

promoting the fourth of these. The author analyses the ad hoc nature of most of the action – the rise and fall of the MSC, of the Youth Training Scheme and other initiatives. TVEI is effectively analysed and placed in its historical setting (also now on its way out). The CTC initiative, and now the TECs (Training and Enterprise Councils) whereby training is handed over to industry (which has an abysmal record in this field in the past) are also discussed. The author concludes with a fine section on the current official review of vocational qualifications and a penetrating discussion of the implication of deregulation of vocational education (entitled 'Contradictions and opportunities'). No one who reads this Paper can fail to gain from it, as well as an insight into and understanding of the underlying social, educational and class contradictions which have resulted in Britain's place at, or near to, the bottom of the league tables on criteria related to these issues. In spite of a decade of spending of (literally) billions of pounds by the MSC 'there has been no improvement in the skills base of the workforce'.

Should not someone be called to account?

This paper presents a model of such pamphleteering. It is a real and valuable contribution to current concerns. It is likely to influence policy-making, and perhaps policy. It contains a devastating critique of Radical Right initiatives (if we include David (Lord) Young and others within that category); it could help to improve the quality of schooling. It therefore fulfils all three aims of the Hillcole group, and deserves a wise circulation. If this standard can be maintained, this new Group should make its mark.

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BRIAN SIMON

*Love and Hope – Fromm and Education.* By Adir Cohen. Translation of ha-Ahavah v'chavah. Pp. x + 114. Index. New York: Gordon and Breach, 1990. Flexicover \$40. ISBN 2-88124-292-4. Special Aspects of Education:10

Erich Fromm was born in 1900 into an Orthodox Jewish family. In the same year, Sigmund Freud published his *The Interpretation of Dreams*. It was a combination of this ancient Jewish faith and Freudian psychology which provided the framework for Fromm to develop his radical humanistic philosophy.

Fromm was not an 'educationalist' in the technical sense. Indeed, as Cohen observes, not one of Fromm's many books is devoted to education. However, the central themes of Fromm's writings lie at the very heart of educational thought and practice. In drawing together these themes, and in analysing the foundations of Fromm's radical humanism, Adir Cohen has provided a valuable service for education students.

Cohen begins with a critical analysis of Fromm's radical humanism, deducing from it that 'the crisis of modern education stems from the general failing of society and its inability to fulfil the individual's needs'. Authoritarianism in schools, and the preoccupation with quantity rather than quality, are challenged by Fromm's belief in 'the love of life and the love of man' as the foundations of humanistic education. In this respect, Fromm is seen to have affinities with Paulo Friere and A. S. Neil.

The discussion continues in Chapters 2 and 3, exploring in more detail Fromm's concept of what it means to be human and the implications this might have for educational thought and practice. Chapter 4 extends the discussion to the question of the role of the individual in society, describing in more detail Fromm's critical stance in relation to both Freudian and behaviourist schools of psychology. Fromm stresses the need for education for human solidarity and what would be called in current

educational thought, a 'world studies' or even 'multi-cultural' approach 'If educational systems all over the world were to stress the achievements of the whole human race, rather than the achievements of one nation alone, it would make human pride a more sensible thing'.

After a short discussion of Fromm's teachings on Biophilia versus Necrophilia ('love of life and love of death'), Cohen looks more specifically at the educational implications for the 'humanization of the technotronic society', moral education, creative education and the role of the educator. The book concludes with a more detailed study of Fromm's educational and social thinking as reflected in Judaism. This is a more 'theological' chapter in which education is discussed in the light of biblical insights into the human condition and history.

*Love and Hope* is a useful book both as a concise guide to Fromm on education for those who already know his work and as a readable introduction for those not familiar with his writings. It is largely descriptive rather than analytical – more a summary of Fromm's work than a critique. However, as such it is to be welcomed and will be of particular interest to education students as an example of how philosophy, psychology and theology can combine in one person's mind and experience to provide both a basis and critique of the educational process. Use by students will be enhanced by a well-structured layout (including appropriate sub-headings), a full bibliography and subject and author indexes.

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GEORGE SKINNER

*Foucault and Education.* Edited by Stephen Ball. Pp. viii and 213. London: Routledge. Paper, £10.99. ISBN 0-415-05004-9.

If Foucault's central insight, following Nietzsche, was that understanding certain ideas requires understanding how they are related to power and its uses, then a Foucaultian emphasis in education is timely, and a book dedication to such an emphasis is in principle to be welcomed. Chapters of Ball's book explore how notions like effectiveness and management, as well as such rallying-cries as 'excellence' and 'standards', create power and even employment for some (school effectiveness researchers, for example, and the new breed of education managers) and disadvantage others, while pretending to be neutral and objective.

Several of the analyses in this collection are at the least suggestive and thought-provoking (Ball's own 'Management as moral technology' and Jones's on the 'genealogy' of 'The urban schoolteacher') but the quality of the book is uneven. Foucault wrote about (amongst other things) the growth of surveillance and the emergence of psychiatry (*Discipline and Punish* and *The Birth of the Clinic*) but this did not amount to much on formal education. So some of the contributors here attempt to illuminate by comparing physiology or psychiatry with education, but without total success. Where, for example, the genealogy (roughly, the power-knowledge relation in the history) of psychiatry allegedly resembles that of geography teaching it is hard to avoid the impression that it has been reconstructed precisely in order to do so.

A second general approach of the authors is to examine issues such as educational research or responses to multiculturalism (often in the Australian context: oddly, this is unexplained. What should we ask about the genealogy of *this* text?) through the Foucaultian lens. Such insights as emerge, however, do not always seem to justify the huffing and puffing. Jane Kenway's argument that the Right (in Australia again) has hi-jacked terms like 'rights' and 'choice' hardly needs the dense theory in which it is couched.

