

David E. Hunt.
THE RENEWAL OF PERSONAL ENERGY, 1992.
Toronto, ON: OISE Press, 171 pp.
ISBN 0-7744-0368-3

In an age when burn-out and lack of energy are constant complaints, Hunt's *Renewal of Personal Energy* is a timely offering for both students and instructors. Hunt extends the inside-out approach he explores in *Beginning with Ourselves* (1987). A fundamental concept is the notion of experienced knowledge which is the accumulated understanding of human affairs that resides in our hearts and heads; it guides actions even though often held at a tacit, and therefore unrecognized, level.

Hunt distinguishes between planned change and renewal. Planned change is an outside-in approach; it is objective, unilaterally delivered and fixed. Renewal follows his 3-Rs of his inside-out approach: it is reflexive (begins in here), reciprocal (shared), and responsive (on-going, continuous).

Hunt consistently writes as he preaches. He begins with himself and describes how the practices and "theory" outlined in this book emerged from his experiences with graduate students and with teacher and professional development. His writing is permeated with optimism and hopefulness; "the little optimist" part of his personality is always in evidence. This positive attitude is contagious. Simply reading the book can be energizing.

For Hunt, images are the vehicle for releasing personal energy. He introduces us to the concept of personal images which are inner representations of things of which we may be only vaguely aware (our tacit or experienced knowledge). A three-step program is offered. First, we identify personal images to connect with personal energy; second, we share these images with others to release the energy; and third, the shared images are applied to life to transform energy into action.

Much of the book revolves around the process of finding a personal image and the subsequent releasing of the energy necessary for renewal. He takes the reader through actual situations and offers an abundance of concrete examples that ground what could be potentially amorphous material. Hunt's "theory" insists that the releasing of energy requires sharing with others; this is not just ordinary sharing but "sharing as co-creation." This sharing is developed through clarifying and elaborating on each other's images. He also explores characteristics of sharing as co-creation: good will, respect for self and others, non-judgemental orientation, openness to one another's feelings, and willingness to trust oneself and another. Hunt offers little instruction on how to acquire these characteristics; he seems to

assume that these conditions emerge from the process itself or are already familiar to the reader. For example, he mentions that people need to acquire the skills of active listening and leaves it at that.

Having fully described how to work with personal images, Hunt moves on to putting these images into practical action through his C-RE-A-T-E problem-solving cycle. This intriguing method involves examining a real-life concern through the lens of an ideal image and dealing with it while being guided by the embedded values of the image itself. This method may seem unusual; yet it is a very creative and interesting way to problem solve. I know this from my own "experienced knowledge," having used this technique personally and with many of my graduate students.

To extend his ideas to other arenas, Hunt offers a "Spirit of Renewal" framework that identifies core beliefs, images, and qualities that guide this work. His beliefs include equity in expertise, synergy of sharing, positive emphasis, continuity, contradiction, and the overarching value of human potential. He applies this framework to preservice teacher education and renewing the organization. Although Hunt describes real-life situations as examples, there is only a sketchy description of each; for me, this was the one part of the book that didn't come alive with Hunt's energy.

An intriguing chapter on research follows. He urges researchers to frame research as renewal, as an intentionally positive experience to expand the researcher's personal knowledge through inquiry. He extends the 3-Rs of Reflexivity, Responsiveness, and Reciprocity as guides to the inside-out approach which he contrasts to the outside-in approach to research. Most helpful is his advice for the researcher to be open to surprise — as a strategy to move beyond personal intentions, values, and expectations.

Accepting his invitation to try each of the "personal renewal" exercises as I read, I discovered Hunt's own energy on every page. As well, I felt personally energized; however, I did not have the opportunity to share with others a prerequisite for the releasing of energy. There seems to be a necessary next step for the reader, i. e., to share with others in order to fully experience the renewal of personal energy.

There were, of course, concepts that I had to adapt to my own experienced knowledge. For example, Hunt suggests that we need to work with positive images in order to release positive energy. I have definitely found this to be true. However, I wonder if his "little optimist" is being entirely realistic when he says we can just tell a negative image to go away.

Hunt's ideas and his carefully detailed instructions on how to apply these ideas to other settings can be very useful to the practitioner who is

willing to begin with himself or herself. The reader may be an educator interested in adapting these strategies to his or her own teaching situation, or it may be a student and/or researcher exploring his or her own experienced knowledge in search of renewal. Accepting Hunt's challenge and actively participating in the exercises outlined in this book, a real understanding and experiencing of both personal and professional renewal seems likely. I suspect that an armchair reading may not yield such benefits. Commitment to the inside-out approach and learning by experiencing are essential.

As Hunt begins with ourselves, it is fitting that he ends with ourselves. For him, renewal is an inner journey that requires committing, planning, reflecting, and charting the journey ahead. Although his final advice appears on the last page, it is worth heeding throughout the entire book; be gentle with ourselves as we go.

Susan M. Drake
Brock University

Roger Magnuson.

EDUCATION IN NEW FRANCE (1992).

Montreal: McGill-Queen's Press; 223 pp., \$34.95

This book, the author informs us in the Preface, arose out of the perception that we lack "a comprehensive treatment of learning in New France in all its forms," and this, despite the fact that "most aspects of New France life, from the political and economic to the social and religious, have been investigated and reported on, often with painstaking detail." He justifies the second statement with nine pages of excellent bibliography, which are also a testimony to the author's wide-ranging research. That bibliography includes Amedée Gosselin's *L'instruction au Canada sous le régime français* and the first two of Louis-Philippe Audet's four volumes *Histoire de l'enseignement au Québec 1608-1971*. By pointing out that these and similar studies "subscribe to a narrow definition of education, equating it with the activities of the institutional school," such things as missionary instruction, apprenticeship training, and other forms of informal learning have, he says, been neglected, and will be included in his own more comprehensive approach.

Professor Magnuson begins with a survey of "the Educational Legacy of France." The 17th century was a time of great educational progress in France, and "male and female religious orders sprouted like mushrooms across the educational landscape." French rather than Latin became the