

scholarship and "the ethical imperatives of Kantian and Idealist philosophy" (p. 266). As a result, neohumanists wanted to create "opportunities for individual mobility" (p. 268) without occupational training that might interfere with the refinement of the human being.

La Vopa deals with the creation of a teaching core at this point. He speaks of the reformers' debate about the role of philology in teacher preparation, the low salaries of teachers, the efforts to bring culture into rural communities, and bureaucratic eagerness to create career ladders. The example of Friedrich August Wolf is particularly instructive.

The author also takes a look at clerical identity. He highlights the restricted life in rural communities, especially since many clerics remained in one setting for a lifetime; the poor remuneration; and the demands for pastors to be enlighteners and culture-bearers. With the last problem, the debate was between those who saw themselves and others as trained in the most general terms and those who clung to the classics. At the end of the century one is left with the ideal pastor who could radiate "a cultivated sensibility, at once ethical and aesthetic" (p. 348); a pastor, according to Christian Victor Kindervater's handbook, who might be isolated, but who kept in touch with other educated men "by continuing his classical studies" (p. 350).

La Vopa concludes by tracing Fichte's thoughts to their origins and in their various changes. He sees this complex thinker both as antagonistic

towards the hardships imposed by his humble background and as aware of compensating through self-mastery and inner strength. In 1794 Fichte attained a professorship at Jena and was convinced that, as a scholar, he had erased his local dialect and his peasant clumsiness. Indeed, he turned his difficulties as a student and young graduate into a philosophy of education in which *Bildung* shaped reason and gradually overtook the natural gifts (forces).

The book concludes with a very useful bibliographic note.

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**David Hamilton.** *Towards a Theory of Schooling.* Deakin Studies in Education Series: 4. London: The Falmer Press, 1989. Pp. 183, index. \$8.95 U.S., paper.

At the dawn of the 1990s, it is surprising to hear of a contemporary professor who still teaches the history of education in the exact tradition and manner in which he himself was taught thirty years ago. Apparently believing firmly in the eternal verities, he sententiously expounds on the ideas of the great men from Plato to Dewey, earnestly exhorts his hapless students to marvel at the great minds of the past, and expects them to accept the received wisdom about the development of education. If this professor is not apocryphal, if such an unquestioning antiquarian really exists, he should be persuaded to

discard his dog-eared, yellowing notes and peer into a slim new book called *Towards a Theory of Schooling*.

This book does not passively accept and recount, it actively explores and probes. It consists of five essays of substance set between an introductory and a final chapter that show David Hamilton's mind at work in the process of researching educational history. The five essays covering the period between the late Middle Ages (c.1400) and the First World War (c.1916) question easy assumptions of educational "progress" and examine the genesis of ideas, practices and terminology. Their content is by no means "run of the mill": "On the Origins of the Educational Terms Class and Curriculum," "Schooling to Order: Jean Baptiste de la Salle and the Pedagogy of Elementary Education," "Adam Smith and the Moral Economy of the Classroom System," "On Simultaneous Instruction and the Emergence of Class Teaching," and "The Recitation Revisited."

Hamilton sees the history of education as lying at the intersection of economic history and the history of ideas. This accounts on the one hand for his inclusion of Adam Smith, famed as an economist rather than an educator, and for such things as his interpretation of the emergence of charity schools as regulators of access to the labour market, and his use of concepts such as "the economy of scale" and "efficiency" to explain the development of schools and of classes within them. On the other hand, Hamilton's basic viewpoint necessitates an interdisciplinary

approach and leads him into other, more ethereal, realms so that, for example, he elucidates the connections between Calvin's theological ideas and schooling. And schooling, he says, "was conceived by christianity and raised by capitalism" (p. vii).

There is a freshness in his work that results from this basic approach. Hamilton's querying of the use of those taken-for-granted terms "class" and "curriculum" suggests the significance of these words. He argues that as part of the political turmoil of the sixteenth century the adoption of curriculum and class was indicative of two separate waves of pedagogic reform.

First came the introduction of class divisions and closer pupil surveillance; and second came the refinement of pedagogic content and methods. The net result, however, was cumulative: teaching and learning became, for good or ill, more open to external scrutiny and control. (p. 49)

There is an inkling here of another of the interesting attributes of Hamilton's work: that is, his demonstration of a necessary and dynamic connection between pedagogic theories and the administration of schooling. This connection is often lost in modern faculties of education, where the theoreticians and the administrators may live in two separate camps. Hamilton tries to avoid such conventional dualisms, asserting that

schooling and society must be examined in terms of the reciprocal relationships that hold them together across time and space so that the day-to-day practices may be seen as both socially constructed and historically located (p. 151).

The theory toward which Hamilton's title indicates he is groping would resolve an apparent contradiction in his view of schooling as both social regulation and social redefinition. He claims this *can* be accomplished if teachers and learners are seen to be simultaneously the target of teaching and the means through which that target can be reached. He says:

If a curriculum is to be effective, the active engagement of teachers and learners is required. Yet, in their activity, teachers and learners also have a reactive effect upon the curriculum (and beyond). Regulation and redefinition are not, therefore, mutually exclusive outcomes. They are inseparable aspects of the same social process. (p. 154)

Hamilton's prologue to the task of constructing a theory from the prelude of history is compatible with much current holistic thinking. May he continue his intellectual explorations until he is ready boldly to proclaim his ideas in a fully integrated fashion and in a fully developed form.

It has been a pleasure to have had the opportunity to review *Towards a Theory of Schooling*, both for its content and method and for the hope that teachers of the history of

education, especially those who might not have guessed its value and relevance by its name, may be encouraged to read it. It is a book whose author succeeds in his wish to produce a volume not simply about the past, but one that could "illuminate the continuous present" (p. 3).

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**Sol Cohen and Lewis Solomon, eds.**  
*From the Campus: Perspectives on the School Reform Movement.* New York: Praeger, 1989. \$42.95 U.S.

The twelve essays in this edited volume address the 1980s school reform or "excellence" movement in the United States initiated by the 1983 publication of *A Nation At Risk*, the report of the National Commission on Excellence in Education. The report projected an alarming indictment of public education and the reform movement it sponsored has been directed toward substantively upgrading school performance. The professed objective has been to improve the measurable skills of students in order to make the nation more productive and therefore more competitive in the international marketplace. The correlation between school system performance and economic prosperity is an issue which has attracted world-wide attention. For this reason, the analysis of educational reform presented in *From the Campus* is relevant to an international audience. Recurrent