

they also teach children that there are many reasonable people who do not share their convictions' (62).

Apart from Hand's excellent critique of every other contributor to the volume, there are two additional chapters both of which failed to live up to expectations. Richard Pring attempts to answer the question 'Can faith schools serve the common good?' in the course of which he admits to having doubts about the answer before he started writing. I wish he had resolved his doubts earlier, for in spite of the fact that it contains a lengthy and clear account of Dewey's defence of 'common schools', it ultimately fails in the attempt to square the circle. The purpose of Harry Brighouse's chapter, 'Faith schools, personal autonomy and democratic competence', is to evaluate the case against faith schools, on the grounds that they may be found wanting in these respects. Not only does Brighouse's faith in faith schools strike me as altogether naïve, I find his resolute defence of the fact that they should continue to receive public subsidy, untenable. As Hand concludes:

It is morally wrong for both parents and teachers to use non-rational means of persuasion to impart religious beliefs to children, and we should not be deterred from condemning this practice by our legitimate qualms about the use of coercive power to prevent it. (105)

References

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Knowledge, power and educational reform: applying the sociology of Basil Bernstein, edited by Rob Moore, Madeleine Arnot, John Beck and Harry Daniels, London, Routledge, 2006, 247 pp., £83.00 (hardback), ISBN 978-0-415-55972-0

This book encompasses 13 chapters written by authors with a variety of educational interests, perspectives, and applications of Basil Bernstein's work. At his core, Bernstein was a sociologist-linguist who focused on the effects of power, social class, and society on language. He strongly believed that individuals bring into every situation a societal background that affects their interactions with others, attitudes towards education, and understanding and processing of language.

In Chapter 1, Johan Muller reviews the historical changes in knowledge structures from the seventeenth century onward. In his review, he shifts back and forth in time which may appear confusing to readers who prefer historical events presented in a linear fashion. Muller claims that by ignoring the different structural forms of knowledge, research on curriculum planning and research assessment remains stagnant. Muller could more clearly explain the connection between knowledge, curriculum planning, and research assessment. Does Muller mean that by reviewing the progression of knowledge the reader can see the types of knowledge that have been and are valued which in turn will affect the contents of a curriculum and a research assessment? Muller also discusses Bernstein's views about knowledge structures: they differ in terms of their verticality, or how theory develops, and grammaticality, or how theory deals with the empirical world.

In Chapter 4, Wayne Hugo discusses the hierarchy of knowledge within pedagogy as described by Socrates and his student Plato. Hugo summarises Plato's statement about pedagogy: 'The art of pedagogy is to take the student on a path that expands the love of beauty... It is a hierarchical path that reveals beauty' (62). This quote sounds similar to Bernstein's theories of 'verticality' and 'grammaticality' because they refer to the depth and breadth of knowledge. Hugo's discussion about climbing the ladder of beauty also sounds similar to the title of Chapter 1: 'On the shoulders of giants'. The author connects Plato and Aristotle with Bernstein by stating that all of them showed how hierarchy could be used as a liberating device in education and not just one that creates inequality. Hugo spends more space in his chapter summarising the works of Plato and Socrates than on Bernstein.

In Chapter 5, Madeleine Arnot and Diane Reay refer to Bernstein's statement that a pupil does not only have a social identity but also a 'pupil voice'. The idea of consulting with pupils appears democratic because it includes pupils in the learning process but Bernstein warned that the pupil's voice is produced by the very power relations that it attempts to change. Arnot and Reay's research study focuses on pupils' discussion of pedagogic rules with their teachers and the degree to which they could access and participate in learning. Bernstein complained that pedagogic discourse should not just be seen as a medium for power relations outside of the discourse but should also be recognised as having its own voice.

In Chapter 6, Sally Power attempts to use Bernstein's work on pedagogic identities to examine how young adult middle class people develop their identities. Power refers to Bernstein's model of fundamental identity constructions but admits she had difficulty applying Bernstein's model of identity constructions to her research study for two possible reasons: (1) a person cannot have multiple identities per Bernstein, and (2) she did not have his model in mind when collecting the data. Power also states that Bernstein remained unclear in his description of identities and this reviewer concurs.

In Chapter 8, Andrew Brown discusses his concerns, and Bernstein's, about the changes in UK doctoral programmes in education since 1966. Bernstein criticised the new emphasis on economic issues in conducting research and the view of doctorates as professional training programmes by students. Brown complains that the ESRC's instructions to doctoral programmes about developing their students' general research skills and transferable skills fragments the curriculum. Brown criticises the current emphasis on the mixing of qualitative and quantitative approaches in research. However, Brown's fears may be alleviated by the design of a doctoral programme: the manner in which research skills and qualitative/quantitative methods are presented to students matters. Exposure to qualitative and quantitative methods may reveal to the student the advantages and limitations of each. Brown describes a research study he conducted on parents' participation in their children's mathematical education. With limited space, he clearly discusses the interplay of his theoretical approach and the data. He describes how he develops a 'language of description', just as Bernstein encouraged his students, to move between his theoretical approach and the data.

In Chapter 11, John Beck discusses the fusing of opposing political orientations: the neo-conservative vs. the neo-liberal. Beck complains that the Thatcher and Blair governments re-wrote the past in an unflattering light while connecting it to a future through contemporary changes. In this process, the governments criticised teachers while recognising good teachers and removing some power and authority from teachers. Beck claims that Bernstein believed that the government became more involved in education in order to create new official identities for pupils and teachers. However, why did the author just focus on Bernstein's pedagogic identity, labeled 'prospective', and ignore the 'retrospective' identity? Beck seems concerned that a re-writing of British history will affect the teaching of children but he does not provide any examples. Bernstein laments that an emphasis on people's trainability leads to a socially empty identity. Is

Bernstein suggesting that by removing the past and emphasising the reformation of pedagogy, society itself has been removed from a person's self-identity?

Alan Sadovnik begins Chapter 12 with a selective history of US education legislation and then returns to this topic two pages later. For readers accustomed to history presented in a linear fashion, they might wonder at the shift. Sadovnik highlights parts of the No Child Left Behind (NCLB) legislation passed in 2002 which aim to resolve complaints about the education system's unfair treatment of low-income and minority students in elementary and secondary schools. Sadovnik claims that sociologists could add to the discourses on instructional improvement, teacher recruitment, and professional development but he does not elaborate in what way. Bernstein believed that the NCLB did not eliminate social inequalities in the schools because it did not change the pedagogic practices which resulted in student achievement gaps. Bernstein asserted that inequalities based on social class are related to the social and economic division of labour in the larger society. However, Sadovnik does not provide enough information about how these are connected. Sadovnik might add that teachers bring their own social class with them, which may affect their pedagogic practices.

Ruqaiya Hasan clearly introduces her perspective as a social linguist and the focus of Chapter 13 in her first paragraph: 'society is the condition for the maintenance and evolution of language' (211). She suggests exploring the inverse of this statement by asking if the teaching of language in the classroom, specifically literacy, can be used to bring about social change. Hasan agrees with Bernstein's belief that between speech and a language system, a social structure resides. She instructs readers and listeners to look for the society behind the words, to ask why are these words being defined in this way and by whom and for whose benefit? She asserts that the emphasis on the 'trainability' of people (also mentioned in Chapter 11) moves people away from obtaining knowledge. Does she mean that through 'trainability' people will no longer seek knowledge for the sake of knowledge? Can people seek knowledge for its own sake and also knowledge for the purpose of a job, an education assignment, or a volunteer situation?

In another chapter, Rob Moore discusses the difference between a sociology of education that views education as merely a transmitter of things outside of it vs. a pedagogic discourse as its theoretical object. Karl Maton outlines Bernstein's concepts about knowledge structure and educational knowledge structures but adds that a knower structure also belongs to each of these knowledge structures. Gabrielle Ivinson and Gerard Duveen apply Bernstein's theory of recontextualisation which means the transformation of knowledge between groups of people. This theory holds that schools hide different approaches to knowledge and different ideas as to what their students should become as learners and citizens within their social organisation. Ana Morais and Isabel Neves urge teacher education programmes to incorporate a teacher evaluation component. Using Bernstein's theory of pedagogic discourse, they analyse the professional development of teachers in an in-service training programme. Harry Daniels believes that two theories about the social formation of the human mind can help each other: activity theory and language theory from Bernstein.

The book's chapters cover an interesting variety of topics within the field of education. This variety shows the broad reach and application of Basil Bernstein's work as a sociologist-linguist. Unfortunately for readers not familiar with Bernstein's work, many of the chapter authors do not clearly define his or their terminology. A glossary would make the heavily theoretical words more clear.

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