

contribute to our ideas about the arts. He says, however, that there are times when teachers criticize and critics teach.

This book is an expression of a number of traditional views, one of the most significant being that controversial discussion is necessary for education. The concept of education presented is political. In nations that have more than one party in the government assembly, controversial debate is part of the fabric of political life. In emphasizing the need for controversial argument, Dr. Hare implicitly advocates a particular type of political training in schools.

Dr. Hare's book points to the need for more analytic work on analogous concepts and synonymous words associated with the idea of controversy. Clarification is needed to show that it would not be beneficial for students to learn to argue about controversies if in so doing they learn to be disputatious, contentious, intemperate in an ardent defense of their beliefs, quarrelsome, belligerent, pugnacious, aggressive, militant, fault-finding, antagonistic, malevolent, sectarian, fanatical, hostile, quibbling, critically carping, or given to sophistry.

It would seem that there is a bias by omission in the introduction to *Controversies in Teaching*. A clear apology for analytic philosophy of education is presented, but there is no mention of the fact that there are other philosophical approaches which provide valid insights to educational ideas.

While *Controversies in Teaching* is a closely reasoned piece of analytic writing, it is written in gender specific rather than generic language. Continuous reference to the teacher as a member of the male gender would be disconcerting to some individuals and groups who are making concerted efforts to minimize the use of sexist language in academic writings.

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Inglis, F.O., *The Management of Ignorance: A Political Theory of Curriculum*. Oxford: Oxford University Press, 1985, 215 pp., \$48.75 (hardcover).

The Management of Ignorance is a timely book, aggressively intellectual and ideological with a political agenda directed towards a curriculum of the future. Interestingly, the author, Fred Inglis, understands curriculum "as an ensemble of stories told by one generation to the next, what the possibilities are for the future and what it may be going to be like to live well . . ." (p. 142).

In his book, Inglis situates himself within the educational world he has himself lived through. And in order to understand concretely the situated world he makes central the notion of the "story" which, in his view, allows best the hearing of the voices of the age. He finds that in such a story is embedded the preferred ideology of the day, and goes further to say that any culture can be understood as an ensemble of texts of stories people tell themselves about themselves. In this context the ensemble of stories of any curriculum reflects what that society and culture hold to be the good life. Hence, Inglis's story is itself a story of a British subject reflecting upon curriculum stories in Britain and calling for action to improve the quality of the good life.

Since curriculum history is, for Inglis, a conjunction of stories told by one generation to the next regarding possibilities for the future, he sees the curriculum field as a battleground for an intellectual civil war within which takes place battles for "culture authority" (p. 23) in a "wayward, intermittently fierce, always protracted and fervent" way (p. 23). The imposing of the metaphor of war reflects Inglis' confrontational, aggressive posture, which, in turn, reflects his standpoint as a critical social theorist.

Within this framework he employs a theory of human interests in his effort to understand cultural stories and notes how typically curriculum stories he knows are conservative reproductions, characterized by narrow self-protectiveness, by the dull turning into technique and technology. He seems to revel in revealing stories rooted in British tradition, stories that understand a good life grounded in the notions of liberalism and individualism that flow from what some like to call The Age of Enlightenment and how these notions, in particular, became aligned with instrumentalism. He pointedly remarks, "The curriculum, in all its conceptual and unsystematically varied hierarchy of learning, teaching, knowledge, praxis, skills, has stories to tell the world of its constituency, and that these . . . are marked onto the vital map of human interests" (p. 147).

As a critical theorist we can expect him, as he does, to stand against rigid objectivism and to attempt to reclaim the subject, casting his interpretations within a subject-object framework. It is from within this framework that he touches upon the importance of social consciousness of curriculum as lived experience and as living praxis; that he tells the best loved story of British subjects as one that adheres "conscientiously to social promotion and satisfying production and service" (p. 150).

Dissatisfied with this story that pictures how to live and what to be, he presses for that story of curriculum in whose texture of the text production and values intersect at "the twist point of imagination and power" (p. 142). To reclaim humanness, Inglis advocates a critically oriented management of ignorance (including that which we ignore), deeply conscious of the political situation which is ever a significant part of any curriculum story.

Inglis' book is a refreshingly readable book. For North American readers, the situatedness of the book in Britain helps rather than hinders the reader's appreciation of his own situation. Moreover, a reader who is current with curriculum scholarship will appreciate Inglis' familiarity and understanding not only of his critical theoretic orientation, but also of his fluency in ethnographic, ethnomethodologic, hermeneutic, and contemporary linguistic orientations.

A question this reader asks of Inglis may be a fundamental one. The use of the "story" as an entry point into the world wherein the lived experiences and knowledge connect, no doubt allows him to begin to "sink into" the concrete world of curriculum as experienced, the lived world of beings, indeed an ontological world as he well understands. However, this reviewer wonders if this "sinking into" is not a bit strained by the author's adherence to the subject-object epistemological framework. Does the author reflect what seems to be a dilemma of the critical social theorists who aspire for an embracing of the hermeneutically ontologic?

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Waldorf, G., *Life in Public Schools*. London: Methuen & Co., 1986, 268 pp., \$28.50 (hardcover).

To average North Americans, the title of "Life in Public Schools" would be most familiar, given that it would conjure up reminiscences of their early school life. However, the author is referring to another set of schools, the independent schools of Great Britain. In fact, even then some confusion exists. The author spends considerable time explaining the problem inherent in defining public schools in England. For the purpose of this study, he uses membership in the Headmaster's Conference as the defining characteristic of the public school. He is referring to the major independent schools, of which there were 221 with 142,000 pupils in 1984 or "... about 3.4 per cent of the approximate group age range in Great Britain" (p. 8).

This book is the result of two case studies of how life is lived by the students, teachers and various other adults in two public schools. The purpose of the research was to investigate, describe and analyze the various cultural forms to be found in British public schools.

The author has structured the book to ensure that the reader begins with some understanding of the context within which the study rests. He does this by providing a summary of previous studies of independent schools, most of which use similar ethnographic techniques, and by identifying and describing the key theoretical concepts that form the framework for the study. These concepts, which include cultural production, cultural reproduction, cultural capital and dominant hegemony are used to analyze previous studies, to provide the reader with the tools for analyzing the descriptive data that follow, and to lay the groundwork for the conclusions of the study. In this section, the author dispels the myths surrounding the public schools while providing a summative analysis of "what is" and "what might become".

The main section of the book includes a description of everyday life in the public schools with a chapter on each of the key players: "the boys", the school master and the housemaster. Two chapters are devoted to the effects of the entry of women into the public schools. One chapter is reserved, rightly so, for examinations and the formal curriculum, for they represent the *raison d'être* for the schools, that is, they ensure that cultural reproduction continues by seeing that all students gain acceptance into university.