

such a look at Canadian schools can repudiate the disturbing evidence of this American book, so much the better for us. But nobody who reads this book carefully will deny the wisdom of taking that look, *now*.

Leonard Marsh
University of British Columbia

John Martin Rich. *Education and Human Values*. 163 pp. including index, and Robert Dreeben. *On What is Learned in School*. 160 pp. including indexes. Both books are in the Addison-Wesley series in education, Reading, Mass.: The Addison-Wesley Publishing Company, 1968.

Written in a philosophical frame of reference, *Education and Human Values* is one of several brief paperbacks designed to familiarize teachers-to-be with behavioral aspects of the education process. One of the strong features of this book is its treatment of topics in four major chapters instead of presenting a myriad of short sketches on a variety of subtopics. Each chapter deals with a basic value orientation in terms of culture, organizations, morality, and aesthetics.

The thesis of this book is that individuals ought to be more responsible morally; schools should provide opportunities for students to become ethically selective and responsible, and teachers should make themselves responsible for fostering an appropriate atmosphere. In connection with cultural values Rich contends that historically the school has been conceived of as an agent for cultural preservation, but since the school has ceased to be representative of the community, this concept can no longer be justified. The function of the school should be to aid students in meeting value change and in providing opportunities for making value choices.

With regard to organizational values, Rich cautions against bureaucratization of education, and makes a plea for the recognition and fostering of processes that would increase appreciation for individual moral autonomy. Traditional concepts of right and wrong — often adhered to on the basis of guilt feelings or fear of authority — are shown to be lacking. “Right behavior,” it is noted, should be activities selected by each person for himself on the basis that he has judged them appropriate.

Rich rejects the theory that there exists a moment in a child’s development in which he passes from irresponsibility to responsibility — really a rejection of a theme familiar to those who write on existential thought and education: i.e. the “existential moment.” The alternative to this

theory is good teaching at every level of schooling with attention to the developing character of the pupil. Traditionally the school was regarded as an instructional agency, not one in which axiologically inclined information was treated as offering possibilities for individual appropriation. Rich speaks out against teachers who are "well-adjusted," that is, those who are docile, not disruptive to organizational machinery, and, consequently, often unimaginative. He calls upon educators to provide the kind of atmosphere that will foster the development of personal autonomy while respecting individual and cultural differences.

Generally speaking, this book may be classified as a significant contribution to the educational series of which it is a part. The careful summaries at the end of each major section add much to the book's usefulness. The bibliography is brief but adequate; the footnotes, unfortunately, are not numbered, but represented by as many as four different symbols at the bottom of a single page. This practice creates a cumbersome effect and hampers quick reference.

In brief, *Education and Human Values* offers thought-provoking summaries of basic philosophic questions as they relate to the educational process; it is a thorough treatment in spite of its brevity, and deals candidly with value questions of concern today. If we have to have series of brief paperback books dealing with behavior foundations in education, this book might well be considered a model.

On What is Learned in School is intended to offer a new perspective in education, in contrast to the customary preoccupation with instruction as the core of the schooling process. Instead, emphasis will be placed on contrasts between school structure and that of other socializing agencies as a means of producing new and basic insights regarding education. The author, Robert Dreeben, points out that becoming educated by contemporary standards implies leaving the confines of the family and participating directly in the activities of another basic institution — the school — for the purpose of mastering data, basic understandings, and specific skills. However, education is more than school learning; it includes what youngsters experience within the general cultural setting. It is to this thesis that the author directs his attention — to search out the relationship between school structure and learning outcomes, and the relevance of those outcomes to surrounding institutions.

Dreeben suggests that "the state of psychological knowledge has not yet developed to the point where it is possible to indicate just how children learn what they do from their experiences in a variety of school settings" (p. 5). Apparently an answer to the question as to what is learned in school settings must await a massive empirical effort based on a clear formulation of the elements of school and classroom, the instructional process, the relevant motivations and inducements, and the outcomes of schooling. Dreeben's presentation, then, is an attempt to familiarize the reader with empirical data regarding these propositions.

In the first half of the book a careful analogy is drawn between the family and the school in a manner that shows them to be both sequentially and contemporarily related for purposes of linking together the two agencies involved in the learning process. Dreeben's choice of characteristics for comparing family and school include: boundaries and size of social settings, duration of social relationships, relative numbers of adults and nonadults, composition of adult characteristics, and visibility among nonadults.

Succeeding chapters deal with normative outcomes of schooling, the contribution of schooling to learning of norms, schooling and citizenship, and schooling in relation to work and politics. In each case factual and theoretical data are presented, but directional conclusions and prescriptive statements are carefully avoided.

This is a book for students of education and sociology. It is well-documented throughout and the preface reads a bit like a "Who's Who" in sociology. References and notes at the end of each chapter should prove very helpful to the discerning reader. The method of beginning each chapter is provocative but a bit misleading, for, though a stimulating quotation heads each chapter, the ensuing discussion does not always deal with questions raised thereby. Each chapter concludes with a summary of preceding material, but, for the most part, these statements are not prescriptive; rather they represent an attempt to deal with data in an objective and non-committal fashion.

The idea of a series in behavior foundations for teachers may not be innovational, but as long as relevant data and factors vital to successful learning and teaching are dealt with, they may be justified as convenient tools for teacher training. The nature of the author's presentation, however, is of utmost importance. While educators are interested in scientific endeavours in the social sciences it must at the same time be remembered that learning occurs in a laboratory setting involving subjective beings and processes such as thinking and value selection. This fact necessitates some kind of recognition from authors writing on education.

John W. Friesen
The University of Calgary.