

All this is not to deny that phonology plays a significant role in the learning of syntax; or that Morgan deserves great credit for underlining its importance in a penetrating series of studies. It's the exclusiveness that makes me uneasy. The theory of language learning is a more delicate balancing act that Morgan suggests. Be that as it may, though, this is a fine new book which I recommend heartily to all who are interested in language learning.

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IN THE NATION'S IMAGE: CIVIC EDUCATION IN JAPAN, THE SOVIET UNION, THE UNITED STATES, FRANCE AND BRITAIN.

Atlanta, GA: Centre for Cross-Cultural Education, 1987.

120 pp.

How do the world's leading nations prepare their youth for the responsibilities of citizenship? Five authors, one for each country, examine the situation.

The book will jolt those latter-day "global villagers" who maintain that the world is getting smaller and the differences among peoples and nations less pronounced. *In the Nation's Image* is a sober reminder that despite growing economic interdependence and improved communication, countries are still worlds apart in the important domain of national beliefs and values, if only because they do not share a common heritage.

Of the five nations studied, the Soviet Union stands alone by reason of its unique political and economic system. If you like your civic learning pre-packaged, served up as political catechism and uniformly presented across the social spectrum, the Soviet Union is for you. The paramount and pervasive role of the state in all sectors of Soviet life ensures that no corner of society is left untouched. The absence of opposition voices in society means that the Marxist-Leninist values of collectivism, atheism and love of labour find promotion and reinforcement in schools, youth organizations, trade unions and the media.

In the more open societies of France, England, Japan and the United States, where education is subjected to the marketplace of ideas and conflicting opinions, the situation is less tidy. In the democracies there is widespread debate as regards the purpose and content of civic learning, though there is general agreement that the school is not the only agency in the business of shaping the civic personality of the young. The family, one's peers, the workplace and the media are identified as co-educators.

In Japan, where home and school are the principal educators, citizenship training is a blend of social and political learning, reflecting the country's reverence for the past and respect for the present. Thus Japanese schoolchildren are inculcated in the samurai-like values of loyalty, discipline, hard work and competence. At the same time, the pre-war values of nationalistic education have been replaced by an ethic grounded in peace and democracy. It is worth noting that Japan is the only major power to renounce force as an instrument of foreign policy.

In France civic education is up for grabs since Frenchmen no longer agree on what constitutes the nation's heritage. Arguing from an historical perspective, the author claims that the enduring values of French culture – republicanism, nationalism, patriotism and elitism – have been discredited, mainly by the political and military upheavals of the 1930s and 1940s. Complicating the situation are the changing roles of society's basic institutions – the family, school, church and the military. With traditional values in disarray society is at a loss as to what values to transmit and in what form. What now passes for *instruction civique* in the school is cultural pluralism.

If the chapter on France is unsatisfying, that on the United States is unsatisfactory, being more a politically-charged polemic than a reasoned attempt to explain the condition of civic learning. The author's thesis is that citizenship education in the United States has been corrupted by enemies of the Republic, by which he means the New Right and educational conservatives who preach "dangerous" ideas as teaching for individual achievement, hard work and respect for family. What is needed, we are told, is a critical theory of citizenship that is "grounded in a view of suffering and oppression." Accordingly, students would be trained as social engineers ready to do battle with the wrongs of society. The idea of transforming the school into a social laboratory is not new. Half a century ago it was a favorite theme of John Dewey and other Progressivists, but was abandoned when it proved to be hopelessly unworkable.

If the Soviet Union is the most systematic of the five nations in spelling out a curriculum for teaching national values, Britain ranks as the least active in this domain. Indeed, one gets the impression that concepts such as democracy, citizenship and patriotism are sources of embarrassment

to school and society. The lack of civic education in the school seems at first glance to be traceable to the absence of a national curriculum. But on closer inspection the reason is probably related to the country's history, the fact that Britain has been spared the political and military upheavals of other countries. She has not been invaded in modern times and has never experienced the trauma of a full-fledged revolution. As a result, the values and unique characteristics of Britain are not learned in the schools but "are absorbed unconsciously, simply through the day-to-day business of living in the country."

In the Nation's Image is a useful and interesting work. It largely succeeds because its contributing authors resisted the temptation to cast civic education in narrow, curricular terms. To their credit, they recognized that the school is only one of many institutions in society engaged in shaping the civil beliefs and behaviour of its citizens.

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Roger J. Williams.
**RETHINKING EDUCATION:
THE COMING AGE OF ENLIGHTENMENT.**
New York: Philosophical Library, 1986.
160 pp. \$15.00.

Rethinking Education is a panegyric on "unified education" (U.E.), its benefits and the necessity of adopting it at all levels of education. The author, Dr. Roger J. Williams, a renowned American Chemist, discoverer of the vitamin pantothenic acid and Professor Emeritus of Chemistry at the University of Texas, reflects on his long and productive career in research and teaching, and concludes that present education is incomplete, too fragmented, disjointed and compartmentalized, lacks coherence, assimilation and perspective, and does not really take into account "individuality": The education offered today "is an indigestible jumble" (p.21) with "many bare facts [and] far too little critical thinking about them and their relationship" (p.51). Thus, the many problems and ills in education and society. The solution – though not a quick-fix – is, according to Williams, not only in U.E. and its application. He therefore forcefully concludes: "There is absolutely no substitute for unified education, and it is so sound and so basic that there is little room for contrary argument" (p.130).

This book consists of 14 short chapters (with the exception of Ch. VI), a postscript and 4 appendices (brief selections from authors who,