

EDITORIAL

Happily for this issue of the journal we have four articles which might be said to constitute a "theme" — the relationship of Marxian thought and education. Although academic Marxists rarely claim dogmatic sympathy for the original principles of the Master nevertheless they are still his fellow travellers though clad nowadays in a variety of dress. For example, the "hegemonic" approach so popular in present educational writings represented by Don Dawson's article "Educational Hegemony and the Phenomenology of Community Participation" clearly can be identified as part of the Marxian tradition just as can be Michael Welton's analysis of Gramsci's views of the education of children, particularly in relation to the combining of work with academic learning which provides a pertinent link to the article on "Work and Play in Marx's Views on Education" by Robin Small. Similarly, Gramsci's understanding of hegemony adds another dimension to Dawson's topic. As John Macdonald, who enjoys the role of *provocateur* in the issue in a survey of Marx and Education has observed elsewhere, Small's ideas might have benefitted from consulting Saul K. Padover (ed.) *On Education Women and Children* where Marx himself speaks in 1869 "The congress might without hesitation adopt that education was to be compulsory. *As to children being prevented from working, one thing was certain: it would not reduce wages and people would get used to it.*" Again, Macdonald also has observed that Gramsci enjoyed and encouraged critical discussion with contemporary idealists such as Croce and Gentile to keep his ideological perspective regenerated and avoid falling into empty and tedious repetitions. This is a refreshing observation and seems pertinent to *THE JOURNAL OF EDUCATIONAL THOUGHT* which has attempted over the years to encourage an open forum on issues which frequently engage different and even opposing ideological perspectives. Consequently, the journal has enjoyed a 'catholic' dialogue and representation of the various schools of thought — that is, a liberal, Marxian, idealistic and now hegemonic point of view — and we hope in the conscious effort to do so the journal has avoided a partisanship on either side of centre which all too often results in a dreary, unimaginative and fundamentally anti-intellectual polemic that ultimately discourages divergent points of view, in a dialogue that keeps us open to the 'surprises', ambiguities, contradictions and subtle nuances of our world and its variety of social organization.

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