

The programmatic format of the books presents the student with a perception of Canada's political emergence against a backdrop of historical events.

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R. Magnuson.
**EDUCATION IN THE
PROVINCE OF QUEBEC.**
Montreal:
McGill University
Printing Services, 1974.
91 pp. \$2.25.

Several years ago, the United States Superintendent of Documents released a small book entitled *Education in the Province of Quebec*. Throughout this volume, Roger Magnuson was able to succinctly and interestingly navigate the rather complicated trails of Quebec education. Dr. Magnuson's book has just been re-issued with the addition of an excellent ten-page final chapter which brings the story of Quebec education right up to and including Bill Twenty-Two.

The author does not simply limit himself to the role of chronicler, but offers relevant insight into the factors in Quebec society which have accounted for the latest directives of the National Assembly and the Ministry of Education. Magnuson sees the decline of the traditional role of the Roman Catholic church, coupled with the growing secularism of the new provincial bureaucrats as a major factor in Quebec education in the seventies. Further, as this trend accelerates, perhaps even matching the centralism of education in France, the hitherto independent universities and private schools may succumb to the pressures of Provincial control.

There is no doubt that Quebec's educational system has entered a new era, and one can only applaud the reprinting of this excellent and relevant book.

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Paul H. Hirst.
**KNOWLEDGE AND
THE CURRICULUM:
A COLLECTION OF
PHILOSOPHICAL PAPERS.**

London:
Routledge & Kegan Paul, 1974.
189 pp. \$7.25.

William Pinar, ed.
**HEIGHTENED
CONSCIOUSNESS,
CULTURAL REVOLUTION,
AND CURRICULUM THEORY.**
Berkeley, Calif.:
McCutchan, 1974.
173 pp. \$9.50

It is somewhat mischievous to bring these two books together in a single review. It is true that both works deal with an important and increasingly cultivated area of inquiry which may be described as philosophy of curriculum. It is also true that both are in the form of anthologies: one a collection of essays which Paul Hirst has written over a number of years, the other the proceedings of a conference held in Rochester in May 1973. But they represent such startling differences in both style and substance that I suspect both Hirst and Pinar would be shocked to be considered bedfellows, in the unlikely possibility that they even knew of each other's existence.

Paul Hirst is a philosopher in the Idealist tradition who employs analytical methods to bring much-needed clarification and precision to some of the basic concepts used in curriculum discourse. Arguing from a theory of forms of knowledge, he explores with great care the relationship between curriculum and knowledge, the structure of objectives, the meaning of liberal education. He then turns his attention to more precise topics including the nature of teaching, the logical and psychological aspects of teaching a subject, the possible meanings of curriculum integration, and the place of the arts and of moral education in the design of curriculum. The works of philosophers are not always relevant — nor even intelligible