have now been brought to the fore and are explored by quite a few chapters in a bid to highlight certain shortcomings of online teaching, and the need to find alternatives for select experiences in the form of technology (Chapter 7). There are structural recommendations, in particular, the urgency to bestow greater autonomy to teachers in the form of policy determination given their understanding of pedagogic styles best suited for their discipline (synchronous versus asynchronous delivery of instructions, choice of platform, assessment modalities), and awareness of the challenges experienced by their students. The largely ignored impact of the pandemic on teachers’ well-being was also highlighted, particularly in Chapters 3, 5, and 16, with the last one drawing a spotlight on the experiences of contractual teachers in the pandemic-time e-learning landscape. This book is a relevant—and a highly recommended—read for all stakeholders in the global higher education sector. It’s a commendable effort to bring forth a panoramic view of an evolving crisis. The editors have deftly woven together experiences and insights of educators across the world in a tapestry which reveals broader patterns and trends in pandemic time teaching-learning transactions and the institutional policies that steer them.

Nupur Mittal is an Assistant Professor in the English Department at Shyama Prasad Mukherji College, Delhi University. Her work, which has been published in international peer-reviewed journals and books, explores postcolonial literature’s problematization of the grand narratives of normative modernity.


Reviewed by I. Amenla Changkija

The book makes for a challenging reading in the sense that the study is based in Manipur in Northeast India where ELT is much hyped about but materials and strategies of teaching often face impediments in terms of contextualized learning and teaching in reaping maximum benefits. This is more so because of complex multilingualism in the state where
the English language plays the role of first, second or third language in different situations. Given the situation, the author has attempted at bringing in the novelty of using local materials in teaching English using theoretical approaches of the Content and Language Integrated Learning (CLIL). The materials presented are the Puyas which are the ancient written manuscripts of the Meiteis. They form an important source for the study of culture, traditions, values and history of Manipur. They are literary pieces written by scholars called Maichous. The Puyas deal with diverse subjects such as religion, rituals, genealogy, medicine, code of warriors, migration, history, political, geographical, natural phenomena, astronomy and so on. They were also used as manuals of administration, social and cultural affairs. As the Puyas are the chronicles of the Meitei community of Manipur, they can also be seen as the cultural narratives of the indigenous inhabitants of the state. They reflect how life, cultural identity, values and tradition of the community were formed, sustained and maintained.

The Puyas are seen as resourceful materials of teaching English since the learners are acquainted with the cultural content and hence conceptual knowledge gets imprinted through realia. As such, the author argues and proves through her field study that incorporating local or indigenous cultural components like folktales, myths, folk songs, proverbs, maxims and legends either written in English language or in translations in the curriculum can greatly enhance the receptive and the productive skills of the English language learners.

The structure of the book is as follows: Chapter 1 introduces the relevance of the study and why it is a necessity to introduce innovative approaches in ELT given that English forms an integral part of the students’ progress in life. Chapter 2 traces the origin and reconstruction of the Puyas and presents the idea that the Puyas are a vital source of understanding culture which can be used as content in English language classrooms in Manipur. Chapter 3 presents the theoretical and conceptual framework to bring out the interconnectedness in relationships between literature, culture and English Language Teaching (ELT). It also describes in brief the theoretical overview of CLIL on which the study is based. Chapter 4 is concerned with the fieldwork conducted in order to obtain the data upon which the rest of the book is based. Chapter 5 presents an analysis of the English translations of the select Puyas, viz. Chainarol, Poireiton Khunthok, Leithak Leikharon, Sanamahi Laihui, Hijan Hirao and
Panthoipi Khongkul. It explores how the study of the selected Puyas can be conducive to be used as content in the integrative teaching of language and culture. The chapter further presents modules which are designed to integrate the teaching of culture and English language skills in the primary and upper primary schools of the state through the use of the select Puyas. Chapter 6 then brings together these various empirical stands and relates the results of the analysis to an enriched concept of the integration of the teaching of culture and the English language skills using the CLIL approach. Chapter 7 finally draws general conclusions regarding pedagogical implications of the findings as well as recommendations for further research in the area.

The book overall focuses on development of creative and critical thinking through methodically prepared indigenous content. On the pedagogical level, it gives an insight to English language teachers on the practical and effective integration of culture in the classroom using innovative strategy of teaching.

I. Amenla Changkija is an Assistant Professor in the Department of Linguistics, The English and Foreign Languages University, Shillong Regional Campus, Meghalaya. amenla@eflushc.ac.in