

The book is marked by several interesting features. One feature that perhaps suggests more order to the field than is apparent to other curriculum writers is the use of an alliterative technique in chapter and section headings. A second feature is the use of 'guest speaker' commentaries. Early in the book Schubert identifies three curriculum orientations, intellectual traditionalist, social behaviorist and experientialist. Each of these orientations is given as a guest speaker presentation. At various points, at least once in each chapter, he includes a comment on the topic under discussion from each 'speaker'. Schubert identifies his own orientation as "closest to the experientialist, with heavy doses of intellectual traditionalist" (p. 14). However, his own orientation does not become evident in organization and treatment of topics. A third noteworthy feature is a section at the end of each chapter in which suggestions for further readings on topics dealt with in each chapter are provided. A final section in each chapter, Recommendations for Reflection, poses a series of questions to help readers focus possible discussions with colleagues or classmates.

The book is a comprehensive one. It organizes and treats the various topics and issues in the curricular field. Does it work? Can one book provide both a comprehensive view of the field of curriculum and also provide a means by which we can help practitioners and researchers reflect on and develop their own curricular philosophies? It is to both purposes that Schubert addresses his book. The book certainly does the former in its careful survey of the field. It falls short in meeting its latter purpose. Schubert attempts to fulfill the latter purpose with his series of reflective questions and with the provocative comments from the three guest speakers. These two techniques, however, are not sufficient to engage readers in reflection upon their curricular philosophy. The sense of curriculum as a field of diversity, scope and complexity is apparent but the book fails as a useful tool for engaging readers in reflection. The book, however, will be a valuable one for those new to the field who want a thoughtful and comprehensive introduction to the field of curriculum.

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Wilkinson, Paul F., & Wyman, Miriam (Eds.). *Environmental Challenges: Learning for Tomorrow's World*. London, Ontario: The Altman Press, 1986, 230 pp., \$24.95 (paperback).

The collection under review arose out of a conference dealing with Man-Environment impact held in Toronto in November, 1976. The major thrust of the conference and consequently this collection of essays was to "contribute to the quality of environmental education . . ." as well as "to enhance the environmental awareness and globally increase our understanding of one another's problems through a wide variety of conference sessions provided at all levels" (page vii). The collection includes a disparate set of papers ranging from normative, ethical issues such as "Why We Should Worry About the Extinction of Other Species" by Paul R. Elrich and "Communicating Environmental Values" by Robert Paehlke to technical environmental issues such as "Soft Energy Paths for Canada" by David B. Brooks and John B. Robinson and "Impacts on Agriculture and Forestry From Fossil Fuel Combustion Residuals" by Orie L. Loucks to political interventions such as "The European Community Environmental Education Network" by Anton Trant and "The Greenpeace Foundation: Communication Through Non-Violent Direct Action" by Maury Mason. The essays are directed towards "educating educators in order that they might better understand (and thus be better able to convey to their students) the current environmental situation around the world" (page ix).

I fear that this collection of essays essentially fails in these goals, not for want of excellent contributions, for there are many, but in part, due to editorial inadequacy in bringing these essays together in a coherent manner. The collection fails for a variety of reasons. A few authors address themselves directly to the educational goals explicitly stated in the preface and foreword. Only Albert Baez in "The Education Challenge of the World Conservation Strategy" and Anton Trant in "The European Community Environmental Education Network" address these issues directly. Others, such as David S. Suzuki in "Coping With Science and Technology in the Eighties" and Peter Timmerman in "Is It Possible to Teach Environmental Ethics?," discuss these issues in passing.

The main difficulty I have with this collection is that I find too little in it, at the same time that I find too much diversity in it. There is too much diversity in that there are no unifying elements, principles or arguments which bring these various essays together. The various essays do express "the environmental attitude".

However, there is no common meaning given to this environmental attitude. It is clear that there are disparate threads woven through the essays in this collection but what is needed is a clear conception of what brings these loose threads together. As a matter of fact, this may be judged to be an impossible task when we examine the environmental goals expressed in this collection.

1. The maintenance of an ecological diversity and the survival of species and organic diversity. "Why We Should Worry About the Extinction of Other Species" by Paul R. Ehrlich.
2. Rejection of capitalism and a return to democratic values. "World Hunger and Personal Power" by Frances Moore Lappe.
3. The maintenance of the biosphere. "The Education Challenge of the World Conservation Strategy" by Albert V. Baez, "Coping With Sciences and Technology in the Eighties" by David T. Suzuki and "Communicating Environmental Values" by Robert Paehlke.
4. Protection of life on this planet. "The World Conservation Strategy: The Key to Survival and the Nucleus for Environmental Education" by John J. Kirk.
5. Commitment to environmentalism is the commitment to a sense of responsibility for the continuation on one particular narrative: life on earth. "Is it Possible to Teach Environmental Ethics?" by Peter Timmerman.
6. Rights of non human animals. "The Greenpeace Foundation: Communication Through Non-Violent Direct Action" by Maury Mason.
7. The need for soft energy futures. "2025: Soft Energy Paths for Canada" by David B. Brooks and John B. Robinson.
8. The need for solar energy. "The Solar Energy Transition" by Barry Commoner.
9. Love of Simplicity. "Conflicting Views of the 'Frontier'" by Thomas R. Berger and "Communicating Environmental Values" by Robert Paehlke.

In these various goals we can discern various environmental themes. These include:

1. Anthropocentric views, that is, views which value the environment instrumentally as a means of satisfying the needs and goals of mankind.
2. Nonanthropocentric views, that is, views which see nature as having inherent value or value for its own sake.
3. Rejection of economic, materialistic and capitalistic values. Rejection of views regarding redistribution of wealth. Other issues related to social goals.

However, various questions arise concerning these issues. Do the various perspectives presented in this collection conflict? For example, does not a concern for the environment justified on anthropocentric grounds conflict with a concern for the environment justified on the grounds of its inherent value? If all life in the biosphere has value, does all life have equal value? Is it clear that environmentalism will lead to an alleviation of world hunger or the redistribution of wealth? Is it so obvious that socialist values are more akin to environmental values than nonsocialist values? These and many other questions are not answered. These questions are not answered because what we find in this collection are a series of views which are not really conceptually related, even if they can loosely be called "an environmental point of view." Perhaps the editors share the view of Paehlke that "values in the end must be taken as a matter of preference of personal choice" (p. 62). This seems quite unsatisfying as a basis for justifying our environmental attitudes especially given that the thrust of this collection is to educate educators. If environmental issues ultimately come to nothing but a set of social attitudes which some people happen to share, one wonders about their legitimacy.

Perhaps part of the difficulty lies in the fact that there is no introduction to the book as a whole nor to the various sections included in the collection. What is needed from the editors are comprehensive and elaborate discussions, criticisms and evaluations of the varied positions expressed in the book. It is in this sense that there is too little diversity in this collection. In other words, what is lacking is dialogue. The strength of the environmental position should, I think, emerge from such a dialogue in a manner that would vastly increase its

pedagogical value. True education can only occur where there is dialogue that is the difference between education and mere posturing.

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Atkinson, Paul. *Language, Structure and Reproduction: An Introduction to the Sociology of Basil Bernstein*. London: Methuen Co., Ltd., 1985, 224 pp. \$17.95 (paperback).

Paul Atkinson provides a comprehensive overview of more than two decades of Bernstein's writings. Bernstein's works are presented as being based on European structuralism rather than on the pragmatism of an intellectual maverick, his background sociological rather than linguistic, and his conceptualization intricate rather than simplistic.

To North American educators and linguists, Basil Bernstein is synonymous with Verbal Deficit Theory. The version of this theory which has been embraced by educators suggests that culturally and economically disadvantaged children do poorly in school because they speak a dialect which is restricted in its register and function. In this book, Atkinson debunks the myth that Bernstein ever proposed a notion so simplistic as the Verbal Deficit Hypothesis. The book is in essence a protestation of what Atkinson considers to be the conventional approach to Bernstein. Rather than providing a detailed study of Bernstein's writings, Atkinson deals with the issues in Bernstein's own spirit by examining general features of the criticisms directed at his works and dissecting them in a logical manner.

The book has three themes: (1) the nature and diversity of Bernstein's conceptual framework; (2) the continuity of sociological themes that appear developmentally in his writings; and, (3) the misinterpretation of his theories by his peers. Rather than providing an organizational framework for the book, these three themes are interwoven into the context of each chapter.

Atkinson guides us on a chronological journey through the pre-1962 writings (Chapters 2-3) where Bernstein grapples with the notion of the school and the family as agents of socio-cultural transmission. These early writings attempted to make clear the critical role that language plays in the reproductive language process.

In chapters four to six, Atkinson tackles the most maligned and misunderstood of Bernstein's writings when he (Bernstein) postulated a set of dichotomous terms to encode the relationship between social class and language — elaborated and restricted code. Atkinson demonstrates that predigested and masticated material interpreted by scholars from secondary research sources simplistically equated "codes" with contrasting dialects based on social class differences, a notion contrary to Bernstein's theoretical framework. Bernstein intended codes "to be underlying principles which regulate and reproduce" (p. 74) differing capacities for "power, control, self-regulation and determination" (p. 76). Atkinson claims that the popularly held notion that the distribution of codes based on class lines explains educational inadequacy and linguistic incompetence of the working class is a gross misinterpretation of his work. We are told that Bernstein sees the distribution of these codes as reflecting relations of power and control rather than explaining them. As a sociologist and a structuralist, Bernstein's concern lies with codification and reproduction of inequality in dominating/dominated relationships in general, rather than to class differences. He sees power and control as being attributed to ethnicity and gender as well as class.

In conclusion to a discussion of Bernstein's theory of language, Atkinson finds logical flaws in the arguments which sociolinguists, such as Labov and Dittmar, have expounded to discount Bernstein's work. Atkinson defends Bernstein on the grounds that his theory was not intended to be tested in the tradition of North American empirical sociolinguists. Halliday is cited in his defense:

"(Halliday) acknowledges that Bernstein's is not a characterization of the surface structure of language behaviour, but should be thought of as a 'social semiotic', located at a level 'above' the linguistic system per se." (p. 114)