

La mesure critériée mérite plus d'attention. Popham la définit comme un moyen utilisé pour constater la position d'un individu par rapport à un fonctionnement dans un domaine bien défini. Les résultats de classe suite à l'enseignement individualisé et l'enseignement des disciplines plus qualifiables surtout dans le secteur professionnel, par exemple, seront mieux évalués par la mesure critériée. Cette dernière est plus sensible à l'apprentissage tandis que la mesure normative est plus adaptée à la connaissance des quotients d'intelligence. Les percentiles, les rangs, les stanines ou autres mesures normatives ne donnent pas la même spécificité d'information que celle obtenue par la mesure critériée. En tout cas, l'utilisation de cette dernière n'élimine pas la possibilité de classer les étudiants suivant des normes provinciales ou nationales. Un professeur peut utiliser les deux mesures.

Chaque chapitre du livre contient des questions, des sujets de discussion, des exercices et des références qui rendent le livre intéressant, pratique et très actuel. Un index sujet-auteur à la fin du volume facilite la recherche de points spécifiques et de divers aspects dont ce large domaine qu'est l'évaluation scolaire ne manque pas de contenir.

En somme, je recommande ce volume.

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C. A. Bowers, *Cultural Literacy For Freedom; An Existential Perspective on Teaching, Curriculum and School Policy*. Eugene: Elan Publishers, 1974, pp. x, 188. \$2.95 (papers).

Everything must be examined, everything must be shaken up, without exception and without circumspection.

This peremptory demand of Denis Diderot's *Encyclopédie* (1751-1765) once reverberated all over Europe and the Atlantic world in the Age of Enlightenment. The desacralization of medieval cosmology had ushered in a new view of man and a new concept of his capacity to conquer his environment and to progress. Over two centuries have passed since then. During these years Europe and the United States of America have taken gigantic strides in scientific and technological advancement. This progress has brought untold material benefits to western society which has proudly (and perhaps, in one sense, justifiably) called itself the "First World" and labelled the society of those who failed to "make it" in technological and scientific field the "Third World". In fact, the apotheosis of technique and its control over natural and human behavior has become so much a part of western man's thinking that he has come to equate technology with progress, control of human behavior with efficiency, and such efficiency with welfare. One very alarming aspect of this ubiquitous technicism in western society has been its influence on education, the avowed aim of which has become conformity, domestication, and (even when unintended) the progressive erosion of spontaneity.

It is against this kind of dehumanizing and dehumanized education that a number of educators have long been voicing protests. The result has been a plethora of educational innovations such as alternative school, community school, open school, etc., which have bedeviled the American educational system. In short, the various recommendations put forward by the managers of educational technology and by the numerous innovators¹ have produced denatured curricula and relaxed methods of teaching which pass as experimental approaches in education but which really aim at making education effortless and meaningless. This is, sadly enough, what the Germans call Kitsch, that is a culture which simplifies, sloganizes, popularizes, and, anesthetizes human spirit. That innovation is not working well or well enough is to be seen in the sporadic murmurs and complaints of the befuddled parents who are becoming increasingly disillusioned about novelty in education.

This state of affairs naturally raises the question: What is wrong with the American public schools? Why have innovations and experiments failed? What is to be done? These are important questions which need to be answered and answered fast.² Professor Bower's

¹Educational radicalism is being increasingly fossilized into a new orthodoxy. See Michael Katz's comments on Beatrice and Ronald Gross, eds., *Radical School Reform* (N.Y.: Simon & Schuster, 1969) in "The Present Movement in Educational Reform", *Harvard Educational Review*, XLI, No. 3 (August 1971), pp. 342-359.

²Already one critic has raised doubts on the credibility of the existentialist educators, although he mainly addresses himself to the question: "How genuinely do the writings of such educators reflect existential philosophy?" He, however, appears to regard existentialism something esoteric and mystical when he argues that only "meditative thinking" is "truly existential". See J. Richard Wingerter, "Pseudo-Existential Writings in Education", *Educational Theory*, XXIII, No. 3 (Summer 1973), pp. 240-259.

recent monograph, presently under review, illuminates the above questions and seeks to respond to them. According to the author, the present political and administrative structure of the schools, the curriculum, and teacher training program call for drastic reform. This reform must aim at creating the cultural literacy of the teachers as well as the students. Cultural literacy stems from a critical awareness of the cultural assumptions that exist at a taken-for-granted level.³ This critical consciousness is an essential foundation of man's progress toward maturity which "has to do with the nature of the response the individual makes to . . . characteristics of his own existence, and in particular whether the response is shaped by social pressures or by a more inward process that reflects a greater degree of personal authenticity" (p. 72).

This little book consists of nine chapters which contain several suggestions such as (i) psychosocial moratorium (protected learning environment) for the public schools, (ii) teacher management of curriculum policy and school governance and recruitment, (iii) depoliticization of the educational process, (iv) emphasis on the phenomenological data of the student, and, last but not least, (v) a new curriculum for generating cultural literacy. Indeed, the message of *Cultural Literacy For Freedom* is altogether different from Ivan Illich's *Deschooling Society*⁴ and Paulo Freire's several tracts including the *Pedagogy of the Oppressed*.⁵ Whereas Illich would favor nothing less than a deinstitutionalization, that is, deschooling, of society, Bowers seeks to reform education by being with the society, not without it.⁶ Then, unlike Freire, who is the spokesman of the "underdeveloped" society — "those countrysides of the world," Bowers has tried to address himself to the question of liberation within the context of a technological society. The most noteworthy difference between Freire and Bowers lies in the latter's explicit denial of the claim that education is political.⁷ What Bowers is suggesting — and this is a unique suggestion which perhaps has a legitimate claim to universality — is that the educators depoliticize the educational process. This must be done in an environment of psychosocial moratorium, in which both the teacher and the taught, those co-learners, ought to bring all aspects of their culture to the level of conscious awareness and examine them critically. There is no ring of ideology (excepting perhaps a tacit faith in a participatory democracy), no revolutionary call for action and activism (like that Che Guevara of education, the free-schooler Jonathan Kozol)⁸, no apocalyptic despair of Ellul's⁹, no metaphysics of Marcuse¹⁰, nor any plea for political revolution in Bower's suggestion. The one persistent suggestion of his book is that the mystique of culture be made explicit to the learners and educators — those co-creators of reality.

Moreover, Bowers is not making a case for adult literacy *per se*, but for the public school education in general. He has in fact suggested a curriculum (Chapter VI) which goes beyond Freire's use of "generative words" and which, in its contents and methods, has application for the education of a broader section of the public in a technological society. According to this reviewer, this indeed is a very sophisticated refinement of Freire's objectives, and Professor Bowers has successfully improved upon Freire's methods by adapting them to the needs of a different culture, and by eliminating the political and ideological underpinnings that might have been useful for Freire in the particular situations of Latin America. Nevertheless, several points need to be made here concerning Bower's sugges-

³According to Herbert Wilson, "Cultural literacy is being aware of one's ethnicity and possessing the skills of transcultural communication." The Multicultural Education Centre in the College of Education at the University of Arizona has developed a Cultural Literacy Laboratory. See Herbert B. Wilson, "Cultural Literacy Laboratory", *McGill Journal of Education*, IX, No. 1 (Spring 1974), pp. 86-95.

⁴N.Y.: Harper & Row, 1971.

⁵N.Y.: The Seabury Press, 1973, Eighth Printing. *Cultural Action For Freedom* (Harvard: Centre For the Study of Development and Social Change, 1970). *Education For Critical Consciousness* (N.Y.: The Seabury Press, 1973).

⁶Bowers will surely agree with Paul Nash that "School does not need to be completely written off, if the relationships within it can be reconstructed to draw on all resources available, instead of, as in the conventional model, drawing only on the resources of the few adults available." Nash predicts that in the twentieth century the conventional role differences of teacher and student will disappear and there will be in the school people of all ages functioning as teachers and learners at different times. Every one will be regarded as possessing potential educational resources. See his "Education 2000 A.D.", *Journal of Education*, CLV, No. 4 (April 1974), p. 10.

⁷In this connection see Mary Anne Raywid, "The Politicization of Education", *Educational Theory*, XXIII, No. 2 (Spring 1973), pp. 119-132.

⁸*Free Schools* (N.Y.: Bantam Books, 1972).

⁹Jacques Ellul, *The Technological Society* (N.Y.: Vintage Books, 1964).

¹⁰Herbert Marcuse, *One Dimensional Man* (Boston: Beacon Press, 1964).

tions for a new curriculum. His curriculum units on Time and Technology do not specify clearly at what levels these should be taught. Nor does he discuss fully the problems of creating such a curriculum which will certainly need the cooperation of a number of experts from various branches of the social sciences. Another important point to consider is the availability of source materials. This reviewer suggests that the author consider the possibility of creating such audio-visual units as The Scholastic World Cultures Program currently being produced by the Scholastic Book Services (904 Sylvan Avenue, Englewood Cliffs, New Jersey 07632) for the eight, ninth, and tenth grade students. Then, while the author appears to emphasize the humanities, he has not commented on the teaching and learning of the science subjects.¹¹ He also needs to discuss the question of teacher self-management in some more detail. The concept of teacher self-management is an important one as it calls for a restructuring of the school system both politically and administratively. Most importantly, the suggestion for a new curriculum does not accompany the necessary suggestion for student evaluation. While the author's revulsion against the existing method of evaluation through grades is understandable (p. 62ff), the lack of an alternative method weakens much of his criticisms. The simple question is: how does the teacher know that his objectives are realized? More importantly, how will the young children know that they have achieved these themselves? Should we expect them to evaluate themselves, and if so, how? What will they do to improve their understanding and learning of the various subject matters?

These criticisms apart, *Cultural Literacy For Freedom* is a truly important treatise for educational reform.¹² Underlying the entire book runs the author's persistent theme that true education leads to the liberation of man: liberation from the myths of culture, from the assistancialism of a welfare (or warfare?) society, from the ego-involvement of resentient teachers, from the tyrannies of peer groups (significant others?), from the controllers of society, and from immaturity. In this sense, this book announces the emergence of a new consciousness, a New Enlightenment, at least in the field of social and educational thought, which echoes the definition given by that arch-*philosophe*, Immanuel Kant (1724-1804), that the Age of Enlightenment consisted in man's liberation from his self-imposed immaturity.

In Professor Bower's book Paulo Freire's concern for man's conscientization has acquired a universally existential perspective of education. After all, what these educators are trying is to situate man in his proper place in the scheme of things — the place of supreme priority. Education of man must help him know his reality and must invest him with the power to transform that reality. Without this power, without the desacralization of the myths of cultural assumptions, without the disenchantment of the aken-for-granted reality, man can never attain his cultural literacy, which is the very foundation of his existence, his true freedom.

Over three centuries ago René Descartes (1596-1650) had asserted: "*Omne illud verum est, quod clare et distincte percipitur.*"¹³ How pleased that early modern intellectual would have been to see the extension of his thought in the writings of scholars so distant and different from his age!

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¹¹Of course it cannot be denied that the humanities and the social sciences represent humanity to itself. As David Bronson has aptly remarked, "They are the very sets of models which provide the link, missing elsewhere in life and thought, between the naturally constructed abstractions in the mind and the people who live by those abstractions. See Bronson's review of Raymond Williams, *The Country and the City* (1973) in *Harvard Educational Review*, XLIV, No. 3 (August 1974), p. 467.

¹²Existentialist educators have long suffered the benign neglect of the critics who have recognized that existentialism is nothing more than a protest against mass society, mass religion, mass education, mass communication. Existentialist educationaists, such critics maintain, have no "concrete" suggestions for reform.

¹³"All that is true which is perceived clearly and distinctly."