of medicine, mythology and magic as they relate to daily life is well illustrated by Willeke Wendrich (California). He distinguishes between negative and positive, restrictive and protective, concluding that whereas the result of bindings may vary according to intent, generally knots are used for positive purposes. A phenomenon marking the limestone Theban landscape at the necropolis at Deir el Medina is that of flint nodules which appear to emerge from the hillside. The response from the local people has been to select, collect, paint and place nodules in chapels to be revered as symbols of creation from the primeval mound. Graves-Brown shows that particular preference was given to those which were thought to symbolize the religious beliefs associated with the sun god, Rē, the passage of the sun, birth and renewal, thereby maintaining a significant link with the natural order.

Though the brevity of this review does not do justice to the scholarship in this volume, this is a book which will be of interest not only to Egyptologists but also to scholars of religion and culture. The essays are contextualized and critical, revealing insights into the complex role of dreams, magic and prophecy in ancient Egyptian life.

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***Schooling Islam: The Culture and Politics of Modern Muslim Education***

Robert W. Hefner and Muhammad Qasim Zaman, eds. Princton, NJ: Princeton University Press, 2007.
ISBN: 978-0691129334. Pp. 276.
Reviewed by Aun Hasan Ali, McGill University

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The editors of this book have assembled a group of diverse scholars to bring their expertise to bear on Islamic education in the modern world. Its authors share the conviction that Islamic education is characterized by multiformity on many levels, and have agreed not to allow recent events to obfuscate core issues inscribed in its contestation. The book's twelve chapters are individually summarized below.

Robert W. Hefner's introduction, "The Culture, Politics, and Future of Muslim Education," gives an overview of the historical development of *madrasas*. He argues that pre-modern *madrasas* served as sites for the standardization of religious knowledge and authority; and, just as intellectual, social, and political forces transformed medieval Islamic education, so too is modern Islamic education in the throes of a transformation, albeit under a uniquely modern set of forces. Western colonialism and mass education programs linked to post-colonial nation-building projects are among the forces that Hefner sees as decisive in this regard.

In the second chapter, "Madrasas Medieval and Modern: Politics, Education, and the Problem of Muslim Identity," Jonathan P. Berkey explains how the modern conceptualization of education and educational institutions as instruments of social and political change marks an, "important disjunction between the social and intellectual construction of education," in pre-modern and modern times (p. 41–42). Medieval Islamic education was not expected to foster change, yet it gave rise to an intellectual discourse revolving around "polyvocality" (p. 47). In contrast, while modern reformers (e.g. Deobandi ulema) embraced the "power of education to provoke change," their projects have had the effect of delimiting a single, normative Islam (p. 49).

Chapter 3, "Tradition and Authority in the Deobandi Madrasas of South Asia," by Muhammad Qasim Zaman, includes an assessment of the ulema tradition, and an explanation of the relationship between Pakistani *madrasas* and religio-political radicalism. Zaman's treatment of the ulema tradition as a discursive mode helps one to understand how this tradition is dynamic and multivalent. His observation that the Pakistani state itself provides the necessary conditions in which *madrasas* are radicalized is well supported by a detailed discussion of the activities of the Jamiat al-fiUlum (p. 74). Zaman's final analysis of the impact of government efforts to curtail radicalism by reforming *madrasas* shows how these reforms have ironically helped the ulema expand their sphere of influence, and that this expansion has not necessarily been accompanied by greater moderation (p. 81).

Chapter 4, Barbara Metcalf's "Madrasas and Minorities in Secular India," looks at how the poor socioeconomic condition of Muslims in India has shaped the articulation of the goals of Islamic education: to teach children practical and occupational skills, and to instill a distinctively Muslim identity in them. Contrary to the notion that *madrasas* promote insularity, her analysis of *madrasas* in Uttar Pradesh shows that the curricula of these schools conform to standards set by the state, and provide basic literacy and numeracy to people who wouldn't otherwise have access to it.

In the fifth chapter, "The 'Recentering' of Religious Knowledge and Discourse: The Case of al-Azhar in Twentieth-Century Egypt," Malika Zeghal focuses on the role that modern institutional forms play in sustaining the ulema's authority. "Al-Azhar as a multilayered and complex institution is able to entertain many religious tendencies and stabilize most of them within its own territory" (p. 109). Thus, she argues, "institutional anchorage is necessary for religious authorities to be durable" (p. 108).

Chapter 6, "Madrasas in Morocco: Their Vanishing Public Role," by Dale F. Eickelman, explains how the advent of mass education rendered higher Islamic education an ineffective means to social advancement (p. 141). The mosque-universities were left to the disenfranchised and earlier paradigms of knowledge

associated with "the cognitive style" of *madrasa* learning were gradually displaced (p. 135). The result is that, whereas leading *madrasa* graduates had once mediated between the public and the government, today *madrasa* schooling has been relegated to, "a valued collective memory" (p. 148).

Chapter 7, "Islam and Education in Secular Turkey: State Policies and the Emergence of the Fethullah Gµlen Group," by Bekin Agai, overviews the implementation of religious ideologies by the state and an Islamic movement ironically focusing its efforts on nonreligious education. The failure of the early Kemalist elite to erase Islam from the public sphere, argues Agai, led the state to seek to monopolize the religious discourse through its educational institutions. Agai explains the contours of the Gµlen group in light of a society coming to terms with the hopelessness of confronting the state directly (p. 163).

The eighth chapter, "Pesantren and Madrasa: Muslim Schools and National Ideals in Indonesia," coauthored by Azyumardi Azra, Dina Afrianty, and Robert W. Hefner, surveys the various types of Islamic schools operating in Indonesia, and examines how they have collaborated with the state. The authors emphasize the role that the integration of general and religious schools into a fluid national education system has had on the creation of an organic national identity open to reforms.

In chapter 9, "The Transformation of Muslim Schooling in Mali: The Madrasa as an Institution of Social and Religious Mediation," Louis Brenner argues that *madrasas* are a vehicle for the integration of Malians into society as Muslims, and for an epistemological shift away from esoteric conceptions of knowledge toward a rational paradigm. He links the growth of these schools to the growth of the colonial and post-colonial states, and to the perception among Malians that a *madrasa* education will safeguard their faith as well as provide opportunities for social advancement.

Chapter 10, "Islamic Education in Britain: Approaches to Religious Knowledge in a Pluralistic Society," by Peter Mandaville, profiles three different types of institutions: "faith schools," Western-styled institutes of higher Islamic education, and Deobandi-styled *madrasas*. Mandaville suggests that the outlooks of these schools reflect the immigrant experience of British Muslims, and different strategies devised to address broader issues of ethnic integration and citizenship in British society.

In the epilogue, "Competing Conception of Religious Education," Muhammad Qasim Zaman discusses the criticisms of advocates for reforming the Shiii seminaries of Iraq and Iran, and the neo-traditionalist (*salafi*) orientation of Islamic universities in Saudi Arabia. He observes, in the case of the latter, that a narrow understanding of tradition has allowed thoroughly modern institutions to become the vanguard of a neo-traditionalist revival.

Despite theoretical diversity, the essays in this book complement each other extraordinarily well. The juxtaposition of certain chapters (e.g. 3 & 4) highlights how modern Islamic education is shaped in local contexts; and the interdisciplinary approach paints a complex picture of modern Islamic education that belies popular generalizations about *madrasas*. More than a study of specific institutions, *Schooling Islam* is about the impact of modernity, in its broadest sense, on Islam. *Madrasas* today, it is argued, are polymorphous spaces where modernity is negotiated even as the past is preserved.

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***Fertility and Pleasure: Ritual and Sexual Values in Tokugawa Japan***
William R. Lindsey. Honolulu: University of Hawai'i Press, 2007.
ISBN: 0-8248-3036-6. Pp. 234.
Reviewed by Melissa Anne-Marie Curley, McGill University.

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William R. Lindsey's *Fertility and Pleasure: Ritual and Sexual Values in Tokugawa Japan* is a closely observed and densely written study of the worlds open to Japanese women during the Tokugawa period, the era that saw the emergence of a Japanese bourgeoisie. Lindsey deals with two of the primary roles available to Tokugawa women: wife, constituted within a value model of fertility, and courtesan, constituted within a value model of pleasure. Although the book is identified as a treatment of Japanese religion, in fact Lindsey's method is not so much that of religious studies as that of ritual studies; this approach allows him to ask quite a different set of questions of his material than the ones typically asked in studies of Tokugàwa religion, and ultimately produces a dazzling discussion of the ways in which the rituals belonging to one value model were appropriated both earnestly and satirically by the other.

The book begins with two brief and helpful discussions of method, with Lindsey making a case for the ritual studies approach and the use of value models to characterize the worlds of women, and then moves into a cross-cutting analysis of the worlds of wives and courtesans, organized under three main themes: entrance, placement, and exit. In "Entrance," Lindsey discusses the ceremonies of marriage and debut which served to bring women into the worlds of fertility and pleasure respectively. The forms of Tokugawa marriage were many and various; Lindsey makes tantalizing reference here to forms of marriage designed to allow the daughter to continue to contribute to her natal family as a skilled labourer—this material suggests interesting parallels with forms of marriage that develop elsewhere in East Asia in contexts where women's labour is economically central. Lindsey makes connections between the two kinds of entrance by examining the use of procession, the display of the *trousseau*, and the shift from formal to informal style as ritual