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-

ical. There may even be a definite advantage inherent in this design: whereas a critical assessment of our institutions and organizations by purely academic sociologists often tends to be dismissed in some quarters as left-wing rhetoric, the inclusion of public statements made by the Churches presumably strengthens the position taken by the authors of the book.

Two themes connect the fifteen chapters of the book. First, the method as well as the basic concepts of sociological analysis are exemplified in various contexts. Second, the reader is introduced to a wide range of contemporary social problem areas, from health care delivery to the political economy of Canada-U.S. relations, from very 'personal' concerns to international issues.

The first part focuses on basic social controversies, such as medicare, housing policies and protection of the environment, and examines the root causes of these problem areas and their relationship to the overall social structure. Part Two introduces economic arguments, illustrated by a detailed analysis of the role of the consumer as part of the food industry, of the social causes and consequences of unemployment, and of the social impact of the proliferation of microtechnology in public and occupational domains. Questions of energy conservation conclude the discussion of how strongly economic considerations affect the quality of life of Canadians. In the final portion of the book, social analysis is extended to equality issues for underprivileged groups, in particular the aged, women and native people. This part also looks at Canadian involvement in Third World development, especially in Central and Latin America.

The most crucial chapter, Media and Ideology, is strategically placed in the middle of the book. Starting with a discussion of the essential social functions of the information industry, the authors quickly move towards the ideological foundations of our society and analyze the connection between social issues and their treatment in the news media, on one hand, and the philosophy of liberal capitalism, particularly the spirit of free enterprise, on the other.

Since *Getting Started* is only meant as an introduction to social analysis, some other important issues deserving of critical study were unfortunately omitted, and the authors are fully aware of this shortcoming. The list of missing topics includes racism, the rights of handicapped people, the social functions of educational institutions, and Canada's national and international security interests, to name just a few. Also the issue of abortion has deliberately been excluded because of its highly complex and controversial nature. However, the authors expect that, based on the method of analysis used throughout the book, readers will be able to conduct their own investigations and find their own answers.

As has previously been mentioned, this book has a clearly stated socio-political bias. The emphasis is placed on providing the intellectual tools for conducting social analysis as a prerequisite for social literacy: "Social analysis is both a condition for, and a form of, participation. Without social literacy... people cannot take an intelligent — much less an active and creative — part in the issues unfolding around them." (p. 159). Furthermore, participation in terms of striving for basic control, economic democracy and political self-determination is seen as being essential for solving some of the problems of post-industrial societies.

Although education as such is rarely mentioned, *Getting Started* is highly pedagogical. Not only does the book offer a wealth of up-to-date information on contemporary social issues, but also the analytical method used appears to be highly applicable to analyzing educational policies as they affect students, parents, teachers and administrators in their daily routines.

This book has obviously been written for a wide range of readers, from community groups to university classes. It is clearly structured, the style is easily comprehensible, and the terminology used does not interfere with the very straightforward line of reasoning which characterizes all the chapters. At the same time, the issues discussed and the solutions offered are not simplified to the point that the authors lose credibility. Two other features also deserve mention. A fairly comprehensive Index helps the reader to find pertinent information without delay, and the bibliographical entries after each chapter and in the references offer ample opportunities for further study.

Getting Started on Social Analysis in Canada is highly recommended for courses in Social Studies and in Sociology of Education. The book, used as a supplementary text, makes sociology come alive and quite convincingly documents the inter-relatedness of all the social sciences with contemporary public concerns.

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