notion of universal values – particularly recognizing that holding on to 'universal' values is untenable in our time of social change and uncertain futures. Instead, he suggests that teachers should approach the issue of prescribing values and fostering virtues in a nuanced and flexible manner, and thinking about values in terms of primary and secondary values. Eade further suggests that teachers provide students a scaffold in which students have the chance to learn from experience and reflexion. However, he also reminds that a scaffold too rigid may create dependency while a scaffold too loose too early may lead to confusion.

In this vein, the final part of the book, Chapters 8 to 11, provide guidance on what sort of actions adults could take in order to foster children's moral development in schools. Crucially, in Chapter 8, Eade focuses on the kind of learning environment that is likely to foster moral development, and how this environment can be brought about in schools through activities, structure of space and time, and teachers' actions and attitudes. This is particularly important as the impact of the environment is often overlooked in moral education, yet it is central. Learning takes place socially, and the implicit messages of 'how we do things here' have a powerful impact on students' understanding of values. Eade then proceeds to highlight the importance of play in terms of being a safe space for experimenting with right and wrong behaviour, and discusses the kind of language teachers may use, and examples and expectations they may set.

Finally, Eade also evaluates several programmes of values and character education used in the English speaking world. He generally has positive remarks for each of them, but at the end of the section makes several criticisms that apply to all. These are mainly that a curricular kind of focus misses the point that education is shot through with value, and that moral education is a much broader and subtler process. All of this supports one of the main themes in the book, namely that moral education happens largely by attending to small behaviours that may be looked over as trivial, but as the effect of every small action, feedback, set example and expectation gradually accumulates, students develop a moral identity, and an understanding of values and behaviour, which ultimately leads to the natural emergence of good action. Eade highlights that the key to this development is teachers using their judgement in implementing the provided insights.

Overall, the book provides a nuanced set of insights and guidelines for teachers and other carers interested in conducting moral education. While Eade draws from a complex set of philosophical and scientific literature, his language is very accessible. This book is likely to be very valuable for teachers not only in the UK, but internationally as well.