The author does not just stop at the research level, but on the basis of the research, proposes a strategy to improve the career development path of female college English teachers. Women have lost their voice in the current decision-making in the higher education sector, with male-dominated decision-making discourse clearly not reflecting the interests and aspirations of women. The author calls for gender to become part of mainstream decision-making in public administration generally, and for the development of “affirmative action” in academia. The author also suggests establishing a broad academic-oriented teacher evaluation system and building a support system equipped to deal with issues such as the role of women teachers. All these suggestions are specifically targeted at enhancing the status of women in higher education.

The author might have achieved a better balance between narratives and analysis for the individual case studies. The author adopts narrative methodology in the chapter on career beginning but adds too much theoretical interpretation in the chapter on career progress. This has to a certain extent affected the integrity of the cases described and the insider perspective of the overall presentation.

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Minority education in China: Balancing unity and diversity in an era of critical pluralism. James Leibold and Yangbin Chen (Eds.). Hong Kong, China: Hong Kong University Press, 2014. 428pp., (paperback), \$35, ISBN: 978-9-8882-0813-5.

This is a very timely and informative book, as escalating ethnic tensions in recent years have given China added challenges regarding the provision of education to members of its ethnic minorities. By drawing lessons from recent inter-ethnic

discord and hostility, this book vividly reveals challenges and contradictions inherent in the practice of China's ethnic minority education. Issues related to language imperialism, equality, gender, religion, interethnic relations and intellectual styles are discussed, with the support of empirical data from a number of ethnic groups, including Mongolian, Tibetan, Uyghur, Lahu, Korean and Han.

One of the primary challenges in China's minority education, as illustrated in this book, is how to balance unity and diversity in an era of critical pluralism. The state education system in China is a key battleground for achieving ethnic harmony and national unity¹. However, in practice, it is challenged by the fact that many minorities develop a strong sense of ethnic identity while their national identity is left unexamined, as illustrated in Chen Yangbin's study of the elite students from Xinjiang in inland boarding schools and Gao Fang's study of the ethnic Korean teachers in Northeast China. One of the primary contradictories in China's minority education, as indicated in this book, is the discrepancy between the educational ideals and the actual practices in schools.² Although minority languages are included and used as a medium of instruction in multicultural education practice, minority students seem to be pushed to unlearn their native languages under the pervasive influence of the language imperialism of Putonghua (Mandarin Chinese). In some cases they voluntarily choose Putonghua.³ Interestingly, the conceptual position that the multicultural education project is exclusively targeted at minorities has actually contributed to the development of a binary division between the Han majority and the minority others, as well as to Han resentment of ethnic minority policies

¹ See J. Banks (2014). Foreword. In J. Leibold & Y. B. Chen (Eds.), *Minority education in China: Balancing unity and diversity in an era of critical pluralism* (pp. xiii–xvii). Hong Kong, China: Hong Kong University Press. J. Leibold & Y. B. Chen (2014). Introduction. *Minority education in China: Balancing unity and diversity in an era of critical pluralism*. In J. Leibold & Y. B. Chen (Eds.), *Minority education in China: Balancing unity and diversity in an era of critical pluralism* (pp. 1–24). Hong Kong, China: Hong Kong University Press. G. A. Postiglione (Ed.). (1999). *China's national minority education: Culture, schooling, and development*. New York, NY: Routledge Falmer.

² J. Banks (2014). Foreword. In J. Leibold & Y. B. Chen (Eds.), *Minority education in China: Balancing unity and diversity in an era of critical pluralism* (pp. xiii–xvii). Hong Kong, China: Hong Kong University Press.

³ See B. G. He (2014). The power of Chinese linguistic Imperialism and its challenges to multicultural education. In J. Leibold & Y. B. Chen (Eds.), *Minority education in China: Balancing unity and diversity in an era of critical pluralism* (pp. 45–64). Hong Kong, China: Hong Kong University Press.

in China.⁴

Hence, by critically contesting the dynamics of the Han majority with ethnic minorities through empirical studies on a variety of ethnic groups, this book constitutes a significant reference point not only for researchers on minority education, but also for government officials who are implementing state policies in China. It also provides a comparative lens for researchers who are studying the education of aboriginal or marginalized ethnic groups in other countries. Moreover, the fact that the majority of the contributors are leading experts with many years of research experience on minority issues makes this book valuable and worth recommending.

There are, however, several themes that readers might expect to see explored more thoroughly. First, although the recent interethnic discord and hostility have been an important social context for this book, there is little exploration of its impact on minority education. It would be illuminating to include some research on how minority education is being practiced and ethnic identities of minority students are being represented under the influence of the recent ethnic tensions. Second, little attention has been paid to the minority students who are studying in Chinese mainstream schools. A study of the educational experiences of these students would shed light on the unity and diversity dilemma in the new era. Finally, in some studies, for example, the examination of multilingualism among ethnic Koreans and Mongolians is based on empirical evidence collected seven to 10 years ago. It would be helpful if more recent empirical data could be drawn upon for these studies.

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⁴ J. Leibold (2014). Han Chinese reactions to preferential minority education in the PRC. In J. Leibold & Y. B. Chen (Eds.), *Minority education in China: Balancing unity and diversity in an era of critical pluralism* (pp. 299–319). Hong Kong, China: Hong Kong University Press.