

it would be of interest. His discussion of the issues involved seemed balanced enough to be acceptable to both of the (by no means similar) Christian denominational strands—Roman Catholicism and Evangelicalism—which Thiessen says bear the brunt of charges of indoctrination.

My own arguments were rather with liberal educational ideology Thiessen criticizes. To some of the authors he critically discusses, like Barrow and Woods, Hirst, Holley, Peshkin, and especially White, Callan, and Gardner, I want to reiterate Paolo Freire's key insight that to profess neutrality in areas of social concern is to tip one's hand as a supporter of the status quo. In this case, religious or denominational noninvolvement displays an allegiance to secular humanism, the prevailing cultural ideology. To use a parallel example, do any parents or teachers forswear a linguistic tradition for their children or students in order to protect their grammatical autonomy?

Without exception, however, every question and critique that occurred to me were voiced by Thiessen in the course of his book in a clear and forceful, yet respectful manner. He writes convincingly from a breadth of knowledge, an engaging rationality, a critical open-mindedness, and an abiding commitment.

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**Jane Roland Martin, *Changing the Educational Landscape: Philosophy, Women, and Curriculum*. NY: Routledge, 1994.**

*Changing the Educational Landscape* is a synopsis of Jane Roland Martin's philosophical enterprise between 1969 and 1993. The articles are loosely organized around the themes identified in the secondary title—philosophy, women, and curriculum.<sup>1</sup> In Part One, Martin examines the implications of introducing women into the canon of educational thought; in Part Two, she supposes a newly cut curriculum based on lessons we can learn from problematizing obstacles in women's education. Except for the opening essay and the article "A Professorship and Office of One's Own" in Part One, all articles have been previously published.

The two main sections of her book are preceded by a somewhat autobiographical essay on her academic career which, in her words, moved "To Philosophy and Back Again" as her research questions and methods began to incorporate the significance of women in educational thought. The non-chronological arrangement of her articles does not readily illustrate this philosophical movement. However, a comparison between *The Schoolhome: Rethinking Schools for Changing Families* (Cambridge, MA: Harvard University Press, 1992) and an earlier work *Explaining, Understanding, and Teaching* (New York: McGraw-Hill, 1970) does reveal some changes in her philosophical enterprise and methods. Like most introductions, Martin's introductory essay walks the reader through the development of her ideas. Of particular interest is her personal account of her struggle to identify with the subject matter of philosophical inquiry. She explains that, as a young analytic philosopher, she felt alienated from her philosophical projects and from the realities of daily experience in schools. Among academics whose research (ideally) incorporates abstract concepts and objective analysis, this is a familiar, if not common, problem. A solution typified here in Martin's work is to set aside cause-effect