

perceptions of educational systems effectively determine concepts of guidance. Chapter two sets forth the basic approach to understanding human behaviour from the standpoint of the anthropologist, and the social psychologist. This first part provides a conceptual background for the remainder of the selections and emphasizes the relevance of the social-cultural sciences for guidance work.

The other two sections present the schools and colleges as social systems and focus on the individual in his society and culture. Included are chapters on the social system of an educational institution, the school in the community, the family, peer groups and socialization, cultural dimensions of personality, cultural variations, roles and role conflict, and social change. The presence of such esteemed authors as Newcomb, Waller, Gordon, Miles, Dahl, Newgarten, Diamond, McLelland, Merton, Cartwright, Bennis, and

Benne will give the reader some suggestion of both the breadth and quality of the selections.

One of the chief faults of most books of readings is the disjointed nature in which contributions are tied together. Such is not the case with this publication. The editors have prefaced each of the eleven chapters and fifty selections with introductions which serve both to pinpoint the salient ideas and provide unity to the book with frequent cross references. A section on questions and implications for practice is attached to each chapter.

In short, here is an excellent piece of work that has overcome, for the most part, the drawbacks of a book of readings. The material should be of interest to all guidance personnel and educators who seek a broader base from which to understand the educational setting and the individuals with whom they work.

James K. Fraser

C. B. Cox and A. E. Dyson, (eds.). **FIGHT FOR EDUCATION: A BLACK PAPER and BLACK PAPER TWO: THE CRISIS IN EDUCATION.** London: The Critical Quarterly Society, 1969, 80 pp. & 160 pp., 5/- & 10/-.

Once upon a time it might have been possible to consider education a dull subject. It is possible no longer: in some circles education has become more exciting than politics or sex. A casual glance at the **Black Papers** might well give the impression that even the British have lost some of their traditional cool. One is reminded of a story in W. Rudy's **Schools in an Age of Mass Culture**, in which an American teacher, after visiting some British schools, declared, "Your system produces snobs, ours slob!" This is amusing, as far as it goes, but

how far does it go? It would be inaccurate to dismiss the **Black Papers** as superficial backlash; they broach, in a lively fashion, some of the most important questions in British education. It is a pity therefore, that the subject-matter is often obscured in clouds of rhetoric or emotional half-truths.

Much of the blame for this rests with the editors. The first of the pamphlets, **Fight for Education**, is described as "a number of articles, quotations and anecdotes to illustrate a thesis." Not all the items are of the same quality; there is a great

deal of needless repetition; there is barely a semblance of organization. **Black Paper Two** is an improvement in some respects, but it takes twice as long to make many of the same points.

The thesis involved consists basically of two propositions; "There is a great danger that the traditional high standards of English education are being overthrown," and that "This danger stems from the ascendancy of what is variously (and often loosely) referred to as progressivist, equalitarian and political ideas."

North American readers need to approach both of these propositions with caution. In the first place they have, of course, to be considered within the British cultural context. I believe it was a Canadian novelist who recently remarked that, "When the British go on about an increase in violence what they really mean is that there has been a bit of shoving in the bus queue." Likewise what is sometimes denounced in Britain as the direst socialism in education, turns out to be nothing more than the proposal of the Labour Party to turn selective state secondary schools into comprehensives, a prominent feature of education in capitalist America. In the second place a careful reading of the various "articles, quotations and anecdotes" collected in these famous or infamous **Black Papers** reveals that they in no sense add up to an all-embracing educational philosophy or program.

It would be most un-British if they did of course. Sometimes, in fact, the items contradict each other. G. H. Bantock for instance, in one of the most valuable of all the articles — a lucid analysis of *Discovery Methods* — concedes that such

methods "constitute an important but limited addition to the vocabulary of teaching." On the other hand Angus Maude, a Conservative M.P., in the course of a mostly rhetorical tirade against somebody he calls "The Egalitarian," roundly states that "the new teaching methods . . . absolve anyone from teaching." Now if there is one point on which both traditionalists and radicals agree, it would be that modern teaching methods demand more, not less, from the teacher. That is, in fact, one of the strongest arguments against their wholesale adoption. But, in any case, when Conservative M.P.'s indulge in a defense-of-traditional-values set-piece it has to be remembered that it was the Conservative Party which brought the civilized joys of commercial television to the British, and which now proposes to visit the cultural blessings of commercial radio upon their countrymen.

Timor Szamuely, another contributor, is positively vitriolic on the subject of comprehensive schools, which he regards as a menace to the "educational standards, civilization and well-being" of his adopted country — an amusing example of how to be more British than the British. He is refuted by the writer of the following article, Rhodes Boyson, who happens to be the headmaster of an apparently flourishing and highly civilized comprehensive school.

Yet there is no doubt that what unites the contributors and editors of the **Black Papers** is a most sensible apprehension — namely that the present context of cultural change, democratic rhetoric and often uncritical liberal anti-authoritarianism poses great challenges to those concerned with education. The fear that

"progressivist" notions of one sort and the other may be ossifying into dogma and bigotry is a very real one. The history of education is replete with similar examples. Progressivist ideas, however defined, were themselves partly a protest against narrow pendency and obscurantist pedagogy. It is doubly ironic, but highly instructive, that many of the neo-traditionalists in the *Black Papers*, like the early progressivists, seem to know better what they are against than what they are for.

Many — but not all — and herein lies the value of the pamphlets. The authors can roughly be divided into

three groups: the scholars such as Bantock, Burt, Walsh; the outright rhetoricians such as Maude, Szamuel, McLachlan; and the rest who come somewhere in between. It is regrettable that the serious points raised by the former should be undermined by the hyperbole or irrelevancies of the latter who sometimes reduce the discussion to the 'snobs or slobs' level.

Nevertheless, the *Black Papers* deserve to be read by anyone seeking insight into the contemporary British political and social, as well as educational scene.

Trevor Burridge

Eric Winter. URBAN LANDSCAPES. Toronto: Bellhaven House, 1969, 148 pp., illus., \$3.95.

The myth of the pristine innocence of the countryside and its obverse, the evil of the city, are part of the anti-urban bias in our Western tradition. This bias is very evident in our social studies curricula where the city, if considered at all, is often perceived from a rural viewpoint. The sanitized suburbia portrayed in Dick and Jane readers reflects most of all the middle-class North American's desire to turn his back on the city and find refuge in a cottage more likely to be covered by a mortgage than by the roses of which he dreams. Curriculum builders and text book writers have understandably shied away from dealing with the city's complexity, often complaining that materials for urban study are hard to come by.

For Canadian teachers, there will be less excuse for neglecting the study of the city as more books like Eric Winter's *Urban Landscapes* make their appearance. The first of a

three-volume series, this attractive little book seeks to define the field of urban studies, to help the student develop hypotheses and points of view and to experiment with analytical and descriptive tools. A second volume will attempt to develop similar skills with respect to social science methodology and a third will examine operations (i.e., data handling, design, etc.) in urban social engineering. The series is not oriented to a particular discipline and thus provides another portent of what I believe is a developing trend in "Canadian Studies," that of a topical, thematic or "problems" approach using analytical, inquiry-centered teaching models much more rigorous than anything seen in the older social studies of the 1930s. Winter's chapter-end "Investigations" and "Things to Do" and the frequent opportunities he provides for the pupil to reflect on what he has read, to study maps, diagrams