

differences from the constraints of narrow curriculum and severely underfunded institution. FBC's international dimension included resistance to Eurocentricism and imperialism. FBC was an African institution, focused on asserting its basic rights of self-determination. Its graduates took leadership positions throughout West Africa, combating and criticizing racist and imperialist colonial policies. Their contributions to national development in West Africa were partly instrumental to the rise of nationalism and eventual African independence.

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*Education of Minorities and Peace Education in Pluralistic Societies* edited by Yaacov Iram. Westport, CT: Praeger, 2003. 304 pp. \$69.95. ISBN 0-275-97821-4.

This book brings together papers presented at two international conferences, "Education as a Bridge to Peace" and "Education of Ethnic Minorities in Pluralistic Societies," both of which were held in Israel. Thus it benefits from the input of such scholars as Martin Carnoy, Gita Steiner-Khamsi, Leslie Limage, Leslie Francis, and Israeli colleagues that include Yaacov Katz, Rivka Glaubman, and Aziz Haidar as well as the chair of the conferences and editor of this volume, Yaacov Iram. However, there is clearly an effort to bring together two somewhat separate themes, a rather unrepresentative sample of case studies, and an overrepresentation of chapters concerning Israel.

In terms of dealing with the education of minorities, the book provides the dual perspective of education about minorities and the rights of minorities in regard to education. The connection to peace education is based on the proposition that, without respect for the rights of minorities, no meaningful peaceful coexistence within or between societies is possible. The volume proceeds from the assumption that both minority education and peace education cannot be understood separate from historical precedents and political circumstance. Part 1 provides the theoretical and conceptual framework of minority education (chaps. 1–3) and of peace education—an important aspect of international education (chaps. 4–5). Part 2 contributes to the fields of both comparative and international education by offering country case studies analyzing the extent to which these issues are addressed in the United States, France, United Kingdom, Israel, and the Palestinian Authority.

Three important premises frame Iram's introductory chapter:

- Minorities' rights extend beyond basic rights to include cultural, economic, social, political, and educational equality;
- Education is a human right and also the guarantee of all other rights since education is charged with the responsibility of informing people of their responsibilities and rights;
- No education system alone can create a just and equal society or achieve peace in the current world situation (which he proceeds to describe in chapter

1 in terms of worldwide migration, geopolitical conflicts, and the mixing of people of various ethnic, cultural, linguistic, and religious backgrounds).

One must note that his definition of the role of multicultural education as being to promote awareness, tolerance, and acceptance of diversity within a given society seems to overlook the aspect of empowerment, which many multicultural educators would place at the apex of the hierarchy.

Steiner-Khamsi deals with universalism versus particularism in minority education, and she suggests focusing on conflict resolution approaches rather than emphasizing the individual markers of each group. Stressing the relational nature of identity formation, she suggests a strong peer leadership component in multicultural and antiracist youth work.

For Carnoy, the objective of multicultural societies is to integrate groups into civil society with a common language, a clear conception of political rights and responsibilities, and well-defined behavioral norms. He emphasizes that this must be accomplished without forcing minority groups to give up their own sense of cultural identity. Yet, Carnoy points out, recent sociopolitical changes may result in the decline of multiculturalism "in favor of an individually centered 'global' identity" (34), with locally situated ethnic or religious groups maintaining global ties but being antithetical to liberal values. The two chapters providing the theoretical and conceptual foundation of peace education are based on the belief that peace is possible everywhere and that an understanding of historical context is critical. These chapters also present a repertoire of peace tools (Chadwick Alger) and examples of peace education projects integrating the cognitive, affective, and action domains (Lennart Vriens).

In part 2, Carnoy examines the impact of compensatory and affirmative action programs on minority groups in the United States. Limage deals with public policy and policy-oriented research in France. Francis traces the historical relationship between public funding and minority religious interest in the United Kingdom. These are certainly not the most critical issues currently facing France or the United Kingdom. While Haidar examines the relationship of curriculum in Palestinian schools to minorities in that society, he notes incongruence between the principles of the Declaration of Palestinian Independence and the philosophy and practices of the education system, pointing out that the curriculum plan ignores the fact that Palestinian society is composed of different religious and cultural groups.

The rest of the volume focuses on different aspects of minority relations in Israel (chaps. 10–12), peace education in Israel (chap. 13), and Jewish education in the diaspora (chap. 14). Katz and Yaacov Yablon report on a small research study using the Internet for the promotion of interpersonal relationship between Jewish and Bedouin high school students, while Glaubman and Katz, acknowledging the lower quality of Bedouin schools and their less qualified personnel, report on research findings pinpointing the areas and calling for significant intervention by the Ministry of Education in order to improve the delivery of educational services to this population. The penultimate chapter notes the lack of emphasis on peace education and the exclusion of controversial issues from the Israeli civics curriculum (Hillel Wahrman), while the final chapter comments on how Jewish education in the diaspora has reflected the minority status of Jews in those countries (Walter

Ackerman). Although the multicultural population in Israel includes native-born Jews, Muslim and Christian Arabs, distinct Bedouin and Druze communities, as well as large immigrant groups from Ethiopia, the former Soviet Union, Latin America, and the English-speaking world, plus a growing population of foreign workers and their families, none of the sociopolitical or educational issues relating to these minorities is discussed in the multiple chapters on Israel.

Clearly, this volume is limited by its origin as a series of unrelated papers at conferences on two different themes, which affects consistency of subject, methodology, style, and representation. There is great variation in the quality of the contributions. The book's treatment of the dual themes of minority education and peace education, both of which manifest the possibilities of universal application, contributes to their respective fields as well as to the field of international education. Overall, the importance of both themes, the variety of contributors, and the level of most of the chapters provide some rare and interesting insights for educators in an increasingly multicultural and conflict-ridden world.

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*Choosing Choice: School Choice in International Perspective* edited by David Plank and Gary Sykes. New York: Teachers College Press, 2003. 232 pp. \$45.00. ISBN 0-8077-4291-0.

In many nations, the late twentieth century brought challenges to statist models of education in which schools are administrated by central bureaucracies, students are assigned to schools according to their places of residence, and where all receive a uniform curriculum. In place of rigid bureaucratic control, marketization became seen as a panacea to cure all kinds of educational illness. A variety of schemes promoting school autonomy, school competition, and vouchers were put into practice worldwide. In this valuable book, David Plank, Gary Sykes, and their collaborators set out to illuminate this global trend with in-depth studies of nine countries. They focus on two questions: How do educational leaders in different countries decide to expand school choice? and What are the results of these experiments in terms of student performance and social inequality?

Rather than narrowly viewing the rise of prochoice educational governance as a brainchild of new-right ideology, Helen F. Ladd convincingly argues that school choice is a "product of a number of different philosophical strands" (10). Indeed, while these policies were promoted as a part of explicitly right-wing political agenda in Chile (in Martin Carnoy and Patrick J. McEwan's chapter), Australia (in Max Angus's chapter), and the United Kingdom (in Geoffrey Walford's chapter), this is not the case in other countries. New Zealand's experiment began with a "democratic/populist" impulse to enable the community control of school by Maoris and Pacific Islanders (in Edward B. Fiske and Helen F. Ladd's chapter), and Swedish choice programs were initially launched under the slogan of participatory democ-