

is disappointed with the guidelines' poverty of understanding of the nature of learning and their attempted imposition of a *fait accompli* without any meaningful debate.

Sally Brown's chapter on 'Assessment and Testing' is characteristically impartial and percipient. She too recognises that the 5-14 Programme reflects the politically manipulative activity that has besmirched the reforms south of the border. But she gives due credit to the greater tolerance and understanding manifest in Scotland, commending the work of the SEB's Primary Assessment Unit and praising Lord James's willingness to listen to professional advice after the débâcle caused by Michael Forsyth's 'unsophisticated and narrow' notions about education. She gives us a clear and fair history of the Scottish assessment schemes along with an excellent explanation of what they can and cannot do to enhance the learning of our pupils.

Gin David Carr was God he would send for Aristotle and ask him to explain what's wrong with the 'thinking' underlying the Programme. His own memorable phrase about the Religious and Moral Education rationale — 'unplumbably shallow' — must surely apply to all the guidelines, and his philosophical critique is as much a delight to read as Alan Macdonald's very differently registered polemic. This is a genuine philosophical argument which reveals the 5-14 Programme to be, in part at least, 'a regrettable attempt to force much commendable professional thinking about the nature of worthwhile educational experience into the procrustean bed of a curriculum framework which is at heart ideologically motivated'.

THE AUTONOMY OF MODERN SCOTLAND

Lindsay Paterson (Edinburgh University Press, 1994), pp. vi + 211, £12.95.
WALTER M. HUMES

On initial inspection this book may seem to have limited application to the world of education. It is essentially a political analysis of Scotland's position as a nation, based on both historical evidence and current debates about devolution and independence. Paterson argues that to see Scotland's development since the union of parliaments in 1707 in polarised terms, from either a unionist or nationalist perspective, is simplistic. The degree of autonomy enjoyed by small states, he suggests, depends not just on their formal constitutional position, but also on the way in which the institutions of civil society function. Viewed in this way, Scotland, with a long history of separate institutions for the church, law and education, might be regarded as enjoying relative freedom compared with other small countries and federal states in Europe and North America. Furthermore, Paterson shows how Scotland's past has been mobilised, in selective fashion, by all sides in present-day arguments about its relations with the rest of the United Kingdom and with Europe. His conclusion is that, whatever the outcome, Scotland 'will continue to be only partly independent, and there will continue to be debates about whether that autonomy is enough' (p. 181). Both 'social conservatives and proponents of radical visions' (p. 182) have contributed to the series of compromises which have produced modern Scotland and, whatever their differences, both take a distinctively Scottish context for granted.

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