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.

The concluding chapter, entitled "Revolution in Chains", is a refutation of the myths that surround the "Mr. Chips" public schools. The author maintains that changes are evolutionary, but that cultural reproduction remains the same even if some of the players change. In other words, some changes have taken place due to changes in the societies from which the students come, but that the process is more an evolution than a revolution. Changing social forces have led to changes in the public schools, but their role in the society of Great Britain has not changed significantly. "In summary, it would appear that public schools will remain a significant part of the educational landscape for many years to come. They have become an attractive alternative to the state comprehensive system for many parents and pupils, and there are still sufficient parents who can afford the rapidly rising fees" (p. 247).

The implications one draws from these case studies do carry over to other settings. The power of elitism carries on in spite of attempts to "socialize" the society. This is not seen as a negative situation. The author does not try to sell any point of view. The study is a valuable resource to a variety of potential consumers which includes sociologists, educators, anthropologists, politicians and students of organizations and social change.

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Hiner, N.R., and Hawes, J. M., *Growing Up in America: Children in Historical Perspective.* Urbana: University of Illinois Press, 1985, 310 pp., $9.95 (paperback).

This volume provides an introduction to the history of childhood in America. The editors have put together seventeen articles in four groupings, three of which correspond to major periods in American history and a special section devoted to Black and Native children. The articles address five areas: the attitudes of adults toward children and childhood; the conditions which affected the development of children; the subjective experience of being a child in the past; the influence of children and childhood on adults; the social, cultural and psychological functions of children.

The articles in Part 1 provide a picture of childhood in Colonial America. Beales argues that the concept of adolescence may have had its origin in the "immaturity" and "youth" periods distinct from adulthood evident in the lives of individuals. Infant mortality was high. Slater shows how parents reconciled love for their child, grief at its death and the Puritan doctrine of "infant damnation". Smith examines the child-rearing practices of wealthy plantation owners, drawing parallels between these practices, the nature of adults in plantation society, and the power and importance of plantation families. Birth and death rates declined in the nineteenth century, a demographic transition which Wells argues has originated in the eighteenth century developing belief that disease could be controlled and in the changing economic meaning of children.

The articles in Part II trace the change in attitudes toward children during the nineteenth century, from the child as innately depraved to the child as innately innocent. McLaughlin examines a letter written by Francis Wayland in which he describes how he broke the will of his fifteen month old son by withholding food and in which he argues that child defiance must be crushed for the good of society. Children of the poor often grew up parentless, sometimes being abandoned by their parents. Gilje argues that poverty was the central cause of abandonment. Rogers examines the socialization of children to work. In school routine, child-rearing advice, and children's fiction he finds a change in the aims of child-rearing from pre-1830 submission to authority to post-1830 self-control. He explains anomalies regarding the fit of these three institutions to the demands of the workplace by attributing them to adult anxiety about social and economic change. Nineteenth century concerns about preparing the child for adulthood led to the development of foster care and a juvenile court system. Clement describes the practices and social functions of a developing system of foster care. Campbell outlines the work of Judge Ben Lindsey whose leadership was crucial to the development of modern concepts of juvenile offender and juvenile court.

The experiences of minority children were very different from those of the majority. In Part III Williams gives evidence from black slave children's play that slaves possessed a vibrant, creative culture within which children could acquire a personal identity necessary to development. Scott shows how black children were caught between landowners who tried to use apprenticeship to reestablish much of the institution of slavery and