

value the insistence that it is the truth which is to determine what is politically correct. In other words, Jesus, crucified for speaking the truth in the face of political opposition, is acceptable in Western civilization, but Pilate, crucifying Jesus in order to force the truth into political conundrums, is unacceptable. Volume II misses that realization.

The approach to racism is more subtle. That Europeans were slaves is mentioned at least 22 times in the 330 pages of Volume I. Volume II does not handle racism as well, though slavery is mentioned there 28 times in 364 pages. Volume II is not as pointed about the fact that slavery is a European phenomenon before it is a Euro-African phenomenon.

Some comments on specific documents help to describe these works. There is a document on the Dutch Trade, without mentioning involvement in the slave trade. No documents after World War II are offered. Both volumes contain interesting black and white illustrations. For example, ten of the prints of Hogarth are presented in Volume II.

Volume II has a decidedly anti-religious bias. A document is offered on the 1645 founding of the Children of the Hospital of the Trinity, with nothing whatsoever on the contemporaneous former slave, Vincent de Paul. A Barcelona tanner's diary of a plague year is presented, with nothing from Vincent de Paul, concerned about the plague every year during the same period. A great deal is made of how the clergy fled the plague, all the while downplaying the more significant fact that some clergy also remained. By remaining, the clergy kept the people faithful to the Church through the secular upheavals that followed.

Volume II leaves the reader with a sense of inconsistency in translation. The problem is with the uses of old English, rather than with other languages, for example the gobbledygook presentation of the Putney Debates.

Coverage of topics and the underlying research is fine. While these readings have firm value for undergraduates, I doubt whether professors would use them to add to their own lectures. These readings illustrate rather than explicate or narrate whatever it may be that is professed by the teacher.

This anthology is suitable for the freshman Western civilization course, but it does require a professor to unscramble the hidden assumptions behind the readings.

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Kieran Egan. *Imagination in Teaching and Learning: The Middle School Years*. Chicago: University of Chicago Press, 1992. Pp. ii, 178. Cloth, \$27.00; Paper, \$8.95.

The best analogy one could draw in preparing to teach middle school social studies classes is one that is similar to a general getting ready for a battle whose soldiers consist of a vast pool of untried individuals with a myriad of both unlimited academic talents and deficiencies who are away from home for the first time. To get the troops ready for the foray the general must understand, nurture, and draw upon the talents each individual possesses in order to overcome any trepidations they may have and to eventually conquer their foe.

In *Imagination in Teaching and Learning: The Middle School Years*, Kieran Egan suggests that one way to prepare middle school students for broader intellectual and academic pursuits and to help them succeed in school is to use each student's imaginative life to stimulate learning. He does this in a very straightforward and highly readable manner by first discussing what he calls "a very short history of the imagination" in which he depicts memory and myth from biblical times through the modern era.

Next, he relates why imagination is important to education and the characteristics of students' imaginative lives. In these sections the affective and psychological role of the imagination is portrayed. This completes the first half of the book that is used to set the intellectual and philosophic framework for Egan's imaginative framework for the middle school.

The second part of this work is devoted to applying both learning principles and curriculum design toward the use of the imagination. A planning framework as well as information on how his ideas are related to different learning taxonomies are provided.

Perhaps the best section of this book next follows in which the author provides specific examples of using imagination concepts in mathematics, science, social studies, and language arts. Within the dialogue about social studies Egan relates how to both humanize and add romance to the curriculum by bringing it to life through the student becoming an active participant in the learning process.

The concluding portion of the book provides examples of infusing the author's ideas throughout the middle school curriculum. This segment also includes the most controversial segment of the book in which the author calls for the elimination of the social studies and humanities as a part of the middle school curriculum. Space does not permit a complete presentation of his arguments for this radical idea, but it is interesting to note that the author states that his unsympathetic views on this subject may be "eccentric and inadequately formed."

This book could best be used in a class at the undergraduate level that was preparing students to become middle school teachers or in a curriculum design class at the graduate level. In addition, it provides another weapon against the status quo for those of us who are working for curriculum reform and revision as well as social changes within the typical school structure. Its call for major curricular reform for implementing a change in looking at and solving problems will provide for a lively debate within the academic and school communities.

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