Wilfred Carr's anthology provides us with eighteen papers published in the decade up to 2004 by a predominantly British cohort of professional philosophers of education with tertiary students in mind. To that extent, we are given a snapshot of how the turn-of-the-century self-consciously defines its forays into the thickets of educational politics and policy, institutional pedagogy and practice, against a previous generation's adherence to conceptual analysis of a supposedly decontextualised kind. Also brooding over the movement failed to "provide decisive answers" to the pressing substantive concerns affecting actual pedagogic policies and procedures (3). Ultimately, the movement is found guilty of erecting conceptual procedures (3). Ultimately, the movement is mindful of the growing irrelevance of mere culturally specific" (4). In its place and intent, were "both historically contingent and mindfully of the growing irrelevance of mere culturally specific" (4). In its place and intent, were "both historically contingent and culturally specific" (4). In its place and mindful of the growing irrelevance of mere conceptual analysis, the task at hand is now largely though not exhaustively construed in the Aristotelian terms promulgated by MacIntyre since the 'eighties. Philosophers of education, we are told, need to develop a practical approach of the 'sixties inspired by R.S. Peters and Israel Scheffler on either side of the Atlantic. As MacIntyre himself is cited as claiming, by its "piecemeal" focus upon isolated issues whilst rigorously analysing the logical criteria of such basic educational concepts as teaching and learning development and indoctrination, the analytic movement failed to "provide decisive answers" to the pressing substantive concerns affecting actual pedagogic policies and procedures (3). Ultimately, the movement is mindful of the growing irrelevance of mere conceptual analysis, the task at hand is now largely though not exhaustively construed in the Aristotelian terms promulgated by MacIntyre since the 'eighties. Philosophers of education, we are told, need to develop a practical
and evaluative rather than a theoretical and speculative approach—at times
given to "analysis of policy"; at other times, "analysis for policy" (24).
Demonstrated by all contributors is the degree to which they specifically
attune themselves to the socio-cultural and socio-political practices of persons
joined in pursuit of the intrinsic (or internal) good rather than the extrinsic (or
instrumental) goods of educational processes. Nowhere perhaps is this
attunement more tightly captured than in the "experiential subtleties of the
moral vocabulary of care" (220) explored by Max van Manen.

Notwithstanding the foregoing contrasts, the papers by Wilfred Carr
and Terence McLaughlin more explicitly, James Walker and Mark Halstead
more implicitly, take care when condemning the analytic approach for
presupposing that concepts exist in some non-temporal form or for
presupposing that the very act of analysis is detached from actual cultural and
ideological circumstances. None simply reduces the analytic movement to its
linguistic variant, the so-called ordinary language approach dominating
Oxford during the 'forties and 'fifties. Yet none recognizes the full
ramifications that the aim of analysis, irrespective of its execution, is one of
understanding the cluster of concepts that, in specific communal, cultural, or
institutional settings then and now, so often lacks clarity and coherence, let
alone consistency. Moreover, all seem oblivious to the radical strains of the
wider analytic movement as it evolved in North America. None recognises,
for instance, how W.V.O. Quine, whose assault upon our crucial appeals to
meaning and reference, or Donald Davidson, whose construal of action and
interpretation, might invite a profound re-configuration of the very nature of
pedagogic theory and practice.

When readers enter the last three segments of this collection, very
noticeable is how contributors—most notably Joseph Dunne and Richard
Smith—wrestle with the persistent theme of practice, a theme that lends a
unity to the anthology as a whole and which would have been more evident
had an index been provided. To a greater or lesser degree, it becomes
apparent that the initial wave of MacIntyre's tripartite analysis of the
acquisition and development of virtues—charity and courage, honesty and
integrity, to mention but four—buoys so many papers here anchored as they
are to his conception of practice. By "practice" we are meant to understand,
as succinctly summarized by Dunne (152-154), any coherent, complex, and
co-operative activity whose intrinsic worth is realized in the attempts to
achieve the appropriate standard of excellence that are at least in part
constitutive of that activity. Hence, those individuals socially inducted into it
find their notion of its intrinsic ends and goods systematically extended.
Because our practices may be multiple and competing and because they are
not immune to criticism and may in fact be evil, MacIntyre concedes that this
preliminary phase of analysis cannot be regarded as the final word. None the
less, whatever else "practice" might mean, for MacIntyre and, by extension,
his followers in this anthology not all activities are practices. Laying bricks
is not a practice in the way that composing a lay is, to draw upon Aristotle's
distinction between "praxis" and "poiesis," between doing and making. Nor
are practices simply means to an institutionally ordained end or a set of
technical proficiencies. Nor again are the standards of a practice merely
determined by individual choice; rather, they are the historical product of
practitioners past and present.

Readers may well ask whether, in the rush to seize upon the educative
dimensions of MacIntyre's coupling of practice and virtue, one factor has
been overlooked in this collection. Practice is not a unitary notion. Not only
do we constantly switch between its "task" sense ("Epsilon had, has, or will have
practiced how to sculpt a block of limestone") and its "achievement" sense
("Epsilon had, has, or will have practiced how to sculpt a block of
limestone"). We also apply the notion of practice in quite different ways:
from exercising a profession or occupation to planning or scheming in a
duplicitous manner; from the action of doing, executing, operating, or
performing something to the usual, habitual, customary, or conventional way
of doing something; from having a committed rather than a nominal
membership of some institution to training or drilling someone in order to gain
proficiency; or from emphasizing the contrast with believing, knowing,
professing, or theorizing something to negotiating or dealing with someone in
order to influence or persuade him or her in some course of action. Not all of
the half-a-dozen kinds of practice just enumerated need be linked to the
acquisition or development of moral virtues.

Finally, even if we accept the stipulative use of practice employed
within this anthology, we still encounter another quandary. How are we to
discriminate communal practices from the very institution at the centre of
each writer's pre-occupation, the school as the site of education? In sum, the
location and the number of people involved is as insufficient a set of criteria
as is the basis of membership in or "exclusion" from these "curiously
sequestered zones" (146). Similarly, the overt or covert enforceability of
relationships and rules (whether rules be of the regulative or imperative or of
the constitutive or definitional kind) would seem to apply to both practices
and institutions. As Robin Barrow reminds us in light of debates over the
education of the handicapped (186-187), it would appear our puzzlement
persists as long as we continue to resort to contingent sociological or
empirical factors. Describing a set of activities exclusively by brute facts fails
to establish what makes the very activities so described a distinctive practice.
No matter how detailed our description of Epsilon's actions of cutting and
chiseling, brushing and polishing a block of limestone, appealing to raw facts
alone does not capture the institutional practice of sculpting (aside from
whether, in turn, the resultant sculpture can be construed as a representation
or not). So, not only is the onus on contributors to Carr's anthology to
confront what might be meant by practice--and here the absence of reference
to the work of, say, Pierre Bourdieu, Jean Lave, and Etienne Wenger seems
curious--but they also have the burden of logically distinguishing the notion of
practice from the concept of institution.

Yet, if we are correct in identifying certain gaps in how the analytic
movement and the notion of practice are handled, testimony still should be
given to the strengths otherwise displayed by this collection of essays, a
collection which extends yesteryear's adherence to the formal logical process
of inferring conclusions from propositions to philosophical argument which
nowadays deliberately encompasses psychological, sociological, and linguistic
perspectives.

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Arts, Deakin University, Melbourne, Australia and is a co-editor of the
online refereed arts-practice journal, Double Dialogues.
The Reader is divided into four sections, covering the ideas that are at the core of contemporary multicultural education; theories, identities, practices and methods. The first section covers some basic conceptual territory and discusses key ideas including 'race', 'multiculturalism' and 'anti-racism'. The second section draws together writing that focuses explicitly on the question of identities, examining the meaning of 'race'. Finally, the fourth section addresses different aspects of educational research. The editors have assembled a collection of articles of immense scope and pertinence, making this an excellent must-buy resource book for undergraduates, postgraduates, education practitioners, academics and anyone concerned with race equality and multicultural education. African philosophy Education Philosophy of education Knowledge systems African philosophy of education Ethnophilosophy Communalism Sage philosophy Professional philosophy Nationalist philosophy Ubuntu Maat Community Reasonableness Moral maturity Deliberation Communitarianism. This is a preview of subscription content, log in to check access. In The RoutledgeFalmer Reader in Philosophy of Education, ed. Wilfred Carr, 1â€“14. London: Routledge Google Scholar. Gyekye, Kwame. Robin Barrow was previously Reader in Philosophy of Education at the University of Leicester, UK; he is currently Professor of Philosophy of Education at Simon Fraser University, British Columbia, Canada where for ten years he was also Dean of Education. Ronald Woods was until recently Senior Lecturer in Philosophy of Education at the University of Leicester, UK. Related titles. Philosophy and Educational Policy A critical introduction John Gingell and Christopher Winch Making Sense of Education An introduction to the philosophy and theory of education and teaching David Carr Spirituality, Phi... The RoutledgeFalmer Reade has been added to your Basket. Add to Basket. Buy Now. 'This is a welcome edition to the resources of teachers in the field who have not been well served in terms of readers covering a broad range of concerns in the sociology of education'. - British Journal of Educational Studies. Synopsis. In this reader, Stephen Ball brings together a carefully selected collection of articles and book chapters to reflect enduring trends in the field of sociology of education. Customer reviews. 5.0 out of 5 stars. Routledge, London, New York. Carr W., (2005) The RoutledgeFalmer Reader in Philosophy of Education. Routledge UK. Carr W., Kemmis S. (2000) Becoming Critical. Education, knowledge and action research, The Falmer Press, UK. CEDEFOP (1994). The present situation and the future prospects of apprenticeship training in the European Union: contribution for the FORCE Seminar on 30.4.94 with participants from Northern Ireland and The republic of Ireland. CEDEFOP. Berlin. CEDEFOP (1999). Ireland. Review of labour market entry programmes.