like a doctoral dissertation than a treatise on literacy development among the adult population of Hubbards:

> The field of semiotics, more than any other, has informed my perspective on literacy and learning. I take from semiotics the most simple idea: as human beings with intention, we receive and create signs that embody meaning from the world around us. (p. 7).
>
> Work by Kohlberg (1969), Loevinger (1976), and Perry (1970) shows moral and ego development as a movement from simple, egocentric perceptions of self and the world (a we/they duality) toward an understanding of relativity, multiple perspectives on reality, and contextually tied values, understandings, and decision making. (p. 9)

While these and other similar comments are instructive and provide the necessary support from the research literature for her more literate comments, an unevenness is created in which you have the ethnographic account in apparent contrast to semiotic accounts of literacy evident in the text. More importantly, and it is at this point where I find the book to be the weakest, the author has not convincingly demonstrated that what has emerged from her data is of great significance. For example, she argues that, "Literate behavior is a process of making meaning, through signs that inform and shape the individual and the context" (p. 135). This finding, in my view, seems to reflect something about the process of literacy development that we have known for some time, particularly if we accept the semiotic picture of things. Moreover, what follows represents a set of propositions (p. 136) suggesting how schools might shift their perspective to make schooling less an institution and more a place where one adapts teaching to deal with the demands of the new literacy. Here, one gets the impression that schools need to become training centers for the market place, although I am certain that this was not the author's intention.

While the book lacks the depth of other texts dealing with the same topic, this is hardly surprising. I still feel that this is a very well-written book. What *Literacy and Living* has to say may well be the direction literacy instruction will take in the next decade, like it or not. For the author, it represents the beginning of what promises to be a very productive career.

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Boberg, A.L. (Ed.). (1988). *Exploring the teaching milieu.* Calgary: Detselig Enterprises, 160 pp., $17.95 (softcover).

This book is a collection of 11 essays intended primarily for undergraduates in teacher education. The collection is meant to provide beginning students of

education with an understanding of "the complexity of schools and the multiple forces that impinge upon the activity of teaching" (editor's preface). The book depicts, from a considerable variety of perspectives, the social and historical context for the teacher's role within schooling practices. The essays touch upon the history of schooling in North America, "effective schools" research, the political nature of contemporary schooling, concepts of professionalism and teacher authority, the problematic aspects of stereotyping, multicultural education and the "culturally different child," the ambiguities of "alternative schooling" — public and private, and the political economy of apathy and hostility in compulsory, mass schooling.

The diversity of the book's content is one of its most stimulating features but, in some respects, it is also a weakness — there is no integrated thesis, coherent theme, or basic argument which informs the several essays beyond the editor's declaration in the preface: "The general objective of this collection of essays is to provide students in introductory courses in education with broader understanding of schooling and the complexity of issues due to the fact that public education is now being shaped by a variety of powerful influences including parents." It is somewhat curious that the editor suggests that the reason for the current complexity of issues is that "public education is *now* being shaped by a variety of powerful influences including parents" (emphasis mine). That social forces shape schooling is hardly a peculiarity of recent times. Beginning undergraduates ought not be left with this impression. Happily, they will not be, thanks especially to the introductory historical pieces in the collection by MacDonald and Sheehan.

The first essay, Robert MacDonald's, "Evolution of Mass Schooling," is the most comprehensive chapter attempted. The burden to characterize the several social forces involved in the development and expansion of mass schooling in North America is probably too heavy for one writer in one short essay. Superficiality is, therefore, inevitable but also unfortunate. Thus, MacDonald observes that "the Canadian experience" in the development of schooling "both parallels and differs from the American" yet this important generalization gets no serious discussion. Similarly Nancy Sheehan's essay, "The Origins and Development of Schooling in Canada," attempts a difficult task — to highlight particular schooling developments in mid-nineteenth century Ontario so as to signify the general lines of schooling development elsewhere in Canada, especially in the West. In large measure, this difficult task is achieved and the merits of this chapter lie in three areas: her characterization of public common schooling as it emerged in Ontario in the 1840s as a Canadian archetype — "Christian, universal, free, compulsory and practical" (p. 20); her resumé of the major arguments for and against free public schooling (which undergraduates will find surprising); and her suggestion that many of the "controversies, arguments, successes, and failures that the educational system in Canada has

dealt with over the years" (p. 27) result from attempts to adopt or transform this time-honored public free school concept.

This latter theme is also evident, in different ways, in Ralph Miller's, "Should There Be Religious Alternative Schools Within the Public School System?" and in John Friesen's, "Promoting the Good Things of Life: The Case for Alternative Schooling." I yield to the temptation (which the editor might have) to group chapters 1, 2, 9, and 10 together as a set if only to focus attention on four main questions relatively explicit in these four essays: What are the general social forces which have shaped the evolution of mass schooling? Is there a Canadian design in mass schooling? What special issues arise where a public educational system has a significant denominational aspect? What are the major issues involved in parental choice of schooling?

The chapters by Miller and Friesen most obviously concern the latter two of these questions but, in my view, Miller's essay is more focused and more revealing than Friesen's of the essential arguments of principle and practicality in a consideration of schooling alternatives, secular or religious. Contrary to the promise implicit in the title of Friesen's chapter, the case for alternative schooling (private or public) is not made persuasively, though the familiar claims of private schools are set out and some of the important questions which must be addressed in the so-called "private-public schools debate" are identified for the uninitiated undergraduate reader. Friesen's table "Provincial Arrangements re Choice of Schooling" (pp. 130-131) will prove useful to the same reader. As well, readers of both of these chapters will have ample opportunities to see the significance of this central point articulated by Miller: "In a society which is giving more prominence to individual rights, and in which various interest groups are making more diverse claims upon social institutions, particularly the public schools, it is not going to be easy to demonstrate that the ideal of the common school should be maintained" (p. 15).

The remainder of the essays in the collection cannot easily be grouped for their thematic purposes, although Alice Boberg's "Stereotyping and Schooling" and John Friesen's "Teaching the Culturally Different Child" are both about the challenge which the multicultural nature of the school's population provides to pedagogical and curricular goals and strategies. Boberg is concerned with stereotypes and concludes that they cannot be eliminated easily if only because stereotyping as a process is basic to early perceptual organization, to first language learning and, in general, to the need to categorize the social world so as to make its variety understandable. But despite the title of her essay, the implications of her conclusions for schooling practices are sketched only very cursorily: "Schools can offset the detrimental aspects of stereotyping by removing the negative and derogatory stereotypes assigned to particular groups in Canadian society from textbooks" (p. 91). Also, she is not likely to win the sympathetic attention of the careful reader when she begins her discussion of

how one might deal with the stereotype of native Canadians as "lazy drunks" with this reminder: "We must not forget that they were not always that way" (p. 89).

The central thesis of Friesen's chapter on multiculturalism contends that it creates special pedagogical and curricular circumstances in schools and "special circumstances such as those pertaining to the education of the culturally different child deserve extra precautions" (p. 100). But Friesen's advice and suggested cautions to the practitioner are sometimes confusing. "Programs and activities should involve students in ways that will minimize human differences of culture or background" (p. 100). In the same discussion of such "practical points" he claims that "the multicultural dimension of teaching is only one of several ways to acknowledge the richness of human diversity" (p. 101). Are schooling practices which minimize cultural differences consistent with an acknowledgement of diversity? It seems that Friesen's own presentation contains some of the very ambiguities in the ideal of multicultural education which he thinks undergraduates must understand.

In order to reveal more sharply some of the key issues involved in two other essays in the book, let me suggest that James McLellan's "The School as a Social System" and Randle Nelson's "Books, Boredom and Behind Bars: An Explanation of Apathy and Hostility in our Schools" constitute a kind of conceptual and theoretical melody and counterpoint. McLellan is concerned with the attributes of effective schools; Nelson focuses on what might be called ineffective schools, though his analytical framework is quite different. By providing a summary of and a brief commentary upon two major research studies, the British *Fifteen Thousand Hours* (Rutter et al.) and Canadian *Stations and Callings* (Porter et al.), McLellan attempts to show that schools do make a difference—they promote academic success and enhanced educational aspirations where the behavior and priorities of the teachers, the principal, and the students emphasize these same things in all aspects of school operation, that is, where a "tightly- coupled" normative order prevails. This is important research for undergraduates to be acquainted with and an introduction to it is the contribution of this chapter. However, the parochial praise and listing of Alberta's goals for schooling is not clearly related to the rest of the chapter and is largely a distraction. Nelson's discussion is an elaborate and intriguing "attempt to describe, explore, and explain some of the possible interrelationships" among truancy, "dropping out" and vandalism " by analyzing both the school as a cultural environment and the larger culture that surrounds it" (p. 133). Ultimately, Nelson favors a solution to these three problems, which is inspired most obviously by Paul Goodman, Ivan Illich, and Paulo Freire: "Get rid of compulsory schooling and develop community based, voluntary learning" (p. 146). This is an argument and tradition of schooling criticism which the future teacher must encounter and consider. Nelson's essay is a stimulating vehicle for this consideration.

John McNeill's "Authority and Discipline in Schooling" and Pat Clifford's "Teachers as Professionals" can perhaps be seen as addressing a common theme—the sources and nature of professional authority in schools. McNeill's essay focuses on two important questions: "What kind of authority do teachers possess as teachers and what is the basis of this authority?" (p. 64). His answer is inspired by and rests upon distinctions favored by R.S. Peters in his *Ethics and Education*. "Thus we see in the case of teaching that *being an authority* is fundamental to *being in authority*" (p. 66-67) McNeill says. He explores this relationship with sufficient depth and illustration to make evident the necessity for teachers to possess both social authority—the power of appointed position—and epistemological authority—the power of expert knowledge. But his discussion of discipline in schooling seems incomplete and not well-connected to his earlier analysis though his opening statements seem to intend this connection. Nevertheless, this essay is an important reminder of the necessity for future teachers to know and understand the social nature of their mandate and the intellectual justifications for their formal leadership in schools.

Pat Clifford's essay is perhaps the most refreshing piece in the collection. In large part, this is because of her serious effort "to approach the utterly familiar in new ways" (p. 73) both by a discussion of probing questions of her own and by her exploration of novel conceptions of professionalism expressed by Hoyle and Stenhouse. In several short scenarios and vignettes with accompanying commentary, Clifford shows convincingly that teaching competence is not a single set of attributes, that survival issues are paramount for beginners, that not all experienced teachers give educationally sound advice and that the way teachers decide to handle situations "will have very little to do with practicality and almost everything to do with the teacher's values and assumptions about human nature" (p. 79). These are important realizations for undergraduates to achieve in their search for answers to the questions, "What is teaching all about?" [and] "What, indeed, makes it a profession at all?" (p. 73). While Clifford leaves unexplored the complex issues of "interest and welfare" in her own test of professionalism — "to do best whatever will best serve the child's interest and welfare" (p. 82), her whole essay serves well the audience to which it is directed.

Miller's "Politics and the Teacher" seems to stand alone as a brief treatment of how certain political issues might be of concern to teachers, how "current trends have presently made public education even more intensely political" (p. 58) and, given that teachers are public servants, how "the conditions and nature of their work will continue to be matters of public concern and political controversy" (p. 58). The public control of credentials, curricular content, salaries, and school closure are Miller's illustrations of these generalizations and undergraduates will have no difficulty appreciating the political vulnerabilities for teachers in such issues.

Exploring the Teaching Milieu is a useful addition to the growing number of books directed to a Canadian undergraduate audience interested in teaching and schooling. Compared to *Social Change and Education in Canada* by Ghosh and Ray, it is neither as substantial nor as obviously thematic; compared to *Essays on Canadian Education* by Kach et al., it covers some similar topical ground, notably in Canadian educational history, multiculturalism, and multicultural education. The undergraduate reader who can ignore a few errors of punctuation and usage ("irregardless," p. 20 and "impacted," p. 91 are the most annoying of the latter) will find Boberg's collection a reasonably stimulating exploration of the context of teaching. A careful reading of the whole book will show clearly the entanglement of society, schooling, and teaching and the pervasiveness of cultural, political, and philosophical questions in any effort to understand teaching authority and schooling practice.

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Zachariah, M. (1988). *Revolution through reform: A comparison of Sarvodaya and Conscientization.* New Delhi: Vistaar Publications, 160 pp., rupees 50,[1] (softcover).

Many North American educators are familiar with *Conscientization* but *Sarvodaya* is new to the literature. This book compares Gandhi's political, social, and educational themes called Sarvodaya to Freire's similar themes called Conscientization. Zachariah has written his book primarily for comparative educators. However, it will be of great interest to people in other educational disciplines.

[1]Since the book is available only from the publisher in New Delhi, the price is quoted in rupees.