

Examples of 'non-being' are death and desire; they show us the ultimate unmasterability of our lives. For Eagleton what is necessary is to oppose a bad sense of non-being with a good one – 'non being as an awareness of human frailty and unfoundedness' (p.221). 'It represents the non-being of those who have been shut out of the current system, who have no real stake in it, and who thus serve as an empty signifier of an alternative future' (p.220). It is not surprising that as a left-wing Catholic, there is room in Eagleton's thought for religion, albeit as a form of spirituality without fetishes or idolatry.

*After Theory* is overall an excellent book. The author is able to present highly complex and controversial ideas in a very accessible format. Eagleton is definitely not one of those 'Meaning of the Universe Merchants'. This is a genuine work of popular philosophy.

LIAM O RUAIRC

**SPIRITUALITY, PHILOSOPHY AND EDUCATION** edited by David Carr and John Haldane, *Routledge Falmer, London, 2003*, Pp. ix + 229, £75.00 hbk.

This collection of thirteen essays is very much a mixed bag. There is considerable variation in the quality of the essays and it is surprising that one or two have been included, especially when they have already been published over a decade ago. The essays do not all hold together, and the title of the book is perhaps too general for us to expect any coherence or unity of theme between all the chapters.

Nevertheless, some of the authors provide us with useful clarifications of what 'spirituality' means in the context of education. The opening and closing chapters by the editors provide excellent introductions to the complex field of spiritual values and education and they guide us through the different understandings of spiritual education, both in the religious and secular operations of the term. Nancy Sherman provides another excellent chapter on character, but, whilst this chapter is written by an international scholar, her selected theme does not sit easily in this collection. In contrast, the essay by Jonathan Jacobs on spirituality and virtue fits perfectly and provides us with much to reflect upon. He details his belief that there is such a thing as a non-religious conception of spirituality and makes a very convincing argument for this. Both Mark Halstead and Terry McLoughlin contribute insightful essays to this collection and extend the debate on spirituality and education within state schools.

However, the essay on Spiritual Development and the Qualifications and Curriculum Authority by John Keast simply presents a narrative of how education policy has been developed in this area. It adds little to the debate or our understanding, and much of this has

been written extensively elsewhere. The essay by John Sullivan was published elsewhere ten years ago and again does not fit easily within this collection and adds little to the contemporary debate on spirituality and education. There is also some repetition between some of these chapters that should have been avoided.

This collection of essays is very mixed in both quality and theme. The title of the book is so general as to include almost anything within its orbit. From the introduction it is clear that this book has its origins in a number of conferences and meetings, but the book itself is not entirely focused. It nevertheless is one of the few books that provide us with an academic introduction to the field.

JAMES ARTHUR