

*Exploring the Teaching Milieu* is a useful addition to the growing number of books directed to a Canadian undergraduate audience interested in teaching and schooling. Compared to *Social Change and Education in Canada* by Ghosh and Ray, it is neither as substantial nor as obviously thematic; compared to *Essays on Canadian Education* by Kach et al., it covers some similar topical ground, notably in Canadian educational history, multiculturalism, and multicultural education. The undergraduate reader who can ignore a few errors of punctuation and usage (“irregardless,” p. 20 and “impacted,” p. 91 are the most annoying of the latter) will find Boberg’s collection a reasonably stimulating exploration of the context of teaching. A careful reading of the whole book will show clearly the entanglement of society, schooling, and teaching and the pervasiveness of cultural, political, and philosophical questions in any effort to understand teaching authority and schooling practice.

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## References

- Ghosh, R. & Ray, D. (1987). *Social change and education in Canada*. New York: Harcourt Brace.
- Kach, N., Mazurek, K. Patterson, R.S., & DeFaveri, I. (1986). *Essays on Canadian education*. Calgary, AB: Detselig.

Zachariah, M. (1988). *Revolution through reform: A comparison of Sarvodaya and Conscientization*. New Delhi: Vistaar Publications, 160 pp., rupees 50,<sup>1</sup> (softcover).

Many North American educators are familiar with *Conscientization* but *Sarvodaya* is new to the literature. This book compares Gandhi’s political, social, and educational themes called Sarvodaya to Freire’s similar themes called Conscientization. Zachariah has written his book primarily for comparative educators. However, it will be of great interest to people in other educational disciplines.

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<sup>1</sup>Since the book is available only from the publisher in New Delhi, the price is quoted in rupees.

The book begins with a review of Anthony F.C. Wallace's ideas regarding revitalization and is followed by a discussion of Sarvodaya and Conscientization in the context of revitalization movements. The revitalization movements in India and Brazil are viewed as theories and social movements aimed at the betterment of the lot of the common people in each country. The people are essentially the poor, the politically disenfranchised, and the "oppressed." The representative thinkers and writers in the Sarvodaya movement are Mahatma Gandhi and Vinoba Bhave; and in the Conscientization movement, Paulo Freire. Each movement is a protest movement.

Sarvodaya is to provide its followers with a vision of the kind of humane social order they must work toward; it "challenges the individual to work with other individuals to help create a more just and humane society" (p. 13). The word Sarvodaya comes from the words *sarva* meaning all and *udaya* meaning rising. Sarvodaya is, literally, the rising of all. For Gandhi the word means "the welfare of all" (p. 18). Basic to Sarvodaya is "spiritual enlightenment" which brings change to physical and material aspects of the lives of the people; it is a development in people which leads to action (praxis). Bread labor is a fundamental activity. Every individual "must directly undertake manual labor to provide for himself at least some of the basic necessities" (p. 20). Having everyone working on the land in some way provides the basic necessities for everyone which, in turn, provides sufficient leisure to allow for spiritual and mental development. The function of the application of Sarvodaya is to provide self-sufficient, viable villages in rural India.

Conscientization is a much more familiar term to Western audiences. It is the political, social, and educational reform movement started in northeastern Brazil by Paulo Freire. Freire's purpose was to liberate the poor, illiterate, and the "oppressed" of Brazil by raising their consciousness to being aware of their oppression and to suggest ways for these people to do something about it. Freire's ideas and activities are very similar to the "liberation theology" movements in much of Central and South America. The oppressed manage to establish their humanity only by constantly struggling against their oppression and oppressors. The oppressors use what Freire calls the "banking concept" whereby the oppressors "mystify the process of knowledge and acquisition of knowledge transmission and enable the oppressors to use mystification to domesticate powerless people" (p. 36). The liberation of the oppressed through Conscientization is aimed at the adult population of rural Brazil.

In modern times most proponents for change in perceived social ills advocate that it be attempted through education. So with both Sarvodaya and Conscientization. The idea seems to be that if only the people behaving inappropriately knew what better behavior is, then they would abjure the inappropriate and embrace the appropriate.

Thus, Sarvodaya and Conscientization have at their base the development of the rural poor through processes of education. Where Sarvodaya aimed its educational endeavors toward children, Conscientization aimed its process at adults. For this reason the educational processes are usually quite different. They are similar in that the purpose of education is to “liberate” people. Gandhi proposed, in this regard, what he called basic education. Basic education was to be free and compulsory for seven years, delivered in the mother-tongue, and be centered on some form of manual labor and productive work. The schools, developed in cooperative village democracies, were to create a desire and ability in the children to serve the community. The method of teaching and learning would be through the “principle of correlation” whereby the theoretical or general or conceptual is taught in conjunction with the actual activities.

Conscientization education, for adults, is seen as a value-laden activity. It is a theory to promote a specific kind of political education and action. Educational technique under Conscientization starts with aware individuals — usually from the middle class. These people are to work with — not for — the poor. By pairing the aware with a group of poor and by teaching the poor to read language, the poor are to respond and in turn become aware of their oppression and the means to relieve it. The bulk of Zachariah’s book is a comparison between Sarvodaya in India and Conscientization in Brazil. Its detailed discussion of Sarvodaya for a Western audience is its greatest asset. Perhaps what appears to be its intended audience accounts for the book’s rather startling structure. Beyond the choppy organization of going back and forth from Sarvodaya to Conscientization, there is Chapter 9. This chapter is a formal and condensed discussion of procedures in comparative education. The book does not appear to be a textbook in comparative education. Chapter 9 is not needed at all. If the author wanted to include a discussion about the formalities of comparative education, he might have put it in an introduction. In this way the main theme of comparing Sarvodaya to Conscientization would not have been interrupted so disconcertingly.

Although the book was written for comparative educators, it will have wide appeal to those who have an interest in critical pedagogy. The method and thinking of Sarvodaya introduced into the literature of critical pedagogy opens a new dimension to considerations of liberation of the oppressed. The author is to be commended for making Gandhi’s principles available to Western educational scholars.

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