The author's chosen perspective can have important implications for teacher training: new teachers can become conscious of tacit knowledge and routine behaviour, which could improve their effectiveness. However, the ethnographic method in the study of schools could lead to an underestimation of the constraints exerted by the larger society and culture on the school.

The sub-title of the book claims to present *the* sociology of teachers and teaching. More modestly and appropriately, it should announce *a* sociology of teachers and teaching.

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Noddings, Nel, and Shore, Paul, J. *Awakening the Inner Eye: Intuition in Education.* New York, N.Y.: Teacher's College Press, 1984, 236 pp., $29.95 (hardcover).

*Awakening the Inner Eye*, is an attempt to consider seriously the meaning of intuition and to explore ways in which it may be used in the classroom as a tool for promoting productive thinking. Noddings and Shore argue that training in intuitive modes of thinking has been neglected leading to an imbalance in schooling in favor of what they call analytical/propositional thinking. They propose to redress this imbalance by re-defining intuition, by making it more attractive and comprehensible, and by attempting to establish dialogue among scholars, teachers, artists and scientists, and thus lead to further research.

The first three chapters of the book, which the authors suggest pedagogical practitioners do not need to read, are devoted to an intensive philosophical review and definition of the concept of intuition. The argument they put forward appears to be philosophically adequate, but the definition of intuition appears sometimes to be driven by a need to derive educational implications without substantial reference to contemporary cognitive psychology. The views of Plato, Aristotle, Plotinus, the Cynics and the Epicureans are reviewed briefly to demonstrate that philosophers have always felt that "ways of knowing" other than by direct observation were necessary if man was to understand his world and thus himself. Such knowledge did not necessarily coincide with "truth", but to this day, laymen hold the view that "moral good", at least, can be apprehended directly by intuition.

During the middle ages, the validity of intuitive knowledge was downgraded as the Aristotelean notion of interplay between reason and insight was rejected by Christian theologians. Though still accepted as a way of "seeing", intuition was further denigrated during the Rennaissance by Descartes and Spinoza because it failed to yield to rational analysis. Only the works of Kant and Schopenhauer and Romanticists such as Rousseau, who stressed the natural virtues of man, kept the notion alive. With few exceptions philosophers did not, however, emphasize its place in education. Early psychologists, too, paid little attention to the intuitive faculty. Serious consideration of intuition in the past century came primarily from educators such as Pestalozzi and Froebel.

The 20th Century brought a new impetus to the consideration of non-rational ways of knowing. After an initial romance with the scientific method, ideas about non-reflective consciousness, the guiding forces of human Will, inductive modes of thinking — often described as heuristic thinking — and discoveries of differentiated brain function all operated to re-emphasize alternate routes to knowledge. Support for these views was provided by the psychoanalysists and by philosophers such as Husserl and the Existentialists, as well as by scholars such as A.N. Whitehead and Bertrand Russell. Gestalt principles paved the way for accepting the concept that the brain supplied information which led to knowledge not attributable to mere perception. The personal experiences of great thinkers such as Albert Einstein and Buckminster Fuller suggested that the human mind could go well beyond linear processes of thought.

The authors summarize four principal views of intuition (p. 41) and state what they themselves are prepared to accept.

> With empiricists generally, we shall accept sensory intuitions; with rationalists intuitions that make experience possible. Finally, we shall adopt an agnostic position on mystical intuition . . . . Most importantly, we explore a relation largely ignored by both rationalists and empiricists: the relation between Will and intuition or, put differently, the connection between our individual quest for meaning and our immediate apprehensions. (p. 42)

Intuition, then, is a form of seeing by direct contact with objects but not associated with the truth of propositions. It is basic to learning, creating, expressing and problem solving but not a phenomenological tool for understanding the structure of consciousness or a substitute for constructs such as perception, representation, receptivity, understanding or consciousness.

> Intuition is that function that contacts objects directly in phenomena. This direct contact yields something we might call "knowledge" in that it guides our actions and is precipitated by our own quest for meaning. When the intuitive representation is created primarily for cognition (but, of course, a report goes also to Will), we may properly refer to that which guides us as "intuitive knowledge". (p. 57)

Again, one might be concerned about the practicality of this somewhat mystic definition. The case for a discrete form of mental operation has not been made; in fact, the authors might well have found a better term for what they want to define as, for example, logical operations vs. operations based on images or sensory input. In spite of these limitations in language, however, a convincing case is made that education should do more than exercise analytic thought.

Noddings and Shore now suggest that a number of traditional schooling practices (for example, control mechanisms) tend to inhibit divergent thinking. An over-emphasis on language development has similar effects. What is needed are programs directed at establishing an intuitive mode characterized by involvement of the senses, receptivity and commitment, a quest for understanding and the maintenance of attention through tension between subjective certainty and object uncertainty as the Will struggles against reason. Students who practice such thinking will be prepared to set aside instrumental goals in favor of understanding, enjoying and embracing.

Teachers can facilitate intuitive thinking by being aware of the nature of the process and the factors which support it. Because the intuitive mode is not a familiar way of approaching problems, it may be accompanied by feelings of indecision leading to avoidance. As with the creative act, the setting must be appropriate; warm-up exercises are useful; and routines are necessary. There is a need to establish a universe of elements and to provide for periods of incubation and illumination. Children must be brought into contact with objects, but such encounters are useful only if readiness has been established and inappropriate anxiety reduced. The authors appear to be well aware that their advice is somewhat vague and that further research on definition and impact are necessary.

In Chapter 6 the authors attempt to come to grips with how intuition can be fostered through classroom arrangements and the presentation of subject matter. They eschew the notion of behavioural objectives in favor of the use of metaphor, imagery, and structure to pique interest and engage the Will by having students involved in the construction of their own purposes. Examples of activities in mathematics and social studies are included. The teaching strategies suggested are not new, nor are they as precise as one might hope. In fact, little of what the authors suggest as outcomes would provide serious difficulty for teachers who practice the use of behavioral objectives. While the authors suggest that formal evaluation may be counter productive, it is difficult to see how precision teaching can be achieved without some way of collecting evidence of success, if for no other reason than to change strategies that are not effective.

In Chapter 7 the authors make a substantial leap to suggest that intuition will not be enhanced without the addition of what they call Caritas or love. Such love implies human contact, commitment to subject matter, and commitment to the acts of teaching and learning. Functioning, thinking and feeling result only from a holistic approach which has its basis in interpersonal relations. Love is the binding link between intuition and learning. Given the current milieu which surrounds education, this "humanistic" view is quite acceptable. Most concepts are carefully defined and kept at a reasonably objective level. The emphasis on Caritas is probably needed to counteract the tendency to stress factual learning, but its major advantage is that it underlines the importance of affect in the teaching/learning process.

The final section of the book includes references to surveys of current intuition studies and a review of "how-to" materials, a list of organizations concerned with intuition, a review of major books in the area, and suggestions about how intuition relates to spirituality. Some notions about the state of contemporary trends in the study of intuition are presented and research topics are suggested.

A brief overall conclusion is presented. The authors are quite openly skeptical, even about their own work. A number of interesting questions are raised. For example, they discuss the possibility of a place for intuition in the development of artificial intelligence. But, above all, they come back to the major question:

> Can education change so that our students can become present-day seers? Surely, it is possible to make many of the changes we have suggested. Most of them seem entirely practical financially, structurally and pedagogically. But the question may, nevertheless, induce negative responses from many persons simply because any sort of change in schools is so difficult to make. Change in the direction we envision requires commitment, a willingness to abandon self-interest and the comfort of well-entrenched methods. Education, obviously, can be changed. Will it change? (p. 205)

Noddings and Shore have put forward a bold hypothesis based on a careful analysis of "what is" and "what might be." Whether the concept of intuition as defined by the authors can stand up to the scrutiny of philosophers and psychologists, and whether the pedagogical implications can actually be validated by practising teachers remains to be seen. This book deserves to be widely read by scholars and teachers who are concerned with stretching the minds of students beyond the sufficient to the possible.

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Harling, Paul. (Ed.), *New Directions in Educational Leadership.* London and Philadelphia: The Falmer Press, 1984, 426 pp., (paper).

It is an interesting experience to review a collection of papers dealing with a national school system one left twenty years ago. On the one hand, there is a sense of *déja vu*. Looking back with the joint benefits of hindsight and all that has been learned in the interim leaves the impression that not much has changed. On the other hand, there is also the realization that things are no longer quite the same.

Part of the *déja vu* comes from the similarity between schools in different parts of the English-speaking world. They are all places in which adults, with greater or lesser degrees of skills, patience, and accomplishment, try to bring children and adolescents to learning. The problems of managing the facilities and encouraging the people to reach and maintain high levels of effectiveness are similar, whatever may be the political and administrative structures outside the school. Despite this, it is still a major fault of educators that our outlook tends to be limited to our jurisdiction. We remain centred in our own region, largely unaware of the experience of others. It is thus a useful exercise to look at the self-analyses of those operating and studying in other places, where organizational cultures and things taken for granted may be different from our own. The parallels and the differences provide a mirror against which to compare our own situations and experiences.

Studies of leadership and its problems at different levels of a country's educational system provide a cross-sectional portrait of that system; all of its problems appear on management desks sooner or later. The impression given by this collection of papers on leadership in British education is that in the aftermath of local government reorganization in the 1970's, and with a deteriorating economic climate, all is not well.

The editor defines leadership as "efforts to shape the behaviour of groups of people, or individuals within an organization or system in such a way that benefits will ensue and the purposes of the organization or system will be fulfilled" (p. 3). Not ringing poetry, perhaps, but certainly an appropriate point of departure for this wide-ranging collection of specially commissioned and "completely revised" papers. The selection covers the field of British education well, dealing with holders of line and staff leadership positions in primary and secondary schools, local education authority hierarchies, and further education. There are papers dealing with Her Majesty's Inspectors, educational politics at the national and local levels, control of curriculum, and the influence of teachers' unions.

Papers on education and local government, national policies for education, and the role of Chief Education Officer of a local authority together set the context for the rest of the collection. That context is one of ideological conflict among the national political parties over educational policy, a conflict echoed at the local level through national party involvement in local councils. The papers by Hornsby, Hunter and Pile together set out the effects of increased politicization of local government in Britain, and the increased size, complexity and scope of educational services. The papers also deal with the effects of the change on education from its formerly unique status among local government services to a new status as one of a number of services whose most senior local officials report to an even more senior country or municipal executive, who in turn reports to the local council.