Reviews

principles outlined here are carried into Part II, which discusses international teaching assistants, including topics like spoken language and developing intercultural competences.

One innovative and extremely helpful element of the book is Gorsuch's "Organization of the Volume" section. For each article, she lists the title, gives a précis, outlines the theoretical framework, and summarizes its contribution. Since this work is encyclopedic in scope (over seven hundred pages), this feature helps readers decide where to focus their attention. The chapters also offer helpful teaching and evaluation strategies in their appendices. The bibliography for each chapter is excellent, offering an array of sources for further research.

Although the book ranges across disciplines, this does not limit its importance for Religious Studies and Theology. One might regard the "break-out" group material as something like learning labs. The work also utilizes some classical thinkers on teaching and learning, like Wilbert J. McKeachie, and introduces several voices thinking about problems in particular disciplines. These voices – to religionists – offer new ways to think about what happens in contemporary religion and theology teaching contexts. In addition, the book pays careful attention to issues of assessment, offering strategies for helping teaching assistants to evaluate their work and for the professors who mentor them to evaluate their own work with them. It also offers metacognitive processing to close assessment loops. Gorsuch's work is, in my view, the most comprehensive work to date on working with GTAs.

Most important, Gorsuch and the contributors remind faculty that GTAs occupy multiple roles, balancing being students, teachers, and researchers (232), and how difficult that is; and that a professor's responsibility as, at least supervisors, and at best mentors, is to foster their development as reflective teachers.

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Presumed Incompetent: The Intersections of Race and Class for Women in Academia. **Edited by Gabriella Gutiérrez y Muhs, Yolanda Flores Niemann, Carmen G. González, and Angela P. Harris.** Logan, Utah: Utah State University Press, 2012. xiv + 570 pages. ISBN 978-0-87421-922-7. $36.95.

Editors Muhs, Niemann, González, and Harris's magisterial collection of essays presents startling qualitative and quantitative evidence that speaks to continued injustices that flourish, often unchecked, within the academy: a system which is not only "remarkably blind to its own flaws" (7) but, it would appear from these essays, is also thoroughly invested in either the denial of those flaws or the silencing of those who attempt to be voices of reformation within – rather than against – the system. More than a collection of anecdotes unique to a few individuals rooted in a specific time or place, these essays identify and clarify the ways in which women of color continually face presumed incompetence in overt or subtle ways sometimes on a daily basis, at the hands of students, colleagues, and administrators, and in an environment that understands itself as forward thinking, liberal, and truth promoting. Rather, when read as a whole, these essays suggest the truth most easily identifiable is that tasks stereotypically associated with the feminine or with female bodies are valued less than tasks stereotypically associated with the masculine or with masculine bodies. What this means for women of color is that their professional identity becomes confused with colonial images of servant or slave

women, or other women who perform a task for a prescribed fee. When this image of women-for-hire emerges within the current campus climate of consumerism and academy as corporation, women and women's bodies in the classroom and workplace become reinterpreted (sometimes by very intelligent people) as objects for sale, figures who hold little-to-no value beyond the task they perform.

Daunting in scope and ambitious in its goals, the editors are to be commended for the organization of the text around the themes of campus culture, faculty-student relationships, networks, and class, as well as noting broader connecting issues such as the prevalence of "microaggressions" and colonial feminism within the framing introductory and final chapters. In addition, the variety of methodological and theoretical approaches employed by the individual scholars allows the reader not only the necessary variety needed for such a huge volume, but also allows individual scholars to apply methods appropriate in their disciplines to their own unique circumstances.

This collection is important and relevant for those who teach theology and religion, or for any campus that has a department of religion, religious studies, or theology. Though the challenge of women of color teaching religion classes is not treated in the essays, in religion classes, as in the sciences, student learning can be impacted by a student's perception of the "proper" role of women, women's bodies, and women of color. These perceptions are sometimes based on religious upbringings; for such students, a woman – much less a woman of color – by virtue of her female body is automatically disqualified as a person of authority, most especially if student understanding of Christian scriptures includes a more literal reading of passages that call for women to exercise silence in public or to refrain from holding authority over a man. Closing

with recommendations gleaned from each of the essays, this collection will benefit administrators, faculty, women of color and their allies in the academy who seek to eradicate racism, tokenism, and microagressions from classroom and campus.

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Teaching and Learning in the Digital Age. **By Louise Starkey.** New York, N.Y.: Routledge, 2012. 139 pages. ISBN 978-0-415-66362-5. $33.82.

Within this monograph Starkey contributes to ongoing theoretical discussions about the ways in which the digital age has provided a new context for teaching and learning while also identifying its larger implications for education stakeholders. She argues that emerging digital technologies are not only changing our learning tools and environment, but are also forcing us to redefine the terms *knowledge* and *learning process* in a new paradigm: "complexity theory." What is particularly relevant for religious and theological educators is the theoretical framework she presents in her book, which could be utilized to respond to philosophical and pedagogical concerns or fear of the digital learning environment.

Starkey outlines her own position on the contribution that the digital age has made to teaching and education. She points out that knowledge in the digital age is not only a product of the chain of cause and effect, but of a complex mechanism in which individuals and groups instantly and continually interact with each other to create a responsive process. Players of the digital environment challenge and redirect the established top-down learning outcomes and create new unexpected knowledge through their