

internet access and wideband access; the potential of mobile computing; the implications and challenges for design and development of learning objects; the expanding potential of integrated Web services as a student portal; and the implications of other fundamental changes in software and interface developments.

The final chapter synthesizes a number of issues that are examined throughout the text, including workload and resources, training and professional development, the impact on classroom teaching, and the challenge of mixed-mode teaching. Most importantly, the authors provide readers with the opportunity to discuss any of the issues in their book directly with them (<http://batesandpoole.ubc.ca>).

Overall, *Effective Teaching with Technology in Higher Education* is an excellent resource and guide for all instructors, trainers, and instructional designers who serve adult learners. It should be compulsory reading for senior educational leaders who are easily enticed by the appeal of innovative change—the ubiquitous panacea *du jour*—and who move too fast to impose technology that may be risky, expensive, potentially pedagogically unsound, and unsustainable.

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PHILOSOPHICAL FOUNDATIONS OF ADULT EDUCATION (3RD ED.)

John L. Elias and Sharan B. Merriam. (2004). Krieger Publishing Company, Malabar, Florida, 286 pages.

The most recent edition of *Philosophical Foundations of Adult Education*, similar to its past versions, represents an effort on the part of the authors to set out what they consider key philosophical perspectives influencing the field of practice in adult education. Interestingly, in the new preface, the authors argue that key perspectives set out twenty five years ago

remain very influential today, although the authors also acknowledge changes, including, what they refer to as change on the basis of a growing diversity and multiculturalism.

This edition of the book, in presentation, will likely not offer much in the way of surprises to those of us familiar with the past editions; the original first edition foreword by Malcolm Knowles remains intact, the chapters march forth in the same order—and with very similar subheadings and the number of chapters remains constant, with a chapter on “Postmodernism and Adult Education” replacing the second edition update of the added “bibliographic essay.” The original chapter on “Radical Adult Education” is now renamed “Radical and Critical Adult Education” as the authors attempt to accommodate in one bite, critical social theory, feminist theory, anti-racism and postcolonial theory. Referencing in the book has changed fairly significantly, in that there is now a single reference list at the conclusion of the book rather than chapter references as was formerly the case. The third edition continues to contain a name index, which has been considerably expanded, as well as a subject index.

As a teaching resource, this edition may be an improvement over the second edition. Materials included in the second edition under the bibliographic update essay are now integrated into relevant chapters. The various chapters representing each of the named perspectives have been updated by this integration, as well as by the author’s attention to more recent developments in the field of adult education, primarily in their home setting, the United States. However, I have to say that after 25 years, the book now seems too parochially United States-centric and the organizing structure somewhat tired.

Even going back to the original 1980 edition, this book seems to be mostly written with a mainstream audience of United States adult education students in mind. This is not to say that the authors are unaware of or do not include key historical philosophers, regardless of origin. In fairness, the work does include reference to some thinkers, authors and perspectives which emerge from non-North American contexts. Furthermore, some adult education writers with Canadian credentials and perspectives are also included; for example, Michael Welton, Sue Collard, Michael Collins, Allan Tough and Roby Kidd. But frankly, I really had hoped for a more significant re-visioning of the original typology; a re-visioning which might have acknowledged a more influential role to certain voices that appear more central to me than they apparently do for the authors.

The key example of what I mean in this regard would be the exclusion of what I had anticipated to be a chapter entitled "Feminist Foundations of Adult Education." Instead, I am dismayed to see that the authors apparently chose to reduce the feminist perspectives, theorizing and practices to a sub-element of what I see as their catch-all chapter: "Radical and Critical Adult Education." This treatment essentially seems to dismiss the richness of ideas around feminist ontology and epistemology as still simply radical or critical and, in the minds of the authors, designates it as not mainstream. To construe feminist thought in this way is to severely misunderstand what has been going on within the field of adult education in the name of feminism for more than a century. This treatment is in absolutely profound contrast to the continued full-chapter treatment which the authors give in this edition to the analytic philosophy. It leaves me wondering what these folks have been reading for the past 25 years.

I think that it might be equally possible to critique this third edition in terms of its level of acknowledgement (or lack thereof) of philosophical influences in adult education from other settings; for example, philosophies influenced by Asian cultures, and even Latin American influences, in this latter case, building upon or developing on the work of Freire and Illich. Mostly, such orientations appear to be treated in this third edition as background noise to what the authors seem to view as the still-prevailing influential, foundational philosophical agendas—behaviorism, humanism, and progressive foundations of adult education. Perhaps for the United States context, the authors are right in this latter regard.

Finally, one needs to say something about the new chapter on post-modernism. This chapter is perhaps one of the best arguments for the fact that it is time to leave behind the tired organizing structure of the original work. Postmodernism—at least in my view—is clearly more in the manner of critique than it is classically foundational. At the very least it is shape-shifting in its nature. As such, the structure of the book leaves the reader with a kind of précis of postmodern ideas, mostly based in the writings of two adult education analysts. In some ways, the chapter feels very much like an afterthought or a tentative, but grudging, attempt to make sense of a cluster of meta-analyses which throw into doubt the conventional wisdoms.

Increasingly, I think we, who study adult education, need to be concerned that the Elias and Merriam typology will be perceived as received wisdom. Thomas Kuhn (1970), in his pivotal work, drew our attention to the notion that shifts in a professional community's commitment to traditional

wisdom occurs when 'anomalies' eventually subvert the conventionally-shared assumptions of the knowledge community. The third edition of *Philosophical Foundations of Adult Education* suggests to me that we are, or ought to be, arriving at such a turning point in the way we construe key philosophical influences over our fields of practice. Perhaps it is time to treat this particular text, even in its revised form, as a historical recounting of the North American—primarily United States—understanding of foundations. But more importantly, perhaps it is time for a broader viewpoint.

References

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