

Allender points out, while noting the success of Loreto, that post-First World War that there was a drying up of imperial interest in educational project, a point previously made by Engels who, too notes, that in 1931, an aided girl's school received a fund of Rs33 to Rs38 per year which was not sufficient to run the schools. By 1890, there were around 2,238 girls' schools, mostly government-funded with roll strength of nearly 79,000 students. The reader would have liked to know what happened to these schools, once the state funds started to dry up from the first half of the twentieth century. Moreover, the proselytising zeal of the missionaries has always been put to question by the Indian *bhadralok* – loosely termed as the serviced middle-class – who were at the forefront of the national movement. Thus, how could Loreto, with its distinct missionary stamp hold on to its own and flourish in an era of growing nationalism? Leaders like Gandhi were invoking the images of “ideal” Indian women by harking back to mythical characters like Sita and Savitri and questioning British officials as to whether “their” education system would make better mothers out of Indian girls. Especially from the second half of the nineteenth century, there was an increasing concern towards protecting the domestic sphere from “externally wrought” reform. Reform of the womenfolk would be guided by their male guardians in the form of father and/or husband – a group whom Partha Chatterjee terms as the “new patriarchy” who had a distinct disdain for external interference/intervention in the inner space symbolised by women. Under the circumstances, the question remains, as to why Loreto found favour in an otherwise anti-colonial, anti-white set-up? Is it because of its Irish origin, since Ireland, too, was fighting British colonialism and many Indian nationalists like Bal Gangadhar Tilak were influenced by Irish Home Rule Movement and demanded something similar for India? Why did a stalwart like Rabindranath Tagore send his newly married wife to Loreto? Is it because of the order's emphasis on piety and philanthropy that would help these women become better mothers, wives and companions – an agenda that the “new patriarchy” too endorsed? One would have liked to see these connections fleshed out in a more cogent manner in the text.

Even then, Allender's work is a compelling account of evolution, growth and development of female education in colonial India which originated within the framework of the state but went on to develop apparatus operating independent of the state that survived and outlived the colonial machinery.

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Alumni Voices: The Changing Experience of Higher Education

Stephanie Spencer Andrea Jacobs and Camilla Leach

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Those charged with writing an institutional history set within the recent past should read this book. Further, if the researchers are also connected with that institution there is all the more reason for doing so.

What insider colleagues Spencer, Jacobs and Leach achieve here is twofold: as academic insiders within what was formerly known as King Alfred's College, now the University of

Winchester, they problematize their positioning as part of the research methodology throughout. In drawing on a range of oral histories across the institution, from students to secretaries and academic staff members, they pull together a series of perspectives on the campus experience across 60 years. None of the informants are identified by name and there are few photographs.

The result is that this is not a traditional history of higher education but rather a different way of reflecting an institution's past canvassed through the voices of former students who studied and often lived on campus as well as the voices of staff members. The detail gathered in the reported interview material is striking comprising mainly thoughtful and often critical reflections of experiences within the institution. It was most helpful to be able to refer to the initial questionnaire for the institution and wider community and to the draft document for interviewees included within the appendices. The authors also make clear just how they used data management systems to help collate the material collected. While all of this was admirable, what I really liked was the inclusion of examples of alumni voices at the beginning and at the end of the book in order to demonstrate the ways in which the material being worked with was interpreted and then presented. Such exemplars provide valuable methodological underpinnings for new researchers.

With so much primary data, the arrangement of the book's eight chapters is sensible. It traces the historical antecedents from a Diocesan Training School to a university pulling out the chapter themes associated with religion, place and space, gender, management and change. In order to theorise the substantial shifts and changes in higher education and the impact on the institution, the authors draw upon Ferdinand Tönnies' concept of *Gemeinschaft* and *Gesellschaft*. In this way, they explain the move from the early days of the institution with strong bonds and sense of community, through to more recent times where the voices highlighted less of the common good and more of an emphasis on the individual learner and self-interest. Throughout however, the voices describe a caring community where they developed academically and took away a series of guiding principles that have equipped them for life.

While *Alumni Voices* will no doubt be read with interest by those associated with King Alfred's and the University of Winchester, it has a much wider relevance for anyone contemplating using voices within the production of an institutional history.

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First to See the Light: EIT 40 Years of Higher Education

Kay Morris Matthews and Jean Johnston

With section authors: Kay Morris Matthews; Jean Johnston; Jillian Johnstone; Pareputiputi Nuku, Ron Dennis with colleagues from Te Ūranga Waka; Mandy Pentecost; Linda Bruce; Diane Friis; Cheryl McConnell
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The title of this institutional history – *First to See the Light* – is a clever layered reference to both the institution and the region in which it is situated. The Eastern Institute of Technology (EIT) grew out of the Hawke's Bay and Tairāwhiti Community Colleges, which merged in 2011 after more than 30 years of separate-but-similar evolution in the delivery of community, vocational and professional education. These institutions are located on