

each group is too great to permit this collection to serve as adequate debate on issues such as women in the professoriate.

The need to draw papers from scholars close to Toronto rules out discussion of experience outside Canada which might serve as a guide or a warning for Canadians, for example, discussions on early retirement schemes in other jurisdictions. The individual papers in this work are scholarly and up to date but the work remains a collection of papers without a clear theme. Unfortunately, tables and illustrations are grouped at the end of individual papers rather than integrated with the text. Some illustrations, particularly those in Trish McAdie's paper on salary trends, have been reduced so much that they are almost unreadable. Overall this is a useful sourcebook on current research on the professoriate but it is unlikely to do much to convince the public that the professoriate faces a crisis.

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Kenneth R. Jones, *Sociology of Adult Education* Aldershot, England: Gower Publishing Company, 1984, pp. ix + 159.

The stated purpose of this book is "to apply the 'new sociology' to adult education, particularly in the setting of development." While a laudable goal, the final product fails to provide an adequate account of the "new sociology", offers precious little in the way of an analysis of adult education, and contains virtually no sustained discussion of development issues. As for a combination of these three foci in a thoughtful, articulate manner, the book provides few passages of any systematic insight.

Jones begins by correctly noting that very little has been written, from a sociological perspective, on the topic of adult education. In particular, he wants to rectify this by using new directions in the sociology of education field to examine recent trends in the area of adult education. Even more specifically he hopes to produce "a less stultified perspective" on "adult education in the Third World".

Problems begin immediately. In this book the "new sociology", which so enamours Jones, encompasses a bewildering array of people and ideas. The first three-quarters of the book is an attempt to outline these new directions.

As best I understand his position, Jones maintains that functionalist forms of sociology have been replaced by "ethnomethodology, social actionism, and social imperativism" (p. 6). Ethnomethodology was a fad of the 1970s, and while it had an important impact in sociology, there are scarcely any staunch adherents remaining. Social actionism was apparently influenced by someone repeatedly called "Schultz", who I can only presume was really Alfred Schultz, but of little more am I certain. Social imperativism, like social actionism, are not standard fare in sociological discourse, and Jones fails to provide anything approaching even rudimentary definitions for these neologisms. Jones is also obviously unaware of the *growing* force of neo-functionalism in both Europe and North America (e.g.,

Munch, Alexander). His glib dismissal of such a powerful tradition is a serious oversight. After these pronouncements, Jones proceeds on a torturous description of the most general theorists known to sociology – Althusser, Gramsci, Marcuse, Comte, etc. At the end of the day, none of this theoretical excursion is actually used to illuminate the field of adult education.

So much for abstract theory. By page 100 we are approaching more specific terrain as the analysis shifts to adult education. The closing pages of Chapter 7 review general aims and objectives in adult education, borrowing heavily on the author's previously published paper in *Adult Education* (Vol. 32[3]: 1982). Whether this taxonomy of aims and objectives has any utility in the particular setting of developing nations is uncertain since it is not referred to in the remainder of the book.

Just when it appears that we will finally arrive at an analysis of adult education in developing countries, we take yet another detour. Chapter 8, while titled "Adult Education and Development", is a simple description of development, providing international details on such items as GNP, birth rates, population size, and so forth. While this does provide the opportunity for a discussion of the context in which adult education unfolds in developing countries, absolutely no use is made of this opportunity. What we end with in the final chapter is a description of the adult education programmes offered in Botswana. Here in the last 14 pages some interesting description is written – the role of Patrick van Rensburg is developed, the beginnings of the "Brigade" system of education (a form of education-at-work programme) is outlined, and the possibilities of cultural development through education (funded by CUSO) are briefly explored.

But the description of adult education in Botswana has absolutely no connection to the "new sociology" which was so labouriously developed in the main body of the book. Quite ironically, in the final pages Jones favourably quotes two social theorists, Stinchcombe and Kluckhohn, both of whom are closely aligned with functionalist currents in sociology. So much for the "new sociology".

We still await the arrival of a generalized sociological account of adult education.

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Andrée Désilets, Jean-Guy Lavallée et Louise Brunelle-Lavoie, *Les 25 ans de l'Université de Sherbrooke 1954-1979*, Les Editions de l'Université de Sherbrooke, Sherbrooke 1982, 148 pages. Andrée Désilets et Louise Brunelle-Lavoie, *Histoire d'un syndicat universitaire, le SPUS, 1973-1983*, Syndicat des professeurs de l'Université de Sherbrooke, Sherbrooke, 1984, 93 pages.

Les dernières années nous ont apporté une riche moisson d'histoires des universités et d'études de grandes questions d'enseignement supérieur depuis les monographies sur McGill, sur Queen's, sur McMaster, sur Mount Allison et sur l'Université de Saskatchewan, en passant par les études de Axelrod sur le