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research powers innovation and technoscientific advance but it is due for a rethink one consistent with its deeply holistic nature requiring deeply human nurturing research is a deeply human endeavor that must be nurtured to achieve its full potential as with tending a

garden care must be taken to organize plant feed and weed. And the manner in which this nurturing is done must be consistent with the nature of what is being nurtured in the genesis of technoscientific revolutions. Venkatesh Narayanamurti and Jeffrey Tsao propose a new and holistic system: a rethinking of the nature and nurturing of research. They share lessons from their vast research experience in the physical sciences and engineering as well as from perspectives drawn from the history and philosophy of science and technology, research policy and management, and the evolutionary biological complexity of physical and economic sciences. Narayanamurti and Tsao argue that research is a recursive reciprocal process at many levels: between science and technology, between questions and answer finding, and between the consolidation and challenging of conventional wisdom. These fundamental aspects of the nature of research should be reflected in how it is nurtured to that end. Narayanamurti and Tsao propose aligning organization, funding, and governance with research embracing a culture of holistic technoscientific exploration and instructing people with care and accountability.

collection of questions on subjects ranging from basic science to psychology and world history with accompanying simple and clear explanations.

The public outcry for a return to moral education in our schools has raised more dust than it has dispelled. Building upon his provocative ideas in *On Becoming Responsible*, Michael Pritchard clears the air with a sensible plan for promoting our children's moral education through the teaching of reasonableness. Pritchard contends that children have a definite but frequently untapped capacity for reasonableness and that schools in a democratic society must make the nurturing of that capacity one of their primary aims as fundamental to learning as the development of reading, writing, and math skills. Reasonableness itself, he shows, can be best cultivated through the practice of philosophical inquiry within a classroom community. In such an environment, children learn to work together, to listen to one another, to build on one another's ideas, to probe assumptions and different perspectives, and ultimately to think for themselves. Advocating approaches to moral education that avoid mindless indoctrination and timid relativism, Pritchard neither preaches nor hides behind abstractions. He makes liberal use of actual classroom dialogues to illustrate children's remarkable capacity to engage in reasonable conversation about moral concepts involving fairness, cheating, loyalty, truth-telling, lying, making and keeping promises, obedience, character, and responsibility. He also links such discussions to fundamental concerns over law and moral authority, the roles of teachers and parents, and the relationship between church and state. Pritchard draws broadly and deeply from the fields of philosophy and psychology as well as from his own extensive personal experience working with children and teachers. The result is a rich and insightful work that provides real hope for the future of our children and their moral education.

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