

James Banks points out in his chapter on "A Curriculum for Empowerment, Action and Change" that

to empower students to participate effectively in their civic community, we must change the ways in which they acquire, view and evaluate knowledge ... students must ... be given opportunities to construct knowledge themselves so that they can develop a sophisticated appreciation of the nature and limitations of knowledge and understand the extent to which knowledge is a social construction that reflects the social, political cultural context in which it is formulated. (p. 168)

These are commendable goals and perhaps this is the only hope, but overcoming the legacies of generations of hate in a classroom seems remote. Perhaps Kogila Moodley's goal of "nonracialism" is, indeed, a solution. On the other hand, perhaps "beyond multicultural education" isn't far enough.

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Hare, W. (1993). *What makes a good teacher*. London, Ontario: Althouse Press, 203 pp., \$20.95 (softcover).

Over the past decade the focus of teacher education has shifted from training proficient technicians toward educating reflective practitioners. Although our knowledge about how one learns to teach is limited, many teacher education programs are striving to make good teachers by doing more than just providing information and skills. The moral aspect of teaching has taken on greater importance. This shift in focus can be attributed to a number of reasons including the rapidly expanding

knowledge base of teaching, a recognition of the limits of technical rationality, and a crisis of confidence in teacher education.

With shifting paradigms, *What Makes a Good Teacher* is a timely exploration of the question at the heart of teacher education. This irresistible title raises the expectation that there may in fact be an answer to this perplexing question. William Hare posits eight qualities that, he believes, characterize good teachers: humility, courage, impartiality, open-mindedness, empathy, enthusiasm, judgment, and imagination. Pedagogical examples of each serve to situate each of these universals within the domain of teaching. The author argues convincingly that ideals "capture specific principles to guide our actions and decisions" (p. 83). Readers are cautioned against both dismissing ideals as impractical and attempting to derive simple formulas from them to guide practice. Rather, the notion of reflection he encourages is to "know thyself" since he is concerned with "not so much what a teacher should do, but rather what sort of person a teacher should be" (p. 10).

Granted the eight excellences contribute to the making of a good teacher, however, a number of issues related to ideals and good teachers need to be raised. It is assumed in this book that a deficiency of the excellences in many teachers produces poor teaching.

The qualities which are important suggest themselves when we bring to mind complaints that arise about many teachers. They are arrogant and dismissive of the views of their students. They fall in with fashionable trends and fail to challenge the status quo. They are often biased and prejudiced. They often seem uninterested in their work. They treat rules as if they were absolute. And they are uninspired and uninspiring. What qualities would serve to correct their failings? (p. 11)

The nature of the work of teaching and its contextual pressures are totally ignored in this quotation and in the book in general. No allowance is made for the human struggle involved in becoming a better teacher in situations of increasing uncertainty, complexity, and ambiguity. Surely, many very dedicated teachers have entered the profession with these ideals

but have found themselves extremely vulnerable to the many dilemmas of teaching reported in recent studies.

*What Makes a Good Teacher* focuses exclusively on essences, the "what" of a good teacher, to the exclusion of process, the "making" of a good teacher. These are two very different standpoints from which to explore the question. An evolving view of the teaching self suggests that it is constituted by the language and customs of the social structures in which it is embedded. Also, the teacher education literature portrays the process of becoming a teacher as idiosyncratic, occurring over a lifetime, reflecting differences in biography, personality, conceptions of teaching, and context. The process demands the ongoing integration of theory and practice. To attribute poor teaching primarily to the absence of ideals completely ignores the strong influence these factors have on the socialization of the teacher.

In contrast to the process of becoming a teacher, this book presents the excellences in an either/or fashion which ignores the possibility of their development in teacher education. Surely programs can have an influence on the development of these qualities. Consider professional judgment. A quality field experience component, built on a solid base of professional knowledge, can facilitate the development of this quality by providing students with experiences that require them to exercise judgment, and then to reflect on those experiences in order to interpret them. Likewise, the other excellences are possibilities for student teacher development. Teacher education programs must provide students with school experiences which involve observation and constructive feedback focusing on these "general talents" (p. 3) without reducing them to simplistic behaviors. They must also engage students in a continual conversation about the moral aspect of teaching. It is doubtful that students will develop these ideals in isolation from real teaching practice.

*What Makes a Good Teacher* is written from the perspective of modernist essentialism — that there is a universally shared starting point about what constitutes a good teacher. It is a world view of sameness and certainty that produces a list of ideals that will make good teachers. The

identity of a good teacher presented seems unified and fixed; it is somehow supposed to be suited to an infinite range of pedagogical situations.

A postmodern view of what makes a good teacher takes issue with the quest for certainty of standards outside and above historical reality that characterizes the modern view presented in this book. It recognizes that the construction of meaning by the self is heavily influenced by the tradition in which it is embedded. In contrast to the modern view which elevates ideals, a postmodern view turns to teacher experiences to show the different ways they dwell in the tensions of practice. Many possibilities for good teaching emerge from teacher narratives. Together these form a constellation which resists reduction to essential first principles. Stories of teachers from a variety of situations speak more loudly to what makes a good teacher than does a list of ideals.

This book stimulates teacher educators to think beyond what teachers should know and do, to think about what kind of person a teacher should be. Although disappointingly short on how this might be accomplished in teacher education programs, it is a valuable contribution to the crucial dialogue on the meaning of good teaching.

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Courtney, R. (1990). *Drama and intelligence: A cognitive theory*. Montreal: McGill-Queen's University Press. 190 pp. (hardcover). \$34.95.

Richard Courtney opens his book with a preface in which he outlines his intent — to employ the tools of several disciplines to examine "the central drama act, as an intellectual and cognitive activity." Drama is a cognitive