

it might be even further questioned whether it is possible in this case. Livingstone lauds the ethnographic work of Willis and the Birmingham Education Group in exploring class conflict in education. But he overestimates the amount of ethnographic research which has in fact been done. If anything, he has too high expectations for what the survey data he presents can accomplish in exploring class conflict in education.

In the final chapter, guidelines are presented for a group planning an innovative educational programme. He argues quite rightly that socialists have spent too little time conceiving how the institutions extant in the society might be transformed to fulfill socialist goals. However, this discussion does not seem a real conclusion to this book. As Livingstone notes, the final chapter is based on a paper written at an earlier time, and as a result there are only a few references to data in the preceding empirical chapters. There is no concluding discussion concerning the kind of education which would benefit the working class, nor whether the author feels he has accomplished the goal of a materialist analysis of education in capitalism. If the reader works hard enough, she can draw her own conclusions. But surely it is incumbent on the author to do so first.

Livingstone's book begins with great promise. The three theoretical chapters, which in themselves make the book well worth reading, suggest that if the author accomplishes what he aspires to do, it will be an important book. The methodology used, however, is not equal to the task at hand.

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Roberts, Hayden. *Culture and Adult Education: A Study of Alberta and Quebec*. Edmonton: University of Alberta Press, 1982, xv, 274 pp. \$25.00 (cloth), \$12.50 (paper).

This book is the first of its kind in Canada on several counts. It is the first sustained effort to place policy governing the development of adult education against the background of the political, social and cultural milieu in the broader society. It is the only substantial account we have (certainly in English) of policy towards adult education in the provinces of Alberta and Quebec. And it is the first comparative study of adult education policy in two Canadian provinces. Along with R. Faris's *The Passionate Educators* (1975), this book by Roberts will hopefully help to move scholarship in this field to a new level, where adult education will be examined less as a separate entity and more as a part of the society in which it operates.

As in the case of his recent book on community development, Roberts begins with a careful examination of the concepts with which he is dealing. He presents three analytical models as a basis for his comparative study, a grid on "dimensions of the learning process" (from personal to social, and passive to active); a continuum of "purposes of adult education" (from remedial to developmental); and a framework for examining "influencing factors" (from social philosophy to the allocation of resources); all of which he uses well in his subsequent chapters. These first three chapters are well done, worked out with logic and economy and hold promise, as the author intends, for helpful application to other comparative studies.

The other three sections of the book are devoted to the comparative study of the two provincial systems. In the first of these, on the social philosophies and related government structures he sees at work in the two jurisdictions, he presents his basic thesis. He finds that whereas in Alberta, governments based on a private enterprise philosophy have created a largely market-oriented "service station" type of network of adult education services (albeit with a relatively advanced form of co-ordination structure), in Quebec, adult education has been utilized as part of the strategy of conscious community building which has been characteristic of that society for the last few decades and has been directed more than in Alberta to these social and cultural goals, to what he terms "community purposes". In the subsequent two sections, Roberts pursues this analysis, first in terms of how selected non-governmental organizations have fared under the two policies (native people, agricultural organizations, trade unions, adult education associations) and then with respect to the allocation of resources to adult education programs and projects in the public sector.

The central conclusion of this study, that adult education in Quebec has, at least since 1960, been developed as an instrument of social policy, or as it is frequently stated, has been more "political" than in the rest of Canada, is not a novel one. However, Roberts is the first to have made a serious and sustained effort to examine that proposition, and considering its pioneering nature, his book is a

commendable one. It has merits not only as a comparative study of the systems in the two provinces, but also as a model for subsequent work.

As with any such study, especially one which is breaking new ground, the reader has questions and reservations. One looks for greater depth in the analysis of social policy goals and administrative styles in the two systems. There are perhaps some problems with the analysis of the purposes of adult education, a subject to which the author returns in his brief concluding chapter. Readers from the field of adult education will regret the brevity of the examination of the provincial adult education associations.

Not the least of the virtues of this book is that it brings into the ken of English-speaking colleagues a great deal of information about the field in Quebec. This book is a significant pioneering venture in Canadian adult education. It makes an important contribution to scholarship in this field and will likely influence the direction of work done by others in the years to come.

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Giroux, Henry A. *Ideology, Culture and the Process of Schooling*. Philadelphia, PA: Temple University Press, 1981. 168 pp. \$17.95.

One of the promising trends in educational scholarship in recent years has been the growing interest in the relationship between what happens in schools and the larger social, political and economic context. Radical school reformers, sociologists, and curriculum theorists of various intellectual persuasions have analyzed how social assumptions have been reproduced not only in the content of the formal curriculum but, more important, in the processes of what has come to be called the hidden curriculum of teacher-pupil relationships, school rituals and operating procedures. This body of educational criticism has often had a disquieting and discouraging effect on practicing educators trying to sustain their ideals and on curriculum specialists trying to invent more effective materials. It is not surprising that these critics have not always been popular with mainline theorists and frontline practitioners but they have advanced curriculum thinking beyond naive optimism and the search for technological fixes to a stage of healthy respect for the complexity of the nature of curriculum and the process of schooling, and greater sensitivity to the effects of schooling on the learner.

One of the thinkers who has made an important contribution to this body of educational criticism is Henry Giroux. His book, *Ideology, Culture and the Process of Schooling* is a collection of six articles which have appeared in various curriculum and educational journals in 1979 and 1980 together with a substantial introduction prepared for the volume.

In the Introduction, Giroux makes it clear what his own perspective is:

'The essence of the problematic underlying my own critique is drawn primarily from the tradition of 'Western Marxism,' which in the most general sense is based upon a rejection of the economic model of orthodox Marxism, supports the liberation dimensions of Marx's earlier work, and strongly adheres to the notion that as a form of radical theory and practice 'Marxism must be . . . made possible for every generation.'

It is always honest and helpful for an author to make his point of view explicit at the beginning but in Giroux's case his terminology, content, method of analysis and writing style leave little doubt as to his philosophical orientation. Giroux also uses the introduction to distinguish three kinds of rationality: technocratic (based on scientific control), interpretative (based on subjective meaning) and reproductive (based on the determinism of social structures). He goes on to analyze the key notions of ideology, hegemony and culture which are used throughout the essays.

The first essay "Schooling and the Culture of Positivism: Notes on the Death of History" is an analysis of the assumptions of technology, progress and objectivity which form the basis of the dominant paradigm of the social sciences, how this has shaped "educational rationality" and how a critical view of knowledge, together with an understanding of both historical roots and class context of schooling, can lay the foundations for educational changes. This theme is developed more fully in the second chapter "Beyond the Limits of Radical Educational Reform: Toward a Critical Theory of Education" which is probably the best chapter of the book. In it Giroux criticizes the radical school reformers of the sixties and seventies, both Marxists and humanists, for basing their reforms on too