

and Liston, Garnan, Smyth, Retallick and Bowers, and Flinders. As earlier noted, the concluding chapter presents no models but rather offers constructive suggestions to ease the readers identification of what model or combination of model ideas might be appropriate for application in the particular circumstances in which the reader needs guidance. This is a most worthwhile addition to the book and might be worth reading before tackling the body of the text to give the reader a frame of reference.

A couple of cautions arising from editorial matters deserve mention because they detract from the quality of the book. First, Pajak makes a point of noting that the discussions are, of necessity, overviews of the far more extensive original works, but that the citations for the original sources appear at the end of each chapter. Unfortunately, that is not always the case. In more than one instance, sources cited in the text do not appear in chapter bibliographies and there is occasional incongruence between dates of publication noted in the text and those noted in the bibliographies. As well, specific details may not always be accurate. For example, Pajak's statement that Acheson and Gall designed 35 techniques for data collection is not correct; they report 38 techniques.

Despite the questionable utility of so much redundancy in this volume and the editorial problems just referred to *Approaches to Clinical Supervision: Alternatives For Improving Instruction* is a valuable work. It provides quick access to 30 years of thinking regarding the practice of clinical supervision and could serve as an appropriate survey text for this area of study.

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McLaren, P. & Leonard, P. (Eds.). (1993). *Paulo Freire: A critical encounter*. New York: Routledge, Chapman and Hall, 194 pp. (Softcover).

This book is about contemporary encounters with Paulo Freire. In a collection of ten chapters, the contributors Stanley Aronowitz, Henry A. Giroux, bell hooks, Colin Lankshear, Peter Leonard, Donald Macedo, Peter McLaren, Ira Shore, Toma Tadeu de Silva, Carlos Alberto Torres, and Cornel West, take the reader through a revisitation of Freire's ideas in relation to schools, the workplace, the home, the community, and the university. Through this revisitation the authors rediscover Freire's philosophy as well as offering an

evaluation of his ideas from their contemporary perspectives grounded variously in feminism, postmodernism, postcolonialism, and first nationhood.

Such a revisitation is timely, as Aronowitz points out in "Paulo Freire's Radical Democratic Humanism," because the very name of the man has reached "near iconic proportions ... typically received as brilliant methodology of a highly charged political character." But, he goes on to note "few who invoke his name make the distinction [between pedagogy and teaching]" (p. 8). Aronowitz points out that failure to make this distinction misses the essentially political intent of Freire's pedagogy.

Paulo Freire: A Critical Encounter is a useful volume for both new readers and for those familiar with his work. Each of the writers draws attention to the main features of his work, as well as pointing to what bell hooks calls his 'dark spots,' (p. 148). In their essay, "Decentering Pedagogy: Critical Literacy, Resistance and the Politics of Memory," McLaren and da Silva urge both the new and old readers of Freire to continue to interpret his work, calling it a

compassionate fire, one in which the bourgeois world of mystification melts away as our critical imagination becomes ignited; it is a fire that heats our spirit even as it softens the solidarity and certainty of existing social relations; it is a fire whose flames of transformation invite us to take Brecht's hammer and to forge on liberation's anvil new, reciprocal discourses of knowing and freer, more equitable spaces for living. (p. 83)

As readers move into the book they are offered descriptions of Freire's literacy work in Brazil (da Silva and McLaren), as well as comparative case studies (Lankshear) in a bid to expose the strengths and weaknesses of his work and its application. We learn of the origins of Freire's work in Brazil, how it crossed borders to other Latin American countries, to Africa and the Orient and to the North nations, especially North America, since his work was first published in 1970 as *The Pedagogy of the Oppressed*.

Reasons for this considerable influence are suggested in the Preface by Cornel West, who praises Freire for his talent of

being a profound theorist who remains 'on the ground' and a passionate activist who gets us 'off the ground' – that is, he makes what is abstract concrete without sacrificing subtlety, and he infuses this concrete way of being – in-the-world with a fire that fans and fuels our will to be free. (p. xiii)

Central to Freire's work is his criticism of the *banking* approach to education. Lankshear reviews banking education as the assumption that knowledge is "a gift bestowed by those who consider themselves knowledgeable upon whom they consider to know nothing ... we ought to

keep quiet and let you talk. You are the one who knows. We don't know anything" (p. 99).

The central thesis of Freire's work is replacing banking education with *problem-posing* as a search for genuine learning. Freire insists that no genuine learning can occur unless students are actively involved, through praxis in controlling their own education. Praxis, as we learn from Freire, is a dialectical unity of reflection and action. As informed reflection praxis helps students assimilate knowledge in accordance with his/her own needs rather than rote learning and the teacher helping the learner to become a subject of his/her own education rather than an object of systems of agenda (p. 9).

Carlos Alberto Torres' offering, "*From a Pedagogy of the Oppressed to A Luta Continua*" provides a historical context to Freire's work. Here, we are told that Freire's initial writings appeared during a period of intense political conflict with substantive phases of class struggle in Latin America. Torres asserts that this historical moment is extremely important in understanding Freire's popularity in Latin America (p. 121). For me, living in a rapidly decolonizing Africa of the 1970s, Freire's ideas were highly relevant. These ideas also appealed to the budding socialist and progressive groups throughout the world who were rediscovering Marxist thought after Stalinism (p. 121). Such work was particularly timely in my homeland of Zimbabwe (then Rhodesia), which was undergoing a revolutionary struggle against the rule of the Ian Smith government. Freire's work provided us with guidance and alternatives for replacing colonial education.

In the 1990s the postmodern turn in educational and cultural studies calls for a reassessment of Freire. This requires us to question the division between pedagogy and theory and to reformulate critical theory as concrete practices. McLaren and da Silva argue that a postmodern reassessment of Freire can "assist in the formation of alternative subject positions so that the multifarious, multi-layered and many-sided agent of history can exercise some determinate, ethical action that is self-reflexive and critically contemplative" (p. 59).

Particularly interesting to me is the dialogue between Freire and postcolonialism outlined by Torres and by Henry Giroux in "Paulo Freire and the Politics of Postcolonialism." Both offer the reader an elaborate dialogue between Freire's work and postcolonialism. Two positions emerge from their analyses. Torres notes that the African inheritance of colonial education was basically a means of cultural de-Africanisation. In the process a select group of an urban elite was created that would support the colonizer's project - 'a

black-skin, white-mask petty bourgeoisie,' in Frantz Fanon's words. Giroux points out that these elites, "often refuse to hold up to critical scrutiny their own complicity in producing and maintaining specific injustices, practices, and forms of oppression that deeply inscribe the legacy and heritage of colonialism" (p. 183). This is where the work of Freire and African intellectuals and leaders such as Fanon, Memmi and Cabral converge. They correctly point out that the Black elite has but one choice: to betray the revolution for national liberation or to commit class suicide.

A second aspect of postcolonialism brought to our attention by both Giroux and Torres, is the Eurocentric nature of dominant social, political, and pedagogical thought. These authors acknowledge that Freire's work deconstructs the category of the oppressed and acknowledges diversity, providing a rationale for the development of alternative forms of progressive and social and political thought. This makes possible an Afrocentric conception of the social world, that relates both to Africa itself and to the African Diaspora in Latin America and North America. The same could be said of the possibilities of a new social theory that emerges from the 'Fourth World' of aboriginal peoples suffering from the colonization of their land and their cultures in the 500 years of exploitation since European invasion and settlement of the Americas and Australia.

A chapter by bell hooks raises the question of Freire's sexism in his early writings and his "phallogocentric paradigm of liberation – wherein freedom and the experience of patriarchal manhood are always linked as though they are one and the same." She argues that for her this is

always a source of anguish for it represents blind spots in the vision of men who have profound insight. And yet, I never wish to see a critique of this blind spot overshadow anyone's (and feminists in particular) capacity to learn from [his] insights. (p. 148)

Hooks calls for a feminist interrogation of Freire's work which is not the same as dismissing it.

In his response to the feminist interrogation, Freire says "I am not making any excuse for the sexist language in this book (*Pedagogy of the Oppressed*). I am just pointing out that during my formative years I did not escape the enveloping powers of a highly sexist culture in my country" (p. 171).

Along the same line, Freire has also been criticized for universalizing oppression without relating it to historical specificities of diverse and contradictory positions that characterize subordinate groups along the lines of culture, ethnicity, language, race, and gender. In a dialogue with Freire, in chapter 9, Donald Macedo points out that his pedagogy, has been criticized

of assuming universal experience and abstract goals. Freire rejects this criticism, reminding others that they have a responsibility to recognize the historical and cultural context of his work.

In a chapter entitled "Critical Pedagogy and the Welfare State," Peter Leonard takes up the dilemma of universalizing Freire, pointing out that an attempt to use ideas generated in different cultural contexts and historical periods is fraught with dangers of over-simplification, vulgarization, and distortion. As Freire's work has shown, it has constantly been reinterpreted and reinvented, even in industrially advanced societies by those who attempt to construct a new theoretical synthesis of Freire, Dewey, and Habermas.

Each of the contributors to this book point out the situated origins of Freire's pedagogy. All the same it continued to inspire and guide wider applications. Freire himself suggests in the foreword, that his purpose is to point to directions which discourses of liberation might take, discourses which are "purposeful, rational, dialectical, yet nontotalizing and open to the particular and specific needs of the oppressed" (Freire, p. xii). This volume shows that his work continues to perform this work.

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Lewis, C. (1995). *Educating hearts and minds: Reflections on Japanese preschool and elementary education*. Cambridge: Cambridge University Press, 249 pp. (Softcover).

Educating Hearts and Minds is a readable and thought provoking addition to the literature on Japanese education. It is written by an individual whose interest in Japanese education began as an exchange student in a Japanese high school and who has subsequently spent 14 years conducting research in Japanese preschools and elementary schools.

Catherine Lewis begins *Educating Hearts and Minds* with the question which has puzzled North American educators – "Why do Japanese children do so well academically?" Instead of seeking the answer in junior high and high schools, Lewis explores elements in preschool and elementary school education which form the foundation for Japanese children's successful academic achievement.

Lewis develops her book around the thesis that "Japanese education succeeds because, early on, it meets *children's* needs – for friendship, for