

discover which regularities are contingent and which necessary. If they are truly *empirical* regularities, then there cannot be any *a priori* way of determining which regularities are which. This argues for more eclecticism in empirical research than Egan seems prepared to countenance as educationally valuable.

If, however, Egan means that contingent environmental factors are the *loci* of "constraints", in his phrase "constraints on our nature", then it is difficult to see how his syllogism has any force since he would not then be talking about constraints on *our nature*, as such, but simply constraints *simpliciter*— which might have little or nothing to do with "our nature". Indeed, on this interpretation, talking about "our nature" at all is more of a hindrance than a help in the discussion because what constitutes a "constraint" in any given instance could be something merely accidental, or fleeting, or idiosyncratic to one individual, but not necessarily generalisable. On this interpretation, that is, the flood-gates are open as to what could count as a "constraint": presumably, only some sub-set of all possible constraints would be educationally or psychologically important. But which are these? To answer: "those which constrain our nature", is merely to return us to the question again, what does "constraints on our nature" mean?

Moreover, if Egan means to include contingent environmental factors in what might constrain us (*i.e.* constrain learning), then it is difficult to understand his justification for charging:

If we allow [culture-specific regularities] to suggest implications for educational practice we commit the psychological fallacy — allowing a description of something contingent on past forms of cultural initiation to constrain our prescriptions for the future. (p.137)

On the latter interpretation of "constraints on our nature", however, "contingent forms of cultural initiation" is precisely the source of those kinds of constraints which it is supposed to be psychology's job to discover? On this interpretation of the phrase "constraints on our nature", then, Egan would be committing his own so-called "fallacy". I therefore think the former interpretation of his meaning is closer to his intended mark since the latter interpretation leads to flagrant inconsistency.

In sum, there is much in this book that is illuminating and much that is confused. But all of it is provocative and interesting to read.

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Gumbert, Edgar B., *Different People: Studies in Ethnicity and Education*, Atlanta, Georgia: Center for Cross-Cultural Education, Georgia State University, 1983. 49 pp., \$5.00(U.S.).

Ethnicity has become again a popular theme among scholars and the public at large. These concerns and interests have given birth to numerous books and articles. The book under review here is one of many; it gathers papers which were originally lectures at Georgia State University. Thus, as in many edited works, one can find a very general common thread, but very little in terms of theoretical analysis. Except for the introduction, which attempts an analysis and a linking of the different papers, one finds here three different units on different topics, and no general comparison. We shall try to review these different articles.

The introduction by the editor stresses that increased knowledge and understanding will help make ethnic societies work, but that racism is still prevalent. A second part underlines the diversity of the ethnic phenomenon, mentioning the political and economic concerns as well as power and authority relations. Unfortunately, there is no analysis and the examples given are highly contestable. For instance, it is mentioned that "the over one million *pieds noirs* who entered France from Algeria after it gained its independence in 1962 were as despised by the metropolitan French as the Algerian or Moroccan immigrant workers who came later." There is no proof of this, and what struck sociologists has been the fact that, after a few tensions, the *pieds noirs* settled and were accepted in France, to the extent that their group identity is now, twenty years later, a folkloric and unimportant characteristic. Returned *pieds noirs* were never assassinated and rarely aggressed, contrarily to the North African immigrant workers. A third part presents the general context of the immigration of workers, stressing that these workers are not immigrants settling down and are "judged by the distance they keep from the host culture." This is an interesting idea, but should be given some proof. A brief review of the race issues in Britain and then of the U.S. immigration policies and the most recent waves of refugees are briefly mentioned. In Education, the "identity seekers" movement in the U.S., initiated by Blacks, has transformed the prevalent assimilationist

views to a more diverse approach, some stressing cultural and linguistic identities. It is unfortunate that a deeper analysis is not offered. Moreover, some parts of this article smack of "blaming the victim." Thus, when the author writes that "immigration is no longer a problem," he takes the point of view of the host countries: for many people in Third World countries, the closing of the gates has created a severe economic problem. Worse, perhaps, for this reviewer, is the mention of the problems "English-speaking Canada has with the French-speaking minority in Québec": (p.11) the problems have more often been the eradication of the rights of the French during the history of the Canadian confederation, and the minority position of French speakers both in the country as a whole and in Québec, where they constitute 80% of the population of the province. Although this reviewer is a francophone, he is not of French-Canadian background, and he cannot help but underline this biased view of the Canadian situation. One might consider that English-Canadians have constituted a problem for French Canadians. There are also a few minor errors: "les émigrés" (p.7) only designates, as a term, people leaving France, and usually refers to the aristocrats and royalists who fled during the French revolution. "Les déracinés," the title of a novel by Maurice Barrès describing that group, refers to the people who left Alsace and a part of Lorraine which became German in 1870. The standard term used both by researchers and administrators in France is "travailleurs immigrés."

This introduction is rather too descriptive, and contains several flaws. It also gives a feeling that the immigrant workers and the ethnic groups are problems for the host countries, but it does not give any indication of the responses of these groups. Immigrant workers groups and ethnic minorities have organized and have taken action to protect their cultural heritage, their language, and to fight against racism. Except for Black Americans, this is barely analyzed.

The first conference, given by Lung-chang Young, deals with the issues of "Identity, Conflict and Survival Mechanisms for Asian Americans". It stresses the variety of that group, and its small number (1.6% of the U.S. population). It also presents a typology of cultural identification, opposing the "traditionalists" (who are, according to the author "regretably unassimilable" from the point of view of the host society" [p.23]), the assimilationists, on the other end of the spectrum, and a new group of "identity seekers" (college students from the 60's and 70's, who have built a new identity from their life in the ethnic ghetto and their parents' culture of origin). The acculturation process is then described, stressing what seems to be very common among ethnic groups in immigration societies, i.e. that, while acculturation progresses, it is complemented with a return to the culture of the ancestors. Different types of conflicts are analyzed: conflicts between generations, conflicts within the group itself, and conflicts with other groups. Different types of explanations, and particularly an examination of ethnic competition, are presented. Survival mechanisms of the group include intergenerational mobility and different types of community development, which are briefly presented. Some questions, such as for instance the reasons why Asian children are often very successful in school, or differences between different Asian groups, are barely touched upon, but the article gives a pretty good overview of some of the issues facing the Asian groups in the U.S.

An article by Helen I. Safa deals with Caribbean migration to the United States; it notes that this migration and the problems of assimilation of these new immigrants is causing "great alarm," without really mentioning that this "alarm" has been interpreted by many racists as a proof these immigrants should be refused entry. The article examines if the theory of cultural assimilation is applicable to Caribbean immigrants and the process of ethnic revitalization among these people. Some factors affecting assimilation in the U.S. are, according to the author, the volume of Caribbean migration and its settlement, racial factors, the social class of the migrant population, its political status and the economic structure of U.S. society. Groups of immigrants, especially Cubans and Haitians of different classes are compared. Prospects for assimilation, both structural and cultural, are analyzed as well as alternative modes of incorporation. A description of the heterogeneity of different modes of assimilation and/ ethnic cultural and structural maintenance is used as a case example. A conclusion summarizes previous elements, such as the relationship between cultural identity, assimilation and socio-economic mobility and comments upon different actions by minority groups, such as separation or ethnic pluralism as opposed to the traditional integrative assimilationist views. The enclave theory, stressing cultural identity and analyzing the group's survival by its forming an enclave in the host society, is mentioned, but it is stressed that only the analysis of second generation groups can prove or disprove it and that the Caribbean migration is too young. The article offers interesting data and interpretations, especially as far as the Cubans are concerned, but it is much less analytical for the Haitians. It also lacks concrete examples such as, for instance, differences in behavior in different social class groups or analysis of critical incidents or presentation of some of the types of ethnic organizations. The author seems to have lacked space when she only alludes to these but indicates several paths which could be followed.

The last article in the books deals with British policies as they relate to race and education, from the 1960's to the 1970's. The minority situation of Blacks in Britain is briefly addressed: discrimination, racism and

unemployment are stressed, as well as race riots as an answer. The British policies are presented as contradictory: they include antidiscriminatory legislation, but also definitions of blackness which, particularly in the domain of immigration, legalize harassment. The different laws governing immigration in Britain are analyzed and compared with immigration in other European countries after W. W. II. Racism in Britain is analyzed in terms of the general political structure of British society: a kind of brokerage between the state and the people created a consensus, but at the expense of minority and individual rights. Legislation controls immigration, on the one hand, but on the other hand recent laws and programs to alleviate the plight of racial minorities have not stopped the growth of racism. In the field of education, immigrant children were first perceived as making problems and assimilation was the policy in the 1960's. In the 1970's, minority children were studied and it was discovered that their educational achievement was much lower than that of indigenous white children. The author then reviews the West German experience for comparative purposes; he then returns to general issues in Britain, such as teacher preparation, curriculum changes, teachers' attitudes and the fact that many racial minority children live in the inner city and attend lower class schools. The author analyzes the different policies and practices as oscillating from remedial to multicultural and anti-discriminatory; he also stresses that minority groups have been very patient with the state of things. On the whole, this article gives an interesting account of the lack of policies and the hesitations of the different levels of government and education, but its shortness does not give room for further indepth comparisons with other societies and between groups in Britain.

On the whole, this book includes many informative elements; its focus on education is sometimes rather limited, but it also provides some sociological analysis of the general state of ethnic and race relations in which educational issues arise. Besides the efforts of the editor, it does not offer a general theoretical and methodological framework, or directions towards an integration of the different texts and the issues they present. Its usefulness for educators will come from general information on several case studies.

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Roberts, Tessa, *Child Management in the Primary School*, Winchester, Mass.: Allen Unwin, Inc. 1983. 106 pp. \$19.50(U.S.).

Tessa Roberts' book is about management in the primary and elementary school. It could be casually and too easily classified as a practical book, for contained between the covers are numerous strategies for how to manage children and young adolescents. However, it is more than that. *Child Management in the Primary School* offers some reorientation to the question of what is customarily and unfortunately called child or classroom discipline. This reorientation is the more significant contribution of Roberts' timely, thoughtful and often entertaining piece of work.

Proper management, to Roberts, is a necessary constituent of a classroom setting that is characterized by effective teaching and productive learning. A managed setting is one in which there is order, a *Zeitgeist* conducive to teaching and learning, and leadership.

It simply makes good practical sense to have properly managed classrooms. In such classrooms, effective teaching is possible. However, Roberts also argues that managing children is part of a teacher's moral duty. Primary and elementary aged children are immature and cannot conceivably see what may be in their own best, long-term interests, and external control is necessary to the development of their sense of autonomy. Roberts, nonetheless, does not entertain any consideration of the relationship between autonomy and rational thought. It is unfortunate that she failed to justify the development of a child's sense of autonomy to self-discipline which she acknowledges to include self-control, self-direction, self-reliance, and a sense of responsibility, with all of these simply being unquestioned good ends for managing children.

Roberts divides her remarks on the principles of and conditions for managed classroom settings which constitute the bulk of her work into nine chapters. She discusses, first, the problems associated with establishing a constitution that describes and determines how classroom decisions are to be made and how the rules implicit in those decisions are to be enforced. Next, she considers the role of rewards and punishments and how they affect teacher-student relations in the classroom. Third, Roberts examines the relationship between the physical environment and an effectively managed classroom setting. Fourth, she addresses the question of how to keep students "on task" as it were in the classroom. Fifth, she considers the role of the student peer group in forming the classroom's constitution, and how it should participate in its operationalization. Roberts then identifies three