

of conflict and are attracted by the energy of violence, if we are to begin as individuals and nations to resolve conflict and bring about peace, we must understand this essential dilemma. Ms. Stanford and those writers she has included in her *Guide* will help us make a start.

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Francesco Cordasco and
William W. Brickman, eds.
**A BIBLIOGRAPHY OF AMERICAN
EDUCATIONAL HISTORY: AN
ANNOTATED AND CLASSIFIED
GUIDE.**
New York: AMS Press, 1975.
394 pp. \$25.00.

With the possible exception of proofreaders, who in the groves of academe does not welcome the publication of a new bibliography, and an annotated one to boot? For the modern researcher who must cope with an ever-increasing literature, the annotated bibliography offers double relief. In addition to identifying the principal written sources in an area of study, it describes and assesses them as well.

A Bibliography of American Educational History is by its title a specialized work. Containing more than 3,000 entries, of which two-thirds are works published after 1960, it is the most up-to-date bibliography of its kind available. Although books dominate the list of entries, a large number of periodical and other sources is included. Unfortunately the number of unpublished sources listed, especially theses and dissertations, is small.

An attraction of the *Bibliography* is the special sections on contemporary issues in education, from sexism in education to alternative schooling. For example, for those interested in the question of ethnic bias in instructional materials, there are more than sixty sources cited.

For the traditional historian there is a chronological list of sources on American education dating from the colonial experience.

The *Bibliography* is not without flaws, some of which are traceable to the fact that no less than eighteen editors participated in its preparation. As a result the work has an uneven quality, which is reflected in the annotations. Some are little more than limp descriptions, while others are true annotations, combining succinct descriptions with critical evaluations.

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Paul Levine.
DIVISIONS.
Toronto:
CBC Publications, 1975.
97 pp. \$2.50.

Shall we go?
Yes, let's go.
They do not move.

With these Ironic lines, the third and last being a profound stage direction, Samuel Beckett ends the first act of *Waiting for Godot*, in which the two actors have been talking of the uncertainty and futility of all things. For all too many of us the lines come chillingly close to home. We go around deciding not realizing we have not decided.

Having concluded that the major trends of our society are bankrupt — e.g., the consumer mentality that corrupts human relationships and promises to consume us all; the burning of incense before the feet of quantity, blinding us to the quality of our own personal experience; anonymous total institutions, no longer serving the human needs for which they were established, which continue to domineer our lives — we discover that the bankruptcy runs as deep as our own imaginations and our incapacity even to imagine viable alternatives to our

lives, let alone act upon them. We seem caught in a "frenetic passivity."

Paul Levine's slim volume, *Divisions*, originally a five-part series for CBC radio, brilliantly captures this sense of dis-ease in our lives. In a striking analysis of the writings of four deeply influential contemporary critics — R. D. Laing, Frantz Fanon, Doris Lessing, Ivan Illich — Levine examines some of the fundamental ways we deny (or have denied for us) *our own experience* and how we in turn deny other persons *their experience*. Out of this denial comes the major theme: *divisions*. We are divided from ourselves as we are divided from others. "For Laing, as for Fanon, Lessing and Illich, the question is whether we are to be the subjects of our world or objects in someone else's world."

Levine, in taking the reader through the major writings of these critics and observing as they grapple with "the question," describes himself as a tour guide. But he is no ordinary tour guide. His guidance is critical, well-nuanced and indicative of much reflection. For those deeply familiar with the thought of Laing, Fanon, Lessing, and Illich, the presentations may be too "quotatious" but for those less familiar, the "tour" is highly informative and provides an excellent synthesis of their works.

In each case Levine uncovers some confusions in their thought and contradictions in their actions, but goes on to say:

Yet each has managed to live in a world of confusion and contradiction without succumbing to what Doris Lessing called 'paralysis of the will.' In fact, each has managed to present to us the precious gift of his or her *experience* of the world. . . . What they have communicated to us has often been deeply disturbing. . . . We have been asked to choose from among the revolutionary madness of Laing, the revolutionary violence of Fanon, the revolutionary mysticism of Lessing,

and the revolutionary poverty of Illich. . . . If we don't like the choices offered then we will have to find others or forge new ones. For any transformation, any revolution must begin with us.

But the question that remains is *where* do we begin? Do we begin with ourselves or our institutions, with our consciousness or our structures? Levine's answer is, in effect: Of course! It matters not where we begin. What is crucial is to begin. Begin wherever you are, but begin. Or, begin again. We cannot wait for the mystics or the Marxists or the mechanists to define the journey for us. It is the journey itself that defines us all. History goes on, the world *out there* goes on. "We must learn to choose for ourselves and accept responsibility for our actions even when the alternatives are less than attractive. That is the meaning of tragedy. We must choose — or else choices will be made for us. Either way, we are stuck with the responsibility for what we do and what is done in our name. We must choose simply because history goes on while we wait it out."

We begin where we are. Somewhere between illusion and despair. Between the illusion that there is nothing to be done and the despair that nothing can be done, there is a place and time to deal up close *with divisions*. That place and time is wherever we are, now. We try "to connect" where we are. "When we enter the world of other persons, and discover that everything is connected to everything else, we discover the solution to our divisions. Not an end to division but a beginning of connection." Paul Levine's book is itself such a "beginning."

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