

Overall, *Perspectives on Learning Cities and Regions* lacks the depth and rigour needed to justify the grandiose rhetoric Longworth and Osborne use to sell the concept. Missing from this book is an evaluation of why the idea has not taken root – an absence that perhaps provides a reason why the learning city is floundering. The notion of a learning city/region does have great power and potential, but until the core problems are realized, it will be little more than a marginal idea.

References

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THE HANDBOOK OF RACE AND ADULT EDUCATION

Vanessa Sheared, Juanita Johnson-Bailey, Scipio A. J. Colin III, Elizabeth Peterson, Stephen D. Brookfield, and Associates. (2010). Jossey-Bass, San Francisco, 2010, 416 pages.

Dealing with racially diverse experience in the context of adult and higher education is unavoidable in the classrooms of a globalizing and internationalizing world – and no more so than in the multicultural countries of North America, where the world has come to expect the liberating and equalizing experiences of adult education to create equities. This book is written for such a high calling of working with students in both informal and formal settings to deal with internalized and structural racism as part of the educational experience so that we, as educators, are not perpetuating the status quo but assisting in the transformation of educational contexts in which we work.

This volume is strategically developed by a powerhouse team of seasoned senior editors who have recruited heroic authors who are “experientially grounded” (pp. xxiv) in the American ethos of race relations and willing to expose themselves for our learning. Their academic expertise and experiential groundedness create a dynamic of engagement in the micro-environments where the issues and the questions reside. The senior editors construct a “safe frame” with their experience for our example as the questions are wrestled with in a dialogue around the kitchen table and then documented in the writing. The multi-faceted nature of the issues, elaborated by the nuanced experience of the lived lives, offers rich writings that are possibly the most valuable aspects of this volume.

The North American professoriate in the adult education community is not large, and it is clear that many of the people who collaborated around the kitchen table in this dialogue have known and worked with each other over the years. The racialized experience in the pre- and post-civil rights era is a theme between the senior editors and collaborators. Possibly North America was unique in that, both in the United States and Canada, race-based legislation impinged on equities in education and, hence, social mobility. Nowhere

has this inequity been more pervasively embedded than in the educational system from kindergarten to the post-graduate seminar. Consequently, it is only those individuals who have made it through the development of critical racial consciousness who can be witnesses of their journey – including the perils and the pitfalls – and mentor others to participate in the triumphs.

The handbook begins with the introduction of the senior editors, the origin of the dialogical method *around the kitchen table*, and the formalization and expansion of the dialogue to include contributors from across the land. The balance of the chapters are organized into five parts: examining the myth and the reality of race and racism; identifying the impact of privilege on race, “whiteness,” and supremacy; articulating the struggle between the comfort and discomfort of practice in the context of racism; organizing the field in a new way through the scope of race; and recognizing that there are individual and collective ways of dealing with race and racism. Following each part is a critical reflection exercise to permit a focusing and processing of the material. References are included in the chapters and there is an extensive index.

Part One deals with the gap between the myth of race and racism and the lived reality. In this section, the deep racially based founding of the Americas is examined through the lenses of indigeneity (Borunda), legitimacy of language in the classroom (Sealy-Ruiz), Chicano experiences of race and poverty (González and Mejorado), teaching race without stereotyping (Ray), and historical icons (Ngatai).

Part Two speaks to race and the domination of “whiteness” in adult education (Baumgartner), how the domination of such “whiteness” must be transformed (Paxton), how the “whiter” side views the problem of colour and power in adult education (Manglitz and Cervero), and the potential for development of a humble discursive capacity to speak white to white on race (European-American Collaborative Challenging Whiteness).

Part Three includes the theoretical responses to race and racism: critical race theory (Closson), critically queering the intersections (Misawa), critical post-colonial pedagogy (Alfred), being and staying black (Johns), adult remaking of identity in immigration (Kong), and higher thinking bridging race and class divides (Monaghan and Hansman). The Self Affirming Soul Healing Africans (SASHA) model is a gift for creating anti-racist capacity and healing for educators of colour.

Part Four provides a reframing of the field of adult education using race as a lens. Perceptual and verbal racism (Flowers), playing the race card (Ford), Asian American resistance to American racialization (Lee), challenging racialized discourse in America (Cornish), and using an African-centred paradigm for adult education (Tolliver) all serve to sharply focus on the processes of racism.

In Part Five, the editors bring the reader full circle to an epilogue that speaks to the implications for curriculum, research, and programming. How to keep safe and grounded as educators yet be able to push the dialogue forward, to carve out spaces for students to live by moving between formal and informal knowledge systems and asserting our humanities, are the key learnings here.

I offered to do this review in a dark year in which public racism against the Canadian Aboriginal community in which I work and conduct my adult educational praxis was rampant. Juanita Johnson-Bailey’s name as an editor took me back to 1996 when I took my first course in planning, in which Cervero and Wilson’s (1994) publication was used as the text. I recall the professor asking why I had done such a micro-analysis of the text for the

final paper. I had no way of articulating that it was based on the transgression I felt. Since I had no words or theory, I answered that the strategies in the book were written for “tall white guys” (i.e., most privileged), and that the issues of racial inequality and power were not dealt with from my experiential perspective. However, 20 years later, Cervero, one of the authors of that 1994 text, is examining white privilege in this new text and Johnson-Bailey’s critical race theory is engaging with such issues, while other collaborators, in particular Scipio Colin III (2012), say that we need a lived story to tell other minority-oriented citizens of the world, in the words of the old Negro spiritual, “I am still here, I am still here, I made it through, and so can YOU!” We can meet power head on as we understand it.

This is a righteous work by black and white and folks of colour who have struggled with the issues about which they write to find a respectful equity in education. I would welcome them to my kitchen table again and again, for I, as an adult educator who speaks to race relations in education in a western Canadian context, have been comforted, supported, and strengthened by their witness.

References

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LIFELONG LEARNING AND SOCIAL JUSTICE: COMMUNITIES, WORK AND IDENTITIES IN A GLOBALISED WORLD

Sue Jackson (Ed.). National Institute of Adult Continuing Education, Leicester, England, 2011, 298 pages.

If the world we seek to understand is constantly changing, so must our knowledge of the world. The neo-liberal conceptualization of constant or lifelong learning, however, situates lifelong learning within the framework of the market. Through a neo-liberal lens, lifelong learning is viewed as the lifelong, voluntary, self-motivated pursuit of knowledge for the purpose of personal or professional advancement. Within such a framework one cannot have a critical relation to knowledge; one can have only an accumulative relation to it – that is, accumulation for the benefit of the market. The writers of this edited collection, *Lifelong Learning and Social Justice: Communities, Work and Identities in a Globalised World*, subvert the neo-liberal conceptualization of lifelong learning and suggest social justice as its goal and purpose. They critique the notion that individual lifelong learners should gain technical knowledge and accumulate skills in order to be marketable in the