practices. Modern Chinese discourses, whether of social or scientific practices or on China's intellectual heritage, are largely articulated in Westernized discourses that have been normalized as China's own"⁴. Therefore, a critical investigation of the idea of "morality" or "collectivism" needs to be carried out through a careful analysis of the original Confucian texts. This would make it possible for these notions to be explicated in relation to the Confucian perspective as it was understood in the pre-modern era.

In all, this book makes a significant contribution to critically oriented research in the field of language and education and it is recommended for practitioners and students who are interested in adopting the approach of critical sociolinguistic ethnography for the study of education in the Chinese context.

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A Chinese perspective on teaching and learning. Eng, Betty C. (Ed.). New York, NY: Routledge, 2012. 214 pp., (hardback), £84, ISBN: 978-0-415-89594-1.

Since Hong Kong's reintegration with the People's Republic of China, its higher education system had gone through drastic changes in academic structure, curriculum, teaching and learning, and assessment. This has been undertaken in order to realign its education system with Chinese mainland, the U.S., and European countries. Hong Kong's University Grants Committee required its

⁴ Z. J. Wu (2011). Interpretation, autonomy, and transformation: Chinese pedagogic discourse in a cross-cultural perspective. *Journal of Curriculum Studies*, 43(5), 569–590. doi: 10.1080/00220272.2011.577812, p. 569.

publicly funded universities to implement general education programs and adopt an outcome-based student-centered teaching and learning approach to enhance the quality of higher education. Under this tide of educational reform, a group of distinguished scholars from the City University of Hong Kong explored, experimented with, and tested innovative methods to incorporate new pedagogy into the teaching and learning activities in effective ways. Dr. Betty C. Eng, the editor of *A Chinese Perspective on Teaching and Learning* discloses the challenges arising from this process. The book also sheds light on experiences and best practices in integrating student-centered teaching and learning approaches into university teaching that has been deeply imbedded in Confucian culture.

The book contains ten chapters clustered around three themes: culture of the classroom, contextualizing the curriculum, and learners and learning. Part I consists of four chapters. In Chapter 1, Dr. Eng highlights how Chinese perspectives on teaching and learning can offer alternative ways of thinking about pedagogy, teacher development, and research. In Chapter 2, Cheung and Kwan use empirical analysis to identify key factors associated with Chinese filial piety, and provide suggestions for enhancing filial piety in formal education. In Chapter 3, Chan and Chong present a case that demonstrates how to implement peer learning/assessment effectively in higher education institutions. In Chapter 4, Leung explores how department leaders have facilitated developing effective team teaching by empowering and motivating instructors.

Part II consists of four chapters. In Chapter 5, Lo shares his experience of contextualizing Western teaching materials for the local Hong Kong environment. In Chapter 6, Lee, Chow and Lee provide suggestions for course design by examining the relationships among teaching and learning activities, students' learning experiences and perceived achievement. In Chapters 7 and 8, the authors reflect on their experiences of teaching sexual diversity courses in social work. Part III includes Chapters 9 and 10, which focus on how a service learning program enriched students' personal philosophy and development, and better prepared them both for future careers and to be socially responsible citizens.

Peer learning and assessment, service learning, team teaching, and outcomes based teaching and learning (OBTL) have been widely utilized pedagogical approaches in higher education institutions of major Anglophone countries. As a

former British colony, Hong Kong has been a relation-based, authority-oriented, and hierarchically structured society that is highly influenced by its Confucian heritage as well as British culture. As Dr. Eng pointed out, education in Hong Kong was marked by elitism, competitiveness, and a bureaucratically controlled examination system (p. 5). The adoption of new teaching and learning practices described in this book represents the shift from a more examination-oriented, teacher-centered, traditional knowledge transmission paradigm to a more outcome-based, student-centered approach that empowers students to be active learners and nurtures students' holistic development.

This is one of the first books to provide an analysis of teaching and learning practices from multiple dimensions in a university setting within the context of Hong Kong Chinese culture. Various features of Confucian philosophy are reflected in the description and analysis of the teaching and learning methods, curriculum design, and administration in the case studies. For example, compliance and obedience to instructions, respect for the elderly, experts and authorities, and benevolence and kindness to subordinates. The ten chapters provide guidelines for best practice, as well as an analysis of implications for higher education institutions in East Asia countries if they wish to implement similar changes in curriculum design, educational leadership, and student development. I highly commend the editor's selection of the cases, which are interdisciplinary in nature, and the authors' identification of the roots to resistance to new pedagogical approaches and suggestions for the improvement in teaching and learning.

Readers might have expected to see more elaboration from the authors on what a Chinese perspective on teaching and learning in modern universities would consist of, something that is missing from the literature and analysis, although the fundamental principles of education and learning from one of the four books of Confucianism, *The Great Learning*, could serve as one dimension. Apparently, peer learning, service learning, team teaching and OBTL are educational practices imported from North America and Australia, and recently adopted and transplanted into a Confucian cultural context. Confucian Heritage Culture has profoundly influenced the values, beliefs, rituals, and ceremonies of East Asian countries as well as the social, political, and economic realms for centuries. Filial piety, respect for the elderly and authority, and maintaining harmony in relationships are a part of Chinese culture, which are reflected in teaching and

learning practices. What is a Chinese perspective on teaching and learning remains a topic worth further discussion.

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