

dispositions and knowledge needed to rationally assess the socialization they themselves are undergoing" (p. 142). If we wish to achieve these goals with students, then the goals must be first achieved with their teachers. If pre-service teachers have learned the lessons the authors are putting forth in this book, they will have made a remarkable start in preparing themselves to assist their charges in achieving the goals listed above.

In spite of the author's declaration and intentions, the book is parochial. Although much of its content is of national, and even international interest, its relevance decreases with distance from Alberta and the western prairies.

The authors in essays 11 (p. 205) and 14 (p. 228) will not win any fans in educational psychology and curriculum with unsupported comments, but it does point out the obvious need for more communication among educational psychologists, curriculum designers, and foundations faculty, particularly in curriculum design, implementation and evaluation. Cooperative and collaborative development of teaching materials and strategies in the areas of values education and tolerance and multiculturalism, as examples, could go a long way toward removing them from the area of the hidden or latent curriculum.

Beginning and advanced, pre-service and practising, teachers must have some understanding of the basic essentials provided by this book. Perhaps a cyclical or spiral approach is the answer. As part of such a program, *Essays on Canadian Education* would be very useful as a complement or supplement for a variety of courses and disciplinary perspectives.

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Karier, C. (1986). *The individual, society and education: A history of American educational ideas*. (2nd Ed.). Champaign, IL: The University of Illinois Press, 459 pp., \$34.95 (cloth), \$14.95 (paper).

*Man, Society and Education* was first published in 1967. *The Individual, Society and Education*, published in 1986, is a straight reprint, with the addition of two new chapters. Chapter 11, "War by Peaceful Means," inserted before the original final chapter, is an intriguing discussion of the ways in which post-war social change coupled with cold-war concerns impacted upon education during an era when progressivism flourished. Chapter 13 continues the story of the original final chapter (on "The United States Supreme Court and Education, to 1967") from 1967 to 1985, and provides what must be the concluding theme of the book; that in a period of transition, indeed a "perilous storm through which the nation

is moving" according to Karier (p. 450), the Supreme Court has become "the school board of the nation."

One of the assessments of this book, quoted on the back cover, refers to it as a "gem." That is probably too narrow a description for a book that is a mine of information, but it is also the cause of a leading criticism. While the book is indeed a rich source of information, too little effort has been made to extend the index adequately to cover the two new chapters, which appear to be represented only on the broadest thematic level. This limitation is a regrettable deficiency in the value of the new edition as a handy work of reference for the most recent period. This is particularly disappointing since, after a first reading, it is surely as a work of reference that Karier's book will have its most immediate and its most lasting value.

In changing the first term of the title of this edition to "the Individual," Karier explicitly acknowledges the sensitivities that have gained proper recognition since the book was first written. His preface to the new edition is a sympathetic discussion of how the original work might have been written with the benefit of understandings and attitudes which have been cultivated during the twenty years since its first publication. Readers are asked, therefore, to piece out the imperfections of the earlier work with respect to feminist issues, the treatment of minorities, and racism, and accept that it would not have been feasible for the author to engage in a major rewriting. Karier may surely be allowed this indulgence, for his writing in the two new chapters leaves little doubt of where his sympathies lie, and that he would indeed have written somewhat differently, not merely in terms of the language used, but also in terms of the balance of treatment, had he undertaken a revision of the earlier work. However, since he chose not to engage in a major task of rewriting, his earlier work of twenty years ago is perhaps trapped in time by his own assertion, opening his introduction to the first edition, that "History is not the story of man's past but rather that which certain men have come to think of as their past." Nevertheless, even without a revision of the details, Karier's basic purposes and underlying perceptions are clear, and constant. His core theme is the liberating role of education, and its capacity to make the people themselves, as he quotes from Thomas Jefferson, "the safe depository of the ultimate powers of the society."

Having said that, it must be pointed out that Karier's story is not one of naive optimism, nor of plain sailing. From the Puritan "city on the hill" of the first chapter, through the optimism of the eighteenth century enlightenment, to the early support for the Common School which came for differing reasons from all positions along the educational spectrum, and onward to the polar debate of child-centered versus society-oriented education, Karier discusses in rich detail not only the social soil in which the roots of schooling have been planted in the United States, but also the winds of controversy that have shaped the growth of the system. Chapter 10, from the original volume, spans the extremes of the great debate with a discussion of Fascist and Communist views of the American school, and still serves, as it did in the original volume, as a culmination of the

historical record, a point from which to engage in an analysis of the present. It is useful to be reminded of the extent to which these extremes have had indigenous expression in the United States, for it is not too difficult, in 1988, to discern the same tensions underlying the ruffled service of contemporary politics, and to find them redefined in the positions that have been tested before the Supreme Court. So this is not a complacent book, and if indeed the Supreme court has become the "school board of the nation," it is easy to understand why the question of its membership must necessarily be so highly politicized.

Any non-American review of such a work should comment on its comparative value. In spite of the sub-title this work is more than a history of American educational ideas; it is a study of how the major influences in western educational thought generally have interacted within American society. To a great extent the United States has indeed been the "great experiment," the great laboratory, and though the evocative power of the myth of the frontier, of the existence of space for creativity and experimentation, has waned, the United States has remained a society where the chemical interaction of ideas can be tested. For this reason Karier's work unquestionably has universal value as a record of primary educational experimentation. One senses, unfortunately, towards the end of the book where he develops and explores the Supreme Court theme, that this is all coming to an end in the mechanistic legalism of a society desperately in search of stability in the face of its own contradictions, which are post-adolescent as well as post-industrial. But as a paradigm for all schooling in modern history to date, this book is a very informative, readable, and lasting contribution.

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Hendley, B.P. (1986). *Dewey, Russell, Whitehead: Philosophers as educators*. Carbondale, IL: Southern Illinois University Press, 200 pp., \$19.95 (cloth), \$9.95 (paper).

Over the past three decades, philosophy of education has tended to neglect the ideas and arguments of important philosophers of education whose work appeared before what came to be fashionably termed the "revolution" in philosophy. Although somewhat condescendingly allowed to be classics of their kind, the writings of the historical philosophers who dealt with educational problems have been judged to fall short of the stricter standards of what is now to count as philosophy. The great merit of Brian Hendley's excellent study of three philosophers whose work just predates the modern period is to encourage us, as Russell might have said, to keep a wide horizon. Dewey has maintained a loyal following in the