if there is no evidence to suspect my wife's veracity. If I automatically accept my pastor's word that homosexuals will roast in hell, the accusation of close-mindedness would surely be apt. In order to explain this variation in the requirements of open-mindedness, we need an account of criteria which distinguish contexts where the requirements are stringent from those where they are not. Hare has touched on this matter in passing but an extensive treatment is vital to his research project.

It would be unfair, however, to end a review of this book by emphasizing the importance of questions which the author does not ask. Hare has dispelled some fairly serious confusions in contemporary educational discourse, and for that alone we should be very grateful.

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Hare, William. *Controversies in Teaching*. London, Ontario: Althouse Press, 1985, 139 pp.,$8.95.

Controversies in Teaching, by William Hare, is a book that consists of twelve papers presented by him at seminars and conferences at universities in Canada and England between the years 1972 and 1976. The book, with an introduction, is divided into four parts: Part One — Slogans in Education; Part Two — Aims; Part Three — Teacher Education; and Part Four — The Role of the Teacher. In each chapter, the author uses conceptual analysis — the dominant form of philosophy of education in Canada. In the introduction, he gives ten reasons for using conceptual analysis and presents ten replies to ten possible objections from would-be detractors of analytic philosophy. As one would expect from a well trained analytic philosopher, Dr. Hare's arguments are clear and concise.

In the first chapter, "Learning: Experience and Enjoyment," Dr. Hare distinguishes between valuable and trivial learning experiences, and argues that it is an enjoyable experience to become educated even when aspects of educational effort are exhausting, tedious and dull. In "The Criterion of Relevance," he considers a number of cases in which educational relevance has been called into question; in defense of teaching classic studies, he says that it is irrelevant to question the relevancy of the classics because they have intrinsic value in themselves. In "The Concept of Innovation in Education," he criticizes educational theorists who blur the distinction between change based on empirical or analytical reasoning. He also urges educational leaders to resist worthless changes by preserving "what is valuable when it is in danger of being abandoned." In "Calling a Halt: Comments on John Holt's *Escape from Childhood*," he does not label Holt as a Progressivist, but accuses him of vague writing, unsupported claims, a lack of rigor, and a failure to distinguish similar-sounding terms and phrases in his book on the rights of children. In "Appreciation as a Goal of Aesthetic Education," Dr. Hare argues that rational appreciation, requiring argument and discussion, is an objective of aesthetic education; that appreciation, as aesthetic judgment, is the evaluation of the intrinsic worth of an art object; and that appreciation requires not only intellectual comprehension but affective sentiments as well. In "Education and Cultural Diversity," he discusses some of the implications of educating in a culturally diverse nation. He emphasizes the importance of teachers encouraging students to examine issues in cultural diversity critically and rationally; and, in developing open-mindedness and critical ability, he says that teachers need to consider objections to some of their own traditional beliefs and customs. In "Education and Cultural Disadvantage," he analyses the concept of what it means to have an advantage, and, using insights from the writings of Jencks and Rawls, argues for the importance of creating a just educational system to overcome cultural disadvantages. In "Teaching: Preparation and Certification," he argues for the view that teachers should be formally prepared and certificated for teaching. He extends the argument to the level of post-secondary education, saying that there is a need to improve university teaching and a need for public scrutiny to prevent some professors from indoctrinating. In "Models of Field Experience," he considers the apprenticeship, anthropological, and intern models of student teaching. After considering advantages and limitations of each, he concludes that no one model should be followed to the exclusion of the others. In "Philosophy as a Vocational Handicap," he presents a case for the need for philosophical training in teacher preparation, and he argues against particular government regulations which impede such training. In "Controversial Issues and the Teacher," he analyses criteria required for describing an issue as controversial, and argues that it is educationally valid to teach such issues because they are, in fact, found in every academic discipline. In "The Roles of the Teacher and the Critic," he states that the aim of the teacher is to get someone to learn, while the aim of the critic is to

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).