despatching what he considers to be inferior scholarship. Given such a rigid approach to academic rigor Lee might well be advised to consider some of his own shortcomings. He calls on contemporary research to support his position without citing that research on page 104 and again on page 111. He literally sprinkles his writing with the word "gratuitous" of which page 113 is an example. But, much more importantly, is his heavy reliance on the validity of empiricism in coming to grips with things religious. Can empiricism completely explain what happens in religious instruction or is it just another descriptor of a phenomenon which, by its very nature, is beyond the grasp of human comprehension? Can we confine the ways of Father, Son and Holy Spirit to test and tabulation? These are the sort of questions which Lee's approach provokes.

That Lee's paper is immediately followed by "Experiencing Reality Together: Toward an Impossible Dream" by Lawrence O. Richards, Dynamic Church Ministries, is an indication of the skillful editing of the book. For Richards immediately turns the tables and examines educational ministry as part of a revelatory process in and through which God discloses Himself. Richards understands this process to be rooted in the Bible and one which "orients" and "commits" people to God's world. Such a process, he maintains, requires a move away from a purely cognitive approach to Christian instruction toward the application of experiential techniques, methods, and processes. What Richard calls for is an educational process which will provide the opportunity for the learner to experience biblical truth within a community context.

So we come to the closing paper in which John H. Westerhoff III, Duke University Divinity School, examines the possibility of using catechetics in the doing of theology. Westerhoff sees catechetics as a way of socializing people within he religious community. This approach brings to light what Westerhoof calls the catechetical circle. In this circle faith, understood as perception, lead the individual into revelatory experience which, in turn, brings the individual to the vocation of true human life in community. The process, as Westerhoof explains it, is circular since each step influences and makes possible the others.

This book, then, is a rare treat. Scholars will enjoy it for the opportunities it gives them to enter into the debate. Students will benefit from it for the wide variety and divergence of views it presents. Thompson deserves credit for assembling such a provocative collection.

J. Stewart Hardy
Lutheran Theological Seminary, Gettysburg

Shaw, Beverly. *Educational Policy and Sociology.* Don Mills, Ontario: Oxford University Press, 1981. 268 pp. $14.25.

I am sure that somewhere there exists a book reviewer's code of ethics which indicates a high level of objectivity when initiating a critical review of another person's literary effort. In any event, I must confess that I began reading Beverly Shaw's book, *Educational Practice and Sociology,* determined not to like it. I had been put off by what I considered to be more than just a touch of patronizing arrogance implicit in the foreword reference: namely, the author's assumption that his readers, being both intelligent and literate, "will not stumble over the occasional polysyllabic word and may be prepared to bear with an infrequent neologism."

The author's promise to avoid unnecessary jargon might be construed condescending as well as confusing to the reader when it is followed by a glossary of terms (jargon, if you will) — some of it sociological, much of it not — virtually all unnecessary and not infrequently followed by a perjorative description. The author also claimed in his foreword furthermore, to eschew a general survey of the literature (such as to be found in Olive Bank's highly regarded *Sociology of Education* (1976) — and then proceeded to do precisely that in the pages that followed.

The author contends that his book is aimed not only at preservice and practicing teachers, but also at other vested interest groups such as parents, administrators, and politicians. I doubt that members of these groups, teachers apart, will be seriously interested in the contents of this book and if the volume of sales is dependent on its appeal to these groups, then his book will have been a labor of love indeed.

However, once past the notice of intent and purposes, claims and counterclaims slowly but surely, albeit with some reluctance I began to come around. I finished Mr. Shaw's book in a much better frame of mind than when I had started. This is, I concluded, a book that can be recommended as supplemen-

tary reading to my students preparing for a career in teaching. I say supplementary only because the illustrations, research sources and general contextual references are confined primarily to the British educational scene. This is not to say, however, that much of what Shaw has to say about educational practice and sociology does not have universal application.

Chapters 2, 3 and 4 of the text describing the Work of Teachers, The Roles of Teachers, and The World of the Classroom are well done, although the latter is somewhat weakened by the absence of reference to the many North American studies on the topic. Ironically enough, the chapter entitled Children Into Pupils is perhaps the weakest in an otherwise excellent text. I say ironically because Mr. Shaw has had, as the British say, experience "at the chalkface". This chapter simply attempts to cover too much: the role of the pupil, the influence of home life, family and social class as well as ethnic origins — all in twenty-nine pages!

On page 117 there is an annoyingly garbled explanation of Basil Bernstein's view on the linkage between social class and language acquisition in terms of a restricted code as opposed to an elaborated code. When added to the use of the word "nugatory" (which sent me scrambling to my dictionary) when much simpler ones were available, along with Shaw's complicated and somewhat opaque explanation of Esland's views on the meaning of knowledge (p. 145) led me to the cynical conclusion: so much for a "layman's book" on the sociology of education!

The author's defense of the English public schools in the chapter on Schools as Organizations misses the point on the rationale of universal education. The affirmative argument is not confined to the issues of social class divisiveness and the encouragement of higher educational and occupational aspirations, but rather is also based on the kind of relationships engendered and understanding promoted — which is not substantially different from the rationale quoted on page 183 in Circular 10/65 with reference to the proposal for mainstreaming handicapped children. Mr. Shaw is obviously critical of Labour's policy of dismantling the elitist grammar schools in favour of replacement by so-called comprehensive schools as a means of promoting a universality of educational experience. There is an inordinate amount of space devoted to explaining why the comprehensive school movement has failed, capped off by the rhetorical but churlish question: "why is the bringing together of children of different social backgrounds necessarily a good thing?" (p. 184) — revelation of a bias worthy of the most loyal of Rhodes Boyson's Conservative supporters.

The reader will appreciate the occasional instances of the author's wry sense of humor as illustrated by the observation (tongue in cheek, surely!): "Universities are places where some learning does take place and some of the learning may be the consequence of the intentional activities of the staff;" and the sly manner with which Mr. Shaw gives vent to his own views by attributing them to a third party, achieved through the literary device: "some people think" or "there are those who would hold".

Shaw's book, which consciously and, for the most part, successfully relates the teaching practice to sociological theory is living testimony to the efficacy of teaching Foundations of Education courses after practical experience. Students advantaged by first hand knowledge of educational practice will find considerably more meaning in that experience through the illumination offered by Shaw's connectional approach which provides significant and relevant insights into what otherwise would be arid sociological theory.

C.J. Schott
University of Lethbridge

Livingstone, David. *Class Ideologies and Educational Futures.* Barcombe, Lewes, Sussex: The Falmer Press, 1983. $18.50.

In *Class, Ideologies and Educational Futures,* Livingstone sets himself the difficult task of analyzing "the influences that class relations in contemporary advanced capitalist societies have on educational practices." (p.1) He attempts to do so by building a "systematic materialist analysis of education in capitalism". (p. 31) He is critical of the work of structural Marxists in analysing education in capitalist society, because it removes the actors and their human activity from the seemingly uncontested social reproduction of extant institutions. In his view there is a dialectical struggle between capitalist and worker over, in this case, the processes of education. It is that conflict which he wishes to observe. Such an analysis is much needed and welcome in the sociology of education.