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We Review the
Best of the Latest
Books

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Archaeology / Roman

[Embracing the Provinces: Society and Material Culture of the Roman Frontier Regions](#) edited by Tatiana Ivleva, Jasper De Bruin & Mark Driessen (Oxbow Books)

[Embracing the Provinces](#) is a collection of essays focused on people and their daily lives living in the Roman provinces, c. 27 BC-AD 476. The main aim is to showcase the vibrancy of Roman provincial studies and suggest new directions, or new emphasis, for future investigation of Roman provincial world. It capitalizes on a wealth of data made available in recent decades to provide a holistic view on life in the Roman provinces by analyzing various aspects of daily routine in the frontier regions, such as eating, dressing, and interacting. The 20 contributors, who are acknowledged experts in their fields, make use of innovative interpretations and modern approaches to address current issues in the study of the provinces and frontiers of the Roman Empire.

The editors are Tatiana Ivleva, Jasper de Bruin and Mark Driessen. Ivleva is a research fellow at Newcastle University. Bruin is a lecturer at the Faculty of Archaeology of Leiden University, the Netherlands. Driessen is an assistant

professor at the Faculty of Archaeology of Leiden University.

The twenty-one essays are structured around five themes, encompassing studies on the female and juvenile presence on Roman military sites, Roman provincial cooking, and Roman cavalry and horse equipment. For the first time in Roman provincial scholarship, the volume has a special section on the subject of Roman leather, providing a much-needed overview of the current stance of work. A few papers deal also with experimental archaeology.

The contents of [Embracing the Provinces](#) include:

Carol van Driel-Murray: an appreciation
– David J. Breeze

Part 1: It's a Man's World

1. Two pieces of cavalry helmet from the province of Gelderland – Annelies Koster
2. “If you go down to the woods today...” A rare item of Roman horse gear from the Dutch–German border – Clive Bridger with a contribution by Frank Willer
3. Ethnic identity and archaeology: Case studies from the ‘national numeri’ of imperial Rome’s armies – Ian Haynes
4. Transfers between units in the Roman army – David J. Breeze

Part 2: Gender Matters

5. Ghost train: the (almost) invisible dependants of the Roman garrison at Dura-Europos, Syria – Simon James
6. Farming the frontier? Mixed occupants and occupations at a Roman outpost in the Rhine delta, c. AD 180–230 – Erik P. Graafstal
7. Tracing women in Roman numismatics – Fleur Kemmers
8. Multi-functionality of a Romano-British glass bangle: Between theory and practice – Tatiana Ivleva
9. A Germanic woman's hairpin from the Roman Naval Fleet Base Velsen I (NL): A story of lost and found again – Michael Erdrich
10. Veiling in Pannonia – Ursula Rothe

Part 3: What's Cooking? Military and Civilian Foodstuff

11. Meals and the Roman military – Penelope M. Allison
12. Food for soldiers: Farm deliveries from Germania inferior in the second and third centuries AD – Laura I. Kooistra
13. Nice Meating: The canabae legionis livestock market at Nijmegen revisited – Mark Driessen
14. Cauldrons and feasting in Oppidum Batavorum on the eve of the Batavian Revolt – Harry van Enckevort

Part 4: A Long Walk from Rome: The Leatherwork at the Empire's Edges

15. Footwear and fashion on the fringe: stamps and decoration on leather and shoes from Vindolanda (1993–2016) – Elizabeth M. Greene
16. The shoe is on the other foot? The introduction of footwear as an example for changes in the rural community of the Cananefates – Jasper de Bruin
17. Another piece in the jigsaw: the leather from a Roman well at Tollgate Farm, Staffordshire, UK – Quita Mould

Part 5: Filling the Gaps: Investigating the Unexplored Areas in Provincial Studies

18. "Putting some flesh on the bones": Bringing Roman London to life – Jenny Hall
19. Pillow talk – Lindsay Allason-Jones
20. Styling the functional: Wooden hair combs from Vindolanda – Barbara Birley
A bibliography of the works of Carol van Driel-Murray

Cohesively structured, the essays in [Embracing the Provinces](#) reflect a wide geographical and chronological range, while retaining thematic consistency. Suggesting new directions for future research, the collection will be of great interest to those working in Roman archaeology and provincial studies.

Cooking, Food & Wine

[Martina's Kitchen Mix: My Recipe Playlist for Real Life](#) by Martina McBride (Oxmoor House)

At home or on the road, Martina McBride is a consummate entertainer who feeds souls through her music, nurturing spirit, and delicious home cooking.

Country music icon McBride says in [Martina's Kitchen Mix](#) that to her, cooking and singing aren't all that different. When she's not on stage or in the studio, she is most likely experimenting in the kitchen and cooking with family and friends.

Growing up on a farm in Kansas, McBride says she began helping her mother in the kitchen at an early age, preparing fresh-from-the-field ingredients. She says she continues this tradition with her own family as often as she can. McBride is a Kansas native who made her debut on the charts in 1992. She has earned a string of hits across 13 albums, and has sold over 14 million albums.

In [Martina's Kitchen Mix](#), a gorgeously photographed cookbook, readers find more than 150 simple recipes filled with fresh, seasonal ingredients and downhome flavor. McBride encourages cooking 'outside the lines' and shows readers how to make cooking fun with creative 'ad-lib' tips for recipes they might consider. Readers can whip up McBride's family favorites like her mother-in-law Flavia's Deviled Eggs, husband John's Bacon-Wrapped Olives, or her go-to Grilled Shrimp Tacos with Chipotle Sauce and Slaw. They can plan a weekend brunch menu, serving Baked French Toast with Pecan Crumble

and Blackberry-Maple Syrup and Hashbrown Breakfast Casserole with Tomato Gravy.

They can toast friends at happy hour with Blackberry-Lemon Gin & Tonic while enjoying Grilled Sweet Peppers with Goat Cheese and Herbs. Or say 'cheers' with a Whipped Feta Crostini with Roasted Garlic Tomatoes and Fresh Herbs and Baked Olive Cheese Dip. Or make memories during dinner while noshing on Chicken Braised in Sun-Dried Tomato Cream Sauce and Smashed New Potatoes with Lemon.

And when it's time indulge in dessert, they can try McBride's Fresh Apple Cake with Homemade Caramel Sauce or No-Bake Peanut Butter-Chocolate Cookies. McBride says that this book is called [Martina's Kitchen Mix](#) because it takes readers inside her kitchen and shows them what she is cooking right now. Her cooking, like her music, is always evolving. She says she is finally to the point as a cook where she is comfortable making up recipes on her own, tweaking recipes she finds that she want to try, or fixing a recipe that didn't work the first time.

When she is cooking, her imagination lets loose and rarely does she stick to a recipe as written – if she is using a recipe at all. She has become an intuitive cook who knows what a dish needs to suit her tastes. It was important to her to create recipes for [Martina's Kitchen Mix](#) that were versatile enough for readers to do the same.

Martina McBride's food is super fresh and totally approachable. Her kitchen tips offer sensible advice for both newbies and pros. This is real home cooking at its very best. – Jack Bishop, America's Test Kitchen

McBride offers up a stellar collection of personal and family recipes. She starts with tasty breakfast options, many of which can be made a day ahead, including cranberry-orange-almond granola, cheddar biscuits with bacon, and grandma's cinnamon rolls. She includes a superb cocktail and appetizer chapter... salads are simple but still top-notch... side dishes are plentiful and comforting. In addition to numerous soups and sandwiches, she offers hearty main dishes, including chicken and potatoes with roasted lemon and rosemary sauce; pot roast with gravy; and pan-roasted halibut. She ends on a sweet note with an amazing collection of desserts, including chocolate-cherry cheesecakes with Biscoff crust and pistachio lemon-

drop cookies. Fans and home cooks alike will delight in McBride's outstanding recipe collection. – Publishers Weekly, starred review

Straight from McBride's kitchen, these 150 noteworthy recipes will make readers sing. With [Martina's Kitchen Mix](#), readers can create their own delicious memories with family and friends as they toast to real life.

Crafts & Hobbies / Collections / Guides / Reference

[**The Official Overstreet Indian Arrowheads Identification and Price**](#)

[**Guide, 15th edition**](#) by Robert M Overstreet, edited by Steven R Cooper (Krause Publications)

Long considered the Bible of arrowhead collecting, [**The Official Overstreet Indian Arrowheads Identification and Price Guide**](#) is an encyclopedic guide to projectile points found in the contiguous United States, as well as Alaska. Featuring more than 12,000 images of points from 10 distinct geographical regions, readers gain an understanding of arrowhead types, manufacturing, grading, materials and values. Unmatched in the marketplace, [**The Official Overstreet Indian Arrowheads Identification and Price Guide**](#) is the most respected book on the subject.

The book:

- Is a hands-on reference to everything arrowheads all in one book: arrowhead types,

manufacturing, grading materials, values.

- Has 12,000 actual size photographs covering hundreds of point types.
- Contains special sections on how to grade, identify and catalog points.
- Covers arrowheads found from throughout the United States including Alaska.

Robert M. Olmstead is a leading expert and dedicated collector and has been writing *The Official Overstreet Identification and Price Guide to Indian Arrowheads* for more than 18 years. The book has been revised and updated by editor Steven Cooper and a collaborative team of David Bogle, Matt Rowe, Jim Bennett, John McCurdy and Brock Smith.

[The Official Overstreet Indian Arrowheads Identification and Price Guide](#)

is universally acknowledged as the finest comprehensive resource for beginning to advanced arrowhead collectors on the market today. This vast new edition is fully and professionally revised and updated with current market prices, typology, and articles enabling readers to identify, grade, and value arrowheads, as well as how to acquire them.

This encyclopedic reference provides maps, sites, and lithic materials to produce a far-reaching and historic guide to arrowheads.

New features of this **15th edition** include:

- Fully updated and in-depth typology from Matt Rowe,

curator of the Museum of Native American History.

- Nearly 2,000 new point examples.
- All-new grading and pricing by noted authority Jim Bennett.
- A detailed look at points from the Paleo period, including several hundred of the finest Paleo points known – all shown full size and in color.
- An up-to-date tour of the Museum of Native American History, with select color photos of some of their finest arrowheads and artifacts.
- A groundbreaking article published for the first time: "A Review of the Cumberland Fluted Point Tradition in Relation to the Dutchess Quarry Caves. (NY) and the Phil Stratton Site (KY)" by Richard Michael Gramly, PhD

A definitive guide, a substantial and massive reference, [The Official Overstreet Indian Arrowheads Identification and Price Guide](#) has become the number one reference in the field for collectors and dealers alike, offering a personal roadmap to a better understanding of the hobby and the amazing history it represents.

History / French / Politics

[Echoes of the Marseillaise: Two Centuries Look Back on the French Revolution](#) by Eric Hobsbawm (**Mason Welch Gross Lecture Series**: Rutgers University Press)

This work has been written in the belief that the two hundred years since 1789 cannot be overlooked if we want to understand

"the most terrible and momentous series of events in all history.... the real starting-point for the history of the nineteenth century," as the British historian J. Holland Rose called it. And, although I share the view that the effect of that Revolution on humanity and its history has been beneficent, in the belief that political judgement is less important than analysis. After all, as the great Danish literary critic, Georg Brandes, said a propos of Hippolyte Taine's impassioned attack on the Revolution in his Origins of Contemporary France, what is the point of preaching a sermon against an earthquake? (Or in favour of it?) – from the preface

What was the French Revolution? Was it the triumph of Enlightenment humanist principles, or a violent reign of terror? Did it empower the common man, or just the bourgeoisie? And was it a turning point in world history, or a mere anomaly?

E.J. Hobsbawm's classic historiographic study, [Echoes of the Marseillaise](#) – written at the very moment when a new set of revolutions swept through the Eastern Bloc and brought down the Iron Curtain – explores how the French

Revolution was perceived over the following two centuries.

Eric John Ernest Hobsbawm, Ch Frsl Fba (1917-2012) was emeritus professor of history at Birbeck College, University of London, emeritus university professor of politics and society at the New School for Social Research, and a fellow of the British Academy and the American Academy of Arts and Sciences.

Hobsbawm in [Echoes of the Marseillaise](#) traces how the French Revolution became integral to nineteenth-century political discourse, when everyone from bourgeois liberals to radical socialists cited these historical events, even as they disagreed on what their meaning. And he considers why references to the French Revolution continued to inflame passions into the twentieth century, as a rhetorical touchstone for communist revolutionaries and as a boogeyman for social conservatives.

Hobsbawm's brilliant and engaging polemic succeeds both in highlighting what was revolutionary about the French Revolution and showing how people have argued angrily about it ever since. – Peter McPhee, author of Liberty or Death: The French Revolution

This is a vigorous, refreshing, and learned brief on behalf of a venerable

historiographical tradition. It reminds us of the obvious but often overlooked truth: that there are no definitive interpretations, certainly not of an event so primal and transcendent as the French Revolution. – David P. Jordan, author of *The Revolutionary Career of Maximilien Robespierre*

Nobody is better qualified to explore such a theme, for the range and penetration of Hobsbawm's writings on modern European history have long been the envy and admiration of other scholars. – William Doyle, author of *The French Revolution: A Very Short Introduction*

Much of his argument is addressed to historians of the Left, but his general conclusions will interest all historians of the modern world. – Nancy C. Cridland, author of *Books in American History: A Basic List for High Schools*

It is good to rub the revisionist sand from one's eyes and read: 'The absurdity of the assumption that the French Revolution is simply a sort of stumble on the

long, slow march of eternal France, is patent.' Eric Hobsbawm is right, of course. – Gwynne Lewis, author of *The French Revolution and Life in Revolutionary France*

Eric Hobsbawm is one of the few genuinely great historians of our century. – *The New Republic*

[Echoes of the Marseillaise](#) is a stimulating examination of how the same events have been reimagined by different generations and factions to serve various political agendas. It will give readers a new appreciation for how the French Revolution not only made history, but also shaped our fundamental notions about history itself.

History / World War II / Atlases

[Atlas of World War II: History's Greatest Conflict Revealed Through Rare Wartime Maps and New Cartography](#) by Neil Kagan & Stephen G. Hyslop, with a foreword by Kenneth W. Rendell (National Geographic)

[Atlas of World War II](#) is the official book of the International Museum of World War II. This lavishly illustrated book features an astonishing array of vintage and newly created maps, rare photographs, covert documents, and eyewitness accounts that illuminate the war.

[Atlas of World War II](#) delves into the cartographic history of WWII: naval, land, and aerial attacks from the

invasion of Poland to Pearl Harbor and the Battle of the Bulge. Rare maps include a detailed Germany & Approaches map used by Allied forces in the final stages of the war, full large-scale wartime maps of the world used by President Roosevelt, and crucial Pacific theater maps used by B-17 pilots. Satellite data renders terrain as never before seen, highlighting countries and continents in detail to include the towns, cities, provinces and transportation roads for a pinpoint-accurate depiction of army movements and alliances. Wartime stories from these fields of battle, along with photographs, sketches, confidential documents, and artifacts color the rest of the book.

Authors are Neil Kagan and Stephen G. Hyslop. Kagan heads Kagan & Associates, Inc., a firm specializing in designing and producing innovative illustrated books. Hyslop has written several books on American history. Consultant Kenneth W. Rendell is the founder and director of the International Museum of World War II, which houses the world's most comprehensive collection of original artifacts and documents relating to the causes, events, and consequences of World War II. The book has 5 contributors.

In this atlas, National Geographic's award-winning cartographers have created 100 new maps based on the latest military research and state-of-the-art digital mapping techniques for precise representation of troop movements, topography, and historical boundaries as the war progressed. The

114 wartime maps that appear throughout this book come from collections around the world and show how cartography was used during the war to plan invasions, attacks, and escapes; map terrain and pinpoint targets; and chart the progress of battles on land, at sea, and in the air.

Many of the rare wartime maps in [Atlas of World War II](#) appear there for the first time. They include maps that Rommel used while campaigning in North Africa, that Patton studied before invading Sicily, and that soldiers carried onto the beaches of Normandy. There are German blitzkrieg maps, Japanese Pearl Harbor maps, and Russian battle maps charting the struggle to beat back the fearsome German war machine. There are maps drawn by prisoners of war and a map depicting the Holocaust, used in the Nuremberg trials of German war criminals.

"Close-up" essays highlight compelling topics – "The Nazi Death Cult," "Fueling French Resistance," and "Hitler's Vengeance Weapons." Authoritative text and more than 400 documentary photographs and artifacts illuminate the maps and provide an in-depth view of the momentous conflict that shaped our world today.

National Geographic's [Atlas of World War II](#) is surprising and revealing at every turn. It is a unique volume that for the first time combines new maps and wartime maps to trace the battles, campaigns, causes, and consequences of this significant struggle and to give

readers a comprehensive view of World War II.

Literature & Fiction / Science Fiction & Fantasy / Young Adult

[The Wicked King](#) by Holly Black (**The Folk of the Air, Book 2**: Little, Brown and Company)

"I have heard that for mortals, the feeling of falling in love is very like the feeling of fear. Your heart beats fast. Your senses are heightened. You grow light-headed, maybe even dizzy. Is that right?" – from the book

From author Holly Black comes a sequel to the *New York Times* bestselling novel *The Cruel Prince* – [The Wicked King](#).

Black is the bestselling author of contemporary fantasy novels, including *Tithe: A Modern Faerie Tale* and the #1 *New York Times* bestselling *Spiderwick* series. She has been a finalist for the Mythopoeic Award and the Eisner Award, and the recipient of the Andre Norton Award.

You must be strong enough to strike and strike and strike again without tiring.

The first lesson is to make yourself strong.

In [The Wicked King](#) after the jaw-dropping revelation that Oak is the heir to Faerie, Jude must keep her younger

brother safe. To do so, she has bound the wicked king, Cardan, to her, and made herself the power behind the throne. Navigating the constantly shifting political alliances of Faerie would be difficult enough if Cardan were easy to control. But he does everything in his power to humiliate and undermine her even as his fascination with her remains undiminished.

When it becomes all too clear that someone close to Jude means to betray her, threatening her own life and the lives of everyone she loves, Jude must uncover the traitor and fight her own complicated feelings for Cardan to maintain control as a mortal in a Faerie world.

[The Wicked King](#) is enchanting and bloodthirsty.

Professional / Sociology

[Born Liquid](#), 1st edition by Zygmunt Bauman & Thomas Leoncini (Polity)

With the demise of my individual body, bodily existence will not really end. It will continue, much as it started before the appearance of my body and before the beginning of my own thinking, before my `entering the world'. It will continue in the form of the bodily presence of other people. – Zygmunt Bauman, from *Mortality, Immortality and other Life Strategies*

[Born Liquid](#) is the last work by the great sociologist and social theorist Zygmunt Bauman (1925-2017), whose brilliant analyses of liquid modernity changed the way we think about our world today. At the time of his death, Bauman was working on this short book, a conversation with the Italian journalist Thomas Leoncini, exactly sixty years his junior.

Bauman was Professor Emeritus of Sociology at the University of Leeds. Leoncini is an Italian journalist and writer.

In the exchanges with Leoncini in [Born Liquid](#), Bauman considers, for the first time, the world of those born after the early 1980s, the individuals who were 'born liquid' and feel at home in a society of constant flux. As always, taking his cue from contemporary issues and debates, Bauman examines this world by discussing what are often regarded as its most ephemeral features. The transformation of the body – tattoos, cosmetic surgery, hipsters – aggression, bullying, the Internet, online dating, gender transitions and changing sexual preferences are all analyzed with characteristic brilliance in [Born Liquid](#).

On 21 February 2017, an international seminar held at the Kolegium Artes Liberales of the University of Warsaw, Poland, was held to celebrate Zygmunt Bauman's theory of liquid modernity. I was asked to talk about my husband's last works and I began by

describing the joint project with a young man to write about the younger generations, those who are Born Liquid. I told the audience about how they corresponded and how the young man was committed to finishing the book after Zygmunt's departure into 'liquid eternity'. The lecture hall was packed to overflowing, and an even wider audience was listening online, linked from various parts of the world. There was enormous interest. I believe there could not be a better augury for the long voyage undertaken by this little book. – Aleksandra Kania Bauman

[Born Liquid](#) is a concise and topical book, which will be of particular interest to young people, natives of the liquid modern world, as well as to Bauman's many readers of all generations.

Professional & Technical / Information / Risk Management / Cybersecurity

[The Insider Threat: Assessment and Mitigation of Risks, 1st edition](#) by Eleanor E. Thompson (Auerbach Publications, CRC Press)

[The Insider Threat](#) provides emergent knowledge relating to physical, cyber, and human risk mitigation in a practical and readable approach for the

corporate environment. It presents and discusses practical applications of risk management techniques along with useable policy change options. This practical organizational security management approach examines multiple aspects of security to protect against physical, cyber, and human risk. A tactical focus includes managing vulnerabilities and applying countermeasures. [The Insider Threat](#) guides readers to a greater depth of understanding and action-oriented options.

Eleanor E. Thompson, PhD, is known as an organizational change agent, and in 2016 was awarded the U.S. Coast Guard Commandant's Superior Achievement Award for cybersecurity innovation. After conducting a groundbreaking sociological study on an information technology problem – Insider Threat – Thompson applied her research to transform the U.S. Coast Guard toward a vision for operating in the cyber domain. Thompson has a 20-plus year career history with the U.S. Coast Guard and has worked at the most senior levels as a policy and operations advisor, including on the commandant's staff (Tom Collins and Thad Allen), as well as advising those who would become commandant (Robert Papp). She has been an associate faculty member for over a decade for the University of Phoenix – Online and Northern Virginia Campus – where she is also a subject matter expert for curriculum development for both criminal justice and security in critical infrastructure protection and cyberspace, as well as

for network security in information systems and technology.

Chapters of [The Insider Threat](#) include:

1. Introduction
2. Insider Cybersecurity Threats to Organizations
3. Organizational Risk Factors for Unintended Insider Threat
4. How Insider Threat Factors Relate to Vulnerability and Consequence
5. Managerial and Information Technology Specialist Approaches to Mitigating Risk and Increasing Organizational Resilience
6. Building Organizational Resilience: A Final Reflection

[The Insider Threat](#) is part of an important cyberspace story that impacts readers – no matter who they are or where they are geographically located. One is hard-pressed to find any individual who does not have access to or connections with any organization or business. Even children connect; these connections are occurring earlier and earlier in life.

So essentially, [The Insider Threat](#) applies to readers in their professional, personal, and spiritual lives. Thompson asks readers to consider that they are their own asset and that their existence today and their potential should be viewed as an asset of their future. Consequences of insider threat can gravely damage this future; insider threat can come at a cost to them and they must mitigate against this risk. Insider threat is also significantly greater because of the lightning speed of

damaged reputations and potential financial, material, and other losses.

Just because a security breach cannot be visually seen doesn't mean it has not, or will not, soon occur. The risk landscape may be captured in a moment, but it has the potential to be ever changing. Insider threat is a high organizational risk that must be mitigated with a deliberate approach and methodology. Every organization needs to ensure they truly understand the concept of insider threat and obtain a clear value proposition. The span of insider threat is significantly broader than what much of the existing literature describes. Through stories, such as those presented in [The Insider Threat](#), organizations can learn more about their insider threat picture as well as create opportunities through storytelling that will shape ideological change. Practical and readable, the book provides readers a greater depth and action-oriented options.

Psychology / Literature / History / Self

**[A Life Both Public and Private:](#)
Expressions of Individuality in Old English Poetry** by Brent R. LaPadula (McFarland)

The concept of the individual or the self, central in so many modern-day contexts, has not been investigated in depth in the Anglo-Saxon period. Focusing on Old English poetry, Bret R. LaPadula in [A Life Both Public and Private](#) argues that a singular, Anglo-Saxon sense of self may be found by analyzing their surviving verse. The concept of the individual, with an

identity outside of her community, is clearly evident during this period, and the widely accepted view that the individual as we understand it did not really exist until the Renaissance does not stand up to scrutiny.

LaPadula is an educator and independent scholar working in the public school system in the Washington, D.C., metropolitan area.

LaPadula says the inspiration for [A Life Both Public and Private](#) grew out of his first few years of graduate school, when their seminar group was tasked with reading some of the Old English elegies (*The Wanderer* and *The Seafarer*). As highly emotive verse, the elegiac genre spoke to him as representative of something special, perhaps unique, within the Old English corpus. The importance set on the narrator, the intimate language of introspection, and the thematic representations of the individual drove him on a quest to interrogate some of these poems with more intensity.

Who were the people mentioned in these tales? Were they real or imagined? Were their inner expressions, fears, and desires something universal for the time? Were Anglo-Saxons really so psychologically dissimilar to a modern western audience? What composed the sense of self and the sense of identity for Anglo-Saxons? And what does all this mean for identity studies?

[A Life Both Public and Private](#) seeks to answer some of these questions, with a

particular emphasis on the concept of identity. Importantly, the central question orbits the language of identity and self, both of which LaPadula outlines and decodes in the introduction and Chapter 1.

LaPadula says that he proceeded to spend time with the literature in the field, reading with an eye on identity and selfhood rather than looking at the various criticisms of overarching themes, linguistic quarks, or the historical realities of the characters in question. In his reading of the secondary material, which he outlines in [A Life Both Public and Private](#), he found that there was a conspicuous absence of discussion regarding this idea of self or identity in the Anglo-Saxon period. To be sure, a decent amount has been written on the nebulous concept of self or soul in the corpus, but very little on how he defines the self. In other words, much of the literature in the academy has focused on what the soul is, how it is represented in the Old English, and its manifestation in verse and prose. Although meaningful in themselves, these studies nevertheless fail to identify 'real' identity matrices within the characters and narrators. By looking at a representative sample of Old English poetry, [A Life Both Public and Private](#) questions the long-held notion that the individual, or personal-self, was not a reality in the western world until the Renaissance. This research makes use of a variety of recent and past methodological approaches to the self, so that we may apply these theories to a study of the individual in Old English literature, and

by extension Anglo-Saxon culture more generally. The four-chapter layout showcases how readers may approach and answer the question of self in a variety of Old English verse – from elegies and didactic religious, to the heroic. Each study is unique yet complements that which precedes and follows it, so as to highlight how the study of self is really an inquiry of only seemingly disparate concepts. The outcome of this analysis demonstrates that the individual, or personal self-concept in Anglo-Saxon England was a reality, and consequently challenges past beliefs that the individual is a relatively modern notion. Thus opening the dialogue once more, [A Life Both Public and Private](#) ultimately asks how readers may proceed with the question of self in different contexts, historical eras, and eclectic methodological avenues of inquiry, that they may further develop their understanding of one of the most important and ancient questions in humankind's story.

[A Life Both Public and Private](#) challenges past notions of Anglo-Saxon identity that make an umbrella statement suggesting an entirely communal existence, and utilizes a variety of interdisciplinary methodological approaches in order to uncover details about Anglo-Saxon inner worlds and their deepest ideas about themselves. Chapter 1 begins this process where LaPadula makes strong use of the theory of social constructionism to demonstrate how the public, or communal, self-concept functioned in religious verse. His main focus is on *Genesis B* and *The Dream of*

the Rood, through which he demonstrates how the discussion and argument for the personal-self in the following chapters is strengthened by seeing its opposite example considered. The first chapter highlights the differences between expressions of individuality and that of the communal, ultimately providing strong evidence that the former was a living reality for people in Anglo-Saxon society.

Chapter 2 details how the narrators in *The Wanderer* and *The Seafarer* use memory to assess, reassess, and ultimately change their sense of self over time, simultaneously highlighting the public and private spheres of Anglo-Saxon identity. He says he includes these texts as the focus of this chapter because they are highly emotive first-person narrations that speak of loss and lament, and this gives him the tools necessary to probe into the characters' sense of self. Particular importance is given to the personal-self and how and in what fashion it is displayed by the narrators over time. This examination also introduces his definition of self (personal-self, self-concept, and personal identity), and contextualizes these terms within the overall research question. Chapter 2 concludes by arguing that for some Anglo-Saxons, in certain situations, a strong individual identity existed, and was at least in some circumstances an entity not wholly unlike the autonomous individual people often speak of in modern society.

Chapter 3 looks at the general paradigm of Anglo-Saxon communal trope (what he calls their schema of self) to uncover the individual self-concept within the scopas in *Deor* and *Widsith*. LaPadula says he chose these two texts because they are the only two poems narrated entirely by a scop, and this allows him to concentrate on the identities of these characters. He demonstrates how these poets highlight both the public and the private notions of identity by their very function within their culture and their highly aware understanding of their own societies that includes Anglo-Saxon belief systems, their hopes and dreams, and that which they feared the most – the dissolution of their cultural identity. The discussion also offers a complex and subtle insight into the mind of several categories of individual in Anglo-Saxon life: namely, the scribe copying the poems into the manuscripts, the character of the scop within the poetry itself, and audience who would have been exposed to the stories. Finally, by showing how the characters display cognizance of their cultures, he focuses on the ways that allow readers to discover elements of high individuality and personal identity.

Chapter 4 argues a case for Anglo-Saxon women's experience of a personal-self. Specifically, LaPadula investigates the notions of 'gendered' and 'genderized' displays of the female voice in the corpus, comparing how the individual and communal are showcased in both, and using that as the basis for his conclusion that like men,

women could have and did display elements of a personal-self in some Old English poetry. A brief comparison between *Wife and Wulf* ('gendered' narration) and several examples of 'genderized' examples in the corpus exemplify the differences of focus between the individual and communal, forming the basis for his argument. His focus on *Wife and Wulf* is because they are the only examples of poetry narrated by a woman in the corpus, and this allows him to compare these poems with other female narration.

[**A Life Both Public and Private**](#), therefore, demonstrates that appreciating the Anglo-Saxon self by giving it a new treatment with the use of eclectic methodological resources provides scholars with a different look at the self in the Anglo-Saxon period.

Consequently, a reassessment of the Anglo-Saxon self naturally leads readers to a reevaluation of the point of origin for the concept of identity in the Western world more generally. By arguing for individual identity in Old English poetry readers are also considering the validity of arguments that are dedicated to the proposition that the individual simply did not exist until much later in history. Thus, [**A Life Both Public and Private**](#) reopens a discussion that has seemingly been closed for some time within the academy and opens new avenues for inquiry of how the concepts of self and individual may be understood within a literary – and ultimately historical – context.

Religion & Spirituality / Buddhism / Songs

[**The Rain of Wisdom: The Essence of the Ocean of True Meaning**](#) translated by the Nālandā Translation Committee under the direction of Chögyam Trungpa (Shambhala)

The tradition of composing spontaneous songs that express spiritual understanding has existed in Tibet for centuries. Over one hundred of these profound songs are found in this collection of the works of some of the greatest teachers of the Kagyu lineage of Tibetan Buddhism, from Tilopa, the father of the lineage, to the sixteenth Gyalwa Karmapa, as well as several songs by Chögyam Trungpa. The poems in [**The Rain of Wisdom**](#) share a beauty and intensity that have made them famous in Tibetan literature, communicating a boundless and timeless understanding. Many readers are already familiar with the colorful life of the yogin Milarepa, an early figure in the Kagyü lineage, some of whose songs are included in [**The Rain of Wisdom**](#). The diversity of the songs mirrors the richness of Tibetan Buddhism and gives readers portraits of some of its most eminent teachers. Their longing for truth, their heartfelt devotion, and their sense of humor are also reflected.

The Nalanda Translation Committee was established in 1976 for the purpose of translating great works of Tibetan Buddhism into English. The fifteen translators were under the direction of the noted Buddhist teacher and author Chögyam Trungpa until his death in

1987. The Committee is based in Halifax, Nova Scotia.

According to Chögyam Trungpa in the foreword, the sense of dedication and exertion that is expressed in the life examples and songs of the Kagyu forefathers is something one can never forget. The Practice Lineage of the Kagyu tradition inspires one to become fully involved in a heartfelt connection with the teachings. He says, from his childhood, each time he opened [The Rain of Wisdom](#) and read a few passages it made him appreciate the hardships that the forefathers endured for the sake of future generations.

The Kagyu tradition is said to be the most stubborn and honest in following its heritage. The Kagyus have thrived on the transmissions of their forefathers, and sustained and nourished themselves in reading and reciting their vajra songs along with their life stories.

Readers of [The Rain of Wisdom](#) may reflect on the value and wisdom which exist in these songs of the lineage in the following ways. First there are the life examples of their forefathers to inspire devotion. There are songs which help them understand the cause and effect of karma and so illuminate the path to liberation. There are songs which give instruction in relative bodhicitta, so that they can realize the immediacy of the connection to the dharma. Some are songs of mahamudra and transmit how they can actually join together bliss and emptiness through the methods of co-emergence, melting, and bliss. Other

songs show the realization of Buddha in the palm of the hand. Reading these songs or even glancing at a paragraph of this literature brings timely messages of how to conduct oneself, how to discipline oneself, and how to reach accomplishment.

According to Chögyam Trungpa, these songs should not be regarded as ordinary poetry, as a purely literary endeavor. They are the insight of the forefathers, conceived, described, and proclaimed.

These vajra dohas of the Kagyü forefathers are read annually in the celebration of the parinirvana of Milarepa by a group of students who have accomplished the preliminary discipline of entering into Buddhism, taken the vow of benevolence of the bodhisattva path, and also glimpsed the power of vajrayana, so that they are not fearful, but further inspired. Students are advised to read [The Rain of Wisdom](#) for instructions when their lives are filled with disruption and uncertainty and neurosis. From Chögyam Trungpa's personal experience these songs do provide a kind of staircase of liberation.

The songs of Tilopa point out the indivisibility of samsara and nirvana so that whatever arises is neither rejected nor accepted and readers can recognize naked and raw co-emergent wisdom on the spot. The songs of Naropa bring realization of one taste, so that pain and pleasure are no longer connected with hope and fear. The songs of Marpa Lotsawa describe how

to establish a relationship with samsaric society, when to join in and when to transcend. The songs of the great Lotsawa instruct readers in going beyond the body and mind neurosis, so that they can realize the unity of synchronized mind and body and thus become great warriors.

The songs of Milarepa tell readers how they can free themselves of both loneliness and claustrophobia through the extraordinary ascetic exertion of joining together nadi, prana, and bindu. The songs of Gampopa inspire readers in the supreme samadhi that quells neurotic tendencies. As it is said in the *Samadhirajasutra*, by achieving ultimate samatha-vipagyana and realizing the great bliss, they can follow all the stages of the path. The songs of the Karmapas enable them to transcend hope and fear. Through total devotion, the blessings of auspicious coincidence are realized, so that they become genuine dharmic people.

The songs of other lineage holders found in [The Rain of Wisdom](#) point out to readers the guru in the mind as one taste, and emptiness and compassion as a way to soften themselves into decent human beings. They arouse in readers the realization that the cause and effect of karma is inevitable and bring the revulsion and renunciation that come from seeing that the samsaric scheme is futile and impermanent. Many of these songs act to clear obstacles and generate exertion in practice. According to tradition, each lineage holder has

composed hundreds of thousands of songs of this nature. Some of the songs that were recorded appear in [The Rain of Wisdom](#).

According to Chögyam Trungpa, the essence of all the songs can be epitomized by the four dharmas of Gampopa. These are: (1) one's mind becomes dharmic; (2) that dharma practice becomes path; (3) in following that path, confusion is removed; and (4) having removed confusion, everything dawns as wisdom.

To begin with, the lineage songs are genuine and precise. Then, because of their genuineness, readers find them powerful and helpful. And because they can follow them easily, insight does not come as an unusual climax; it is simply the natural and obvious clarity of wakefulness. In this way the Kagyu dharma is good and genuine.

These poems share a beauty and intensity that have made them famous in Tibetan literature. With its vivid imagery and deep insight, [The Rain of Wisdom](#) communicates a profound and timeless understanding.

Religion & Spirituality / Theology

[The Liturgical Sermons: The Durham and Lincoln Collections, Sermons 47-84](#) by Aelred of Rievaulx, translated by Kathryn Krug, Lewis White and the Catena Scholarium, introduction by Ann Astell (**Cistercian Fathers Series, Vol. 3:** Cistercian Publications, Liturgical Press)

A pioneer Aelred scholar, the late Aelred Squire in [The Liturgical Sermons](#)

introduces readers to 'the English Saint Bernard' by chronicling his life, his monastic treatises on the spiritual life, and the historical and hagiographical works he wrote for those outside the cloister. Those unfamiliar with Aelred will be introduced to a fascinating person; those who know some of his works will be amazed at the broadness of his interest and influence.

Aelred, abbot of the Yorkshire Cistercian abbey of Rievaulx from 1147 to 1167, wrote six spiritual treatises, seven historical treatises, and 182 liturgical sermons, many of which he delivered as chapter talks to his monks. Translations of the first twenty-eight of these sermons appeared in CF 58 in 2001, and sermons twenty-nine through forty-six appeared in CF 77 in 2015. [The Liturgical Sermons, Sermons 47-84](#), contains thirty-eight sermons for feasts from Advent through the Nativity of Mary, taken from the Durham and Lincoln collections, edited by Gaetano Raciti in CCCM 2B.

The author of the introduction, Ann W. Astell, is professor of theology at the University of Notre Dame. She worked with the Catena Scholarium (a team of young theologians at Notre Dame) to translate and annotate the five Lincoln sermons included in this volume.

Kathryn Krug's translations of medieval and renaissance writings are published in works including *Angela of Foligno*, *Music in the Castle*, and *The Earliest Franciscans*. Lewis White has been a teacher and translator at the Language Center of the Universidad Tecnologica

de la Mixteca, Huajuapán de León, Oaxaca, Mexico, since 2009. He was a member of Holy Cross Abbey in Berryville, Virginia, from 2002 to 2009.

Astell in the introduction highlights an important Aelredian theme with both theological and rhetorical valence, namely, that of *varietas*. The fact of variety in Aelred's sermons has often been observed. Almost two hundred of the abbot's sermons survive in manuscript, providing 'a great variety of available preaching materials,' including multiple sermons for the given feasts on which abbots were regularly required to preach. [The Liturgical Sermons](#) alone includes, for example, two sermons for Advent, three for the Nativity of the Lord, five for the Feast of the Annunciation, two for Easter, three for Pentecost, three for the Feast of the Apostles Peter and Paul, four for the Feast of Saint Benedict, two for the Assumption, three for the Nativity of the Blessed Virgin, and two for All Saints.

Drawing from the abundant biblical and liturgical texts read on any given day, Aelred frequently varies the opening verse chosen as a theme and develops it in a distinctive way.

As abbot, Aelred had a close, fatherly familiarity with his fellow monks, whose backgrounds, temperaments, talents, educational levels, and ages were diverse and whose spiritual states and pastoral needs at any given time differed from one another's. The *varietas* of his liturgical sermons in content and style thus surely served individual needs,

even as it opposed the generally destructive fault of *taedium animi* in his spiritual brothers and sons.

For Aelred, however, sermonic *varietas* is medicinal for the real or potential tedium of his listeners not simply in the ad hoc fashion that a physician might prescribe something hot to treat a cold; rather, *varietas* is restorative because it befits the Sacred Scriptures themselves and the created and redemptive orders signified by them. Indeed, the proper experience of *varietas* necessitates a beholding from a divine perspective, from a position of Sabbath rest, towards which the preacher seeks to move his audience.

According to Astell in [The Liturgical Sermons](#), in the *varietas* of his sermons, Aelred proves himself a true son of Saint Augustine, whose Confessions Aelred loved. Aelred frequently effects the dynamism of his sermons through the artful juxtaposition of two different kinds of biblical texts: a sapiential verse or antiphon, imbued with a timeless quality, on the one hand, and a sequential narrative of events, on the other. This fundamental variation of time and eternity, of constant change and steadfast repetition, anchors an often intricate, thematic development over the course of a long sermon.

In **Sermon 83**, preached on the Feast of Mary's Nativity, for example, Aelred imagines a position of eternal Sabbath rest as 'a certain high mountain' from which the Wisdom of God "sees us as if at a great distance from himself and

says, Cross over to the other side, and come to me". The feast of Mary's Nativity thus heralds hope and newness of life for Aelred and his monks.

The Latin vocabulary of *varietas* – adjectives like *diversus*, *varius*; nouns like *varietas*, *diversitas*, *differentia*, *distinctio*, *genus*, *modus*, *species*, and *color*; verbs like *distinguere* and *variare* – can be found in at least twenty-six of the sermons that have been translated in [The Liturgical Sermons](#) alone. A very high density of this vocabulary can be found, however, in three sermons: Sermon 59, for the Annunciation; Sermon 74, for the Assumption; and Sermon 50, for the Epiphany. Given this high density, *varietas* becomes in these pieces a theological theme, as well as a rhetorical modality of style.

In **Sermon 59**, an extraordinarily beautiful sermon, Aelred hails the Incarnation of the Word as the visitation of 'the true Joseph,' sent by "the Father on high ... to visit his brothers and the sheep." The humbling descent of the Father's beloved Son brings him to the 'valley of Hebron,' which Aelred identifies with the Virgin Mary, who is "a valley on account of her humility, and Hebron because of her strength". Contrasting Eve's pride and weakness in pleasure-seeking with Mary's humility and strength, Aelred praises Mary as the 'strong woman' whom the Trinity has 'found' at the hour of the Annunciation.

An emblem of *varietas*, the tunic worn by Joseph allows Aelred to offer a threefold interpretation of God's self-

revelation: "Accordingly, divinity came forth to us clothed, first with creation, then with Scripture, and finally with human nature". The sermon's closing words exhort the brothers to follow Mary's example of strength, rather than to imitate each other in Eve-like weakness, and thus to preserve – and also to increase – the beauty of a community rich in *paradisal varietas*.

The longest of Aelred's sermons, **Sermon 74**, resists description. According to Astell in [The Liturgical Sermons](#), Pezzini has identified "at least seven sub-units, plus a proem," in this sermon, "which moves in an astonishing variety of developments without Aelred ever losing his thread." Aelred praises Mary in a high style, comparing her to the royal mother of King Solomon, enthroned at his right.

The rhetorical and stylistic *varietas* in the complicated structure of the sermon as a whole enshrines the central image of Mary, who is 'clothed in variety'.

Aelred concludes that the same Holy Spirit whose glory filled the temple and who overshadowed Mary at the hour of Christ's incarnation rested upon her with his sevenfold gifts. "What then do we interpret this variety to be if not the wide, genuine diversity of all the different virtues?" Aelred asks.

In his opening words in **Sermon 50**, Aelred calls attention to his decision to vary the choice of topics appropriate to a sermon for Epiphany. The governing conceit for Aelred's sermon is that the historical wedding at Cana also sealed

the nuptials between Christ and his church, represented by Mary and the band of Jewish disciples, who would later evangelize the Gentiles.

What makes the sermon a veritable feast for its listeners and readers is Aelred's attention to the concrete details of the preparation for the wedding celebration and of its actual enjoyment: "A variety of breads and drinks are prepared, animals are slaughtered, an abundance of delicacies are procured".

Aelred's expansive vision considers first the divine choice of the bride, the election of Israel, whom the Lord woos through his prophets (Moses, David, Isaiah), awakening her desire for him and sustaining her willingness to undertake a long journey through time and space. This bride, he relates, was prepared for her nuptials with Christ through successive, ever-varied migrations: from the promised land into Egypt, from Egypt into the promised land, from the promised land into Babylon, from Babylon into Jerusalem.

The miraculous changing of the water in these vessels into wine is effected by, even as it announces, a transformation of the spousal relationship between Mary and Jesus. For Aelred, as for Augustine, Mary is the great archetype of the church, in whose one person the *Synagoga* of the Jews becomes the *Ecclesia* where believing Jews and Gentiles are joined in Christ. Aelred interprets Jesus' seeming rebuke of his mother (John 2:4: "What have I to do

with you, woman?") as signaling "the rejection of the synagogue and the calling of the church", a calling to which Mary responds in faith and obedience, with miraculous effect. No mere guest at the wedding, Mary is at once Christ's mother (*Synagoga*, for he was 'born of a woman, born under the law'" and his bride (*Ecclesia*).

According to Astell in [The Liturgical Sermons](#), as is evident from these examples, Aelred in his sermons relishes in *varietas*, imitating God who has spoken 'at different times and in varying ways' and praising God's creative and redemptive works. The abbot uses a wealth of biblical images and narratives to awaken and to keep the interest of his listeners; to instruct, correct, and exhort them; and to inspire them with good and virtuous examples. By focusing their attention and training it, he seeks to soothe 'various storms of passions and vices', forestall 'various wanderings, sideways glances, forbidden attachments'), and counter both the allurements of *curiositas* and the unhappy restiveness of *acedia*.

Considering in his sermons the variety of the natural world, the wonder of creation, the beauty of the saints, and the typological patterns in the biblical histories effectively draws Aelred's listeners more and more into the Sabbath rest.

Sociology / Education / Ethnic Studies / Handbooks

[The Palgrave Handbook of Race and Ethnic Inequalities in Education, 2014th](#)

edition edited by Peter A.J. Stevens & A. Gary Dworkin (**Palgrave Handbooks:** Palgrave MacMillan)

[The Palgrave Handbook of Race and Ethnic Inequalities in Education](#) is an

authoritative, state-of-the-art reference work providing the first systematic review to date of how sociologists have studied the relationship between race/ethnicity and educational inequality in 18 different national contexts: Argentina, Australia, Austria, Belgium, Brazil, Canada, China, Cyprus, Finland, France, England, Germany, Ireland, Japan, Russia, South Africa, the Netherlands, and the US.

Using a similar, comprehensive literature review methodology, national experts critically review how sociologists have studied race and ethnic inequalities in education over the last 30 years. The analysis focuses on the main research traditions that developed over time and their relationships with developments in social policy and social thought. [The Palgrave Handbook of Race and Ethnic Inequalities in Education](#) ultimately integrates the findings of the national reviews and maps out new directions for future research. Additionally, the editors explore how national contexts of race/ethnic relations shape the character and content of educational inequalities.

Editors are Peter A. J. Stevens and A. Gary Dworkin. Stevens is Assistant Professor in Qualitative Research Methodology at the Faculty of Political and Social Sciences at Ghent University,

Belgium. Dworkin is Professor of Sociology and Director of the Sociology of Education Research Group (SERG) at the University of Houston. He is currently President of the Sociology of Education Research Committee of the International Sociological Association. The book has 41 contributors.

[The Palgrave Handbook of Race and Ethnic Inequalities in Education](#) builds on the two reviews published earlier by Stevens and colleagues in England and the Netherlands in two ways. First, it expands the scope of these reviews by presenting the findings of research carried out on the relationship between race and ethnic inequality in 18 different national contexts, including updated reviews of the articles written by Stevens and colleagues. These 18 countries are purposively selected to cover a broad range of socio-economic and educational contexts and geographical regions throughout the world.

While the Anglo-Saxon countries included in **[The Palgrave Handbook of Race and Ethnic Inequalities in Education](#)** are well recognized in terms of the amount and importance of research carried out in relationship to race and ethnic inequalities in education, this is far less the case for the other countries included. This can in part be explained by the observation that research in these countries is often not written in English and/or does not find its way to high profile academic outlets. As a result, one achievement of this book is that it offers a platform for this non-

English research to be accessed and acknowledged by an English-speaking academic community. In so doing, this Handbook pays tribute to and recognizes the importance of the work conducted by many scholars throughout the world in developing knowledge on the relationship between race/ethnicity and educational inequality worldwide.

Second, each of the contributions included in **[The Palgrave Handbook of Race and Ethnic Inequalities in Education](#)** follows the same methodology in carrying out the review and structure in presenting the findings. Hence, while each national review can be read and stands on its own, the similarities in terms of methodology and structure between the chapters allow readers to better compare the development of knowledge on the relationship between race/ethnic inequalities between different countries.

While the international scope of the contributions and the similarities in terms of structure and methodology between the chapters contribute to the uniqueness of this Handbook and its relevance to the field, certain limitations need to be pointed out. First, while most of the chapters in **[The Palgrave Handbook of Race and Ethnic Inequalities in Education](#)** are highly successful in offering a truly comprehensive review of the research literature that developed in their respective countries, there is unavoidably some variation between the chapters in terms of how

comprehensive the reviews are. Due to limitations in resources and/or the vast amount of literature written on this topic, some chapters necessarily restrict their focus on a smaller number of research traditions (e.g. chapters on the US and Finland) and particular types of (for instance, secondary) schooling (e.g. chapters on Ireland and the Netherlands). Furthermore, as it took over two years to develop this Handbook, some chapters focus on the period 1980-2010, while others also cover research carried out more recently.

Secondly, in developing the conclusions, the editors decided against writing a fully integrative review. As space limitations did not allow for such a review, the conclusions summarize some of the key characteristics of each national review and point to main gaps in the literature. In so doing, this Handbook not only maps out how researchers have explained and studied race and ethnic inequalities in education and how future research can build on this, but it also functions as the most complete and comprehensive sourcebook to date on this topic.

The focus on racial and ethnic inequality in education which is central to [The Palgrave Handbook of Race and Ethnic Inequalities in Education](#) reflects a significant concern of the Sociology of Education Research Committee (RC04) of the International Sociological Association.

This Handbook offers a wealth of relevant information to students, researchers, social policy makers, and activists interested in the relationship between race and ethnicity and educational inequalities. Global in its perspective and definitive in content, this one-stop volume is an indispensable reference resource for a wide range of academics, students, and researchers in the fields of education, sociology, raced ethnicity studies, and social policy. The Handbook functions as the most complete and comprehensive sourcebook to date on this topic, effectively allowing readers to carry out their own integrative reviews on particular topics by reading the conclusions of [The Palgrave Handbook of Race and Ethnic Inequalities in Education](#) and critically summarizing particular sections of chapters. This book encourages readers to investigate questions concerning inequality in education and society more generally from an international point of view, and to consider the rich bodies of literature developed on this topic worldwide.

Sociology / History / Native American / Anthropology

[Cahuilla Nation Activism and the Tribal Casino Movement](#) by Theodor P.

Gordon (**Gambling Studies Series:** University of Nevada Press)

In 1980, when the Cabazon Band first opened a small poker club on their Indian reservation in the isolated desert of California, they knew local authorities would challenge them. Cabazon

persisted and ultimately won, defeating the State of California in a landmark case before the Supreme Court. By fighting for their right to operate a poker club, Cabazon opened up the possibility for native nations across the United States to open casinos on their own reservations, spurring the growth of what is now a \$30 billion industry.

[**Cahuilla Nation Activism and the Tribal Casino Movement**](#) tells the bigger story of how the Cahuilla nations – including the Cabazon – have used self-reliance and determination to maintain their culture and independence against threats past and present. From California's first governor's 'war of extermination' against native peoples through today's legal and political challenges, Theodor P. Gordon shows that successful responses have depended on the Cahuilla's ability to challenge non-natives' assumptions and misconceptions.

Gordon, Ph.D. is a professor in the sociology department at the College of Saint Benedict and Saint John's University.

From genocide to gaming, [**Cahuilla Nation Activism and the Tribal Casino Movement**](#) examines how the Cahuilla and other native nations have succeeded in challenging many non-Indians to rethink their assumptions about American Indians and, in doing so, their understanding of the United States as a democratic society.

It has never occurred to most Americans that the United States contains not only

fifty states, but also multitudes of native sovereign nations. At the time of this writing the federal government recognizes 566 native nations. Yet many institutions of public education teach a peculiarly incomplete and partial history of the United States that erases the existence and contributions of native nations, past and present. How then are nonnative Californians to make any sense of the emergence of tribal casinos that millions visit? How did American society reach a point where revitalized tribal sovereignty significantly impacts settler society while settlers themselves have no understanding of the history that led to this? With absent or fallacious knowledge, settlers have no means to understand their native neighbors. The stories settlers create to make sense of tribal casinos do not reflect the history of native nation activism. Instead, they reveal common assumptions about American society. By investigating the history of tribal self-determination and how settlers have attempted and often failed to understand it, this book reveals changes in how settlers understand nationhood and their identity as Americans.

In [**Cahuilla Nation Activism and the Tribal Casino Movement**](#) Gordon demonstrates how the Cahuilla's central role in the Indian casino movement is linked to their history of continuous political, economic, and cultural influence on the development of California settler society, dating to the first Spanish settlements. He argues that the Cahuilla and other native nations persevered through centuries of

persecution in large part by waging a war of cultural knowledge wherein they understood settler society better than the settlers themselves. Again and again, when settler institutions attempted to annihilate native nations, native activists have intervened by working to educate the public, spurring cultural and political reforms.

The interdisciplinary nature of Native American studies allows the field to grow by adopting and adapting tools from across academic disciplines. Cognitive anthropology seeks to understand how societies come to hold different assumptions about how the world works and how those assumptions can vary through time and across populations. It asks many of the same questions as are found in Native American studies, particularly because both are interested in how certain assumptions become widespread and how they can be challenged. However, these two fields have yet to benefit directly from each other even though they work independently toward similar goals. To this end, [Cahuilla Nation Activism and the Tribal Casino Movement](#) seeks to combine two strands of theory, from cognitive anthropology and Native American studies, to illustrate how the theories can benefit each other.

By examining how settler assumptions about native nations evolve across time and space, [Cahuilla Nation Activism and the Tribal Casino Movement](#) traces ongoing changes in the settler

assumptions of what it means to be an American.

Chapter 1, "Cahuilla Lifeways and the Spanish Conquest," provides an analysis of the social organization and worldview of the Cahuilla prior to the arrival of the Spanish, and the rapid changes that took place as New Spain began its conquest of the territory that it called Alta California. This chapter describes indigenous cultural and governing practices of the Cahuilla and the strategies used by Cahuilla communities to maintain these practices in spite of missionary attempts to forcibly 'civilize' this population.

Chapter 2, "Genocide in California," examines the arrival of American settlers in California and the impact of the California gold rush on the state's indigenous population. This chapter identifies different California settler perceptions of natives and the links between these perceptions and divergent state policies, including the legalized enslavement and attempted extermination of native peoples. It demonstrates how the economic growth of California depended on resources extracted from natives, especially native labor and land. It concludes by examining Cahuilla strategies for survival during this period of history, including their role in the war between the United States and Mexico.

Chapter 3, "Activism and Dissonance," builds on the concept of cognitive dissonance to develop historical dissonance. It argues that historical

dissonance helps explain how settlers increasingly came to believe that native nations had disappeared at a time when natives continued to play significant roles in settler society. This chapter begins with a case study of oral histories from the land now known as Joshua Tree National Park. This case study demonstrates how settlers relied on Cahuilla labor and how those who worked closely with natives developed working, though flawed, understandings of Cahuilla society.

Chapter 4, "Termination and Revitalization," explains how native nations, including the Cahuilla, responded to the crises of the termination era. After World War II Congress feared that tribal land ownership was a kind of insidious communism lurking within the United States. Motivated by this fear and a desire to extract more native resources, Congress and private businesses conspired to revoke federal recognition for native nations and to open their land to private development. This and other injustices led to widespread resistance, including the formation of the American Indian Movement (AIM) and other activist organizations. This chapter follows the role of the Cahuilla nations in resisting termination by forming organizations such as Spokesmen and Committee and the American Indian Historical Society.

Chapter 5, "The Cabazon Decision and Its Aftermath," describes the origin of the Indian casino movement as well as its political and economic impacts for

native nations across North America and in the Cahuilla nations. This chapter examines legislative records, court rulings, election results, and economic impact data to demonstrate how the political and economic revitalization of native nations, especially casino development, impacts both tribes and neighboring communities through increased employment, traffic, purchases of goods and services from local vendors, and charity, as well as other economic partnerships.

Chapter 6, "Contested Knowledge," examines the contemporary sources, structure, and distribution of settlers' cultural knowledge of native nations. The first part addresses how the Cahuilla and other native nations increasingly take advantage of new opportunities (e.g., powwows, ads, educational displays, etc.) to represent themselves to the public and to challenge common misconceptions about their identities. The second part synthesizes interview and survey data from segments of the population of present-day Cahuilla territory, especially tribal casino employees and clientele, as well as residents who live near Indian casinos. It finds the emergence of a new perception that equates native nations with private corporations; this has prompted new challenges for tribes.

The concluding chapter asserts that while the Indian gaming movement is shaped by indigenous traditions, especially self-determination, North American settler society lacks the knowledge necessary to comprehend

the historical relations that provided the impetus for the movement. By reviewing the key events in the historical and contemporary relations between the Cahuilla and settlers discussed throughout [Cahuilla Nation Activism and the Tribal Casino Movement](#), this chapter demonstrates how theories from cognitive anthropology and Native American studies can be combined to explain the evolution of settler perspectives over time and the impacts of these perceptions on tribal communities. This chapter concludes the book by showing how, in order to preserve their sovereignty, the Cahuilla nations have consistently challenged settler cultural knowledge.

[Cahuilla Nation Activism and the Tribal Casino Movement](#) broadens the narrative about tribal gaming through its application of settler colonialism as an interpretive frame. This framework explicates why non-Natives misunderstand tribal sovereignty and tribal self-determination, and it illustrates methods Cahuilla activists past and present have employed to counter outdated assumptions about Native Americans. Gordon demonstrates that casino gaming represents only the most recent manifestation of Cahuilla

cultural and political sovereignty and persistence, not the first, nor the last. – Laurie Arnold (Colville), Gonzaga University

This book is a significant contribution to this very new and small field. By situating this work within American Indian Studies and anthropology, Gordon is able to put these two fields in conversation in ways that benefit them both. What stands out in his work is that it properly links tribal government gaming with tribal nation (re)building and highlights the ways that tribal leaders in California, and among the Cahuilla in particular, used their intimate understanding of settler colonialism in ways that simultaneously mimicked and critiqued it. –

Katherine Spilde, Professor, San Diego State University & Endowed Chair, Sycuan Institute on Tribal Gaming

[Cahuilla Nation Activism and the Tribal Casino Movement](#) is not a definitive and complete history of Cahuilla and settler society relations. There is much more to this history than could ever be included in any single analysis. At times almost polemic in nature, the book should

provoke research in both cognitive anthropology and Native American Studies. <>

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