Le niveau linguistique nous semble bien adapté pour des enfants francophones. Les phrases utilisées sont en général assez courtes. L'auteur s'adresse directement à l'enfant ce qui donne l'impression d'un dialogue. Les termes nouveaux de vocabulaire sont fréquemment expliqués dans le texte; sinon, on demande à l'élève d'en rechercher le sens. Dans tous les cas, ils sont réemployés dans les questions ou les activités. Le vocabulaire utilisé est un vocabulaire courant avec certains termes propres aux notions historiques et géographiques. Ces mots ne devraient pas poser de problèmes pour des francophones, mais ils demanderaient certainement des explications supplémentaires pour les élèves de classes d'immersion.

En conclusion, nous pouvons dire que ces livrets présentent un intérêt pédagogique certain. Ils nous semblent particulièrement bien conçus pour l'initiation aux sciences humaines.

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Kenneth Reeder and Donald C. Wilson (Co-editors).
LANGUAGE, CULTURE AND CURRICULUM.
Vancouver: The University of British Columbia,
Centre for the Study of Curriculum and Instruction, June 1978.
75 pp.

This monograph comprises three major papers and the views of discussants. The personal commitment for Richard Coe ("Practicalities and Politics of Error") is to challenge university students to write at "the outer edge of ability," that is, to have something significant to say which is clear, coherent, and correct. He describes how this can be achieved by directing the students' attention to the process of their own writing. To the general public, the editing skills of spelling, grammar, punctuation — not ideas — are basic to literacy; Coe points out that the attitude is also prevalent in departments of English, and that placing the emphasis in writing first on correctness deprives the best students of the opportunity to think and to express original ideas. He presents solutions to "defend the professionalism of the classroom teacher" against unrealistic demands, and suggests that teachers, students, and the public think, not in terms of literacy versus illiteracy, but in terms of what kind of literacy. This consideration would meet the demands of society without "de-skilling or dehumanizing people."

In the second article, "Wading for Significance in Torrents of Trivia," Edmund Farrell suggests that the issues which determine the quality of life at

either the national or the international level are directly related to education, and in particular to the English profession. Farrell illustrates clearly how unwittingly we are controlled by language in its various manifestations, and that our future depends upon how we can preserve our values by resisting the manipulated language of the media. This article is a challenge to teachers as persons and as professionals committed to the self-realization of their students.

In "Languages of Deep Structure in Curriculum Inquiry," Max Van Manen examines classroom language at an entirely different level. Van Manen states that the "reality of curriculum" is more than what teachers intend students to learn, and includes all of the obvious verbal and less obvious "interpretative processes" which take place in a classroom. Ethnography, ethnomethodology, analytic sociology, and constitutive phenomenology all "treat ordinary social intercourse as a feature of the live-world." These approaches describe the "actions and interactions to the structures which are embedded at deeper levels," but each approach examines a different aspect of language. A few practical illustrations and citations from ethnomethodologists elucidate Van Manen's compact paper, but it suffers from density of terminology and metaphor borrowed from linguistics. The respondent Walter Werner states the problem clearly, suggesting that the metaphor of "deep structures" should "help us uncover some of the implications of the commonsense speech teachers and students use in the classroom."

These three major papers and the views presented by the respondents describe dilemmas being faced by teachers at all levels of the educational ladder, and they offer solutions for making education more humanistic: less "thing-centred" in a consumer society, less curriculum-centred in educational philosophy, and more person-centred in the life-world of the classroom and the world beyond the school.

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