

axiology. Carter's exposition of Hartman's theory and his discussion of its implications for moral education are the most interesting aspects of the book. Beginning with Hartman's analysis of intrinsic value as the fulfilment of a person's unique self-concept and his view that the whole personality is involved in valuation, Carter goes on to argue that moral education should foster the development of an individual's "transparency" (i.e., self-awareness) since it engenders compassion, and that educators should never lose sight of the infinite growth potential of every person. Once again, the problem here is with Carter's eclecticism. The Aristotelian current running through Hartman's view of self-fulfilment conflicts with the existentialist emphasis on self-creation. There is a huge difference between becoming who one is and deciding who one is to become. Carter does not address the question of how this conflict is to be resolved.

An approach to moral education should have a theoretically coherent grounding. The conflict of presuppositions inherent in the eclecticism of Carter's approach precludes this and is thus its major weakness. This notwithstanding, Carter has given us a thoughtful and interesting book exemplifying the openness and sensitivity he urges moral educators to foster in their students.

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Purpel, David, E., and Shapiro, H. Svi (Eds.). *Essays on the Moral Nature of Schooling*. New York: University Press of America, 1985, 254 pp., \$12.75 (paper).

Schools and Meaning is a cry for help, a scream to be released from hierarchial servitude, a plea for a deliverer. More carefully, *Schools and Meaning* encourages us to deliver ourselves from our own manufactured hierarchial structures and systems — oppressive creations that encroach on our liberties, dwindle our humanity, and threaten our survival.

To communicate the content of their book more precisely, the editors might have entitled this book *Schools and Meaningfulness*. Their subtitle was accurate enough, since the book stressed the moral over the moralistic nature of schooling. An existential flame burns throughout the book. Dealing with ultimate as well as practical values, the book considers broad moral and philosophical questions pertaining to schooling, especially in North America.

Purpel and Shapiro have assembled a book of enormous value, even though it is not perfect. This book would benefit any intelligent person concerned with the meaningfulness of schooling; it would be of special use to school administrators, teachers, and professors in all fields. While it would be particularly helpful to administrators and professors dealing with the subject of educational foundations and philosophy of education, it would benefit any administrator or professor in any of the numerous subject areas of education.

Stressing meaningful human values in schools, the writers cover the topics of equality and excellence, freedom and responsibility, community and institutions, and evaluation and dignity. In classical rhetorical fashion, the editors have structured the book so that it tells us what it will discuss, it discusses it, and then comments on what it discussed.

Following an introduction by Purpel, Part One of the book includes nine essays on the above listed topics, while Part Two offers three critical commentaries on the essays. The essays originated at a conference sponsored by the "Center for Educational Reform at the University of North Carolina at Greensboro" (p. x). The book was developed from the formal papers given at the conference; these papers had been organized into the four topics listed above. They were value issues, paired to show continuity rather than dichotomy (p. xxi). The writers came from diverse disciplines reflecting several perspectives. While the contributors come from philosophy, sociology, theology, literature, and drama, perspectives range from American functionalism to European criticism. The writings as a whole constitute a dialectical counterpoint to educational traditionalists, conservativists, and other status quo apologists.

For readers with liberal humanistic backgrounds and sympathies, the book will serve as an exhortation. For those without such backgrounds and sympathies, it will serve as an exposition or criticism. While abuses of the behaviouristic perspective are mentioned throughout the book, readers with a Skinnerian behaviouristic viewpoint will find significant compatibilities in these contributors. Especially relevant would be Shapiro's essay

and critique, both of which hold status quo environmental factors — broadly and diversely defined — accountable for the limitations of schools today.

For those of us interested in promoting meaningful values in the schools, every writer in this book makes a worthwhile contribution. However, some contributions are more useful and challenging than others. Although the writings do not deal directly with the business of education, some contribute more to this dimension than others. The authors contributing to the more meaningful suggestions for educational reconstruction seem to be, in the order of their writings, Maxine Greene and H. Svi Shapiro under *Equality/Excellence*, Gibson Winter under *Schools as Community/Schools as Institutions*, Maxine Greene and Charity James under *Evaluation/Dignity*, and the critiques of John G. Sullivan and H. Svi Shapiro. While the essays by William A. Arrowsmith under *Equality/Excellence*, Kurt Baier and Kurt H. Wolff under *Freedom/Responsibility*, and Elizabeth B. Keiser and R. Melvin Keiser under *Schools as Community/Schools as Institutions* are all worth reading, the more pointed information and argumentation seem to prevail in the former list.

The writings are, generally speaking, polemical as much as informative, yet clearly written. Due to their stimulating forensic nature, the ideas in each contribution can be debated with educational benefits. While their view can be opposed, their papers do present at least prima facie evidence in support of their theses. Such strength makes this book especially appealing for classes dealing with schooling and value issues. On stylistic grounds, several papers have distracting elements. David E. Purpel's *Introduction* could be cut in half since it discusses items pertaining to the conference as much as to the finished product of this book. However, his and Shapiro's summaries presented before each section of the book are concise and useful. Maxine Greene's distracting use of gender through her pronouns could have been avoided by shifting from "his/her" with a singular antecedent to "their" with a plural antecedent in almost every case. Her marvellous essay on "Evaluation and Dignity" would have read far more meaningfully than it did. John G. Sullivan wrote two critiques. Both critiques could have been less distracting and more concise if Sullivan had limited his critical remarks to those which were directly germane to the essay writers and deleted his musings on the conference and other moments of uniqueness.

Michael Polanyi and Harry Porsch in *Meaning* tell us that "a free society is regarded as one that does *not* engage, on principle, in attempting to control what people find meaningful" — even though a "wholly open society... could never actually exist" (pp. 182 & 184). The authors of *Schools and Meaning* develop this idea extensively and fruitfully. In a recent interview in the *Athabasca University Magazine*, B.F. Skinner remarked that the benefit in "turning to the environment instead of to the mental faculties as causes is that you can do something about it. You can change the environment much more easily than you can change a person's mind." (p. 47). The authors of *Schools and Meaning* develop this idea as well. Citing these two divergent sources has been done to call attention to the diversity available to the reader of *Schools and Meaning*. It is not merely another text on humanistic approaches to teaching. Rather, it is a significant donation to the axiology as well as praxeology of schooling, especially in North America.

Since *Schools and Meaning* concerns itself with the power of values as ends as well as means, some empowering ideas will be highlighted from the writers. Purpel reminds us that we "continue to face in an ever intensifying way the deepening sense of alienation and with it the increasing thirst for ultimate meaning" (p. xiii). He adds that we say "schools are of profound importance" yet we choose to be "superficial and patronizing in our understanding of educational processes and miserly in the allocation of human and economic resources to these endeavors." (xxii). Greene explains that because many teachers construct classroom hierarchies, they are likely "to freeze people into superior and inferior positions, and to treat them accordingly." (p. 21). Such teachers may assume that "development occurs sequentially, that analytic capacities are 'higher' than holistic ones, that abstract is more worthy than concrete" (p. 144).

Shapiro argues that "education mediates a view of the social order in which there appears to be specific kinds of distinctions that separate those capable of planning and administration from those who appear able only to execute" (p. 36). In addition, while "the consciousness of Americans is still shaped by Social Darwinism" (p. 41), schools "mediate and reinforce a consciousness that underpins the nature of social relations in the sphere of work" (p. 47). Later, he asserts that only in a "radically transformed society" can the liberal ideas of self-determination, autonomy, and community "become reality" (p. 208). In short, "obedience, docility and passivity are the major characteristics of the classroom environment" and these are "congruent with job roles that demand acceptance of rules, dependability, and the willingness to perform monotonous, repetitious and stupefying tasks." (p. 224).

While Arrowsmith empowers us with the notion that the "passion for surpassing ourselves, for transcendence, is founded on the conviction of being imperfect" (p. 55), Baier holds that schools and teachers are primarily responsible "for the socialization of the young" (p. 74) and Wolff contends that his best classes were those in which he and his students "engaged in a collective enterprise of learning and exploring." (p. 87). Keiser and Keiser warn that when teachers see the world mechanistically as a system of cause and effect, "what students learn we think of as standardized, interchangeable parts." (p. 98). Winter admonishes that although schools "inculcate the mood of conformity to the imperious system of production" (p. 125), such conformity is "productive over a narrow range" but may "prove to be dysfunctional to our survival." (p. 130).

A lucid eye-opening comes from James who claims that much evaluation "drives out people's sense of their own personal values." She prefers the word *appraisal* "since implicit in it is the notion of approaching praise." Recognizing that we are being "beyond the power of the human mind to value," attributing grades to specific tasks of students might seem stupid yet "would be no assault on their dignity." (p. 156). In our "deep search for meaning," we discover that we have "inner worth regardless of whether others like what we do, and regardless even of whether we particularly like it either" (p. 158). Accepting bias, she asserts the "claim to impartiality is only a sign that we do not understand how partial we are." (p. 156). Advising inner-directedness for students to assess their self-worth, James encourages teachers to help students "not to be thrown off balance by success or failure" and "not to look outside for praise and blame." (p. 179).

The last author, Sullivan, writes as a philosopher at work. The moral community is the "kingdom of persons who deserve to be treated as ends, not means." (p. 187). Since there are many yardsticks in our pluralistic world, it is "impossible to measure up on every yardstick." And, when the "culture awards the crown to one yardstick, we need both courage and a support group to make real to ourselves the value of other yardsticks." (p. 205). Empowering people is a central task — related to "human limits and not apart from them" — for any who seek to promote growth (p. 236). In sum, our "ideals open our possibilities and provide reminders of what is at the core of our living." (p. 245).

Although *Schools and Meaning* calls more attention to students than to teachers, it discusses their mutual and reciprocal value crisis. Provocative from start to finish, this book is a genuine and generous accomplishment in its field. It is thoughtful and refined. Both scholars and practitioners in education are sure to benefit from its issues, content, and insights. This reviewer strongly recommends *Schools and Meaning*. The perceptive reader will benefit from an awareness not readily available elsewhere of meaningfulness in schools; the responsive reader will derive a basis not commonly available elsewhere for putting theory into practice.

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Czerny, Michael S.J. and Swift, Jamie. *Getting Started on Social Analysis in Canada*. Toronto: Between The Lines Publishing Ltd., 1984, 175 pp., \$13.45 (paperback).

The publication of Bryan Finnigan and Cy Gonick's book *Making It: The Canadian Dream* in 1972 marked the emergence of a new genre of sociological literature in Canada. Social analysis was directed at pressing issues rather than academic concerns, and the scope and depth of *Making It* has served as a model for subsequent analyses. Although there are some significant differences in design and intent, *Getting Started on Social Analysis in Canada* follows this tradition. As the authors state at the beginning, "Social analysis means raising questions about society and seeking answers. Its purpose is not only to develop a critical awareness of the world but also to lead towards social justice."

One of the unexpected features of the book is its place of origin, the Jesuit Centre for Social Faith and Justice in Toronto's inner city. The Christian philosophy guiding the overall perspective of the book is underlined by a great number of references to public statements made by the Canadian Conference of Catholic Bishops, the Lutheran Church in America, the United Church of Canada, the Anglican Church of Canada, the Presbyterian Church, and the Inter-Church Committee on Human Rights in Latin America. But despite this blend of religious responsibility and the quest for social justice, the mode of argumentation is strictly sociolog-