

many of the authors have experience as editors of books and academic journals. In short, after reading this edited handbook, this reviewer is confident that graduate students and other scholars will acquire a deepened awareness of how to tackle the complex writing and publishing world of academe.

References

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GLOBAL PERSPECTIVES ON ADULT EDUCATION

Ali A. Abdi and Dip Kapoor (Eds.). Palgrave Macmillan, New York, 2009, 263 pages.

Global Perspectives on Adult Education brings together adult educators with interests in Africa, Asia, Latin America, and the Caribbean, notably with reference to educators such as Paulo Freire and Julius Nyerere; the teachings of Confucius, Mao, and Buddhism; and indigenous African conceptions of adult education. This is a book essentially of two parts: a conceptual introduction to adult education from several global perspectives is followed by a wide range of contextually rich case studies from South American, African, Asian, and Caribbean settings. Throughout this volume, Ali Abdi and Dip Kapoor offer a series of critical perspectives on adult learning and development that are representative, in particular, of the world's disenfranchised. These perspectives take issue with the domineering view, as Edward Shizha and Ali Abdi indicate in an early chapter, that education for adults is for the most part about providing opportunities for willing buyers to acquire skills for an increasingly competitive global labour market.

Globalization is associated generally with the reduction of barriers to international trade, the free flow of capital, and notably the tapping of cheaper labour markets in the global South. Taken from the perspectives on adult education in this collection, however, globalization may be understood more appreciably by readers as the continuation, or reinvention, of the prevailing system of economic colonialism that rose to prominence throughout the nineteenth century. As Abdi and Kapoor observe in their introductory chapter, “adult programs in most of the developing world (global South) ... are designed, like other programs of learning; they are based on the histories and philosophies of colonial educational projects that neither advanced nor appreciated the cultural or linguistic locations of the communities they presumably served” (p. 5). Through globalization, this colonial world view has persevered and has taken a new form through the global

marketplace, which, as the perspectives assembled in this collection have indicated, has had a considerable influence on the practice of adult education worldwide.

Freire once said that education may serve either to domesticate or to liberate. Through popular education, he emphasized the raising of a popular consciousness as critical to an education of liberation. In a chapter devoted to ‘new movement groups’ of adult learners, following the post-economic collapse of Argentina just a decade ago, Luis-Alberto D’Elia tells the stories of how hundreds of autonomous organizations, through informal and nonformal educational programs, have gone beyond learning how to organize and survive in the market economy. As he observes, members of new movement groups are using popular education “to understand their own sociopolitical context to counterweigh and resist assimilation by the established political system that failed them in the process leading to the crisis” (p. 218). In similar fashion, Charlotte Baltodano’s chapter on the Argentinean Madres movement (i.e., Mothers of the Plaza de Mayo, an association of Argentine mothers whose children disappeared during the military dictatorship of 1976 to 1983) offers a moving account of how the Madres, through collective action, transformed what Freire once referred to as a “culture of silence” (p. 227) into a sustained form of social activism, a transformation of “their microactivities and private tragedies into macropolitical concerns and public action” (p. 228). On yet another front, Christine Mhina and Ali Abdi reveal in their chapter on Julius Nyerere, that popular education as a means of community development may counter, as Nyerere once noted as Tanzania’s first president, an underlying “sense of fatalism” (p. 56) among people when faced with the prospect of international economic development dominated by major industrialized states that have brought little if any advantage to the world’s poorest countries. This sense of fatalism, or resignation, is perhaps best reflected through Jean Walrond’s chapter on adult education and development in the Caribbean, where she notes how Nyerere defined development frankly as “the state of being where one has acquired the values of a colonial society and is able to be of service to the colonial state” (p. 240). She raises the question as to how those who have lived with the legacy of enslavement in the Caribbean, for example, might establish and carry out their own goals for education—as she puts it, being enabled “to ‘come to voice’ when under the master’s gaze” (p. 253).

How do the dispossessed of the world move forward from an imposed educational discourse of domestication, as Freire suggested, to one of liberation? And what might Canadian academics take away from these perspectives of globally minded adult educators? On par with several of the perspectives taken in this collection, Shizha and Abdi observe critically that adult education is viewed too easily as “an investment for individuals rather than a public good for social transformation” (p. 20). Notably, however, this critique is generated not only through academia but also through other venues, such as popular culture (e.g., calypso in the Caribbean) or the Southern subaltern social movements (SSMs) that Kapoor describes aptly in his chapter on SSM learning in the South as “sociopolitical formations marked by their perennial political presence and obstinacy” (p. 72) in the face of repeated waves of colonization. In a chapter on African adult education, Ladislaus Semali suggests, for example, that instead of programs geared toward jobs, employment, and workplace productivity, adult educators ought to be focusing on initiatives that enable indigenous innovation and ways to build social capacity for farmers, women, and youth. At issue is what Muhammad Nuryatno refers to, in his chapter of popular education in

Indonesia, as the “indigenization of knowledge,” where the problem is not so much about accommodating local content to established pedagogical processes, “but how to theorize indigenous experiences and make them sources of knowledge” (p. 123). Therein lies the challenge for the academic community of adult education. *Global Perspectives* is an invitation to adult educators to share in the practice of adult education with a much larger, more inclusive, globally indigenous public.

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HANDBOOK OF ADULT AND CONTINUING EDUCATION, 2010 EDITION

Carol E. Kasworm, Amy D. Rose, and Jovita M. Ross-Gordon (Eds.). SAGE Publications, Los Angeles, CA, 2010, 512 pages.

This *Handbook of Adult and Continuing Education* is part of a series published every 10 years. Its aim is to provide an overview of the organizations, methods, and research that are important to the field (p. ix). As the editors note, assembling a handbook such as this is a formidable task in a field with few clear boundaries. In addition to providing a basic overview of the field to assist the novice, the editors express a hope that the analyses will be meaningful to professionals in the field and that the book will identify the state of research within adult and continuing education. The editors’ use of “an intellectual commons” (see Introduction) as an organizing framework is both innovative and highly fruitful, and the six themes speak well to the past, the collective present, and the vision for the future of adult and continuing education. Building on this metaphor, the *Handbook* is organized around six broad thematic approaches that try to capture the principal concerns and commitment of the field.

1. The centrality of the adult learner and adult learning

The five chapters in this section address a wide variety of issues regarding adult learners and learning, with a specific focus on key theories on adult learning and development and their implication for practice. This section does a good job of introducing the reader to the core perspectives informing the mainstream adult education understanding of learner, learning, and development, while to a certain extent also pointing out some of the controversies surrounding some of the dominant ideas. While recognizing that the adult learner can be understood not only as an individual but also as a member of a learning group, as part of a workplace, or as a member of a community or a wider society, this introductory section has a distinct individual and psychological bias. In all fairness, one key section later in the *Handbook* focuses on the centrality of social justice in adult education, but it would have been valuable to at least briefly address more sociological-oriented learning theories and discussions on collective learning, learners’ subjective understanding of adult learning, and how this is framed by the context in which they live their daily lives. Similarly, the important access and participation discussion might provide a deeper understanding if attention were