

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.

Gordon Selman
University of British Columbia

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

limited a theory of knowledge, socialization, and school pedagogy. A critical theory of education must start with the limited impact of these reformers on society; it must question the normative interests behind pedagogical practice and it must analyze the link between knowledge and power. Only then can students be given the conceptual tools necessary to understand their reality and only then can power in the classroom be democratized and humanized.

The remaining four chapters deal with more specific topics. In "Beyond the Correspondence Theory: Notes on the Dynamics of Educational Reproduction and Transformation," Giroux criticizes the work of Gintis and others who have written on the hidden curriculum and the failure of school, arguing that they have no dialectical notion of ideology, that they have ignored content, have a passive view of people and a monolithic view of domination. In "Dialectics and the Development of Curriculum Theory," he looks at dialectical thinking as more than an intellectual method and argues for a praxis of critical thought and reflective intervention. "Paulo Freire's Approach to Radical Educational Theory and Practice" is a generally favorable appraisal of Friere's thought as a kind of case study in "critical theory" with the caution that it has limited implications for the North American context. The final essay on "Teacher Education and the Ideology of Social Control" is in some of the ways the weakest of the set, restating the theme of "culture as hegemonic ideology," criticizing teacher education programs as "agencies of social control," and calling for the emancipation of students, a contribution that contains little that is original or profound.

Although I am not persuaded that what Giroux calls "Western Marxism" has a great deal to contribute to the development of new educational theories or to the rejuvenation of learning in our society, I do appreciate the ethical perspective, insight and conscious raising that neo-Marxist critiques have brought to the prevailing "wisdom" of educational theory and practice. And within this school of criticism, Giroux is an articulate, sensitive, and balanced spokesperson. Throughout these essays he presents a thoughtful analysis of the relationship between knowledge and power, and between the social context and the school curriculum. He is also more concerned than many theorists — neo-Marxist or not — to suggest implications of his educational reflections for the life of schools and the practice of those who work in schools.

In their timing, these essays fall between two eras: the period of naive or pessimistic school criticism of the sixties and seventies on the one hand and the emerging period of turbulence, accountability, and "reproductive and technocratic rationality" represented by the back-to-basics and high-technology movements of the eighties. The "correspondence" potential of current trends to more government control of curriculum and evaluation, and the dialectic potential of the widespread use of microcomputers in schools, will provide Henry Giroux with new and important subjects for study.

The essays in the present volume show a serious thinker dealing with important issues in a responsible way. I hope he continues to make this kind of contribution to the curriculum and educational discussions which need to take place if education is going to fulfill its obligation to provide both enlightenment and liberation.

Norman Henchey
McGill University

Crittenden, Brian. *Cultural Pluralism and Common Curriculum*. Carlton, Victoria: Melbourne University Press, 1982, 103 pp. \$3.95.

This is a book that is as useful to Canadian educators as it would be to Australian ones. The theme and discussion are pertinent to any country which has had a large in-migration and which consequently has a diverse school population. As I will examine in further discussion, both its strengths and weaknesses are pertinent to a consideration of cultural pluralism and curriculum in both countries.

Unlike much of the recent literature on multiculturalism and cultural pluralism, this book is written in a far more philosophical vein. Indeed, many of the glib generalizations and glossed-over meanings in the recent multicultural jargon are examined in depth. This is a decided strength to the volume.