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Journal of education

SOCIAL STUDIES

SPECIAL ISSUE

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Editorial

The Names of the Game

The fact that this special issue of the *McGill Journal of Education* is devoted to the social studies may not make it clear to all what its contents should be. Perhaps of all subjects in the curriculum, social studies is the most amorphous. While history and geography are well recognized disciplines with a stature equal to that of physics, mathematics and biology, social studies is not; while history and geography have a strong cognitive component which most laypeople (and parents) are aware of, social studies has traditionally had a more strongly affective side. The socialization of children has, since Dewey, been one of its aims and its success depends upon the inculcation of certain social values. The subjects which form social studies contribute to this broader objective. Thus, social studies is not simply an amalgam of disciplines; it has a dimension which the individual disciplines do not possess alone. The whole, in this case, is greater than the sum of its parts.

And yet, some people would argue, it is also less than the sum of its parts, for it lacks what the disciplines possess — namely, discipline itself. History and geography have not only well-recognized bodies of content, but also well-recognized procedures. In learning these procedures, children learn to think logically. Although some of the procedures may be adapted to the broader aims of social studies, others may not. There is, nonetheless, some common ground. Social studies is interested in society just as its component disciplines are. To a large extent their interests complement its own, since the questions which they ask illuminate our understanding of society. Moreover, the really important questions today — of environmental quality and control, of energy supply and allocation, of interracial or interethnic tension — have an interdisciplinary or multidisciplinary nature which suits well the catholicity of social studies.

When a department was first created in 1965 as part of the Faculty of Education, it was named the Department of Instruction in History and Geography. Such a label was an obvious one at that time since the department had to reflect, to some extent, what was happening in its principal constituency. History and geography were taught as subjects both at the later childhood level in the elementary school and in all grades of the high school in Québec. Social studies was taught only at the early childhood level of the elementary school. But during the late 1960's, changes occurred in social education that appeared to make the name of the Department quite anachronistic. Schools were beginning to take an interest in subjects that had not previously been included in the curriculum, particularly economics, anthropology and political science. Also, interest was developing in interdisciplinary studies where subject matter from several of the social sciences was brought to bear on such areas as urban studies, native North American studies and Canadian studies. Taking these factors into consideration, the Department opted to change its name in 1968 to the Department of Education in Social Sciences. Some developments that followed in Québec in the early 1970's seemed to have underlined the appropriateness of the change. Economics and law have both become approved subjects in the high school curriculum. At the later childhood level of the elementary school, history and geography have been replaced by social studies, and interest in other interdisciplinary studies has expanded.

The essays contained in the present issue of the *McGill Journal of Education* express some of this diversity of interests and objectives. Some are concerned with questions which pertain to the mainstream disciplines of history and geography: To what extent have changes in the research methodology of these fields induced changes in teaching practice? What is the role of fieldwork or of environmental perception? Others have a wider and more sweeping relevance: Who is served by social research? How may intercultural understanding be achieved? What is the role of the community? Yet another tries to place these questions within the instructional framework of Québec education. All, in one way or another, seek to initiate debate and to throw some light on a field which may seem, to its practitioners and to outsiders alike, bewildering in its variety.

David Smith
John Wolforth

David C. Smith

The Changing Structure of the High School History Curriculum

The time is January, 1956. We are observing a history teacher working with a grade IX class in a Montreal high school. Mr. A., a conscientious and competent specialist, steps briskly into the room. He spends the first few minutes of the lesson discussing the pivotal ideas of the previous one — the political deadlock between the Canadas in the 1860's and the forging of the "Great Coalition." During the discussion, he makes spot checks of pupils' notebooks, taking the names of those who have not done their homework for after-school detention. Mr. A. returns to the front of the room and gives a short, but dramatic, lecture on the Charlottetown and Quebec Conferences as steps on the road to Confederation. As the lecture proceeds, he writes a neat and logical outline on the blackboard, leaving a concise record of his fluent discourse. Occasionally, he answers questions, or directs questions to the class, but these do not interrupt the sequence of his smooth delivery. After twenty minutes, the pupils are assigned to read a section in George Brown's *Building the Canadian Nation*, and to make notes from the outline left on the blackboard. Those who do not finish in class time must complete the assignment at home. The next day, the implicit pattern of review, presentation and note-taking is systematically repeated.

Once a year Mr. A.'s class visits the Château de Ramezay Museum, views a film, reads a dramatization from Nathaniel Benson's *Three Plays for Patriots*, or engages in a special historical map or diorama project. These occasional activities are brief interludes, or interest projects, in learning the history of Canada, and no attempt is made to integrate them into the "real substance" of the course.

The scene now shifts to January, 1976. Mr. A. has retired and Ms. B. has taken his place. She has been teaching for five years. Ms. B. makes a much less conspicuous entry into her grade X classroom. Sometimes she teaches just like her predecessor, but she tends to think of herself not so much as a fount of knowledge, but more as a mistress of ceremonies, setting the stage for, and creating different kinds of learning activities in history. Today, the class is divided into groups, each representing key politicians for a British North American colony at the time of the Confederation debates. Each group is investigating the position of its colony on certain key issues of the day such as whether anything should be done about the threat of an American invasion, whether there should be an inter-colonial railroad, or whether they should work cooperatively with the other colonies to deal with common problems. To help them in their investigations, the pupils have several collections of speeches, letters and diary extracts in documentary collections such as Reid, McNaught and Crowe's *A Sourcebook of Canadian History*, Copp and Hamelin's *Confederation: 1867* and the Jackdaw Kit, *Confederation*.

Ms. B. moves from one cycle of activities to another. Sometimes she plans her unit as a problem study, sometimes along thematic lines, but whatever the unit design, she integrates varied activities such as spirited debates on controversial issues in history, the production of an historical newspaper, the reading of case studies or biographies, the writing of a critical essay, the construction of historical models, the viewing of films and filmstrips, or the close reading of comparative interpretations in textbooks. Ms. B. sees her role as that of one who mobilizes and organizes the class to begin each unit, as an animator and resource person, as one who helps to develop perspectives on each episode, and who provides the connecting links between each set of activities.

The educational styles of these two teachers, Mr. A. and Ms. B., help to express some of the changes that have taken place in the teaching of secondary history over the past twenty years. These teachers are not necessarily representative of typical teachers of their time; rather, they are presented as professionals who responded positively to the prevailing innovative thought of their respective decades. What has been the essence of that thought and how do we account for the changes that have occurred? The purpose of this essay is to document the kind of educational influences that have been brought to bear on the structure of the secondary history curriculum, to articulate what changes have occurred, and to offer some explanation of why these new structures have come about.

changes in the history curriculum

If we reflect upon Mr. A.'s style of teaching in the 1950's, it is apparent that the dominant aim was to pass on historical knowledge from one generation to the next. Other aims were, of course, enumerated in the teachers' handbook, aims such as "making judgements from given historical information," or "developing attitudes of tolerance to other religions, ideas, and nationalities," but these were taught within the limits of single secondary sources. The departmental examinations of the 1950's tended to require recall of historical information and not to test the wider set of objectives. Moreover, there was a certain lack of precision in identifying what level of knowledge was taught. But the objectives were relatively simple — to know the causes, events and results associated with certain happenings, the textbook being the single authority.

What stirred those involved in history teaching in 1960 was a fresh look at the school curriculum taken by Jerome Bruner. In his *Process of Education*,¹ Bruner expounded upon two ideas that were to have a profound effect upon the teaching of history. One was that the fundamental ideas or principles in a discipline could be used as the basis for planning school curricula. The other was that curricula should be devised to develop skills in intuitive and analytical thinking.

historical knowledge

The response of social science educators to the first of these ideas was to try to determine what kinds of epistemological structures underpinned the discipline of history. There emerged a great variety of answers to this question. Some believed that key concepts like nationalism, power, revolution and cultural change should be threaded through the curriculum and be treated year-by-year in different contexts and in increasing levels of depth and sophistication.² However, there was certainly no consensus about what the concepts should be. Other writers placed greater emphasis on the identification and teaching of broad generalizations from history. Generalizations were statements that showed relationships between concepts such as, "To the degree that a nation is under the influence of imperialist powers, its own sovereignty is limited."³ Others attempted to develop a synthesis of the two approaches, building curricula which recognized the interplay between concepts and generalizations.⁴

history skills

While these developments in identifying the structure of knowledge in the history curriculum were occurring, others took Bruner's idea concerning intuitive and analytical skills as being the prime rationale for structure. Among those Canadians who adopted this position was Neil Sutherland, who asserted that, "Structure in history can only be partial structure, contained in its nature rather than in its content," and "is best revealed through the historian's method."⁵ The method referred to, as it applied to secondary history, was the solving of simple historical problems by investigating primary sources such as diaries, letters, and newspapers, as means towards thinking one's way through to a conclusion or interpretation. Such a method emphasized the array of intellectual skills in thinking: developing a hypothesis, collecting historical data, critically analysing the data, and arriving at a conclusion about the hypothesis. As a result of the emphasis on working with data, the use of kits of archive materials and collections of original documents gained increasing popularity.⁶ (See Step 2 *Figure 1*).

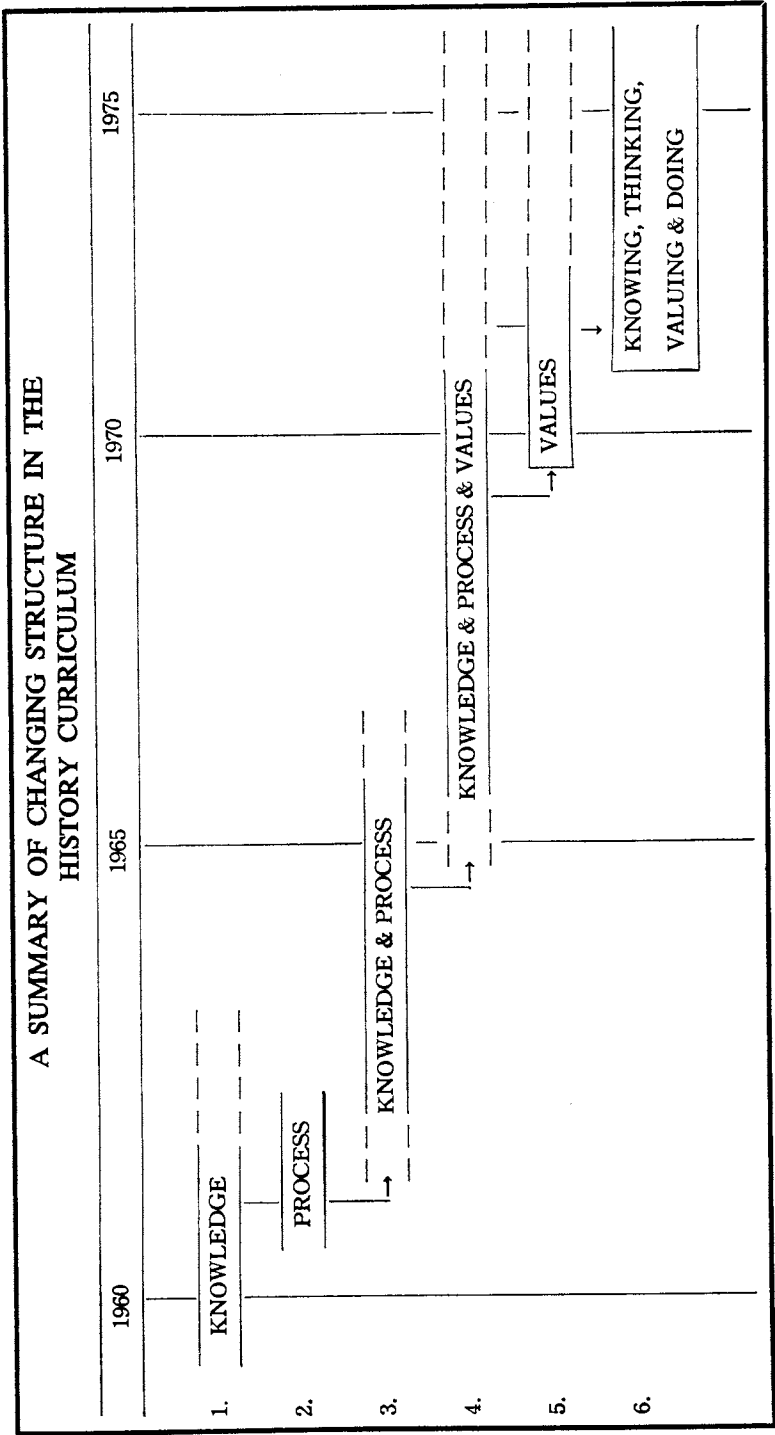
Out of this two-pronged response to Bruner's work there arose a content-process controversy with proponents of each debating the pros and cons of their respective structures. But by the mid-60's, efforts were being made to synthesize these approaches (see Step 3, *Figure 1*). Hilda Taba was perhaps among the first curriculum planners to devise successfully a social studies curriculum that fused content and process in a way that Bruner had proposed.⁷ Others, such as Eugene Gilliom, articulated well the developments that led to the structural theory behind the Taba curriculum.⁸

attitudes and values

Almost concurrent with Taba's synthesis was another major effort to broaden the component structures in the history curriculum. Strongly influenced by Bloom's analysis of educational objectives,⁹ Edwin Fenton developed an approach to history that included the teaching of knowledge, the development of inquiry skills, and the development of attitudes and values¹⁰ (see Step 4 in *Figure 1*). But in the late sixties, the idea of values education in secondary history had not been very thoroughly explored. Values education was often conceived as a separate, additive component of the curriculum. As well, the teaching of values was a socially sensitive topic and schools were not very certain about what their roles were in it.

Throughout this period, nonetheless, increased attention was being

Figure 1



given to the valuing process by other curriculum planners who believed that valuing should have a much more prominent place in the curriculum. Pioneering the development of strategies in values clarification was the team of Rath, Harmin and Simon.¹¹ But, particular application to social studies at the elementary level was made by Shaftel and Shaftel¹² and at the secondary level by Newman and Oliver whose work on the Harvard Social Studies Project emphasized values clarification of historic and current public issues.¹³

At about the same time in Canada, the Hodgetts Report, a nationwide survey of history teaching, disclosed that "Canadian history in our schools is a shadowy, subdued, unrealistic version of what actually happened — a bland consensus story, told without the controversy that is an inherent part of history."¹⁴ Such criticism had direct implications for values teaching in history and the social studies, and appeared to give rise to the development of new teaching materials as well as inspiration to the history projects sponsored by the Canada Studies Foundation.¹⁵

Particularly in the United States by the early 1970's, values education had become clearly identified as a major force in social education (see Step 5 in *Figure 1*). Its principal tasks included value clarification, value analysis, resolving value conflicts and building value systems. Some educators ascribed so much importance to valuing and decision making that, for a period, values education was placed almost in an orbit of its own. Writing the introduction of the 1971 *Yearbook of the National Council for the Social Studies*, John Jarolim, for example, stated: "The time is overdue when an all-out effort must be made to find productive approaches to values education and conflict resolution."¹⁶

In Canada, values education came into focus slightly behind the movement in the United States. An Association for Values Education and Research was established at U.B.C. in 1971. The Province of Alberta created a social studies curriculum using valuing as the principal base, and, in Ontario, developing an awareness of values and value alternatives was made an explicit objective of the social science guidelines in 1973. Since then, there has been an energetic development of the theory, techniques and strategies in valuing. In history, thought has been given to value analysis and clarification in a wide range of content from biography to major historical problems and issues. In a study of Confederation, for example, pupils would be encouraged to identify the values that British North Americans shared with each other and to identify also regional and group values and value conflicts.

attempts at synthesis

But some educators recognized that, while the movement had helped them to make enormous gains in their understanding of values education, their preoccupation with values as objectives had distorted the education enterprise. Clearly there was need for better integration of valuing with the broad approaches to objectives previously developed by people such as Fenton and Taba. Accordingly, there have followed attempts at consolidation. The work of Jack Fraenkel, a former Associate Director of the Taba Curriculum Development Project, typifies such an attempt. Fraenkel proposed a more balanced curriculum strengthening the values component in history and social science education.¹⁷ A less ambitious, but nevertheless praiseworthy attempt at integrating historical with value content is that of Norma McCoy who has applied value theory to the theme of the history of Canadian immigration. This could well serve as a model to be used for other history topics.¹⁸

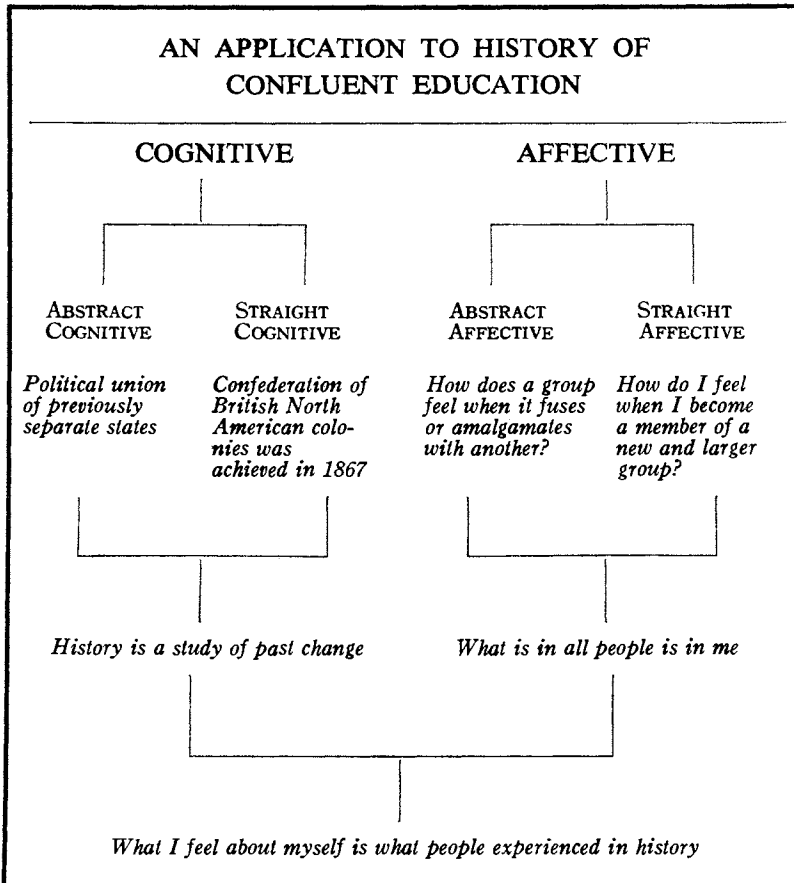
There have been, also, those who are critical that values education emphasizes only one dimension of objectives in the affective domain, and ignores other objectives such as the cultivation of sensitivities, feelings and emotions. Some have strived toward a melding of cognitive with affective learnings, the rational with the irrational, to produce a better blend of learning objectives. The work of George Isaac Brown¹⁹ suggests that in the mid-1970's we may be at the threshold of a new era in the realization of human potential if we can achieve a better fusion of internal personal experience and external cognitive curriculum structures. Using Brown's paradigm, we can show, by means of the diagram in *Figure 2* below, how one approach to confluent education might be applied to our previous example of Confederation. Brown's attempt to fuse cognitive and affective learning could be viewed as placing Dewey's *The Child and the Curriculum* into its modern idiom.

It is more difficult to see where we are in the mid-1970's than it is farther back where we have the benefit of hindsight. This author's estimate (Stage 6 in *Figure 1*) is that we may be moving towards giving pupils more responsibility by actually encouraging greater social participation as a natural extension of learning and that also we may be achieving a more balanced and effective synthesis of the objectives that have been differentiated and articulated for the history curriculum over the past two decades.

If we reflect on what these trends have been since the 1950's, we can discern three principal developments. The first has been the widening of the range of objectives that has been accepted and prac-

ticed in the classroom. In the 1950's teachers were preoccupied with knowledge, but other very important kinds of learning have since been admitted into the consciousness of teachers. A second observation is that there has been a certain amount of faddism in which educators, excited by new developments, such as the process of knowing or valuing, have been temporarily carried away by them, later usually to "re-enter," and contribute toward, a wider mainstream of development. The third trend is that there has been some limited integration of the broadening range of objectives so that they are conceived not as separate, fragmentary goals, but as strivings that merge into each other.

Figure 2



interpretations of change

There remains the question, why have these changes in the theory of the history curriculum come about? To understand them, we must look at history teaching in the larger educational context. When we trace the origin of influences on the history curriculum, it is striking that several emanate from the university community.

Through the fifties and sixties, the physical sciences achieved very high prestige in academia. Exactness and objectivity were the values *par excellence* of scholarship. Within the halo of the scientific method, historians started to look more critically at the kinds of problems they investigated, the sources of data used, the quality of the data gathered, the methods by which hypotheses were tested. Even the vocabulary of the physical sciences was brought to bear upon the study of history. The ground was laid for the introduction of inquiry and discovery approaches in the secondary school.

The physical sciences had a marked effect upon the social sciences as well. Derek Heater points out that more analytical and quantitative approaches were used in economics, sociology, anthropology and political science. The developments in these disciplines had a lateral effect upon history not only with respect to the methods of study but also in the use of basic social science concepts by historians.²⁰

Another powerful influence on the history curriculum has come from university psychologists and philosophers. We have already examined the direct impetus provided by Jerome Bruner and Benjamin Bloom in rethinking the history curriculum, but numerous others have made a very significant, even if less direct, impact upon the process of reflection and change. Certainly, the research of Jean Piaget on the stages of cognitive development, and of Lawrence Kohlberg on the stages of moral development, are widely acknowledged.²¹

A third explanation lies in the influence of speculative thought among professional historians and more directly in university departments of history. As agents for the academic training of history teachers, they wield a very pervasive, yet often unacknowledged, influence upon the teaching of secondary history. Their influence has been, again, primarily in the area of historical method. Geoffrey Milburn has emphasized the degree to which scholarly reflection "upon the definitions, interpretations, objectivity, causation and generalizations within the discipline," and Canadian historiography have affected the teaching of history.²² Thus the new generation of history majors and honors graduates is much more competent in the use of primary sources and critical inquiry techniques than were its generalist predecessors.

Besides the developments in academia, there are other explanations for changes in the history curriculum. Marshall McLuhan asserts that the electronic media have had a fundamental impact upon learning. The perceptions and mentality of young people have been dramatically affected by the new media, particularly by radio and television. Each has the characteristic of instant communication so that we realize that anyone who watches the six o'clock news is learning along with everyone else. But unlike learning from print, the electronic media have an all-at-onceness, total field quality. The person viewing a televised constitutional conference or party leadership convention sees the political process at work — not just the decisions as end product. Through multiple experiences of this type, young people have become much more aware of the significance of process, as well as product, in learning, and they have therefore been mentally conditioned to engage the inquiry process in the learning of history.²³ The intellectual skills orientation of history teaching and the process orientation of the young happily intersected in the sixties to produce the phenomenon we have observed. Hence the rising popularity of ethnographic studies, community history and the archaeological dig.

A final explanation of the changing patterns in history teaching may help us to understand further what happened in the years between our observations of Mr. A. and Ms. B. It is that history teaching, like any other teaching, tends to reflect what our society currently conceives as being the sort of education needed to produce the model citizen. Those conceptions have changed considerably over the past twenty years. In the 1950's the educated person was still "the person who knows." History teaching therefore tended to be a transmission of knowledge of facts, events and others' historical explanations. But there was much ado about the explosion of knowledge and the realization that knowledge was expanding so quickly that few could really keep up with the developments in their fields. So in the early 1960's, emphasis was placed on learning how to learn and the educated person then became "the person who could find out." This development paralleled the investigative and inquiry approach to history and the content versus process debate. The synthesis that appeared to end the debate was the idea that "an educated person is the person who can find out what he or she needs to know."

In a decade of issues and controversies, however, simply finding out and being informed on the issues could make us into no more than a nation of fence-sitters. We had take a position, to make value judgements about where we stood on historical or contemporary issues. The result was the changing conception that "the educated person was one who can find out what he or she needs to know and

then make a decision." There followed in the social sciences, the all-out effort to develop values education and to integrate it with existing conceptions. We are now so close to the present and future that it is difficult to speculate upon how the model is changing. Some might say that unless action follows mental decision, we have no real commitment to our decisions. Perhaps then we are moving towards the idea that "the educated person is one who can find what he or she needs to know, can make a decision and can act upon that decision."

In retrospect, we can say that Mr. A. and Ms. B. are both good teachers, striving to give their pupils what they regard as the most appropriate type of education in the circumstances of their time. But the history curriculum confronting Ms. B is potentially complex and sophisticated. Her teaching is characterized by experimentation and doubt, reconstruction and hope in the belief that what she is doing is becoming more intellectually stimulating, emotionally satisfying and practically useful to her pupils.

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Donald Houston

A History Exercise in a Program of Outdoor Education

In recent years, more and more schools have discovered the outdoors as a medium for education. Some teachers have made use of the lakes, valleys and mountains for specific academic instruction in the realm of science and biology; others have attempted to create a more humanistic experience, using the challenge of the outdoors to build initiative and character. Whatever the aims, most educators would agree that outdoor education is a positive trend. The article that follows focuses particularly on one individual outdoor exercise that dealt with history.

operation outdoors — some background

The idea for an outdoor project emerged during the 1971 school year at John Grant High School, Lachine, P.Q. when the head of the Physical Education Department and the author began to discuss the limitations of the school day and the potential of a twenty-four hour a day session with students. Soon a committee of four teachers was set up, and a target date planned for the following June. A site was selected (Camp Chapleau of the Old Brewery Mission) and costs were estimated, but only after the committee attended Queen's University for a winter workshop directed by a former head of the Minnesota Outward Bound School, did a joint point of view become clearly formulated. The committee then resolved to provide, above all, an experience incorporating challenge and adventure, character growth and group cooperation. Specific learning exercises were to be second-

ary, though those which were included would be well planned and directed rather than left to chance.

Soon June arrived, and *Operation Outdoors I* became a reality. The five full days spent at Camp Chapleau went by without mishap. Canoe trips, bicycle rides, hikes and other adventure-exercises were included within the schedule so that when the time came to leave for home, nobody, staff included, wanted to go. The following September, the group met once again and *Operation Outdoors II* (1973) was born. Additional activities were planned, though the purpose remained the same — to create a challenging experience for the students.

The belief of the committee was that any subject would be made more relevant and interesting if a field experience were used. Since history was my speciality, I considered that *Operation Outdoors 1973* could provide an excellent opportunity for an historical exercise since an attempt could be made to take something familiar to the students and to show them living historical relationships. My own personal involvement with history began when I was a youngster curious about the “Massacre of Lachine” (the area in which I was raised), and about “Grandfather Lane,” who brought the first bicycle to Montreal and rode it through the streets of the city during a holiday created especially for that purpose (according to Mother). Perhaps, if the history of the camp area were revealed to the students in ways in which they could understand and enjoy, some really meaningful appreciation of history would be engendered.

It might be noted that advocates of using the outdoors to provide meaningful education can consider themselves in good company. The roots of the movement, like so many other things, can be traced back to the Greeks. Though the Spartans may have gone a little too far in providing challenge to learn survival techniques, other Greeks believed in the worth of “experience” in education. For example, Aristotle noted:

... and experience seems pretty much like science and art, but really science and art come to men through experience.¹

In more recent times, while many schools of educational thought tend to claim Jean Jacques Rousseau as their patron, outdoor educators most probably have the right to claim him as their own. They see the merit in Rousseau’s “natural man” who learns geography, mathematics, music and all he really needs from the world around him. Other theoreticians have endorsed this view. Thus, early in the 19th Century, Heinrich Pestalozzi, famous for his “object lessons,” wrote, “The first tutor is nature and her tuition begins from the

moment that the child's senses are opened to the impressions of the surrounding world.”² Friedrich Froebel also believed in the education of the “whole man” with emphasis on nature and people's relationship with the environment. For example, he considered:

To be in touch with nature in the open air is of the greatest importance to the young. The effect is to ennoble and strengthen and to give life a higher significance. So, little walks and rambles are of high value as means of education and instruction.³

Since Froebel's time, other educators have emphasized the “whole man” and the outdoors — witness Cecil Reddie's private school at Abbotsholme, his disciple, Herman Lietz at Ilsenburg, and the “Wandering Birds” movement in Germany, as well as Baden Powell and the Boy Scouts. Perhaps the most significant influence on the contemporary outdoor education movement is that of Kurt Hahn. In 1934, Hahn, a Jew fleeing Nazi Germany, founded “Gordonstoun” at Morayshire on the forbidding coast of Scotland, where the emphasis was on the development of judgement rather than on the accumulation of knowledge. Based on this model, “Outward Bound” schools may now be found from the slopes of Kilimanjaro to the forests of Lake Superior. The rationale for Outward Bound is best summed up by the head of the North Carolina Outward Bound School when he writes:

By using nature and an increasingly difficult series of challenges to confront the individual with unknown stress situations, we seek to heighten each person's sense of self-confidence, compassion for others, and respect and dignity for mankind. We provide the circumstances that allow an individual to gain a better understanding of his or her own resources and their outer limits.⁴

Operation Outdoors as a whole drew on this wealth of historical thought and experience, blending the cognitive, physical and affective elements while adding a modern touch. It held out a promise of adventure worthy of “Mission Impossible” — and that is what we called our learning game, our outdoor exercise in local history.

mission impossible — an historical game

No doubt the main objective behind our “Mission Impossible” was an affective one. Students have perhaps always associated “history” with school courses and textbooks, not with the flesh and blood of

earlier human beings. But now we were confronted with the question: "Could a simulation game based on a popular television series tie their own experience, the place where they 'were at,' to historical field work and analysis?" It was worth a try — one had little to lose but everything to gain.

"Mission Impossible" followed the T.V. pattern of achieving certain objectives (against impossible odds?). Students were brought into the recreation hall where the briefing began. No longer were they students of John Grant High School. They were, as of that moment, military agents who had been parachuted behind "enemy" lines. Their task was to obtain as much "intelligence" as possible to be used in a coming "invasion." Within minutes, the group had been divided into brigades, each with a brigade captain, and official *sealed* orders were distributed. These order cards formed the basis of the historical inquiry exercise. Led by a counsellor, a student reconnaissance patrol sped off down the camp road on bikes to investigate the abandoned mica mine shaft. Another group attempted to locate a field from a map and aerial photograph (furnished by our Air Force, naturally), while yet another brigade searched out the camp custodian to interview him about the area's earlier days. They were aided by still photos of the Camp Chapleau brochures taken during the 1920's and 1930's, as well as a 16 mm. film used for publicity *circa* 1949. Others made camp landmark comparisons using old maps of the region, while at least one other brigade investigated the economic background by examining some land records, an abandoned railway thoroughfare (now a hiking trail), as well as an abandoned, burnt-out farm.

The classified order cards (top secret) were formal and structured in their outlined questions and instructions, not only as a means to capture the atmosphere of a military operation, but also to ensure that specific information could later be contributed to the entire group's "debriefing." One student from the group was chosen Brigade Captain, and it was his or her job to summarize all the intelligence brought in by the patrols. A tape recorder was made available, and a deadline of twenty-four hours was set to complete the report.

Mission Impossible became *Mission Accomplished*, and I was surprised at the amount of information received and the quality of thinking which took place. The primary purpose of the whole activity — to instill a positive feeling for historical inquiry — seemed to have been met. In fact, one group of students insisted on returning to the farm during their "quiet hour" after lunch in order to carry the investigation further. Certainly, the students had fun that morning and they had also learned.

outcomes of the exercise

Perhaps the most important historical concept that became associated with *Mission Impossible* was that of change and continuity between present and past. The seventies are times of rapid social change, especially in the urban areas. Unfortunately for the local historian, change is so rapid in the cities that a bulldozer and paving machine will impose their will before an individual knows what is happening. In rural areas, however, traces and ruins of the past tend to remain for Nature to hide through rust and wild brush. During the various activities of *Mission Impossible*, both staff and students came across constant reminders of the continuity between present and past. A concrete culvert dated from its year of construction (1926) was noticed by one boy while hiking along the abandoned railway bed. In the 1949 movie made for camp publicity, teen-age girls were pictured caring for young babies. One student remembered that her mother had been a counsellor at the camp in charge of babies — just about the time that film was made. To her astonishment, the girl thought she recognized her own mother smiling at the camera. Could this be an example of what Morris Cohen described when he wrote, “We cannot speak of any historic process unless there is a continuity, unless there are elements of identity between present and past.”⁵

Mission Impossible was also able to introduce the students to other types of historical evidence and media for understanding the past. Official land records from the County Court House in Lachute, Quebec were consulted to help discover the origins of both camp and abandoned railway. From the same source came copies of deeds of sale for the camp property as well as for the neighboring farm. The National Archives in Ottawa were able to supply census records of the township, while the Department of Mines and Surveys provided aerial photos of the region. The Old Brewery Mission cooperated by permitting the photographing of their early camp brochures dating from 1924, as well as allowing the use of the 1949 film mentioned above. These resources, however, could have as easily been used inside the class room. The difference was that then the materials would have remained untouched by experience. On location and actually needed to overcome a problem, the documents served a real function and bridged the gap between the fantasy of the classroom and the reality of the field experience. Moreover, students were able to cross-check some of their conclusions. The church graveyard in Montfort revealed names that also appeared in the land records. A search of the abandoned farm had turned up an old envelope addressed to “H. Barlow.” It was exciting to discover that, according to the land records, he was the purchaser of a piece of property in range 11, lot 16, in the year 1921.

In an article about local history, Robert Douch pointed out that perhaps its most important contribution is the opportunity it provides to experience the two main elements of historical study — the study of materials leading to an understanding of historical method, and the kindling of the historical imagination.⁸ If it is true, then the kinds of data used in the “*Mission Impossible*” game can help form the raw material out of which history is written. A faded fuel bill or hardware store receipt can, in its own way, help the student recreate the past in terms much closer to his/her own. The mundane trash of an abandoned farm can also illustrate a modest sort of immortality that belongs to its former residents. These people, perhaps long dead, can be brought back to life through the finding of remnants of personal items they once cherished or used. Marc Bloch called such evidence the “tracks of history.”

There are other concepts which the students explored. The “ability to judge duration” as Carl Gustavson puts it, usually only begins to appear around the time students turn twelve or thirteen.⁹ When such events as they are able to “guestimate” are located on a time line, along with the dates of their own birth or time they began school, students can become more aware of judging themselves as parts of that living process of human growth that has emerged from the past, yet will inexorably project itself beyond one’s future lifetime.⁹

Collingwood’s prerequisite that a historian “rethink” the past before attempting to write about it might be brought into local perspective with *Mission Impossible*. For instance, to sit quietly (black flies willing) beside the crumbled ruins of a log cabin can create empathy for the past. The “Hermit’s Cottage” which the students visited on the opening day’s orientation hike provided such an opportunity. It was a dilapidated structure with tumbling log walls, but there were still traces of a home-made fish hatchery that had been made in the fast rushing stream nearby. What had happened to the cottage? Who had the “Hermit” been, and what had he attempted to do? The young people asked questions themselves, and they began to formulate hypotheses to provide their own answers. How did all these outcomes coincide with the expectations set for the regular history curriculum?

the game and the syllabus

The History 210 Syllabus for secondary education in the Province of Quebec clearly justifies projects such as *Mission Impossible*. The stated objectives for this Grade VIII course are to teach about the multi-dimensional nature of human beings and the temporary nature

of human existence, as well as to initiate students into historical procedures such as research, analysis, the critical examination of documents, the establishment of historical facts, and their interpretation in order "to achieve an explicative view of history."¹⁰ Few in-class projects are able to fulfill so many of these objectives as a well-planned exercise in outdoor education.

There is perhaps an even more important argument for using the outdoors and that is to move history teachers from the defensive position they have recently taken up in schools to one of positive confidence. If history teachers are to escape from the often beleaguered situations in which they seem to be teaching material that has little relevance, they must ensure that their classes do more than dispense information or develop skills. They must touch their students in a spiritual sense with the hand of the past. The effectiveness of outdoor education to achieve that goal cannot be overestimated. As Clifford Lord has written: "The materials are legion and of infinite variety; the possibilities are numberless; the horizons unlimited."¹¹

footnotes

1. Aristotle, "Art and Experience" in Margaret Gillett, ed., *Readings in the History of Education*, Toronto: McGraw-Hill, 1969, p. 46.
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3. S. S. Fletcher, *Froebel's Chief Writings on Education*, London: Edward Arnold, 1912, p. 117.
4. Lou Gomolak, "Students Boost Themselves at Outward Bound," *Nation's Schools*, June 1973, pp. 46-48.
5. Morris R. Cohen, *The Meaning of Human History*, LaSalle, Illinois: Open Court Publishing, 1947, p. 63.
6. Robert Douch, "Local History," in Martin Ballard, ed., *New Movements in the Study and Teaching of History*, London: Temple Smith, 1970, p. 112.
7. Marc Bloch, *The Historian's Craft*, New York: Alfred A. Knopf, 1953, p. 545.
8. Carl G. Gustavson, *A Preface to History*, New York: McGraw-Hill, 1955, p. 14.
9. *Ibid.*, pp. 2,3.
10. Government of Quebec, Ministry of Education, *Hand book 03, 1975-76*, Service général des communications du ministère de l'Education, 1975, p. 03-38.
11. Clifford Lord, *Teaching History with Community Resources*, New York: New York College Press, 1963, p. 82.

Bruno Deshaies

Education et sciences de l'homme au Québec

"Education with inert ideas is not only useless: It is, above all things, harmful — *Corruptio optimi, pessima.*"

A. N. WHITEHEAD

"Les sciences de l'homme ont-elles une place dans le système éducatif public québécois?" Cette question, plusieurs personnes se la posent aux différents paliers de la hiérarchie sociale. Les réponses s'étalent entre un oui catégorique et un non affirmatif. La gamme des opinions est diverse et les arguments sont plus ou moins valables d'un camp à l'autre. Dans l'ensemble, les arguments pour et contre se résument à des questions administratives, psycho-pédagogiques, politiques (ou idéologiques) et, parfois, scientifiques. Par conséquent, je crois qu'il est légitime d'affirmer que la société québécoise n'a pas fait un choix clair en regard des sciences de l'homme dans le système scolaire.

Cette situation est directement liée aux objectifs libéraux de la société québécoise et indirectement aux orientations éducatives qui prévalent actuellement à tous les paliers de l'administration et de l'enseignement. Les circonstances sont telles que l'éducation se développe d'une façon anarchique, à la fois sous la pression des pédagogies à la mode, de la technologie éducative la plus moderne, des modes de gestion scolaire implantées à l'aveuglette et surtout en l'absence d'exigences théoriques, méthodologiques et épistémologiques précises. Les leaders de l'éducation donnent dans toutes les directions et n'arrivent nulle part; leur action quotidienne souffre d'un manque de lignes directrices.

Filtrées à travers le prisme de la mouvance du système d'éducation, les sciences de l'homme apparaissent comme un problème de plus dans le décor scolaire. D'où la distance entre les intentions de ceux qui conçoivent les programmes et la réalité scolaire concrète. Par conséquent, il ne faudrait pas trop rêver sur le degré de réalisation des grandes orientations de l'enseignement des sciences de l'homme au Québec, de l'élémentaire à la fin du secondaire, voire même au collégial. Cependant, si les idées peuvent faire leur chemin — comme on le dit communément — je pense que les sciences de l'homme pourront apporter du renouveau dans le système d'enseignement actuel.

En quoi ce renouveau peut-il consister? Dans le domaine des sciences de l'homme, on ne veut pas considérer "l'enfant comme n'apprenant que ce qui est inscrit d'avance en un monde extérieur tout organisé et surtout ce que lui enseigne l'adulte." En d'autres termes, on ne souhaite pas une action pédagogique qui se limiterait à la réponse à un stimulus. En ce sens, nous reconnaissons avec Piaget que "les deux grandes leçons que nous donne l'enfant sont que l'univers n'est organisé qu'à la condition d'avoir réinventé pas à pas cette organisation, en structurant les objets, l'espace, le temps et la causalité, tout en constituant une logique; et qu'on n'apprend jamais rien des maîtres qu'en reconstruisant également leur pensée, à défaut de quoi elle ne se fixe ni dans l'intelligence ni même dans la mémoire..." Partant de cette constatation de la psychologie contemporaine, on est vite conduit à tracer de nouvelles perspectives à l'éducation et à l'enseignement des sciences de l'homme. On pourrait, à cet égard, distinguer cinq corollaires à ce problème fondamental. Le premier concerne les perspectives pédagogiques; le second, la nature des objets d'étude; le troisième, les approches scientifiques; le quatrième, les perspectives psychologiques ou les processus mentaux et le cinquième, les finalités éducatives des sciences de l'homme. Chacun de ces aspects soulève des problèmes majeurs de coordination en termes d'évolution des apprentissages, d'une part, et d'organisation conceptuelle, d'autre part. Il est évident que si l'enfant s'éveille à six ou sept ans aux réalités de l'homme, c'est-à-dire à son vécu, il le fera selon son âge et ses capacités intellectuelles. Donc, partant d'une certaine forme de "pédocentrisme," les programmes, la démarche scientifique, le cheminement des apprentissages et les objectifs éducatifs doivent en tenir rigoureusement compte.

Quant à l'acquisition d'un savoir spécifique et quant aux problèmes de didactique ou de stratégie d'enseignement, il n'en sera pas tenu compte ici, car il s'agit là de questions consécutives et découlant des cinq aspects identifiés ci-dessus. La priorité doit être

accordée à ces cinq points parce qu'ils constituent la dynamique profonde de n'importe quel programme d'études.

Pour bien situer le lecteur, l'expression *sciences de l'homme* recouvre, au plan pratique, le programme des sciences humaines à l'élémentaire et les programmes d'économie, de géographie et d'histoire au secondaire. Cette expression est donc utilisée pour désigner les disciplines qui sont enseignées dans les écoles élémentaires et secondaires. Au plan théorique, les sciences de l'homme au Québec veulent mettre en évidence l'étude de l'homme considéré sous trois rapports fondamentaux: l'espace, le temps et la société (organisation et culture.) Cette étude doit faire appel à une méthodologie globale d'observation ainsi qu'à des méthodes d'enquête plus spécifiques en économie, en géographie et en histoire. L'expression *sciences humaines* est consacrée au programme d'études du niveau élémentaire pour marquer le syncrétisme de l'approche dans l'étude des réalités humaines d'ici ou d'ailleurs, d'hier, d'aujourd'hui ou de demain. En réalité, il s'agit surtout d'un éveil aux disciplines des sciences de l'homme en partant de l'observation des réalités. Les sciences humaines à l'élémentaire ne postulent pas les exigences méthodologiques, théoriques et scientifiques des disciplines de sciences de l'homme prises comme telles, mais elles y préparent en développant et le sens de l'observation et le respect des faits. C'est par ce biais que les sciences humaines rejoignent les sciences de l'homme comme disciplines. Il faut noter, toutefois, que ces nuances entre sciences humaines et sciences de l'homme valent principalement dans le cadre des programmes scolaires du Québec. Bref, les termes sciences de l'homme désignent l'ensemble des programmes d'études particuliers à l'élémentaire et au secondaire, tandis que le concept de sciences humaines s'applique spécifiquement au programme de sciences de l'homme au niveau élémentaire.

les perspectives pédagogiques

Revenons à notre point de départ, c'est-à-dire aux cinq aspects de la dynamique des programmes en sciences de l'homme. Abordons maintenant le premier aspect: les perspectives pédagogiques. Celles-ci sont centrées sur le sujet, car il est l'agent principal de son éducation au cours de son développement. A l'élémentaire, soit de 6 à 12 ans environ, il lui sera demandé de s'éveiller aux réalités de la vie des hommes. Cet éveil partira de la logique de l'enfant qui façonne le réel à sa mesure. D'où l'importance d'activités réflexives qui déclencheront ce processus mental tout en le confrontant au réel. Cette première

tentative de l'enfant de voir les choses et les hommes, de les constater et de les associer constituera les premiers éléments d'un apprentissage en sciences humaines. Le maître, dans tout cela, centrera ses situations d'apprentissage sur l'enfant.

Au début du secondaire, soit entre douze et quatorze ans, le sujet doit prendre conscience des virtualités de son intelligence en vue d'agir sur le réel qu'il soit (dans le cas des programmes de sciences de l'homme au secondaire) géographique ou historique. En fait, l'élève commence à s'initier aux exigences de la méthode scientifique en apprenant à manipuler les procédés techniques opératoires de découpage des faits. Cette initiation dépasse l'éveil propre au temps de l'élémentaire en ce sens qu'elle substitue à la curiosité, l'enquête structurée; à l'approche globale d'observation, un angle d'analyse; à la collection de faits, le raisonnement causal; bref, à des activités d'éveil, une initiation méthodique à une discipline en sciences de l'homme. La relation pédagogique, dans ce contexte d'initiation, consistera pour le maître à conduire l'élève vers les exigences méthodologiques de la discipline. Après cet effort de préparation à la mise en place des structures mentales appropriées susceptibles de favoriser un mode de déduction constructif orienté vers l'explication, le sujet est amené à mesurer sa pensée avec les faits. A ce stade, le sujet est parvenu au terme d'une application des techniques théoriques à la compréhension de l'objet d'étude, c'est-à-dire le contenu matériel de la discipline en cause (soit la géographie nationale, l'histoire nationale ou l'économie). Par rapport à l'initiation, l'application met plutôt l'emphasis sur la rigueur de pensée au plan notionnel ou conceptuel, sur la confrontation de la structuration du réel avec les faits et sur l'évaluation des valeurs. Le sujet se pose face à la discipline et travaille avec le maître; de manière à mettre au point son cadre conceptuel d'analyse et d'explication du réel en tenant compte des exigences méthodologiques et théoriques de la discipline.

Inscrites dans de telles perspectives pédagogiques, les sciences de l'homme n'échappent pas pour autant à la détermination des objets d'étude ou des contenus d'enseignement. Cependant des nuances s'imposent entre la nature du programme à l'élémentaire et ceux du premier et du deuxième cycles du secondaire.

les objets d'étude

A l'élémentaire, il s'agit essentiellement d'observer les faits et gestes de l'homme sous trois rapports principaux: le temps, l'espace et la société. Ces trois dimensions de la vie des hommes doivent

elles-mêmes être perçues sous les catégories de l'ici, de l'ailleurs, de l'hier et de l'aujourd'hui (une certaine place est faite au futur). Par exemple, les enfants connaissent l'existence du calendrier ou du thermomètre, mais savent-ils tout ce qu'il est possible d'en déduire en sciences humaines? Avec une collection de timbres, quel beau voyage historique, géographique, ethnographique, etc. peut-on faire? Avec la réalité qui nous entoure immédiatement (boîte aux lettres, magasin, maison, route, automobile, etc.) que de leçons de sciences humaines!³ En somme, c'est le vécu des hommes ou, autrement dit, la quotidienneté de leurs activités diverses qui doit être soumise à l'oeil de l'observateur. De là découlera une première saisie, un aperçu ou une idée des conditions, de l'organisation et du fonctionnement des hommes vivant ici ou là dans le monde, à notre époque ou à d'autres époques dans le temps et selon des modalités d'organisation sociale différentes. Telle est la nature de l'objet des sciences humaines à l'élémentaire au Québec.⁴

Au secondaire, l'insistance est mise sur deux disciplines fondamentales des sciences de l'homme, à savoir la géographie et l'histoire. En plus, il y a l'économie qui couvre plus spécifiquement les questions d'organisation matérielle des hommes — soit l'organisation des rapports socio-économiques. Au premier cycle du secondaire, les objets d'étude sont centrés sur l'action de l'homme dans le milieu (la dimension spatiale) et sur l'action de l'homme dans le temps (la dimension historique). Pour le cours d'initiation à la géographie, l'étude porte sur le dynamisme des relations entre le milieu physique et l'homme. Le programme d'ailleurs insiste beaucoup sur ce point: "L'étude du dynamisme des phénomènes est l'essence même de la géographie. Par conséquent, *le maître étudiera les phénomènes tant physiques qu'humains sous leur aspect de mobilité et de mutation.*"⁵ Cela signifie que si l'on étudie le "temps et les hommes" il ne suffit pas de connaître les composantes et les propriétés de l'atmosphère, mais bien de saisir, par exemple, les relations entre la température et les modes de vie. Pour le cours d'initiation à l'histoire, l'étude doit être faite dans le même esprit. Comme il est écrit dans le programme, il s'agit de "faire saisir à l'élève la pluridimensionnalité de l'homme en action et la temporalité de la vie des hommes".⁶ Ce qui veut dire que le cours s'articulera autour du concept de temps historique. Selon Micheline Johnson, "la maturation du concept de temps historique ne peut se produire uniquement de manière verbale, comme pour les concepts simples. Elle doit impliquer tout l'être, par voie d'expérience et de découverte."⁷ D'où l'insistance qui est accordée dans le programme à l'étude généalogique de sa famille, à la rédaction de son autobiographie, à la chronologie des faits situés sur une ligne du temps (dans le cas, par exemple, des phénomènes historiques de longue

durée) ou encore à l'étude de l'histoire locale. Donc, initier l'élève à l'action des hommes dans l'espace et dans le temps constitue le plat de résistance des objets d'étude de géographie et d'histoire en secondaire I et II au Québec.

Au deuxième cycle, les objets d'étude se spécialisent autour des questions de son pays, de l'évolution de sa collectivité et des rapports socio-économiques. Pour saisir la nature de ces objets d'étude, nous allons les traiter séparément.

Considérons en premier lieu le programme de géographie nationale du Québec et du Canada. Essentiellement, c'est le *pays* comme objet d'étude avec cette particularité qu'au Québec, le pays c'est moins l'Amérique du Nord et le Canada que le sol où se trouvent les Québécois. D'où une certaine conception québécoise de la géographie.⁸ Soit, concrètement, une géographie qui se préoccupe des problèmes de l'homme québécois dans son milieu ainsi que des façons d'exploiter et d'aménager le territoire.⁹ Par conséquent, au-delà de l'accumulation des faits observables, de l'observation des activités diverses des hommes, il y a la conception que se fait de cette action l'homme d'aujourd'hui au Québec. La manière de se servir ou d'exploiter le territoire, d'organiser le cadre spatial de la vie d'un Québécois, d'articuler le paysage à des fins humaines (sociales, économiques, politiques) sont du ressort du programme du cours de *Géographie 412*.

En *Histoire 412*, c'est l'étude de l'évolution de l'homme québécois depuis ses origines jusqu'à nos jours. Essentiellement, c'est une tentative pour comprendre le passé à la lumière du présent et *vice versa*. A ce sujet, on peut lire dans l'*Annuaire* 01/1976-77 que "le cours d'histoire nationale doit permettre de faire comprendre le *Présent* dans lequel l'étudiant d'aujourd'hui est appelé à jouer un rôle. Par conséquent, on ne saurait éviter de recourir à une explication historique pour mieux comprendre le présent."¹⁰ L'existence des francophones et des anglophones au Québec aujourd'hui n'est pas le résultat du hasard: les relations qu'entretiennent ces deux collectivités au sein du Québec ont été tissées par le temps; les processus sociaux ont été marqués par certains événements au cours des différentes périodes de l'histoire du Canada et du Québec au point de façonner le Québécois d'aujourd'hui; les facteurs de développement ou de contrainte (voire même d'oppression) ont varié selon les époques; bref, l'histoire nationale au secondaire part — qu'on le veuille ou non — d'une certaine conception que chacun se donne de la collectivité dans laquelle il vit ainsi que du rôle qu'il attribue aux forces profondes dans l'histoire (population, territoire, technologie, culture). En un sens, l'histoire nous projette dans l'avenir bien qu'elle soit avant tout

une étude du passé. Il est donc normal pour les Québécois que leur histoire nationale soit influencée par leurs préoccupations actuelles. Cela est sain socialement et historiquement.

En économie, les réalités matérielles et les besoins de la vie et de la société sont nombreux et complexes. C'est pourquoi, face aux phénomènes économiques qui nous entourent (comme, par exemple, le crédit) et au type de rapports socio-économiques qui se nouent entre les hommes, les citoyens adoptent inévitablement des attitudes qui les guident dans leurs actions de tous les jours. Or, ces attitudes ou ces comportements sociaux pourraient être plus réfléchis et plus raisonnés. En ce sens, le cours d'*Initiation à la vie économique 412* vise justement à préparer le futur travailleur à mieux comprendre et à évaluer la réalité économique à partir d'un cadre d'analyse qui lui sera personnel et fonctionnel.¹¹ Soit qu'il devienne capable de faire la part des choses entre la valeur d'un produit et la publicité; entre des mesures économiques et leurs conséquences réelles sur l'économie; entre l'utilité du crédit et l'endettement, etc. Bref, la science économique, au-delà du fonctionnel, du quantifiable, du comportement et du reste, est aussi — et peut-être avant tout — une science morale et politique.¹²

En conclusion: l'étude des sciences de l'homme au secondaire veut permettre une meilleure intelligence de la réalité québécoise actuelle. C'est là un grand objectif qui se situe au plan du savoir, des connaissances. Mais, à part les connaissances, y a-t-il d'autres perspectives à l'enseignement des sciences de l'homme? S'il s'agit vraiment de *science*, il va de soi qu'on devrait se préoccuper des approches scientifiques d'analyse qui seront utiles à tout honnête homme dans la vie. Même que l'apprentissage de la méthode scientifique devrait commencer dès la première année de l'élémentaire. Esquissons succinctement l'évolution de ce type d'apprentissage en sciences humaines durant les étapes de formation de l'étudiant.

les approches scientifiques

En termes de méthode, l'approche scientifique au niveau élémentaire pourrait se limiter au découpage des faits observables. Par exemple, la pratique d'une méthode empirique permettrait à l'enfant d'approcher le réel et de faire certaines déductions qu'on lui demanderait de confronter aux faits. En somme, ce pourrait être l'étape de la description des faits du vécu de l'homme en admettant une phase d'errements ou de tâtonnement. Donc, à l'élémentaire, un des objectifs des sciences humaines serait de faire passer l'enfant du stade de la

“pensée spontanée” à la pensée rationnelle de manière à développer en lui une “pensée claire.”¹³

Toutefois, une pensée claire n'est pas nécessairement le fruit du raisonnement expérimental. D'autres étapes restent à franchir dans le processus de la pensée scientifique. Ainsi, au début du secondaire, l'élève sera appelé à appliquer les règles d'une méthode d'analyse. A ce stade du développement de la rigueur scientifique et méthodologique, l'élève devrait graduellement s'initier au processus d'enquête et de recherche afin d'acquérir une certaine habileté à établir des relations entre les faits observables plutôt que de simples corrélations; en outre, il pourrait devenir habile à faire état des dépendances fonctionnelles. De cette façon, il pénétrerait progressivement le domaine des mécanismes de fonctionnement du réel afin d'en découvrir son explication.

La formation de l'esprit au mode de raisonnement explicatif met plus de temps à se développer qu'une méthode d'enquête parce qu'elle implique une construction du réel. Cette construction suppose une certaine structuration des faits à partir d'un schème théorique (explicite ou implicite, complet ou incomplet, partiel ou global). Bien qu'il importe de bien vérifier et d'établir les faits, il faut en plus évaluer ses présupposés, ses normes, ses critères d'évaluation, bref son cadre conceptuel d'analyse. Les faits ne parlent pas d'eux-mêmes! La réalité est toujours plus que les rapports de dépendance entre les faits. Donc, au niveau de l'explication, entre en ligne de compte la formulation des relations existant entre les faits confrontés et le contrôle de ces relations. Il faut maintenant que la pensée s'ajuste aux données de l'expérience. L'explication est à ce prix! Comment faire parvenir l'élève à ce stade de développement scientifique reste une question à débattre. On sait, cependant, que se greffent aux approches scientifiques des perspectives psychologiques qui touchent directement au développement de l'intelligence.

les perspectives psychologiques

Si l'on admet que la connaissance part toujours du sujet, il va de soi que dans le domaine des sciences, y compris celui des sciences de l'homme, le sens de l'*observation* doit être particulièrement développé au niveau des processus mentaux de connaissance. Ainsi, par exemple, chez les enfants de six à douze ans qui vont à l'école élémentaire, un effort constant doit être maintenu pour leur offrir mille possibilités de regarder méthodiquement le réel humain dans sa diversité afin de le mieux comprendre.¹⁴ Faciliter et favoriser ce développement du sens de l'observation peut contribuer à préparer

les conditions indispensables au développement de la pensée scientifique. A ce niveau, l'attitude psychologique peut être tout simplement le respect des faits ou la reconnaissance des données.

Au début du secondaire, l'effort pourrait être mis sur la décentration du moi par rapport à l'objet. Avec plus d'acuité, le problème de l'objectivité devrait se poser à chaque élève en termes de rapport entre le *sujet* et l'*objet*. Or, on sait que dans le champ des sciences de l'homme, la décentration est beaucoup plus difficile à atteindre que dans les sciences de la nature où l'objet est extérieur au sujet-observateur.¹⁵ Partant, au plan psychologique, les sciences de l'homme pourraient servir sérieusement à développer chez les élèves cette conscience aiguë de la distance qui sépare le moi du réel. En d'autres termes, cela signifie que l'étudiant s'habituerait à distinguer entre les jugements de valeur et la réalité des faits, entre les perceptions du moi et le réel vécu ou, encore, entre les opinions et les explications scientifiques. Trop souvent, dans les sciences de l'homme, écrit Jean Fourastié, "le cerveau humain, l'esprit humain, transpose le réel; au lieu de le percevoir, de le décrire, il le déforme, l'*idéalise*; l'esprit n'utilise le réel que comme aliment de son imagination."¹⁶ Contrairement à cette façon de penser le réel, les sciences de l'homme peuvent contribuer à développer le sens de l'objectivité et aussi, bien sûr, le sens du relatif.

Développer une telle attitude mentale dans nos modes de connaissance ne s'acquiert que lentement et progressivement. Il existe dans ce domaine un rapport étroit entre le développement général et les apprentissages spécifiques appropriés à un tel cheminement. C'est pourquoi, le processus n'arrive jamais complètement à son terme: c'est une question qui dure toute la vie. Dans cet esprit, il va de soi qu'au deuxième cycle du secondaire on cherche principalement à enrichir les bases du raisonnement scientifique en les formalisant, plus particulièrement, autour des programmes qui touchent les activités des hommes de son pays en élargissant au niveau du secondaire V pour d'autres milieux, d'autres pays, d'autres peuples et d'autres civilisations. L'élève est maintenant appelé à parachever son initiation méthodique à la démarche scientifique selon les conditions de la recherche elle-même dans les disciplines en sciences de l'homme qui ont été choisies. Ainsi, par exemple, la méthode géographique et la méthode historique devraient de plus en plus servir à développer les mécanismes mentaux de connaissance du sujet. D'où la formation d'habitudes intellectuelles, dont le sens de l'esprit critique, la facilité à se poser des questions, l'application à suivre une méthode rigoureuse en vue d'une constatation de faits ou d'interprétation qui, finalement, rendra l'élève capable de "lire entre les lignes."

Comme nous venons de le voir, les sciences de l'homme contribuent, à leur façon, au développement de l'intelligence. Mais y aurait-il au-delà des objectifs cognitifs des apprentissages en sciences de l'homme, des finalités éducatives plus larges qui engloberaient la personne dans ce processus d'éducation *par* les sciences de l'homme?

les finalités éducatives

L'objet matériel des sciences de l'homme étant l'homme, c'est-à-dire l'ensemble de ses activités innombrables en temps qu'humain, il est normal qu'au plan de l'éducation ou, plus particulièrement, du système scolaire que les sciences "humaines" contribuent à la formation de la personne. Cependant, une nuance fondamentale s'impose ici. L'éducation *par* les sciences de l'homme ne peut offrir plus que ce que la science découvre en termes de savoir. Donc, l'application d'un savoir ou d'une attitude scientifique ne se transfère pas automatiquement au comportement humain de tous les jours, c'est-à-dire aux habitudes et aux conduites. Ceci nous ramène à l'éternel problème de la liberté humaine. Aussi, ne peut-on qu'extrapoler et souhaiter que certaines choses se produisent telles que prévues au plan de l'éducation? Mais il n'y a aucune garantie scientifique. N'est-ce pas là le lot de l'éducation et des sciences de l'éducation? Malgré ce scepticisme normal, peut-on quand même espérer une formation de la personne à partir des sciences de l'homme?

Si l'on circonscrit bien le problème, il ne s'agit plus de la science en soi, mais de la science par rapport à l'homme. Ici, nous sommes à la frontière de la connaissance scientifique et non scientifique. "Or, il se trouve, écrit Fourastié, que *la plupart des faits imprévisibles au moyen de la connaissance scientifique sont justement ceux pour lesquels l'esprit humain a le plus besoin de connaissance*. Ce sont ceux qui intéressent sa vie personnelle, familiale, sociale, économique, affective, morale, esthétique... Devant agir et ne trouvant pas toujours l'aide d'une connaissance scientifique, l'esprit humain admet et recherche des directives non-scientifiques." Il ajoute un peu plus loin: "... dans la plupart des cas, l'homme s'en remet, pour surmonter sa peur et son indécision, à la règle dictée par le *conformisme social*." Dans un tel contexte, quel peut être finalement l'apport des sciences de l'homme à l'éducation?

Au niveau de l'enseignement élémentaire, il est certes possible d'attirer l'attention des enfants vers la compréhension des *autres*; de leur faire découvrir la diversité des situations humaines tout en

espérant qu'un éveil aux réalités des hommes vivant dans le temps, l'espace et la société développe en eux le sens du relatif et de la contingence; de les faire entrer en contact avec d'autres dans leurs milieux respectifs; de les habituer à observer les réalités physiques qui les entourent; de les inciter à comparer leur milieu humain avec d'autres milieux au Québec ou ailleurs dans le monde; d'exploiter des situations d'apprentissage qui prédisposent au dépaysement. Bref, de favoriser le dialogue du *moi* avec l'*autre* en vue d'enrichir leur connaissance d'*autrui*. Peut-être serait-ce là une façon de contribuer, au plan scolaire, à la socialisation de l'enfant?

Au début du secondaire, les élèves qui ont entre douze et quatorze ans prennent graduellement conscience de leur *moi*. Cette conscience de soi fait partie du mouvement général de la vie qui est en perpétuelle construction. Par rapport au *moi*, les sciences de l'homme peuvent probablement jouer le rôle d'un catalyseur, en ce sens que les présupposés personnels seront confrontés avec l'objet. Il se produira, d'une part, une décentration par rapport au moi et, d'autre part, une tentative de perception objective du réel accompagnée d'une certaine prise de conscience. Ainsi, la mise en situation du sujet face aux méthodes d'analyse et à la nature spécifique des objets d'étude pourra provoquer une réflexion où le moi sera profondément impliqué, bousculé et confronté à des règles ou des normes. Il sera dès lors engagé dans un *procès*¹⁸ qui durera toute la vie. Plus tôt commencera cet apprentissage, meilleure sera l'éducation!

Vers la fin du secondaire, les adolescents de quinze, seize ou dix-sept ans sont tournés de plus en plus, dans nos sociétés industrielles, vers des préoccupations d'avenir personnel, d'entrée dans la vie collective. Ce passage de la société scolaire à la société globale ne se fait pas sans heurt. D'où l'importance vitale et sociale d'une éducation de la prise de conscience du "nous" collectif. Cette tentative de considérer l'homme-collectif sous les catégories de temps, d'espace et d'institutions ouvre des horizons très larges pour le futur citoyen qu'est l'étudiant. Dès l'école, au niveau de la pensée, un dialogue social s'établira entre celui-ci et les hommes; il apprendra à se frotter aux autres tout en se comparant idéologiquement; il exercera son esprit à poursuivre une dialectique du *raisonnable* par des approximations successives d'explication du réel. Il se "désaliénera" mentalement pour mieux faire face aux contingences et au conditionnement de la vie individuelle et collective. Idéalement, il pourrait devenir l'homme socialisé dans le *dialogue* où la condition même de l'imprévisibilité des résultats du dialogue est acceptée d'emblée. Dans cet esprit, on pourrait citer cette phrase profonde de l'économiste fran-

çais François Perroux: "L'humanité s'humanise en se socialisant par la parole et par l'action."¹⁹ N'est-ce pas que cette finalité ultime des sciences de l'homme au secondaire justifie amplement le droit de cité de ces disciplines dans le programme d'études de tout élève de l'école publique québécoise?

Cette brève analyse des cinq éléments constitutifs des programmes en sciences de l'homme met en évidence leur indissociabilité face à l'évolution des apprentissages scolaires. Soulever des questions d'objectifs de comportement ou de relation pédagogique dans l'acte d'enseignement ou encore des problèmes de matières proprement dites sans tenir compte de l'interdépendance des cinq aspects d'un programme d'études, c'est verser presque infailliblement dans le "psychologisme," les recettes pédagogiques (v.g. l'enseignement programmé) ou l'acquisition de connaissances hétéroclites. L'élaboration d'un programme peut débiter par des préoccupations particulières d'approches scientifiques (v.g. "The National Geographic Project"), mais il ne faut pas en rester là. Compte tenu de cette notion d'interdépendance entre l'âge de l'élève et son développement intellectuel, des difficultés d'apprentissage des concepts, de la nature du savoir à acquérir et des finalités éducatives ou des objectifs d'enseignement à poursuivre, il ressort que la présentation d'un programme doit se plier à chacun de ces paramètres. Le renouveau en sciences de l'homme veut justement se fonder sur ces points de repère comme schéma d'analyse tant dans l'élaboration des programmes que dans la mise au point des contenus spécifiques et signifiants ainsi que des formules pédagogiques et des processus didactiques à élaborer en vue de rendre l'éducation efficiente.

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John Wolforth

Reassessment of the "New Geography"

Within the last ten years, both of us who have had responsibility for overseeing graduate work in geographical education at McGill have written papers with similar titles. That of my predecessor, Professor Eric Winter, appeared in this journal under the title, "Towards the New Geography," and argued that the inclusion of urban geography in the curriculum would initiate some changes towards making school geography conform with new developments in the subject. My own paper, "The New Geography — and After?" appeared earlier this year¹ and posed some questions about the future directions which should be taken by school geography in view of the fact that some of the more important developments of the last few years, particularly those in theoretical and quantitative geography, are now under fire from some quarters.

Our two titles, taken in juxtaposition and without further qualification could imply that, here at McGill, the new geography had passed us by, that Professor Winter had been aware it was coming and I that it had gone, but that somehow the crucial intervening period had eluded us. Like some ephemeral comet, this important development in our field, either because the conditions were too cloudy or because we were not looking in the right direction at the time, had seemingly escaped our attention. Such is not, in fact, the case. However, it would be true to say that for Canadian geographical education as a whole, the new geography has had neither the grass roots impact it had in Britain, nor the stimulus from a major project which it received in the United States. Like so many other things, it has come to us as a hand-me-down. Although there are many teachers in all parts of the country using new geography materials and approaches, no

provincial syllabus is cast explicitly in this mold, with the possible exception of the urban studies course in Ontario.³ Before suggesting why this is so, I think it would be appropriate to say something about what the new geography is.

the emergence of the new geography

Like many another traditional school subject which has acquired the adjective "new," the new geography concerns itself more with the discipline's essential structure and its distinctive methods of enquiry than the geography it is in the process of replacing. The "new math" led the way by attempting to show children that mathematics studies the numbers system as a complex of interrelated structures.⁴ The new history and the new social studies had as their main goal the initiation of children into the process of enquiry by placing in their hands the materials with which they could replicate the investigative procedures of these disciplines. In each case, the learning of facts, and especially the non-comprehending rote learning of facts, became less important than training young minds to approach problems in a systematic and disciplined way. The new geography attempted to do the same, although here the situation was complicated by the fact that the subject was itself undergoing a radical transformation in the universities. Instead of focusing on the distinctive character of geographical regions, it now concentrated upon the regularities among the distributional patterns of the earth's surface.

Since its origins as a modern field of study in the German and the French universities of the nineteenth century, geography has always been a subject with diverse aims. In a much quoted article, William Pattison distinguished four major traditions of geography: *the spatial tradition*, concerned with the geometry of spatial relationships and with movements; *the area studies tradition*, concerned with the essential characteristics of regions; *the man-land tradition*, concerned with the interaction of people and their environment; and *the earth science tradition*, concerned with the natural features of the earth's surface.⁵ The geography with which most of us were familiar from our school days and with which, it has to be admitted, most Canadian children are familiar today, fell fairly and squarely in the regional tradition and saw as its major objective the inculcation of an appreciation of the conditions of the great world stage, to use a famous phrase of James Fairgreaves.⁶

This is not to say that it was entirely descriptive, but, because geography was considered to be primarily concerned with interface between the physical and human realms, its explanations were often, although not invariably, couched in environmental terms. Most of us

can remember being asked on examinations to account for the importance of fishing in Norway or of wheat-farming in the prairies, and there was seldom much doubt in our minds that our answers should be heavily larded with references to environmental constraints and opportunities. Although it has no longer been respectable in modern times to be crudely deterministic in ascribing all economic and cultural patterns, and even national personality traits, to climatic or physiographic conditions, the debate concerning the exact relationship of the man-land dichotomy has characterized most of geography's life as a modern discipline. It did place geography on the horns of a dilemma, however, in that some rather glaring inadequacies appeared in the paradigm, cases where human behavior could not obviously be ascribed to physical factors. More fundamentally, the suspicion grew that the dichotomy was a false one in any case, and that people and nature were inextricably bound together in the same interrelating system.

The strong emergence of the spatial tradition in the post-war era seemed to provide a way out of this embarrassing impasse. It was for this reason, among others, that it was seized upon with alacrity, first by practitioners in the universities, and then by school teachers. The essence of the spatial tradition lies in the fact that it seeks explanations for the patterns of the earth's surface by reference to certain key concepts, which are themselves spatial in nature. The concepts of location, distance, spatial interaction, areal association, nodality and diffusion provide a focus for geographical enquiry which is particular to the discipline, rigorous, and uncommitted to prejudice concerning the influence of environmental factors. In exploring the ramifications of these concepts, geographers were to rediscover the writings of early workers in the field who had seen the world as being organized according to certain spatial laws and regularities. Indeed it is one of the ironies of a geography which called itself "new" that it drew some of its inspiration from von Thünen and Weber, who wrote in the nineteenth century, and from Lösch and Christaller who wrote in the earlier decades of this century. It appeared that the spatial tradition had a provenance at least as respectable as any other perspective on the field, and held more promise for the development of geography as a purely theoretical subject.

the methodology of the new geography

In rediscovering the spatial tradition, geography changed inevitably from an idiographic subject, concerned with the study of the particular event or phenomenon to a nomothetic one, concerned with formulating principles of wide generality. The transformation was

not effected without some bitter debate. Richard Hartshorne, who wrote *The Nature of Geography*⁷ — that magistral and definitive work to which all students of geography refer and few now read — saw geography's main interest as being, like that of history, in the unique case. Although, in explaining the complex interrelationships existing within a particular region, the geographer might refer to some general principles, these were usually so loosely defined that it was difficult to see them forming the object of research in themselves.⁸ For Hartshorne, the main task of geography was that of explaining the areal differentiation of the earth's surface, the very evident differences between one place and another. However, as Schaefer⁹ was to point out, unless more reliable principles governing the spatial patterns of the earth's surface could be discovered, then such explanations would not be forthcoming. Studies of the unique, he maintained, can never lead to general principles: these must be explicitly sought.

Thus, the emergent methodology of geography became firmly associated with the generation and testing of hypotheses leading to the formation of laws and theories. The new geography showed a preference for deductive procedures in which models were constructed from *a priori* axioms or assumptions and then tested against some portion of reality.¹⁰ For geography, this was a radical shift indeed, since of all the social sciences, it had been most strongly committed to the inductive method of Francis Bacon and J. S. Mill, transmitted into geography teaching by Fairgreaves. The task of making over geography into a more rigorous field of enquiry was assisted, as it had been in other social sciences, by the application of statistics to geographical problems. Indeed so important was this development that many saw the change in geography simply as a quantitative revolution,¹¹ rather than the fundamental methodological transformation that it was. Given that one of the motivations of the new geography was to base school practice more firmly on what was being done in the universities, the hypothetico-deductive scientific method was seen as an appropriate pedagogical as well as a research vehicle for arriving at geographical truth.¹² For geographical educators, one of the major attractions of the new methodology was that it showed geography to have a discernible structure, an especially important criterion when the works of Bruner were being so widely read.

the new geography in Britain, the U.S.A. and Canada

The term, "the new geography," is more widely used in Britain than elsewhere, although the theoretical movement from which the new geography sprang was developed in a few geography departments

in the United States and Sweden and had its origins, as I have mentioned, in the works of much earlier German scholars. However, in Britain this style has been more widely disseminated among teachers (as opposed to academics) than elsewhere.

In the sixties, a small band of geographical enthusiasts from schools and colleges of education attended a series of annual lectures held at Madingley Hall near Cambridge. They came to work with and adapt some of the new approaches to rekindle interest in what had become a rather moribund subject. Exercises and sample lessons were presented at Madingley or elsewhere and passed from classroom to classroom as increasingly dog-eared mimeographed sheets. Although the Madingley Lectures resulted in two tremendously influential collections of theoretical papers,¹³ textbooks written from the perspective of the new geography did not appear until later. Apart from one important issue of the journal *Geography*,¹⁴ the established periodicals did not pay a great deal of attention to the trend but, as the number of teachers interested in the new geography grew, their ideas were circulated via a remarkable "underground press."¹⁵ The barrier to wider acceptance of the new methods was the examination system which remained rooted in the older style of geography until recently. At the present time in Britain, although the new geography is not yet the established view of the discipline, its influence is felt with increasing strength.

The approach followed there can be contrasted with that used in the United States. Although American geographers had been in the forefront in formulating the principles of a more theoretical geography, their work had little impact on the geography that was taught in the schools. Geography has not in this century been very well established as an independent subject in American schools and has tended to be the hand-maiden of social studies. Concerned with the weaknesses of geography and the lack of penetration of its exciting new ideas into the classroom, the Association of American Geographers and the National Council for Geographical Education sponsored a major project with financial support from the National Science Foundation.¹⁶ The High School Geography Project, as it was called, presented the opportunity for academics and educators to work together in producing an imaginative array of commercially produced hard- and soft-ware. This was later published commercially as a comprehensive, self-contained, one-year course that could be broken down into separate units if desired, and used in the seventh to twelfth grades.¹⁷ Although the High School Geography Project has provoked a great deal of interest, it is uncertain whether, as a relatively "teacher-proof" package, it has stimulated much individual creativity among American geography teachers. In most

States, geography remains a rather weak subject taught sporadically through high school and without the sequentially structured approach which effective teaching of the concepts of the new geography would seem to require. Nonetheless, the High School Geography Project provides an exemplar which is much cited and imitated.

It is not easy to suggest why the new geography has not had a great impact in Canada. Certainly the university departments have been as aware as those anywhere of theoretical works in geography and have produced, proportionally at least, their fair share of strong practitioners. Perhaps the gap between them and the schools is wider than it might be. In Britain, for example, although teachers and lecturers in colleges of education were quick to take up the challenge, an early lead was given by the Madingley Lectures and by Peter Haggett and Richard Chorley who were the university lecturers who organized them. In Canada, since education is a Provincial matter, it has been traditional for the Provincial Departments and Ministries of Education to play a major role in initiating any change in what is taught in the schools. It is they, after all, who define curricula, recommend textbooks, set examinations and, where these still exist, appoint subject inspectors. For the most part the Provincial authorities have been fairly cautious in bringing about change in curriculum content, perhaps because to bring about major changes would require a greater consensus than could normally be achieved immediately from teachers.

In most Canadian Provinces, the emphasis for the past fifteen years or so has been on regional studies, and especially on Canadian regional studies, pursued in the more progressive schools with topographic maps, aerial photographs, and other primary source materials. The initiative for introducing new materials has been left to the publishers who have tended to supply the educational market with what they feel will find the largest sales. The most widely used books have therefore been regional texts, especially those which are concerned with Canada or with other parts of the world from a Canadian perspective. Perhaps the only major break from this pattern has been in the area of urban studies, where publishers in some respects created a demand¹⁸ and, to this extent, Winter's challenge mentioned in the early part of this paper was taken up by many of the Provinces. Apart from textbooks published purely for commercial gain, there has not been in Canada a major project of the scale of the High School Geography Project. If there had been, perhaps it too would have sought to devise ways of transmitting the new ideas of the universities into the schools. The only recent example of this approach in this country is to be found in some of the works of the Canada Studies Foundation. Here, however, the aims have

been not so much to transmit new developments in the discipline as to transmit a concern for national values, together with an awareness and understanding of national issues.

where is geography going?

Of the three possible foci for curriculum design — the needs of the pupil, of the society in which he or she lives, or of the discipline¹⁹ — the new geography has tended to draw its main inspiration from developments within the discipline itself. Curricula, projects or individual texts designed from this perspective have seen as their main objective the transmission of concepts, skills and techniques developed at the frontiers of research in the subject. Of course, it is recognized that many of these concepts, skills and techniques have been developed in response to geographers' attempts to understand problems of social relevance. It is also recognized that in making "little geographers" of students, their own intellectual development is served, for the learning of professional expertise makes fairly heavy demands on their ability to reason logically. However, the *primary* emphasis in the new geography has been on the discipline itself, and the questions which it has asked have generally been based upon those which excite the curiosity of professional geographers.

In Canada, our preoccupations have been with other questions, those concerning the viability of the Canadian Confederation and Canadian society. This is especially true since the work of the National History Project exposed the distressing ignorance of many Canadian students of basic knowledge about their country and of the questions which animate it.²⁰ The Canada Studies Foundation, which grew out of the National History Project, saw as its main task the remedying of these inadequacies. Accordingly, the interest of many educators in history, the social studies, and in geography, has shifted rather sharply towards matters of social concern. Thus, the published geographical works of the Project have addressed themselves to such questions as the decline of rural society²¹, French-English relations in Quebec,²² and the problems created by regional disparity.²³ In addition, small projects across the country have been based on such topics as urbanization, Indian and Métis concerns, immigrant and New Canadian concerns, labor-management relations and so on.²⁴ Of course, it is arguable whether the work sponsored by the Canada Studies Foundation is representative of the directions being taken in the teaching of the social sciences in Canada, since a relatively small number of history, geography or social studies teachers are directly involved with the Foundation. However, if the evidence provided by

their interests may be taken as a straw in the wind, it would appear that national concerns are motivating at least some, and possibly a major part of school work in the social sciences.

Paradoxically, if this were true, it could place us, as geography teachers and educators, in the forefront of new developments in the field. As I have pointed out elsewhere,²⁵ the new geography movement may have run its course. Certainly, for many branches of geographical research, the theoretical, quantitative, model-based approach seems to have reached a point of diminishing returns.²⁶ Growing disenchantment with this particular direction in geography could lead in one of two directions, both of which are being enthusiastically explored in the discipline's current research.

In questions involving the making of locational decisions, the interest of some geographers has shifted to the actual decision-making process and away from macroscopic models of spatial organization and their underlying assumption of optimality. If people do indeed strive to maximize their gains and to minimize their losses or risks, those geographers believe, legitimate questions may be asked concerning how they perceive the opportunities and constraints of the environment. Behavioral geography has begun to develop ways of dealing with these questions, and, as another contributor to this issue of the *Journal* has suggested, some of these have relevance to the teaching of geography.²⁷ Perhaps belatedly, geography has discovered that the concept of "Economic Man" is useful only within a particular restricted cultural context and, even there, only as a somewhat crude guide to human motivations and behavior. To understand human actions, some cognizance has to be taken of individuals, how they perceive the world they live in and choose to act within and upon it. In this approach, explanations are drawn, not from general models, but from interpreting an individual actor's behavior in terms of a reconstruction of his/her own view of reality, and are verified by the consistency of supporting internal evidence.²⁸ The danger of this approach is that it may lead back to a particularistic mode of enquiry about unique cases and leave untouched some of the philosophical underpinnings of theoretical geography.

The solution, some writers have suggested, lies not so much in trying to find why a particular model does or does not "work" (which could become a preoccupation for behavioral geographers), but rather in developing a new paradigm. David Harvey, of Johns Hopkins University, has had the remarkable distinction of publishing within the space of four years two important books. One of these, *Explanation in Geography*, is seen by many as the definitive statement of theoretical geography, while the other is a fundamental questioning of its assumptions and methodology as well as an argument for just

such a new paradigm. The second book, *Social Justice and the City*, examines some familiar models of urban structure and finds them wanting, not because they do not explain the city as we see it, but because they are reflections of the dominant system of values in our society. As an alternative, Harvey feels the Marxist paradigm has more to offer. His interest, and that of other geographers in the Marxist framework, arises from a growing realization that geography's recent preoccupation with formulating and refining models of spatial behavior may have led it to overlook the value system on which many of the models are based.

If geography is to regain a social concern, some have argued, then it should make explicit its own values and objectives and then develop or adapt models which serve them, much in the way that welfare economics did in an earlier generation.²⁹ Another Marxist geographer, William Bunge, has put some of these ideas into practice by forming a Detroit and later a Toronto "urban expedition," first to explore the social environment of the city as *terra incognita* and then to use the knowledge gained in the service of the disadvantaged and the unjustly treated.³⁰ Whether viewed from a Marxist or from a more orthodox welfare economics perspective, geography would seem to be moving towards a role in which it can further social well-being by analyzing territorial discrimination (the extent to which people are discriminated against with respect to their location), and suggesting ways in which it might be remedied.³¹

It is difficult to say what the implications of this shift in professional geography might have for school geography. One could certainly expect the emergence of a greater interest in social issues and the examination of the ways in which geographical methodology helps us to understand and perhaps solve these social problems. The focus would seem to be about to change from the often esoteric interests of the discipline itself to the wider concerns and preoccupations of society. This may also be a strong emergent interest of Canadian school geography, as it is for history and the social studies. What we may be experiencing is a convergence between interests dictated by our national concerns and those of geography as a whole. If this is indeed the case, exciting possibilities open up. What we may do in Canada is to continue to identify our national concerns, and then to use, from among the powerful techniques that have been developed in the last fifteen years, those that are best able to help us understand them. What can social area analysis tell us about our cities and their tendency to segregate the rich from the poor? Can network analysis or graph theory throw light upon patterns of communication (or lack of it) in Canada? Can we apply diffusion theory to an understanding of the conservatism of the Atlantic Region

and of its propensity for economic stagnation? If we were to address ourselves to this kind of question in our development of school curricula, we can be sure that we could look to current geographical research for guidance, for these are precisely the kinds of questions with which many researchers will be concerned. The time may be ripe to exploit the fortuitous convergence of professional and school geography in Canada and, in doing so, to make school geography not only into a more rigorous subject, but into a more socially responsible one.

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Frances Slater

The Concept of Perception and the Geography Teacher

The aim of this paper is to set down some sources and to make a number of suggestions which may be useful in classroom geography teaching. The suggestions derive from research methods used in psychological work centering on environmental perception and behaviorism. Around these concepts cluster two of the dominant foci of research interest to emerge from the geography of the sixties.

In the search for general, predictable patterns and explanations for the location of features of the human-built environment, geographers of the sixties were gradually forced to recognize that a decision-maker has a limited knowledge of the pertinent information required if all decisions of spatial significance are to achieve economically optimal locations — thus the notion of “bounded rationality.” Furthermore, empirical investigations¹ clearly demonstrated that people may choose other than to optimize economic returns. They may decide that “enough is enough” and that an extra month’s holiday is to be preferred to a ten per cent increase in taxable income. This is still in the realm of rational decision-making, albeit based not on total but on partial or “bounded” information. It then becomes clear that human behavior and the impact of this behavior upon the environment can be understood only if recourse is made to the idea that people perceive their environment in different ways. Obviously, variability in human perception of the environment is less within similar culture groups than between culture groups, although if we accept the suggestions of the High School Geography Project exercise on the trend towards uniformity,² this generalisation is gradually breaking down in some aspects. However, we might say that perception is strongly influenced by individual and group values, prior and

present learning experiences, personality, tradition, language and numerous other variables.³ Thus, explanations and predictions of locations and patterns have to be stated in probability terms rather than in deterministic language.

the teacher as vulgariser

While the aim of this paper is to make a number of suggestions for use in geography lessons, the result may be to demonstrate that good teachers are good vulgarisers. For vulgarity, no apology is made, but let us be clear about where the vulgarity, the coarseness, the lack of refinement in the suggestions presented, may be perceived to lie. In behavioral research there is a continuing debate on the legitimate focus of the studies and on how to achieve explanation. Among psychologists there is unending debate on whether the kinds of questions and techniques of questioning (e.g. the semantic differential) measure what they purport to measure. In that these arguments generally lie beyond the classroom, the use of such concepts and techniques in isolation from theoretical discussion is actually vulgarising.

But although as teachers, we may be prepared to vulgarise, we do believe that it is essential to have a firm grasp of and an intellectual perspective on what we are teaching. In order to vulgarise with panache and to obtain confidence in our reasons for bringing exercises on perception into the classroom, "Problems of Geography" by William Kirk⁴ is highly recommended.

the significance of perception in teaching

The role of perception in geographical studies is to help increase our understanding of people acting in and responding to their milieux. It does this by considering the subjective elements of people's response to the world. In many instances, as Kirk pointed out, the perceived world is the real world. It has been established that motorists in England drive five miles an hour faster in built up areas which they classify as "not home" than in areas perceived as "home."⁵ The perceived world of "not home" is to them the reality of the moment and it affects their behavior accordingly. Perception studies in school, therefore, have a potential part to play in the affective as well as the cognitive domain of learning and understanding. So, to introduce students to the notion of perception — preferably through explor-

ations of their own perceptions — and its mediating role between mankind and environment may well increase their sensitivity to their own environmental attitudes and behavior.

investigating perceptions

What is the nature of the practical suggestions for immediate classroom use? Let us consider first the potential for the classroom of a research exercise undertaken on perceptions of the Canadian North by Louis Hamelin.⁶

The five-part questionnaire, which Hamelin has administered to numerous people, is included here as an appendix. A study of Hamelin's work would suggest that in the research situation there must be many difficulties in scoring the results of Part 1 of this questionnaire. Hamelin clearly had in mind a functional grouping by area, but do students take the same approach? What reason would they give to justify their classifications? This kind of exercise could be treated as open-endedly as a teacher wished and its potential for exploring the level of conceptualising, as well as the amount of knowledge, in the choices made gives it an appeal over and above its utility as a way of introducing a unit of work on northern areas. Plainly, this type of test can be devised for any area of the world, large or small, which a teacher wishes to teach.

A perception test based on Hamelin's was devised by about twenty fifteen to sixteen year old girls living on the East Coast of New Zealand. The girls had recently participated in a field trip to the West Coast, the character of which is beautifully described in the following passage.

The Coast, as it called itself, was a place for rain, beer and coal, almost to extravagance. There had also been gold in the fast rivers which rode from the white mountains. But this gold now lay locked in distant bank vaults and blighted towns were vanishing back into the bush. There was also, of course, a still earlier time, when only dragons of legend and thin defeated tribes inhabited this slender length of lowland. Stronger tribes came from the north, to gather the greenstone which lay thick in the rivers and to harvest slaves. The Coast had never been in on a win. Now they took the coal away. There were still the mountains, though, in dense dozens above the bush, sometimes pushing peaks almost to the sea, and throwing off glaciers. There were the mountains, and the icy winds off them, and the heavy rains they trapped, and there was the creepered rain forest and the crashing sea; and there were the places where men felled timber, or dug for coal, because there was not much else.⁷

A teacher had drawn up a list of several words which were functionally related on a resource utilization basis. These were as follows: "sluices," "Maoris," "gold," "Europeans," "coal," "aerial cableways," "rain," "tourists," "glaciers," "bush" and "greenstone."

It became apparent that the girls who had voluntarily turned up in the lunch hour for this post-field trip exercise were not happy with the list. To them, the words were not at all representative of the dominant features of the Coast. It then seemed more to the point^a to have them suggest words which should form a list and as a result of an informal, free-for-all discussion, with the teacher acting as recorder, the following list of the most popular words and phrases was compiled: — "glaciers," "dredge tailings," "rain," "dirty rivers," "rough pastures," "bogs," "lack of roads," "lack of farms," "hills" and "bush." They were most conscious of either (1) what the Coast lacked *vis à vis* their own east coast which was prosperously farmed, though drought prone, and had plenty of well-graded roads and high quality pastures, or (2) aspects of the natural environment which were most distinctively different, such as glaciers, bush and the frequency of rainfall. By modifying the exercise as the girls wished, they and the teacher learned a lot more about their perceptions and their level of thinking. Their perceptions did not cluster cognitively nor conveniently around resources, despite the teacher's attempt to orient the class work and field trip around such a theme.

Hamelin's questionnaire, which had been adapted by the teacher for the West Coast, was then abandoned and the group's assistance sought. The focus of the exercise became "If you were going to test the way local people see the West Coast, what words or statements would you use?" In the section parallelling Hamelin's Part IV, the following of many statements suggested were voted to be the most appropriate. (The first duplicates one of Hamelin's.)

1. *I would like living on the Coast.* (It is a region of declining population.)
2. *The West Coast is an unspoiled part of New Zealand.* (In the New Zealand national myth, this is generally believed to be so.)
3. *The Coast has a very bright future.* (The Government of the day [1973] was strongly advocating the exploitation of an almost non-renewable resource, the slowly maturing native forest, as one way of overcoming unemployment in the area.)

The girls considered negative replies to all three to be the appropriate ones, though they expected greatest disagreement to be revealed in

the responses to the third statement. Hamelin's Section V was also replicated, and to give a structured response to, "How do you see the West Coaster?" the group produced the following list: "conscientious," "sensitive to his or her environment," "boring," "impolite," "ungracious," "parochial," "aggressive," "has a strong regional attitude." (I do not know how the West Coasters with whom they came in contact perceived the school party!)

The final exercise was based on viewing slides taken by the girls themselves as well as some from the geography teacher's collection. By a process of elimination, in response to the question, "Do you consider this slide to be typical of the Coast?" it became apparent that those slides which featured the brightly painted houses, small settlements strung out along the roads, or buildings of any kind were judged to be more typical than those featuring the high snow capped mountains or bush clad slopes.

A possible extension of the exercise is one in which slides of the West Coast are interspersed with slides from other parts of the country. Such an exercise might serve, not only to build up a mismatch situation, but to allow for an exploration of the similarities rather than differences between places and people. Another useful exercise would be to have students administer the questionnaire to contemporaries or parents. The difficulties of scoring the responses and realising the ambiguities of meaning which would be almost certain to arise would be salutary experiences. At some stage, in this kind of work, the question of stereotypes, both at regional and national levels should be discussed.

other studies

Equally fascinating work could be done in the local area by having students draw up factual questions and opinions about their home area to explore what their town or suburb means to people. Tilley, Bishop, Spencer and Lloyd⁹ are among those who have written in detail on the use of the semantic differential in such contexts. Another article by Duder¹⁰ contains a description of procedures for exploring the meaning which the immediate environment has for people. Subjects can be asked to (1) draw a quick sketch map of a node or district or (2) describe a well known feature of a given place. An exercise based on the selection of photographs can also be used. In a small town, the main street might serve as the focus for the study. Different groups of people can be interviewed and their responses compared as in the exercise Walford¹¹ outlines. These

exercises are close to the ideas pioneered by Lynch¹³ in his study of images of cities. Simplified versions of his interviewing techniques are appropriate for the classroom. A very simple procedure would be to ascertain the approximate age, mode of travel and place of residence of an interviewee and to put the question, "What are the first ten things you think of in relation to your town?"

On a different scale, Forrest¹⁴ suggests that the concept of neighborhood can be explored by presenting householders with a street plan of their city and asking them to delimit their neighborhood. Its size may be seen to vary with age, length of residence, design of street pattern, etc. This line of investigation is closely allied to studies in action space or the area with which individuals perceive themselves to be familiar. To have each student map his/her action space and then pool and compare information in groups is a possible exercise. What is the general shape and direction of one's action space in a town or city? Why? Is there a difference between the students' action space and that of their parents or neighbors? Here, we are approaching the whole field of mental mapping developed by Gould¹⁴ and others.

An article by Gillmor¹⁵ is one of the most useful to which teachers can refer for a clearly explained method of the rank ordering of preferences — students could readily grasp the procedure and replicate it for themselves. Some of the exercises outlined by J. P. Cole¹⁶ in a recent publication enable one to use mental mapping exercises to seek reasons for general patterns. For example, Cole puts forward ideas for exploring the role of the media in building up our perceptions of places. Finally, cloze procedure¹⁷ should be mentioned as a means of investigating spatial knowledge. Several articles giving a general overview of perception studies are listed in the references.¹⁸

the repertory grid

The final technique to be discussed for investigating people's perceptions and evaluations of their environment is less well known and, as yet, less widely used in perception studies than mental mapping or questionnaires.¹⁹ It is considered to be a difficult device to explain but simple enough to operate. The repertory grid is the investigative tool which G. A. Kelly²⁰ devised to put his personal construct theory into operation. Kelly's theory holds that we create our own model of the world in order to make sense of it. Use of Kelly's technique should enable one to explore and discover the perceptions and conceptions individuals have formed of themselves and other people.

One should also be able to use this method to probe others' perceptions of their environment.

Kelly was a psychoanalyst and the repertory grid technique was used by him in an attempt to understand his patients. From Kelly's model, it follows that an individual's actions can be understood only according to his/her own construction of the world. Kelly "got at" the individual's construction of the world in the following way. The patient would be asked to write down the names of people important in his life. The list might include his mother, father, wife, boss, the woman he did not marry, son, friend. The clinician would then select three of these elements at a time and ask the patient in what ways any two were alike and how they contrasted with the third. The grid would be complete when all possible combinations had been made and the patient's responses recorded. The technique rests on the ability of the patient to make distinctions. In this example, the mother and wife may be seen as loving, the father as harsh. The persons named form the elements of the grid, the distinctions elicited begin to form the constructs. Diagrammatically, the repertory grid may be presented thus:

Table I

INDIVIDUAL'S PERCEPTION OF RELATIONSHIPS					
Constructs	Elements				
	mother	father	wife	friend	boss
loving/harsh	1	0	1		
answers questions/tells you to find out for yourself	0	1			1
holds the same values as myself/does not hold the same values			1	1	0
believes success is the most important goal in life/does not believe success to be the most important goal		1		0	1
is very like me in character/is not like me in character	1	0		1	
generous/not generous	1	0	1		

Gradually (for most people the matrix expands into twenty or thirty rows), the clinician comes to understand how the patient construes

his interpersonal environment. The grid can then be factor analysed.

It is not difficult for a geographer or a town planner to see that this technique can be used to explore environmental perceptions and attitudes. One example must suffice. A group of Post Graduate Certificate in Education students at the London Institute of Education had been using, with a class of difficult fourth year boys and girls, a section of *Geography for the Young School Leaver*.²¹

The lessons had been centred on new towns. A student who had research experience with the technique thought that a repertory grid type of exercise might be used as an introduction to having the class design a new town. She simplified the exercise by imposing the elements of the grid on the class. The elements selected are shown in *Table II*.

The first three elements (or triad) were named and an individual asked which she considered to be the most important and why.

Table II

Designing a New Town: What is Important and Why?*									
churches	community centre	factories	health centre	libraries	shopping centres	schools	sports centre	parks or open spaces	
		X							needed for jobs
					X				needed for food, clothes and furniture
						X			needed for learning
			X						needed for good health
									needed for information
									needed for leisure and relaxation

*After Elizabeth Allen

From "churches," "community centre" and "factories," the latter was selected as the most important element because it provided jobs. There was general agreement with this reason. "Needed for jobs" was recorded in the constructs column, and a mark placed in the column headed "factories." The next triad ("health centre," "libraries" and "shopping centres") was presented and a second class member chose "shopping centres," the construct elicited being the fact that such centres are required for food, clothes and furniture. In the third triad, "schools" were considered most important, the respondent affirming that there is a need to learn! "Good health" proved to be the priority when a choice among "church," "health" and "libraries" was requested. The elements were presented in triads until a dozen constructs had been drawn up. No attempt was made to present all possible combinations. The constructs were then used to dig more deeply into the functions performed by the elements. The class was asked to consider if other elements also provided jobs or were needed for food, clothes and furniture, for learning or for good health. Further marks were placed in columns. Lively, constructive discussion and argument took place. Kelly might not recognise this application of his repertory grid technique but our vulgarising procedure proved successful in that classroom.



Justifications for taking up the concept of perception and suggesting classroom exercises were made at the beginning of the paper. The final vindication rests on whether or not teachers judge perception to be a concept around which to organise some of their work so as to deepen their students' understanding of human responses to the environment.

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appendix

THE IMAGE OF THE NORTH THROUGH PERCEPTION TESTS*

I Make three functional groups from these 12 words listed at random.
Use the letters accompanying the terms.

- A — reindeer
B — kayak
C — Indian
D — Izba
E — Eskimo
G — Lenin
H — area without trees
K — snow-shoe
L — Yakut
M — forest
P — beaver
X — seal
- one group: _____
- one group: _____
- one group: _____

II Use ten lines to comment on the following sentence:

"The North is the last frontier north of the Equator."

*Louis Hamelin, Centre for Northern Studies, Laval University, Quebec.

Frances Slater

III *Viewing of a slide showing an Eskimo wearing spectacles. Comment more on what the picture calls to mind than on what it really shows.*

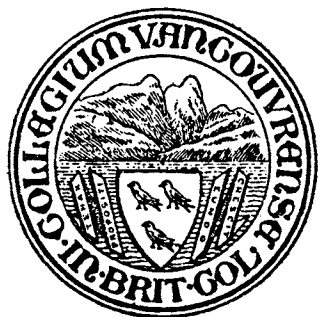
IV *Informative question with a yes-or-no type of answer. Put an X at the place chosen.*

	affirmative	negative
"Eskimo people live on marine water shores."	_____	_____
"The Far North is a paradise for fishing and hunting."	_____	_____
"In the Arctic, snowfalls are abundant."	_____	_____
"I like (or I would like) living in the North."	_____	_____

V *Put an x in the column best suited to your choice. "How do you see the northern adventurer?"*

FEATURES	A	B	C	D	E	
	most; high	between A/C	average; medium	between C/E	most; high	
drunkard						abstemious
social						introverted
hard-working						lazy
lively						dull
single						married
quarrelsome						tolerant
dirty						clean
godfearing						godless
born in the country						born outside
unlearned						literate
queer person						ordinary
inconstant						steady
imaginative						little imagination
chaste						immoral
non-scrupulous						correct
outlaw						good citizen

In Facultate Artium.



Ingenū magnæque spei adolescenti,

Præmium hoc litterarium propter insignes progressus in.....

in classe..... datum est,

Examinatione habita in fine Sessionis,

Anno Domini MDCCCC.

Quod testor,.....

Brian Coleman

McGill British Columbia, 1899-1915 *

In the late years of Queen Victoria's reign, Vancouver was the epitome of colonial and naval traditions, the blending of enterprise and wilderness. Montreal, in contrast, was a representation of Victorian Gothic and commerce. One young British Columbian put it this way:

The Montreal of today — that iron-grey majestic old city of the 19th century — stands out in marked contrast to the Vancouver of today — the dashing and ambitious city of the twentieth century. In the one we see remembrance of a past fraught with all the events of changing regimes — we see not only the stability and security, but also some of the lethargy which centuries of gradual advance have produced. In the other we see men brimming over with enthusiasm, ready to trust to the future implicitly, and tied down by no musty traditions.¹

An unexpected link between these two quite different cities was forged by the establishment of McGill University College at Vancouver.

**Editorial Note:* This topic has generated a great deal of interest among the scholars who have been involved with its pre-publication review. Both they and the author recognize that this paper merely provides an entrée into a fascinating and little-known aspect of the history of higher education in Canada; it is by no means definitive. A suggestion has been made that further research might be conducted in the Archives of U.B.C. as well as in the H. M. Tory Papers in the Public Archives of Canada, the Sir William Peterson Papers in the McGill University Archives, and the James Loudon Papers in the University of Toronto Archives.

the debate over Victoria

In the late 19th century, British Columbia had no institution of higher learning but many British Columbians who valued education advocated the establishment of a Provincial university for the advantage of their youth and for the advancement of the Province. In 1872 John Jessop, Superintendent of Education for British Columbia, had written:

The fact... that British Columbia will soon require a Provincial University, capable of conferring degrees in arts, law and medicine, should not be lost sight of; and public lands in aid of such an institution should be granted at the outset of our career, as an integral portion of the Dominion of Canada.²

The discussion for and against such a proposal was lively in the public forums of succeeding decades. From the beginning, rivalry with the East and sectional interests in the Province were grist for the debate.

As things are now, a considerable sum of money is sent out of the province for the education of young British Columbians abroad. With a university established here this money would not only be retained, but scores of young men and women, from California and eastern Canada, attracted by the delights of the climate and the certainty of acquiring a sound education, would be sent to the Victoria university, the expenditure thus caused constituting a not inconsiderable addition to the trade of the town.³

In 1885, the Victoria Board of School Trustees passed a resolution favoring the establishment of a university and teachers' college⁴ but the City Council decided against it in the following year.⁵ However, proponents of Victoria as the site for a university continued to press their claims and victory appeared closer when Mayor Grant called a meeting to discuss the issue. A report of the meeting showed:

Moved by Dr. G. L. Milne, seconded by Joshua Davies, that it is desirable to establish a university in this city, to be called the University of British Columbia, for the object of general instruction and education in all the departments of science, literature, art, industrial pursuits and special instruction for the professions of agriculture, mechanical engineering, law, medicine and commerce.⁶

Then, in 1890, the Government of the Honorable John Robson passed a bill which incorporated the University of British Columbia, and newspapers of the day invited graduates of Canadian and British universities to become members of Convocation. When John Robson, as the first Chairman of Convocation, took his chair in the chamber of the Legislative Assembly he invited the Bishop of New Westmins-

ter to say the blessing, though he pointed out that the University would be run on "strictly sectional lines."⁸ But the University did not materialize. Nevertheless, the idea did not die nor did the original proposal for locating a college in Victoria. In December 1891, the City Council was asked to put up \$50,000 if wealthy citizens would match this sum. However, this proposal was rejected by the ratepayers by the narrow vote of 263 to 252.⁹

It now appeared to some that the idea of the university, as well as its location in Victoria, had been defeated and there were those who put the blame where they felt it best belonged! "It [U.B.C.] was knifed by the sectionalists of Vancouver Island in the Legislature, who will live to regret their action."¹⁰ If the idea of a Provincial university was not forgotten by its earlier sponsors, the rejection by Victoria ratepayers at least appears to have made the advocates of university education more willing to accept a temporary compromise.

"a Canadian Oxford"

The university question remained a lively concern for many and it only required time and the use of existing resources to make higher education a reality. Amendments in 1894 and 1896 to the *Public School Act of 1891* were the necessary first steps. These recognized that it was "in the interest of advanced education to enable the High Schools of the Province to become affiliated with one or other of the Canadian or foreign universities."

From the time of its founding in 1890, Vancouver High School had had a university preparatory program. As the decade went on, school trustees looked for extension of this academic work by an affiliation with a Canadian University. Thus, while A. H. B. Macgowan, Chairman of the Vancouver Board of School Trustees and Member of the Provincial Legislature was in Montreal, he entered into preliminary discussions with Sir William Dawson and Acting Principal Johnson of McGill University. Their conversations concerned the affiliation of Vancouver High School with the first and second year Arts program of McGill. McGill had, in fact, already granted affiliation to certain colleges in Quebec at Stanstead, Richmond and Quebec City. Affiliation meant that the colleges offered some undergraduate-level instruction that McGill counted towards a degree program.

Macgowan subsequently drafted a bill to secure necessary enabling legislation, but action was deferred until December 1897 when a formal application for affiliation was made. This was approved by

McGill and came into operation in September 1899. In the interval, statutes of McGill had to be altered to include permission for affiliations outside the Province of Quebec.¹¹ And so it came about, in the last academic year of the nineteenth century, that six students of Vancouver High School began their studies in first year Arts, McGill.

In 1902, McGill extended affiliations to allow for second year Arts.

Teaching was done by the staff on the High School, renamed Vancouver College. Subjects on the curriculum were English, History, Mathematics, Physics, Classics (Latin and Greek) and Modern Languages (French and German). Courses given duplicated those of McGill. Examination papers were set and marked by the McGill Examining Board and successful candidates were admitted *ad eundem statum* at McGill.¹²

The following year, Victoria High School (founded in 1874) also entered into affiliation with McGill and began first year Arts. Its first class of seven was held in the office of the Principal, E. B. Paul. In 1907, McGill extended second year Arts to Victoria College to make a class of two. Thus the groundwork was laid for the beginning of McGill University College of British Columbia.

Initiative to extend the fledgling university program was taken by Lemuel Robertson, a classics teacher at Vancouver College. He was appointed in 1904-1905 as a Classics Instructor at McGill by the Principal, Sir William Peterson. He interested Principal Peterson in the idea of McGill's extending the program of studies of Vancouver College and this led to the appointment of Dr. H. M. Tory, Professor of Mathematics at McGill, to implement the program.¹³

McGill, as Dr. Tory envisioned her role, was seen in British Columbia and elsewhere as the National Canadian University:

With the exception of McGill they [other Canadian universities] are all hampered by political or denominational control. McGill, however, free from all such limitations and dependent only upon disinterested benefactors, has flourished beyond all its rivals and has aimed at becoming the National Canadian University. While it is true that McGill has had in view mainly her own local advancement she has also, more or less consciously, acted in obedience to her national instinct They [affiliated colleges] must become an integral part of the Corporation of McGill University, while the University as at present constituted becomes the head and centre of a group of colleges — a Canadian Oxford with its colleges decentralized. A University so organized will unify higher education wherever its colleges exist, and will inevitably react upon secondary and elementary education and so exert a powerful influence in the direction of a national system

of education. All Canada is McGill's sphere of activity, and the place where McGill can do most for education is the place for her colleges.¹⁴

Dr. Tory, with others, drafted legislation, *An Act to Incorporate the Royal Institution for the Advancement of Learning of British Columbia* (12 March 1906), to put higher education in British Columbia on a surer footing. Article 3 of the Act reads:

The Royal Institution may establish, at such place in British Columbia as the said McGill University may designate, a College for the higher education of men and women, under the name of the McGill University College of British Columbia.

The financing for the Royal Institution was to be shared at the beginning between McGill and public donations. Dr. Tory, writing to Sir William Peterson from Nelson, B.C., 15 May 1905, outlined McGill's contribution: "I think \$4,500 per year from us would start the thing going on a good basis. This, if possible, should be secured by a special endowment if we go forward and determine to hold the field permanently."¹⁵ Later he added in his account of McGill in B.C.: "On Saturday, Sept. 17th, Sir William Macdonald promised \$5,000 per year for three years to give the plan a trial. This was deemed sufficient to warrant beginning the undertaking."¹⁶ Then in 1906, he obtained a grant of \$50,000 from Andrew Carnegie towards the work of the College and public financial support was also manifest, according to a contemporary report:

Yesterday afternoon about \$3,400 was subscribed, to be donated in support of McGill University College of B.C., which is to be instituted in this province, as set forth in the legislation now before the House. The subscribers include many of the most prominent of the merchants, and now that the matter has been started, doubtless others who are willing will send in contributions. Such disinterested support is indicative of a general public spirit which bespeaks the success of McGill once it is established on the new basis proposed.¹⁷

opposition

There were others, however, who, from the beginning of the idea of the Royal Institution, were opposed to McGill's further affiliation with education in British Columbia. There were five main sources of opposition:

1. Graduates of other universities, who felt that McGill was receiving an unfair advantage.

2. Columbian College in New Westminster, a Methodist College affiliated with Toronto, which aspired to share in a Provincial university and which received the support of some of the officials of the University of Toronto and of Toronto graduates in B.C.
3. Those who continued to favor Victoria as the site for a future Provincial university and suspected the intentions of McGill supporters in Vancouver.
4. Those who had a suspicion of Easterners in general.
5. Those who feared that McGill's strengthened role in the Province would weaken their hope for the early realization of a Provincial university.

One of the main reasons why the advocates of university education looked to McGill for affiliation rather than to another university was because McGill, as a private institution, could more freely enter into an arrangement with public schools outside Quebec than could publicly supported institutions such as the University of Toronto. Though this was the understanding from the first, when the 1906 Bill concerning the Royal Institution was before the House, James Loudon, President of the University of Toronto, took a different view. Loudon, who had a reputation for being irascible in his own university, was hardly less so in the present situation. When contention over McGill was at its height, and the issue for some time was front-page news, anti-McGill lobbyists quoted a telegram from President Loudon of 13 February 1906, which read: "Affiliation Vancouver schools never refused. Two years ago I recommended a general scheme of affiliation of schools to the West, and the Senate approved."¹⁸ The Chancellor of Victoria College, Toronto, and Methodist officials were reported to have joined the lobby against McGill:

Chancellor Burwash is authority for the statement that a formal protest against the University Bill will be forwarded to the Lieutenant-Governor of British Columbia asking him to withhold his signature. The protest will be signed by Dr. Carman, general superintendent of the Methodist Church, Dr. Potts, secretary for education and Chancellor Burwash.¹⁹

Principal Peterson and Dr. Tory were both disconcerted by the conduct of the Methodist and Toronto officials. Dr. Tory explained that he was a Methodist himself (indeed, he was ordained in that Church), but he believed that to avoid the mistakes of other Canadian

denominational colleges was in the best interest of higher education in British Columbia.²⁰ Peterson, too, imputed the highest motives to McGill:

McGill's connection with British Columbia was established several years ago and has been attended with the greatest possible success. In seeking to develop that connection, McGill has not been actuated by any motive of rivalry with other universities. Its sole object has been to do what it can to promote the unification of higher education in Canada. It is important that growing communications in the West should be prevented from repeating the mistakes of the East, where there are so many small colleges, especially in the maritime provinces, out of all relations to each other and very often hampered by some denominational connection.²¹

Whatever McGill's intentions, British Columbia's suspicion of the East was a sentiment that ran throughout the debate. For example, a high school teacher from Victoria wrote about examination papers sent to McGill for marking:

I have never as yet been able to discover where there has been any practical benefit either to our High School or to be the cause of education generally, from the affiliation, neither have I been able to see where there has been any "benevolence" exercised on the part of McGill in entering into and carrying out this arrangement. . . . What then would I suggest? Why, that we should cut loose from all outside institutions, and, as it were, run our own show.²²

Another opponent of affiliation complained that it would "take from our midst the students of British Columbia and send them to McGill to teach them the vices and prejudices of the effete East."²³

Some British Columbians favored a Provincial university because "it would foster the spirit of independence and self-reliance in our own institution. It would give the children of poorer parents an opportunity to get a university education provided they had the ability and ambition to acquire it without the expense of travelling and living far away from home. . . ." ²⁴ Understandably, others feared the control of local education by outsiders. Some reports spoke of the conspiracy of McGill, while the *Daily Colonist* reported that "Professor Tory, the Arch-conspirator, looked anxious and worried with evident surprise at the storm aroused by his apparently harmless and innocent Bill."²⁵ But the opposition to the creation of a Royal Institution in British Columbia never gained sufficient moment to affect the resolve of the Provincial legislators. The "harmless and innocent Bill" passed its third reading on 20 February 1906, received royal assent on 12 March and McGill University College of British Columbia formally came into existence.

McGill University College of British Columbia

Despite the rivalries and the fears that Easterners would completely dominate the new institution, the first Board of Governors included only one outsider among its members, Principal Peterson of McGill.²⁶ And McGill University College got on with the job of providing higher education for young British Columbians. A contemporary account gives a realistic idea of the day-to-day operation of "McGill West":

Since taking over the old City Hospital by the University College of McGill the transformations which have been wrought in turning it into a modern educational institution have been very many. In the old surgical ward is a large classroom and the offices of the management of the college with the Principal's rooms. On the same floor is the chemical laboratory well stocked with the necessary apparatus for carrying on the work of physical research. In this department there are already seventeen students enrolled.

The upstairs of the building has also been remodelled and in the two classrooms accommodation is provided for fifty students in bright airy departments well suited to class work.

The library quarters contain the most interesting modern classics in English, French, German and Latin authors. The present library shelves are but a beginning and within a few months many more volumes will be added. . . . All the apparatus for exact instruction in these departments [mechanical and civil engineering] have been placed in the mechanical department of the new college which is in the east wing of the building.

Instruction in arts will be given as well as in the subjects of applied science and a creditable number of lady students is already enrolled. The present total enrollment is seventy-four and the staff, with Mr. [George] Robinson, principal of the High School, acting as principal of the College, includes Professors Dutcher, Davidson, Piper and Lemuel Robertson. . . . The present building has been made comfortable by the installation of modern heating and ventilation with the latest sanitary conveniences. The old hospital has also been made attractive by the laying on of a coat of paint which has completely changed its outside appearance.²⁷

Successful though these endeavors may have been, it became more and more clear as the years went on that only a Provincial university could give full support to the development of higher education in British Columbia. McGill itself seems to have taken the position that it could help to pioneer and develop higher education in British Columbia, but that once this was accomplished, the establishing of an independent University of British Columbia was to be desired.

Dr. Henry Esson Young, Minister of Education from 1907 to 1916 and former student of Osler at McGill, was instrumental in realizing the efforts and dreams of many. He chose Frank Fairchild Wesbrook²⁸ to prepare wisely for the transition. On the first day of lectures, Thursday, 30 September 1915, McGill University College became the University of British Columbia with Wesbrook as its first President.

McGill graduates continued to contribute to the life of the Province and to its University. The *First Minute Book* of the Royal Institution, which also includes the early records of U.B.C., noted on 3 September 1915, that McGill graduates gave \$1,723.44 to the new University. The McGill Graduates' Scholarship and the Royal Institution Prizes for students at Victoria College as well, were a visible testimony to the continued presence of McGill B.C. and Dr. Tory, since 1908 President of the University of Alberta, was the first to address the Congregation or graduating class of the new University in 1916. Furthermore, when a bill was before the House to make Victoria College into a University of its own, the McGill Society of Victoria and Vancouver Island voted at its meeting of 22 January, 1963 to convey to the Government "its appreciation and congratulations."²⁹

McGill's presence in British Columbia was a happy and beneficial relationship between Eastern and Western Canada, between an older and a younger generation of academics, between friends.

references

(The correct name of *The Daily Colonist* before 1887 was the *Daily British Colonist and Victoria Chronicle*. To avoid confusion, I have used the same name for all references to this newspaper.)

1. W. E. G. Murray, "McGill and Canada," *The McGill Annual*, Vancouver, B.C., 1910, p. 61.
2. British Columbia Legislative Assembly, *Journals*, 17 December, 1872 to 21 February, 1873, p. 44.
3. *The Daily Colonist*, 15 October, 1885, p. 2.
4. *Ibid.*
5. *The Vancouver Daily Province*, 14 November, 1952, p. 4.
6. *The Daily Colonist*, 30 July, 1889, p. 1.
7. *Ibid.*, 6 July, 1890, p. 5.
8. *Ibid.*, 27 August, 1890, p. 2.
9. *The Vancouver Daily Province*, 14 November, 1952, p. 4.
10. *Daily World*, Vancouver, 9 April, 1892, p. 4.
11. Harry T. Logan, *Tuum Est: A History of the University of British Columbia*, Vancouver: U.B.C., 1958, p. 16.

12. *Ibid.*, p. 16.
13. E. A. Corbett, *Henry Marshall Tory, Beloved Canadian*, Toronto: Ryerson Press, 1954.
14. H. M. Tory, *McGill University in British Columbia* (A typescript in the Archives of U.B.C.), May 1906, pp. 4-5.
15. *Ibid.*, p. 17.
16. *Ibid.*, p. 19.
17. *The Daily Colonist*, 13 February, 1906, p. 5.
18. *The Vancouver Daily Province*, 14 February, 1906, p. 1.
19. *Ibid.*, 23 February, 1906, p. 1.
20. As Dr. Tory realized, British Columbia had had a tradition of non-denominational education: "They have here national schools, and are determined to maintain them. No clergyman of any denomination is allowed to teach in any school, to be a school inspector, to be a member of a School Board, or Supt. of Education. The Non-Anglican Clergy have consented to this, although they do not like it, in order to make Government supported church schools impossible. This was brought about in the early days when free schools were first established, because, when the Act was being prepared, influences were set in operation to secure the appointment of one of a group of Anglican Clergymen as Supt. of Education. Then the Methodists and Presbyterians took a hand with the above result." (Tory, p. 11). Though neither the Royal Institution nor U.B.C., when it came into its own, had a denominational slant, both were willing to provide places of theological study as part of the Royal Institution and of the University. *The First Minute Book* for the Royal Institution, which is in the U.B.C. Special Collections, puts it this way in a minute of August 1907, p. 96: "That it is the purpose of the R.I. [Royal Institution] to grant free use of site for a theological hall to any denomination wishing to affiliate its work with the work carried on under the R.I."
21. *The Vancouver Daily Province*, 10 February, 1906, p. 5.
22. *The Victoria Daily Times*, 1 April, 1907, p. 4.
23. *The Vancouver Daily Province*, 9 February, 1906, p. 13.
24. *Ibid.*, 8 February, 1906, p. 1.
25. *The Daily Colonist*, 11 February, 1906, p. 9.
26. See *Statutes of the Royal Institution of the Advancement of Learning of British Columbia*, p. 3.
27. *The Province*, 14 October, 1907, p. 2.
28. William C. Gibson, *Wesbrook and His University*, Vancouver: Library of the University of British Columbia, 1973.
29. *McGill Society Notes of Victoria and Vancouver Island*, 22 January, 1963. A copy of the *Notes* up to 1973 is on microfilm in the Archives of McGill.

Extract from

The McGill Annual Report, 1915-16 *

The foundation by the Provincial Government of the University of British Columbia has led to the discontinuance, as was foreseen and provided for at the time of its institution, of the McGill University College at Vancouver, B.C. A letter received by the Principal from the Hon. F. Carter-Cotton, Chancellor of the new University, with reference to the termination of the connection which existed in this form between the University and the Province of British Columbia, is of historical interest, . . . it was read at the meeting of Corporation on April 12th, 1916.

...it would be most unfitting that the connection of McGill University with higher education in this Province, — a connection at once so honourable to her and so beneficial to us — should be allowed to terminate without some expression being given to our deep sense of indebtedness to you and to your University.

McGill University was quick to respond to the call of the friends of higher education in British Columbia for help and, in a spirit of true devotion to "the Advancement of learning" which justifies her charter name made it possible for work of university standard to be undertaken and carried on at a time when the Province itself was not in a position to do so, and for nine years now has been in a very true sense our Alma Mater.

The benefits our Province has derived from your University's connection with it, would be impossible to estimate. Many young people have received a university education for whom otherwise it would have remained an unaccomplished dream. An interest in higher education has been fostered not only in the young but in our people generally, and our sense of unity with the other parts of the Dominion and with the Empire as a whole, and of the possession of common ideals of citizenship and culture has been deepened. McGill University has left a lasting impression on our Province, and in closing I would express the hope that the connection may prove a guarantee of interest for the future on the part of your old and distinguished University in our newly established institution in the West. (pp. 19-20).

*Brought to our attention by Mr. Andrew Allen, Director, Information Office, McGill University, and acknowledged with thanks.

M.G.

James A. Brown

Intercultural Understanding

Through mankind's great capacity for adaptation and specialization, each society has developed its own preferred behavioral patterns. Scientific advancement, especially in communication and space-age travel, has brought these varied societies into ever closer contact. While the diversity among societies is a credit to human flexibility and ingenuity, it has also presented the problem of living with a variety of value systems. It has produced, as Spradley and McCurdy state, a crisis in values.¹ Increasingly, one of the most pervasive characteristics of today's world is the tension, and even open conflict, among socio-cultural groups. In the future it seems that these problems may become even more pronounced and there is no reason to believe that Canadian society will be immune from this global trend.

The Canadian Consultative Council on Multiculturalism has stressed the important role which education must play in encouraging intercultural understanding in our pluralistic society and the Second Canadian Conference on Education has exhorted "all concerned with education to strive to develop a true and sympathetic understanding of all peoples and nations."² If schools are to meet the present and future needs of all who live under difficult societal conditions, social studies must place greater emphasis on assisting individuals to accept, cope with and benefit from cultural diversity. Are the schools meeting this challenge?

In Provincial curriculum guides, the broad objective, "understanding others who are culturally different," is frequently included. For example, the Ontario curriculum guide states that the child should "begin to understand and appreciate the points of view of

ethnic and cultural groups other than his or her own;"³ the Saskatchewan guide maintains that "respect for the rights and beliefs of other persons, people, and nations, both past and present"⁴ should be developed; the Alberta guide wants the student "to discover ways in which individuals, social groups and nations with similar or divergent cultures can cooperate for the welfare of mankind and yet maintain as much respect for one another's cultural patterns as possible."⁵ However, the development of specific programs to promote the desired understanding is limited. Aoki and Dahlie's survey found that "the treatment of ethnic groups and multicultural issues is generally incidental within many program guides."⁶

Elsewhere, specific programs within the social studies, designated variously as "cross-cultural," "intercultural," "multicultural," "inter-group," "ethnic," and "peace education" have, as one of their objectives, the promotion of positive intergroup relations. These groups may be differentiated by characteristics such as nationality, religion, or race at the macrosocietal level, or by ethnicity, social, economic, or special interests at the microsocietal level. For the purpose of this paper, the broad term, "cultural group," will be used to identify any group which might be the basis of study in the types of programs mentioned above.

mental development and intercultural understanding

Hilda Taba agrees that the schools have a responsibility for fostering intercultural understanding and prescribes the following course of action:

The development of cross-cultural sensitivity, whether with regard to other national cultures or in relation to subcultures within a nation, is one of the tasks of the school if it desires to prepare children to live in a vastly expanded world with interdependent heterogeneous cultures. . . . The first task in achieving this objective is perhaps to examine . . . not only new curriculum patterns and materials but also new ways of enhancing the capacity to put oneself into the shoes of the 'other.'⁷

She considers both the patterns used in organizing the curriculum and a consideration of the learner's thinking process to be influential factors.

Piaget and Weil state that, in developing children's understanding of other countries and peoples, "the main problem is not to determine what must, or must not, be inculcated in the child; it is to discover how to develop that reciprocity in thought and action which is vital

to the attainment of impartiality and affective understanding.”⁸ To Piaget, understanding develops as the result of the learner’s open experience with appropriate learning activities. Again the importance of the interaction between the learner and the content of the situation is stressed. Thus, the challenge for schools committed to the objective of intercultural understanding would seem to rest in the construction and implementation of curricula which could stimulate the development of the relevant mental processes.

Understanding people from different cultures implies seeing from their cultural perspectives. This, Anderson believes, is achieved by “stepping into another’s shoes and in doing so [acquiring] an awareness of the commonality of human experience.”⁹ The mental ability involved in taking another’s perspective is best explained by social role-taking theory. According to Piaget, this role-taking ability is dependent upon the level of development of mental structures. The effects of these structures have been well-documented in children’s interactions with the physical world. The individual who can “conserve” is more capable of considering or dealing with more than one dimension than is the “non-conserver.” Piaget and others have shown that the same effects are evident when the child deals with social relationships. The egocentric child is unable to understand that others may have viewpoints or thoughts which are different from his or her own. The non-egocentric individual has the mental structures necessary for awareness of the viewpoints of others, and may eventually see and understand the thoughts and feelings of individuals or groups from a number of perspectives. Kohlberg,¹⁰ Hess and Torney,¹¹ and others have applied the developmental social role-taking theories of Piaget to study moral and political development in children. They have also found increasingly complex levels of taking the perspective of others. King¹² states that the intellectual growth and development required for intercultural education calls for the child to move from egocentric thinking to sociocentric thinking that includes the world as a global society.

Selman¹³ has differentiated Piaget’s social role-taking stages to show the development of more complex abilities to take the perspective of other people. The assumption is that higher stages represent more advanced capabilities for intercultural understanding. His scheme suggests the following social role-taking levels:

Stage 0 *Egocentric Viewpoint* (age range 3-6)

The child has a sense of differentiation between him/herself and other people but fails to distinguish between their social perspectives, thoughts and feelings and his/her own.

Stage 1 *Social Information Role-Taking (age range 6-8)*

The child is aware that other people have a social perspective based on their own reasoning which may or may not be similar to his/her own.

Stage 2 *Self-Reflective Role-Taking (age range 8-10)*

The child knows that each individual is aware of other people's perspectives and that this awareness influences his/her view of them and their view of each other. Putting him/herself in the place of others is a way of judging their intentions, purposes, and actions.

Stage 3 *Mutual Role-Taking (age range 10-12)*

The child realizes that both he/she and others can view each other mutually and simultaneously as subjects. He or she can view his/her and other people's viewpoints from a third perspective.

Stage 4 *Social and Conventional System Role-Taking (age range 12-15+)*

The young person realizes mutual perspective-taking does not always lead to complete understanding. Social conventions are seen as necessary because they are understood by all members of the group regardless of their position, role, or experience.

Thus, the level of mental development determines the individual's capability in taking different social perspectives, a necessary prerequisite for true intercultural understanding.

curriculum organizational patterns

These curriculum patterns organizing studies have been described by Banks¹⁴ and are found in one form or another in most intergroup studies programs. Banks' models describe the orientation of the ethnic group perspectives involved in each pattern. Focusing on cultural rather than ethnic studies, these patterns may be described as follows:

(1) *Monocultural Perspective*. In this model, all topics in the social studies are viewed from the viewpoint of the dominant cultural group, without acknowledging, or sometimes without realizing, that this is being done. Historical or social events and issues are interpreted,

analyzed, and evaluated in terms of the goals and values of the dominant group, regardless of the cultural background of the learners or the major participants in the event. In Canada, there may be two dominant group perspectives, the English-speaking or French-speaking, but in practice only one is presented depending upon the linguistic background of instruction. The excellent opportunity which exists to involve continually the two views of an officially bilingual country is not usually taken. Moreover, the perspectives of Canadian minority groups, such as the Inuit, Indian, Italian, Jewish, German or Greek, are ignored. The monocultural approach seems to assume a culturally superior group into which assimilation is seen as desirable, with homogeneity the goal.

In this framework, children, regardless of their cultural identity, are required to take only the perspective of the dominant cultural group. Clearly, this curriculum orientation does not challenge children of the dominant group to attempt to find other cultural interpretations and usually leaves them with the impression that the perspective with which they have been socialized is the only existing one. Regardless of children's cognitive ability to take different perspectives and, therefore, to understand the values and reasons behind behavioral patterns of culturally different people, they would not need to use more than *Stage 1*, social informational role-taking, skills. The only other viewpoints of which they would become aware would be those of people who are members of their own cultural group.

This approach would be of little value in developing intercultural understanding in dominant group children who are more than approximately eight years of age. However, the children who identify strongly with a particular minority cultural group would be expected to see events from the perspective of the dominant culture. They would be constantly taking the viewpoint of the members of another cultural group and would have to use *Stage 1* skills. Unfortunately, the purpose is usually not to teach these children to understand the dominant culture while retaining their own cultural perspective, but to have them accept the dominant perspective as their own — one more step toward the implicit or explicit goal of cultural assimilation. Nevertheless, minority group children's awareness of transcending cultural barriers would be increased; they would be exposed to values different from their own. Thus, their *Stage 1* skills would have far broader application than would be possible for dominant group children.

For the development of mutual intercultural understanding, the monocultural curriculum perspective has few inherent possibilities.

(2) *Cultural Additive Perspective.* In this model, the study of other cultural groups is added to the monocultural curriculum. In addition to the study of events and issues as seen by the dominant group, all students, regardless of their cultural backgrounds, study various groups existing within the total society, but from only the dominant perspective. This approach may give the impression that social studies is multicultural in nature and will create intercultural understanding. Usually, however, Canadian Indians, Inuits, or Hutterites, for example, are studied through the presentation of low level facts as exotic tribes of people and no attempt is made to understand these people by viewing their life patterns through their own eyes.

This curriculum pattern is a slight improvement on the monocultural model. Students of the dominant culture at least become more aware of the cultural diversity within the total society. However, unless challenged to do so, they do not take the role, and therefore the perspective, of other groups since the emphasis is on studying about them rather than on "stepping into their shoes." While students of the dominant group would still have little need, regardless of their capabilities, to use more than the *Stage 1* skills, those of the minority group would be required to view a third group or possibly their own group from the perspective of the dominant group. Study of a third group would require the use of role-taking skills similar to those at the self-reflective *Stage 2*, because this third group would be viewed from the dominant group perspective. If their own group were to be studied from the dominant group stance, the minority group children would be in a truly self-reflective *Stage 2* role-taking situation. The dominant cultural viewpoint would become a mirror by which they could gain self-understanding. Thus while the cultural additive perspective creates little opportunity for the dominant group members to develop intercultural understanding, it may help minority group students to heighten their self-understanding.

(3) *Multicultural Perspective.* In this model, historical or social events and issues are usually studied from the perspective of the several cultural groups involved in them. For example, the settling of Western Canada could be studied from the bias of English, French, Indian, German, Japanese, and Ukrainian groups. This approach assumes that cultural diversity is desirable and that harmony through equality and mutual respect is possible in a society such as Canada's. This same model can be used to study global issues.

According to research findings, children at ages 10-12 are capable of simultaneously viewing their own perspective and that of another cultural group from a third person's perspective. This enables them

to take a more objective position where they likely would be less influenced by affective factors which may be negative toward the other cultural group. Torney and Morris¹⁵ suggest that this is the age when intercultural studies may be most influential in developing understanding. Brown¹⁶ found that Canadian dominant group children at age 10 were more positive in their perceptions of minority group children, differentiated by racial and linguistic characteristics, than were similar 6 and 8 year old children. In *Stage 4*, the child has the same capabilities as in *Stage 3* but demonstrates a greater understanding of the effect of cultural influences in shaping the viewpoints of individual members. On the one hand, this awareness may have a positive influence in providing them with a deeper understanding of cultural group behavioral patterns; conversely, it may influence them to become more ethnocentric.

The structure of this approach presents the possibility of involving the learners at any of the stages of role-taking outlined, within an intercultural context. Of course the highest stage which they could utilize would, according to Piaget, be limited by the level of development of their mental operations. Hence egocentric, or *Stage 1*, children would benefit very little from the multicultural approach as they would be unable, until they achieved *Stage 2*, to see how others view them. It is at this self-reflective stage that true intercultural understanding begins to evolve. Children now realize that their values and behavioral patterns can be viewed and judged by others, and this awareness may lead them to modify their perceptions and attitudes toward other groups.

summary

In summary, this paper has outlined two types of influences on the development of intercultural understanding: one is the psychological, determined by the increasing development in the learner of complex mental operations necessary for role-taking; the other is the curriculum orientation which determines the cultural view, or views, through which issues and events in society are examined. When individuals who have the mental capability to understand other cultural viewpoints are not required to take different perspectives, the development of intercultural understanding is not promoted. Neither is true intercultural understanding achieved when individuals are asked to take perspectives of which they are incapable. In a multicultural society such as that of Canada, it is necessary to promote positive intergroup relationships. This *can* be done when children are chal-

lenged to use the maximum levels of role-taking ability possible for them, and is best achieved when the curriculum content involves the several different viewpoints of a multicultural perspective.

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**Victor Y. Haines and
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Peer Teaching in a Learning Centre

Lafontaine Campus of Dawson College is situated near Montreal's "Main" and draws a large number of students from immigrant communities in that area of the city. Low proficiency in the language of instruction is a frequent hindrance to students' general progress in the college. To serve the needs of such a student population, various techniques in PSI and peer teaching have been combined in a teaching service which is directed from a learning centre.¹ The structure and administration of such a system may be of interest to other colleges whose students need extra instruction in academic skills.

The students coming to college from a "New Canadian" community are, in general, highly motivated even though they may still lack the self-discipline necessary to achieve their goals. However, attempts to develop their skills uniformly in elementary courses often destroy this motivation because their skills are not all at a uniform level. Concentration is needed in certain areas for some students but not in others, so not every student who requires additional help is best served by developmental instruction in an elementary course. Moreover, it is difficult to discover all the students who need an elementary course in time to have them register in it at the beginning of term. It is clear that remedial instruction after registration should also be available, yet this raises other difficulties.

A Learning Centre seems to provide an answer to the problems of flexibility raised by remedial learning. However, two general difficulties are encountered in the operation of a learning centre: student motivation and funding. Methods for dealing with each of these have been developed at the Lafontaine Learning Centre and will be discussed in the light of their pedagogical merit.

motivation

Obviously, the key to making the Learning Centre work is to make the student work there. Even in a heavily funded learning centre, one of the greatest problems is to market the service and keep the students coming.² No matter how well motivated initially, students find it difficult to keep going to the Learning Centre if tomorrow, for example, there is a Chemistry exam. Independent Learning Centre courses with a mark and a credit would solve this problem, but they would essentially be just more basic level courses. Another way to sustain motivation has been found. This involves the use of Learning Centre "Units" equivalent to about ten hours of instruction. Teachers throughout the College who find students with difficulties in some aspect of writing, reading, speaking or understanding English are encouraged to prescribe a Learning Centre "Unit" as a necessary part of that student's course work. Teachers are asked to fill in a referral form, and to send the student with it to the Learning Centre. The referral form instructs the teacher to follow the student's progress and to make sure he/she attends regularly. The teacher should also keep in touch with the Learning Centre and speak frequently to the student about his/her progress.

A space is provided on the form for students to fill in their own timetables, so the Learning Centre can schedule a time for them to meet with their tutors — usually for about one hour a week. The form lists appropriate sections to be stressed: *Category A* (for students who have very little background): vocabulary; oral conversation; listening skills; spelling and capitalization; reading comprehension; written expression — verbs, prepositions, articles, sentence patterns; *Category B* (for students who have basic English skills but still need help): reading comprehension (in specified disciplines), spelling and capitalization, writing errors, sentence and paragraph organization. After completing the "Unit," students receive a certificate which they return to their teachers. If more than one teacher refers the same student in a term, the same certificate may be presented to each teacher involved, although students are allowed to do extra work at the Learning Centre if they wish.

Since the "Units" were developed for remedial instruction, teachers are asked not to refer students who are having difficulties only with the content of a course. Units make only limited use of the module concept. They are different from learning packages which students could complete in their problem areas. To be effective, units must offer practice at the frustration level, yet without personal instruction and attention to prerequisite skills, such practice rarely

leads to improvement. Lack of self-confidence and alienation are, moreover, likely to impede the learning of even a simple skill if students feel insecure in a milieu which requires standard English. Because it is so easy for them to become disheartened in remedial learning, the initial resolve to complete the unit has to be carefully nurtured. Motivation is best sustained by an effective program of personal involvement as well as tutoring in the use of English communication skills. The students' home addresses and phone numbers are included on the referral form so that they may be contacted at home to confirm or be reminded of their appointments. This kind of personalized attention can help dissolve the alienation that inhibits learning and that is at least a partial cause of the need for remedial instruction.

funding

But how can a college afford such a system? The service must be provided to the students free. Funds must be found somewhere within the college. The answer at LaFontaine proved to be a group of student tutor-counsellors working with professional tutors and the Learning Centre Staff. This has proved successful elsewhere and in the study, "Student Tutors in a College Remedial Program," an American researcher, Ladessa Yuthas found that "using students as supervisors did not weaken the program and resulted in considerable savings."³ In the first few terms of operation at LaFontaine, the student tutors were paid an hourly wage. A number of them agreed, however, that they would be pleased if the time spent counted toward a credit course in their own programs — much as in the system proposed by Gustave Mathieu in his paper "How to Pay Tutors in Personalized Instruction if your Institution does not Provide the Funds."⁴

Based on Mathieu's pedagogic and administrative rationale, another course was proposed and accepted as one of the regular English courses in the College calendar. It is entitled "Tutorial Workshop" and advertised as a course for students who would like to be student tutors and participate in the program of peer teaching at the LaFontaine Learning Centre. One half of the course is spent in class dealing with the techniques of teaching better communication skills; the rest of the time is spent in individual tutorials with students who come to the Learning Centre for help in basic English skills. Depending on the funds available for the program, students may expect to earn a small amount for some of the hours they spend tutoring. They are advised that they do not have to consider themselves experts in order to register in the course, because it is designed to teach them as they teach. It recognizes that the best way to learn is to teach.

"Tutorial Workshop," like a number of courses in career programs, provides students with on-the-job practice. Even for those who do not plan to be teachers, it develops valuable editing skills. The students are well-motivated to learn what is taught in the regular class hours because they know they are going to need to understand it clearly when they teach, even though a professionally qualified teacher is always present for consultation. And when the pupils of the student tutors also benefit, the system has much more to recommend it than economics.

The experience of the LaFontaine Learning Centre confirms the conclusion of Shirleen Schemerhorn's study of "Peer Teaching," that its crucial factor is "its allowance for maximal interaction among students."⁸ The student tutors in many ways are closer to the student tutees than regular staff members could be. When both students are from the same cultural background, as frequently happens, the fluency and competence of the student-tutor is a great inspiration. The system becomes an extension of the Canadian tradition that last year's immigrants help this year's—especially when telephone and personal contacts are maintained in the community. The process not only helps the student being tutored, but also gives the tutor greater confidence and the former's improvement is a reflection of his or her own success. Neither the student-tutors nor the tutees feel, however, that they are working in isolation, for they can always draw on the greater knowledge of the professional tutors, the Learning Centre staff, or the teacher of the "Tutorial Workshop" course. The system as a whole takes advantage of community as the basis of communication, so that students as well as professional teachers can be involved in the learning and teaching of basic language skills.

footnotes

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James B. Hartman

Interdisciplinary Problems and Prospects

From its earliest times education has had a disciplinary basis. Aristotle's works, for example, exhibited a systematic survey of Greek knowledge under clearly defined categories and divisions, disciplinary in nature. The tendency to organize knowledge in this way has persisted down to the present. In recent times, however, counter-reactions to the increasing fragmentation and specialization of knowledge have occurred. Current trends include the establishment of undergraduate instruction in general education and broader fields for postgraduate study. Increasingly, colleges and universities offer courses transcending the boundaries of traditional departments to provide a more comprehensive viewpoint for the understanding of intellectual and social problems. Teaching programs in the liberal arts and sciences alike are frequently developed along interdisciplinary lines, and students now have opportunities to embark on entire courses of study free of the restrictions of orientation to single departments.¹ In the area of research, new forms of cooperation are emerging both within and outside the ordinary departmental structures. In government and industry, research teams are assembled whose members are drawn from a variety of disciplinary backgrounds. Within the universities, divisional administrative and organizational structures have replaced departmental ones in some academic institutions, and journals catering to less specialized intellectual and academic interests have been founded.

However, interaction between hitherto isolated disciplinary divisions in either teaching or research may be accompanied by a variety of problems. In this paper, some of the conceptual, behavioral, and administrative difficulties involved in the implementation of interdisciplinary programs will be identified and discussed.

conceptual problems

A preliminary requirement of any program of disciplinary collaboration is that the participants should be aware of and have agreed upon the type of collaboration: interdisciplinary, crossdisciplinary, multidisciplinary, or other.² John S. Matthiasson³ has discussed some specific examples of programs which experienced severe difficulties due to uncertainty and misapprehension about goals or the proper mixture of collaboration and autonomy on the part of participating researchers. He showed how unconscious disagreement over the type of program led the participants to assume incompatible roles in the cooperative endeavor, with resultant failures in communication.

Even when the question of a common goal has been established, interdisciplinary programs must meet the charge of dilettantism. This is particularly true of doctoral students in newly-formed programs of interdisciplinary studies. Clearly, it is impossible for any individual to master comprehensively the component subjects of such interdisciplinary programs as criminal procedures (law, political science, psychology, anthropology), pollution control (physics, chemistry, geography, meteorology, biology, economics), urbanology (engineering, architecture, sociology, law, history), or race relations (genetics, sociology, history, literature). This is a matter of cutting the scholarly cake in a different dimension, not vertically and in depth as do the traditional disciplines, but horizontally through a number of related disciplines. If this method is legitimized through the establishment of appropriate academic structures, it may be less scorned, but the risk of neglecting the substance of knowledge still remains.⁴

Another obstacle arises from the basic differences in approach and methodology of cooperating disciplines. Again, if such differences go unrecognized, interdisciplinary ventures are in for trouble from the outset. Lloyd E. Ohlin described the bewilderment, frustration, and disappointment which attended the collaborative teaching and research programs involving students in sociology, social work, and law.⁵ In each of these areas, essentially different intellectual capacities are valued for the performance of professional tasks. Sociology students are more concerned with conceptualizing problems, as evidenced by their preoccupation with research design and their desire to interpret problems as special cases of some higher generalization. Social work students, on the other hand, adopt a more empathetic approach, seeking to understand the psychological aspects of difficult cases and to identify with the specific problems of client groups. Law students, however, appear to be more concerned with analysis and spend much time in searching for the precedents on which to decide disputed

issues. These differences, which are sufficient to identify the existence of specific educational subcultures, are reflections of the sorts of intellectual values imposed on the students at early stages in their training. The academic future of the sociology student is largely determined by the skill and inventiveness exhibited in his doctoral dissertation, the supreme index of achievement. Prospective social workers, by comparison, are chosen for excellence exhibited in field work, while future lawyers are expected to display high abilities in reasoning and analysis.

The view that certain educational subcultures exist, with basically incompatible methodologies at their roots, has been elaborated in a model of university organization which identifies various "truth strategies" that guide the thought and action of certain groups.⁶ According to this theory, there are four categories of truth strategies: *scientific* (maximum reliance on experience and codified reasoning), *direct* (high reliance on experience but a more specific approach to reasoning and evaluation of evidence), *analytic* (logically closed systems which emphasize codified reasoning at the expense of evidence and data collection), and *inspirational* (intuitive methods with little, if any, reliance on conventional techniques and experience).

Among the various problems of college and university administration dealt with in the truth strategy model, some reference is made to the difficulties experienced in programs of interdisciplinary studies which in turn are related to the different truth strategies. This intriguing suggestion is explored in an empirical study of faculty cultures by Jerry G. Gaff and Robert C. Wilson.⁷ The central claim of this study, which appears to support the truth strategy approach, is that there are fundamental differences between faculty members in various fields of specialization that extend beyond subject-matter into areas such as educational values, teaching orientation, and life style. In general, the inference is that interdisciplinary ventures will have a greater likelihood of success when they attempt to merge humanities and social science subjects (direct, scientific strategies) than between subjects in the natural sciences, mathematics, and some professional areas such as engineering (scientific, analytic strategies). However, it should be pointed out that specific evidence of this conclusion is lacking, and it is rendered plausible only on the grounds of more general experience. At the same time, interdisciplinary cooperation within each of the cultures (strategies) can be encouraged. Plans to reorganize education along interdisciplinary lines are not likely to succeed unless administrators and educators become aware of the distinctions between faculty cultures and make conscious, deliberate efforts to minimize conflict arising from the lack of recognition of

the diversity of approaches to knowledge which these cultures incorporate.

A further obstacle to interdisciplinary cooperation is found in the terminology or jargon employed by particular disciplines.⁸ While members of a single discipline may be in agreement as to the proper use of concepts, the same unanimity cannot be expected when those concepts are employed in the context of another discipline. For example, anthropologists and political scientists have quite different conceptions of "social structure." To diminish possible misunderstanding, considerable attention must be given in preliminary stages of interdisciplinary ventures to the discovery of common meanings or to a decision as to which of the cooperating disciplines will supply the basic linguistic concepts. Not only is some sharing of basic conceptual tools necessary if interdisciplinary collaboration is to be effective, but some effort must be made to establish common methodologies and investigative techniques.

Concern for matters of terminology must be accompanied by a deliberate effort to discard stereotyped ideas of disciplinary jurisdictions. Inflexible conceptions of the boundaries of traditional fields serve only to inhibit the expansion of knowledge rather than to enlarge it. Many individual academic researchers have not regarded departmental lines as barriers imposing prohibitions on their curiosity and on the work they do; nevertheless, interdisciplinary cooperation must be accompanied by painstaking attempts to remove these and other hindrances to effective communication which have arisen through the traditional isolation of the disciplines. While it is neither possible nor desirable to eliminate specialized terminology and methods entirely, the development of channels of communication that will encourage genuine cooperation between disciplines is a prerequisite. In this approach, not only will discipline insularity be broken down, but a greater awareness of the limits of interdisciplinary studies may be achieved.

The alleged incompatibility and diversity of approaches to knowledge, referred to in the discussion of truth strategies, is not absolute. In fact, unless that claim is modified in certain important respects, there would seem to be some insuperable difficulties in the establishment of interdisciplinary programs, whose ultimate aim is the integration of apparently disparate fields of knowledge. On the other hand, while it is easy enough to advocate that preconceived notions of disciplinary divisions should be overcome, it is desirable to reinforce this bland recommendation by outlining the basic requirements which must be satisfied if this end is to be achieved.

In order to bridge the traditional boundaries between diverse disciplines, it is necessary to have some creative insight into the application of the concepts and methods appropriate to one field to the subject-matter of another. A fruitful generative source for interdisciplinary ventures lies in the transfer of theoretical models from one field to another through the imaginative use of metaphorical or analogical types of reasoning. The enlargement of the understanding accomplished by this method goes far beyond the invention of appealing pictures and images. While purely metaphorical thinking may characterize the initial stages of dealing with problematical phenomena, the subsequent elaboration of early insights requires the sustained control of theoretical concepts in the superimposition of the structures of one system on another from a new point of view. Not only must there already exist some facts and patterns of regularities in the new field of investigation, but there must also be developed some explanations which will establish logical connections between them and the wider sphere of knowledge. In short, there must be a congruence or parallel between the conceptual and theoretical structures of the various areas of knowledge involved in interdisciplinary ventures. This compatibility of models will be expressed in various dimensions: a similarity of common descriptive elements based upon certain salient features of the respective cooperating disciplines, a uniform explanation in causal terms of the phenomena under investigation, and the verification of predictions of future perceptions. If these conditions are met, cross-connections between apparently diverse divisions of knowledge may be established with some hope of success. Not only may the structures of the new field and their relations be better understood, but unforeseen hypotheses may be devised and hitherto unnoticed consequences may be predicted.

In recent years, interdisciplinary activity has gathered momentum in the areas of the humanities, the social sciences, and the natural sciences. Many such ventures exhibit the presence of the general conceptual principles just outlined, and an indication of their scope can be gathered from the following selected illustrations.

Over the past two decades, the concepts of information theory, originally restricted to technical studies developed for communication media, have been applied to many different fields. In musical aesthetics, theorists have discovered that information theory, with its emphasis on syntactical structures and internal relations, often of a mathematical sort, can supply fruitful insights in the analysis and description of the creative process, musical structure and style, the aesthetics of musical perception, and the therapeutic uses of music in the treatment of psychological disturbances. Information theory

can also add considerably to the practical understanding of musical experience and its relation to more general experience.⁹

In another area of the humanities, a new stimulus to historical scholarship is provided in the *Journal of Interdisciplinary History*, whose inaugural issue announced the intention of encouraging interdisciplinary cross-fertilization through contributions from such related areas as economics, sociology, history of science, linguistics, data processing, psychology, and statistics. In addition, the *Journal* solicited contributions influenced by or emphasizing the techniques of anthropology, philosophy, paleopathology, psychoanalysis, zoology, art criticism, and numismatics.¹⁰

An increased awareness of the sterility of academic study divorced from the outside world has stimulated other social scientists to examine the problems and prospects of increased cooperation to deal with contemporary problems. The relative isolation of the fields of politics and economics in the universities, so thoroughly intertwined in the world at large, may be reduced if the conceptual and methodological differences which separate the disciplines can be overcome, perhaps by the establishment of an intervening discipline which will identify and relate their common roots.¹¹

The problems of human behavior have been approached through the transfer of general explanatory models from one set of data to another. In social psychology, for example, the principles derived from cybernetics and engineering science have been adapted to the exploration of the human interaction aspects of task performance and to the analysis of leadership problems. There are many other instances of the crossing of disciplinary borders to establish a broader framework of analysis through the adoption of common aspects and methods. These include learning theory and personality theory in psychology as a source of influence on sociology, and the introduction of concepts from economic exchange theory into social psychological theory.¹²

Our understanding of animal behavior may be increased if the insights derived from the principles of ferromagnetism find a uniform application in the development of a theory of social imitation. Such apparently diverse phenomena as the movement of flocks of birds in flight, the alignment of fish in schools, the imitative behavior of fireflies, and the beating of the mammalian heart may submit to explanation in terms of this theory in future investigations.¹³

Remarkable progress in medical techniques is amply illustrated by the development of a new urological diagnostic device, the product of interdisciplinary cooperation between physicists, biomedical engi-

neers, and mathematicians. Adapting hydrodynamic principles and theories of flow in constricted tubes and jet breakup, this optical instrument analyzes the spectrum of drops into which the external urinary stream breaks up to provide statistics which can be used to map the delicate tubes of the urinary system. This technique, which permits early, painless diagnosis of obstructions in the urinary system, will have a potentially great effect on the health of hundreds of thousands of people.¹⁴

behavioral considerations

Many significant advances in knowledge have been made by the efforts of single individuals of profound curiosity and powerful creative intelligence whose work has transcended the limits of traditional boundaries. Distinguished researchers in the humanities, the social sciences, and the natural sciences frequently have extended their fields beyond the customary subject-matter without working as members of teams. Clearly, interdisciplinary work need not involve teamwork. Therefore, interdisciplinary programs, insofar as they entail the cooperative efforts of several participants, receive their justification on the pragmatic grounds that they are capable of accomplishing results of greater significance than would be possible through independent, uncoordinated efforts. Teamwork and interdisciplinary programs, of course, are not identical, for the former may involve the activities of several individuals in the same discipline. Nevertheless, a variety of interpersonal factors, such as reward, prestige, status, role, and leadership, may influence the effectiveness of both teamwork and interdisciplinary efforts.

One source of conflict stems from incompatible expectations of members of different disciplines regarding the source of prestige and rewards associated with interdisciplinary cooperation. Members of certain empirical disciplines, such as the social sciences, achieve rewards from the publication of treatises which involve the construction of elaborate conceptual frameworks, while pragmatically oriented disciplines, such as social work, are more concerned with policy or programmatic implications of the results of the research project.¹⁵ The problem of devising ways to protect the prerogatives of individuals and to integrate their expectations of personal rewards with those accruing to the team as a whole is partly diminished by opportunities for individual discipline-oriented publication at the conclusion of a team project.

Uncertainties and disruptive tensions in teamwork situations may

result from role conflicts and role ambiguity when members of a team are unable to establish mutually satisfactory complementary role relationships.¹⁶ Conflicts of this sort are often found between role expectation and role perception, and may be related to the divergent definitions of participating fields in interdisciplinary research and to the associated stereotyped ideas about disciplinary boundaries. For example, if a researcher is asked to perform a function in a program which does not accord with his conception of the proper function of his discipline, his conception of his role will differ from that of his colleagues. The obvious remedy is to exercise careful choice in the selection of team members. An attempt must be made to ensure that as complete an understanding as possible about the function and role of each individual is established before the project begins. This understanding must also be preserved throughout the life of the program through extensive communication between the director and the participating members. Other instances of role conflict and ambiguity may arise in situations of multiple authorship of research articles in professional journals and in situations where uncertainty is generated as to the status of participants either as co-workers or resource persons.

The concept of a "primary-group/secondary group continuum" proposed by Anthony R. Stone¹⁷ provides a useful frame of reference for understanding the interpersonal dynamics of team relationships. Primary groups are characterized by intimate, face-to-face association, and cooperation is the common purpose of the group. In this setting, competitive passions are socialized by sympathy and mutual identification. Secondary groups, on the other hand, involve formal rules and regulations and provide a suitable environment for the protection of individual prerogatives. Status and role for each individual are determined contractually by the group leader. Secondary group processes may be viewed as a stage toward the development of primary group patterns. Stone's thesis is that "... the degree in which a research team approaches primary-group relationship patterns determines the long-range effectiveness of that group, with other things ... being equal."¹⁸ The implication for successful interdisciplinary teamwork interaction, then, is to develop a clearly structured situation from the beginning, with assigned status based on a recognition of the division of labour for all participants, supported by continuous communication about the postulates, methods, and goals of the research project.

How do interdisciplinary work groups distribute authority among themselves? Is democratic equality possible in the team research setting? At the outset, it must be realized that the notion of a leaderless

group is a contradiction in terms, since the establishment of leader and follower roles is a constant feature of dynamic social relationships. The description of leadership roles on the secondary group level is fairly obvious and needs no extended comment; leadership ordinarily is established contractually and by preliminary structuring of the group in such a way as to determine the assigned status of each participant. The designated status of leadership early in the secondary group stage, however, need not be identical with the achieved status at the later primary-group stage. The attempt to establish a purely democratic arrangement poses problems, particularly if the role of leadership is denied to any participant. At the same time, the conception of leadership does not necessarily imply a static condition in which one incumbent occupies the role of leader throughout the lifetime of the group. Since mature individuals can play a variety of roles, it is more realistic to suppose that the various participants in team research may have leadership potential for different stages in the life of the group, and provision should be made for its expression at appropriate times, relative to different problem-solving situations."

Studies of leadership in small groups distinguish between the problems of the organization or group in achieving its purposes or goals, such as the acquisition of resources, their allocation, and the development of appropriate problem-solving techniques, on the one hand, and the problems relating to the maintenance and integration of the group on the social level, including the satisfactions of the personal needs of the members, such as the expression of emotional tensions, on the other.²⁰ This distinction between "task-instrumental functions" and "social-emotional functions" is thought to be the most fundamental type of role differentiation in small groups. Ideally, a small-group leader would be able to handle problems in both areas easily by a flexible type of behavior. However, the sociological reasons for the rarity of such individuals are related to basic differences in orientation: the interests of the task-specialist are more technologically oriented and his behavior towards this end requires continual adjustments on the part of the other participants. The social-emotional oriented individual, on the other hand, is more supportive of his associates in his reaffirmation of their values. He may be more motivated by a desire to be liked and may exhibit a reluctance to carry out certain tasks because of the threats such activities might hold for him. The task-oriented specialist may be acting defensively against the risk of involvement on the level of human feelings in his compulsive concentration on abstract problems. Disagreement among the members of a group about the role definition of the leader would make consensus impossible and lower the effectiveness of the group ac-

cordingly. The complex and paradoxical nature of the situation is revealed in Robert F. Bales' observation that "agreement on role definitions is thus hindered by rigid value systems at the very time when the inflexibility characteristic of specialists operating under these conditions makes this agreement all the more imperative."²¹ Failing the emergence of an ideal leader who can fulfill both the task-instrumental and social-emotional functions, the pattern will more likely be one of specialization and complementarity in dual, mutually supportive leadership. This aspect of role separation has been a recurrent theme of recent research on leadership.²²

Finally, some brief mention should be made of those intra- and inter-departmental conflicts, usually of a psychological or political nature, which influence the fate of interdisciplinary ventures. Within departments, stresses generated by opposing faculty orientations, such as teaching-versus-research, generalists-versus-specialists, educational liberals-versus-conservatives, and the like, may impede efforts to establish and maintain innovative academic programs, interdisciplinary or otherwise. Moreover, departments as a whole often exhibit patterns of behavior which closely resemble the territorial imperatives of the animal kingdom. The guild aspect of academic life — the orientation to the discipline versus the institution — serves as a protective device to preserve departmental boundaries against the intrusion of alien influences. Many universities harbor faculty members who regard the institution simply as a shelter where their careers as members of a particular discipline can be pursued. Much of the day-to-day rivalry between departments is a product of this attitude which is frequently reflected in disputes over curriculum policies and the like. Consequently, departments strongly afflicted with the guild mentality do not exhibit enthusiasm for extra-departmental ventures of the interdisciplinary sort.

administrative issues

In their discussion of the problems of university administration, Theodore Caplow and Reece J. McGee identify some mutually reinforcing trends in major universities: away from teaching towards research, away from undergraduate towards graduate instruction, and away from the general involvement of the faculty in curriculum towards specialization.²³ The interdisciplinary movement, they believe, is nothing more than a palliative for the more general problem, in spite of some isolated successful attempts to adapt departmental organization to undergraduate instructional programs and to a staff without strong disciplinary connections. It is clear that the main obstacle to the establishment and successful operation of interdisciplinary

ventures is related to the nature and function of the academic department as the most important and influential component in university organization. The power of the department lies in many features: it is the budgetary unit of the modern university, it is the essential point of identification for academic persons since it hires, appraises, promotes and grants tenure to them; it serves as the central marketplace for trading in prestige and status; and it functions as the area of intersection between the curriculum-centred university and the research-centred discipline. It is in some cases impossible, and in other cases only with great difficulty, that the interdisciplinary group can serve these functions without extensive alterations in the traditional structure of university organization.

Some forms of disciplinary collaboration would seem to have a greater probability of success, depending on the nature and extent of their ties with discipline-oriented departments. The objective of multidisciplinary cooperation is to serve a group of selected departments whose scholars work on problems associated with their own disciplines. In this situation, administrative functions are not strained, for governance can be carried out by an inter-departmental committee, with the director's prime function as that of coordinator. In an interdisciplinary context, however, the motivation for participation is different from that of the multidisciplinary sort; the successful design of solutions to a common problem takes precedence over attempts to advance the individual participant's standing in his own profession. Consequently, at least one of the motives for engaging in scholarly activity, that of status and prestige, is lacking. For this reason, experienced senior faculty members often display little interest in interdisciplinary programs. At the same time, participation in interdisciplinary projects is not the surest way for junior faculty members to secure recognition from a department responsible for decisions on tenure and promotion. From the administrative point of view, academic communities have found it much easier to administer multidisciplinary facilities which serve the requirements of existing departments than the needs of interdisciplinary groups whose ties with departments are minimal, at least for the duration of the project. Moreover, since the initiative for the establishment of new programs normally lies with the departments, this helps to explain why there have been few efforts to assemble and develop interdisciplinary groups.²⁴

Inflexible budgetary systems may also inhibit the working of interdisciplinary programs. As mentioned earlier, the department is the budgetary unit and it is there that discipline-oriented loyalties and priorities take precedence. In the budgetary arena, politically strong departments gain at the expense of the weaker ones, leaving the still

less powerful non-departmental interdisciplinary units to scramble for the residues. Particularly in times of financial constraints, it is to be expected that the economic feasibility of programs not directly related to immediate departmental requirements will be questioned, given the additional expenditures of time and money involved. The creation of a special inter-departmental program with its own budget also introduces the problem of what to do with the staff when the program expires.

It should not be concluded, in view of the cautionary and somewhat pessimistic observation made in the course of this paper, that the future of interdisciplinary programs is necessarily dim. On the contrary, with a certain amount of internal readjustment, universities may react positively to pressures from without and from within to deal with intellectual and social problems on a more comprehensive basis. To enhance the probabilities of success of future interdisciplinary ventures, some requirements must be met. Most importantly, an environment must be provided which will be hospitable to joint efforts without permanent commitment. Consequently, administrative structures must be devised so that both departments and interdisciplinary centres may pursue a variety of objectives through interim joint appointments but without the subordination of one structure to another. Finally, a new breed of staff must be selected and rewarded, one which is willing and able to assume leadership for interdisciplinary programs. Ideally, the interdisciplinary centre, with its responsibility for building problem-oriented teams, will coexist with the discipline-oriented departments, the instructional and degree-granting units of the university. Decision-making in this context should exist within a framework of accountability rather than participatory democracy.³⁶

It is clear that much thought will have to be given to the reorganization of the present administrative structures which are ill-adapted to the development of academic programs of an interdisciplinary nature. Some form of matrix structure is required in which vertical, discipline-oriented units are arranged with the horizontal, project-oriented units in such a way as to preserve an optimum relationship between autonomy and dependency. The matrix model is more adaptable to the complex contemporary environment since it is better suited to the realities of evolving organizations; moreover, it allows a greater variety of relationships between the component units and decision strategies appropriate to their diverse nature.³⁷ A complementary concept is that of a transdisciplinary structure, described by Jantsch,³⁷ which would coordinate the activities of all levels of the educational system, built on a feedback interaction between three types of units — systems designs laboratories, function-

oriented departments, and discipline-oriented departments — each supplying its appropriate version of education, research, and service.

summary recommendations

This paper began by identifying three main problem areas in the establishment of interdisciplinary programs — conceptual, behavioral, and administrative — and in the course of the discussion of central issues some general recommendations were made for their resolution. To conclude, it will be appropriate to mention some directions for future investigation within each of the three categories of problems. On the conceptual level, considerable philosophical and analytical work needs to be done on the epistemological foundations and methodologies of each of the academic disciplines, with particular attention to the question of the possible unity of knowledge as a whole, on either the large or small scale. Also, there is much need for investigation of the problems of teaching and learning within the interdisciplinary context from the philosophical and psychological points of view. To reduce communication barriers, possible grounds for common languages among various disciplines should be explored, a task for linguistics and applied mathematics. On the behavioral level, there is much room for work in the area of small-group dynamics in the specifically academic situation. Findings derived from studies in the non-academic world are not always directly applicable to the university settings. Finally, on the administrative level, there is a need for new types of organizational structures which will meet the demands of new conceptual developments and behavioral research findings. This is a task for theorists of systems of higher education or perhaps interdisciplinary workgroups in the field of higher education itself. The immense complexity and variety of these issues puts them quite beyond further discussion here. Nevertheless, until some significant advances are made towards the solution of these fundamental conceptual and pragmatic problems, the theory and practice of interdisciplinary ventures will remain only imperfectly understood.

footnotes

1. For example, an interdisciplinary Life Sciences and Environmental Studies Program was recently launched at Algoma University College. Drawing from the disciplines of physics, chemistry, biology, astronomy, geology, and geography, the course of study focused on the logically developing theme of living matter, its self-regulation and human regulations. However, plans to continue the program through its third year were abandoned due to financial constraints.

2. The following terminological distinctions should be noted. *Multidisciplinarity*: a flexible form of disciplinary association in which scholars share common facilities, research approaches, or environment, but each works on problems posed by his own discipline. *Pluridisciplinarity*: cooperative but uncoordinated arrangements between independent disciplines which are juxtaposed on empirical or pragmatic levels in order to enhance possible relationships. *Crossdisciplinarity*: researchers in one discipline seek new methodologies or solutions from another discipline through activity in areas of overlapping boundaries. *Interdisciplinarity*: an approach requiring intensive joint effort, cooperation, and a common sense of purpose and group responsibility, in which the methods and concepts of different disciplines are focused on a single problem or given project. *Transdisciplinarity*: a futuristic concept of a broad form of collaboration requiring the coordination of all disciplines, together with interdisciplinary systems, in an educational environment according to some common purpose and emerging epistemological pattern. See D. Alpert, "The Role and Structure of Interdisciplinary and Multidisciplinary Research Centers," Address to the Ninth Annual Meeting of the Council of Graduate Schools in the United States, Washington, D.C., Dec. 4-6, 1969; Erich Jantsch, "Inter- and Transdisciplinary University: A Systems Approach to Education and Innovation," *Higher Education*, Vol. 1 (1972), pp. 7-37; John S. Matthiasson, "My Discipline is Better than Your Discipline; Some Barriers to Interdisciplinary Research," *Canadian Review of Sociology and Anthropology*, Vol. 5 (1968), pp. 263-275.
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GRADUATE THESES, MONOGRAPHS AND PROJECTS IN EDUCATION IN THE SOCIAL SCIENCES AT CANADIAN UNIVERSITIES (1970-1976)*

University of Alberta

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Chalmers, H., *Teacher-Learner Interaction*, Ph. D., 1972.

Crowthers, F., *Factors Influencing Innovation Adoption*, M. Ed., 1972.

Jeffares, D., *Teacher Decisions in Curriculum Development*, Ph. D., 1974.

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* We realise that other universities may have awarded graduate degrees in the fields of geography, history or social studies. We have listed those that responded to our request for information, and should be pleased to receive additional information from any that have been omitted.

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**Jean Dresden Grambs, ed.
TEACHING ABOUT WOMEN IN
THE SOCIAL STUDIES:
CONCEPTS, METHODS AND
MATERIALS.**

**Washington, D.C.:
National Council for the Social
Studies, Bulletin No. 48, 1976.
117 pp.**

Not so long ago, there was a genuine complaint that material — serious, scholarly material — on women was hard to come by. This excuse for not teaching about women is no longer valid, for there are now specialist book stores devoted exclusively to works by and about women, special issues have been devoted to "Women" by almost all the learned journals in the Humanities and Social Sciences, and there are innumerable articles scattered throughout the others. Now there are fat bibliographies and bibliographies of bibliographies. Do we, then, need yet another publication on women? Yes — and teachers of the Social Studies will surely agree that *Teaching About Women in the Social Studies* is, indeed, a welcome book.

The book goes beyond the first necessary stages of consciousness-raising and, in the words of its editor, hopes "to provide teachers and curriculum developers with some beginning concepts, instructional strategies, and instructional resources so that current and future generations will have a more balanced view of how the world was, and how the world *is*." (p. 2) In brief, it offers practical suggestions about how to combat the hidden curriculum of sexism in schools. It was sponsored by the U.S. National Council for the Social

Studies Committee on Sexism and Social Justice, a body which recognises the deleterious effects of sexism on both males and females.

"History becomes a poor guide to understanding the present or predicting the future if it is grossly out of touch with historical reality," says Jean Grambs in her Introduction. (p. 1) To correct the distortion produced by the fact that written history has been almost exclusively male, Grambs issues a general call to action at every level of schooling: Early Childhood, Upper Elementary, Middle School, and High School. Currently, sexist assumptions and stereotypes pervade them all and the just teacher must be ever alert to screen texts, illustrations, exercises, A-V material and classroom practices for bias. Grambs points out that in many schools there is an increasing opportunity for teachers to develop mini-courses on specialized topics and considers it appropriate to add Women's Studies to the roster of options open in Social Studies. She notes that, while Women's Studies courses are burgeoning on college campuses, more than half the high school graduates will not go on to college, and relatively few of those who do will have a chance to take W.S. courses. It is clear that few contemporary undergraduates will have an opportunity to discover, for example, that there *were* women in history and they may never find out. Here is a chance, then, for the schools to teach what the college graduates do not know.

Grambs calls upon Social Studies teachers to move forward aggressively in offering W.S. courses, pointing out that to focus on women in the Social Sciences does not have to mean cutting out vital portions of what has been traditionally

taught. Rather, it means acknowledging the fact that human history and human behavior include both men and women. This is essential if the schools are to prepare young people for the changing world in which sexual equality is increasingly a matter of legal and social reality. "It is crippling," she says, "to continue to give youth a view of the world that never was and to suggest that that is the world that is." (p. 5)

The seven chapters which follow offer numerous specific suggestions for the Social Studies teacher and direct him/her to a wealth of source material. An interesting aspect of Chapter 1, "Getting a Hold of the Tiger," is the sample of inventories designed to help students and teachers identify the values they presently hold. These attitude inventories could be used with little or no modifications in Canadian schools. They would serve as useful diagnostic tools, providing excellent starting points for any work on women or on understanding social attitudes.

E. G. Campbell's chapter on "Women in U.S. History" also has a message for Canadian schools. It does not deal exclusively with the substance of women in U.S. history but presents perspectives on curriculum structures, emphasizing how they can be made to accommodate material on women. Campbell suggests that there are two obvious structures: (1) a topical chronological design which offers a means of incorporating concepts appropriate to Women's Studies; (2) a structure devoted to an exclusively conceptual design. These instructional methodologies could easily be used to teach "Women in Canadian History." (Further ideas about the conceptual methodology may be found in the special "Women and Education" issue of this *Journal*.)

Other chapters in *Teaching About Women in the Social Studies* offer useful suggestions for the difficult task of integrating women into an already over-packed curriculum. There is remarkably little overlap or

repetition and, taken as a whole, this book can provide teachers and administrators with means for coping with the instructional aftermath of the discovery that, wittingly or unwittingly, Social Studies teachers have been withholding the truth about women.

Margaret Gillett
McGill University

*See Christine Garside Allen, "Conceptual History as a Methodology for Women's Studies," *McGill Journal of Education*, Vol. X, No. 1 (Spring 1975), pp. 49-58.

Curriculum on Women Project Staff.

THE WOMEN'S KIT.

Toronto: O.I.S.E., 1974. \$59.50.

With the development of Women's Studies courses, either as units in Social Science curricula or as separate course offerings, there has been a demand from teachers for usable resource materials. The plethora of printed matter concerning women's liberation ranging from radical lesbianism to "The Total Woman" is mostly inappropriate or inadequate for use in the classroom. The problem is compounded in Canada since most suitable material is of American origin and deals with the American historical experience only. Most of the heretofore available works on Canadian women have been of 'The Saga of Laura Secord' variety, but the shortage has been admirably filled with the production of *The Women's Kit*, by O.I.S.E.

The Women's Kit is a large box crammed with materials of all types and meets the needs of teachers of Women's Studies courses on two counts. First it provides students with an "encyclopedia" of sorts concerning many aspects of women's

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The Women's Kit is a large box crammed with materials of all types and meets the needs of teachers of Women's Studies courses on two counts. First it provides students with an "encyclopedia" of sorts concerning many aspects of women's

roles, and second the "encyclopedia" is mostly by and about Canadian women. Inside the *Kit* are about 150 items of diverse form: records, posters, filmstrips, photos, slides, and a variety of printed materials. There is diversity of content and sources as well including: poetry, a play by Toronto students, an interview with a suffragette, advertisements, and a marriage contract. These materials converge on two major theme areas, that of sex-role stereotypes and socialization; and a historical treatment of the condition of women in Canada. Most of the contents can be fruitfully used by students with only scant exposure in the field and also by those who have some prior knowledge of Women's Studies.

Several Individual Items are especially noteworthy: the filmstrip "Our Mothers' Mothers" consists of photos from the Public Archives showing ordinary and extraordinary 19th century women of Canada; the literary extracts provide an excellent opportunity to employ a multi-disciplinary approach in studying women's problems; the record and transcript of the Family Court and training school experiences of a 16-year old provide an emotional and personal account to which students can relate; an excellent bibliography of books and pamphlets concerning Canadian women and lists of places to write for further research information enrich the collection.

The enormous amount of material in the *Kit* provides much scope for teachers and students but also creates a major problem in its use. Upon first examining the *Kit's* contents, one's natural reaction is likely to be "What do I do with all this stuff?" Unfortunately the authors do not provide much guidance. As was the case with the now famous "Thirties Box," such decisions are left to the individual teacher. In the philosophical sense such a situation is ideal, enabling teachers to adapt the kit to their own organizational framework and style of teaching. However, this

entails much sifting of materials and presupposes some teacher expertise in the Women's Studies field. For those who have already planned the framework for a course and need to plug into some resource material, the *Kit* is a valuable tool. But, if the teacher has already organized such a course, then he or she is most likely to have also compiled his or her own resource material. Several alternative organization plans and structural frameworks would have been most helpful.

Another problem users of the *Kit* might find lies with the nature of the sources, since much of the printed material presents a radical feminist point of view and can thus be criticized for its lack of objectivity. On the other hand, the bias is useful in that it can be analyzed for the opinions presented. Although the scope of the *Kit* is wide there are deficiencies in several subject areas. Little is presented about women's economic role, and it is strange that the personal accounts of a waitress and a store clerk both come from an American magazine. French-Canadian women do not seem to exist according to the makers of the *Kit* since there is next to nothing written by or about them. Some materials concerning women in other countries (especially underdeveloped nations) would have provided a useful comparative study for students. On balance, however, the *Kit* is largely successful in that it meets the need for a wide variety of materials on women, and most especially, on Canadian women.

Esther Rosenfeld
Montreal

**Gerald Walsh.
A GLOBAL HISTORY 1870 TO
THE PRESENT.**

**Toronto:
McClelland & Stewart, 1975.
144 pp., illus. b & w.**

To pass on any information intelligibly requires dexterity in the arrangement of words and ideas. To reduce the past century to a summary that is both lively and lucid, and somehow understandable, (albeit based upon popular interpretation of events) requires a feat in selection, organization, analysis and synthesis of events, trends, and preoccupations of modern mankind. Gerald Walsh proves once more that he has an infinite capacity for sifting his material and manipulating it to form desired patterns. To it he has added an unerring eye for the graphic detail to support the written word, whether it be a sketch, map, or chart, pointed political cartoon or revealing photograph.

In choosing a format so like the daily newspaper, with at least one illustration per page, author and publisher have brought an immediacy and excitement to the text. However, the use of black-page section and chapter introductions with white print, though dramatic, may prove trying to some readers.

If newspapers and newsmagazines have had an impact upon the format, we may be thankful that it is Geoffrey Barraclough, Barbara Ward, René Dubos and such who have influenced Walsh's thinking. Indeed, he quotes as his point of departure from the traditional treatment of world history Barraclough's statement:

What we have to ask is whether historians who have made Europe the pivot of their story have not concentrated too exclusively on the old world that was dying and paid too little attention to the new world coming to life.

With senior high school students in mind, the author establishes a solid framework of four sections, each with a succinct introduction which sets the direction of his thinking. Carefully chosen titles in turn highlight his intentions for each part, to wit: "Our Globe: Two Views in Time," "The Twentieth Century Power Shift," "The West: Impact and Response" and "Emerging Global Trends."

Walsh is every bit as directive in his choice of chapter headings. For instance, in Part Two the reader explores the shift of power, both economic and political, under "The Dwarfing of Europe," "The Rise of the Russian Empire," "The Rise of the American Empire." He will have to hunt, however, for the British Empire. Its existence is noted only as it makes an impact upon or elicits a response from the United States and, in Part Three, from China, Japan, India or the African nations.

The complexity of World Wars I and II is neatly packaged: "From Balance of Power to Global Politics." While the detail of the so-called Eastern Question has been condensed, "the Sick Man of Europe" still retains his place in the historical lexicon, as does "the tinderbox of Europe," and "Balkanization" (applied to Africa). Current words such as "bi-polarism" and "flash points" have been added. With the shift of emphasis from European dominance to confrontation of the two super-powers, the unwary may be led to accept such simplistic statements as:

Germany's defeat had been brought about by the United States' strength in World War I: in World War II, Hitler's Germany was defeated by the United States and the Soviet Union.

From the welter of new material on India, for example, the discovery of Naoroji and Tilak to take their places alongside Gandhi and Nehru may well be dwarfed by the apt catch-phrase, "The British left a legacy of poverty."

It is in his introduction to Part Four that Gerald Walsh confirms this reviewer's suspicion that the writing of this volume represents his commitment as a humanist to those who would have hope in the future, if they could. He says:

We live in a dangerous world, but not a hopeless one. The problems are difficult and the price of failure appears catastrophic. Whether we solve them or not will depend on our will, ingenuity, our breadth of vision and our humanity.

From this point on Walsh makes it seem relatively easy for us to conclude along with Barbara Ward and René Dubos that hope for the future lies in going beyond "the multiple pluralisms... to achieve just enough unity to build a human world."

On several scores then there is cause to be grateful for this book, though some may wonder where the inductive process in history has gone. For students who have neither the interest nor capacity to be their own historians, *A Global History* may well fill a need. For those to whom a picture says more than a thousand words, the illustrations alone give some feeling for the past century. And finally there are those who may find in it an historical perspective with which to dispel the gloom and doom of hourly newscasts.

Why then should we quarrel about the omissions, the cataloguing of events, the flat judgmental statements? They are as nothing, if the readers are caused to reflect on their own humanity and their commitment to it.

Margaret MacKay
Montreal

R. R. Krueger, R. M. Irving,
and C. Vincent.

**REGIONAL PATTERNS:
DISPARITIES AND
DEVELOPMENT.**

Toronto:

McClelland and Stewart, 1975.
88 pp. \$2.50.

R. C. Langman.

**POVERTY POCKETS: A STUDY
OF THE LIMESTONE PLAINS OF
SOUTHERN ONTARIO.**

Toronto:

McClelland and Stewart, 1975.
95 pp. \$3.25.

**R. R. Krueger and John Koegler.
REGIONAL DEVELOPMENT IN
NORTHEAST NEW BRUNSWICK.**

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63 pp. \$3.25.

Patricia Sheehan.

**SOCIAL CHANGE IN THE
ALBERTA FOOTHILLS.**

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63 pp. \$3.25.

The Canada Studies Foundation and the Canadian Association of Geographers have jointly sponsored the publication of a series of books entitled: "Regional Patterns." The Series is noteworthy in two respects. Firstly it focuses upon poverty, one of the most persistent problems facing Canada, a facet of Canadian life that is all too frequently ignored in the classroom. Secondly, it provides a set of texts written by geographers and providing geographical perspectives on the subject. It should have a wide appeal at different levels, from high school to first year university, in social science and social studies courses.

Regional Patterns: Disparities and Development is jointly authored by R. R. Krueger (series editor), R. Irving, and C. Vincent. This is intended as the overview or source book of the series. Krueger provides a very short description of the nature and causes of disparities in

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ses that national or provincial policies are unable to deal with small pockets of poverty such as these, it makes no attempt to suggest how these problems might be solved.

A strong point of the series as a whole is the attention that has been paid to the illustrations in the case studies. Langman's in particular has a series of stunning and evocative photographs. In addition, historical, land-use capacity, and topographical maps, aerial photographs, illustrations, diagrams and newspaper cuttings add considerably to the attractiveness of all the texts. Nearly all of the illustrative materials are accompanied by questions and lists of subjects for debate that should enliven classroom discussions. My only disappointment here is that most of the reference material cited in the case studies is not more accessible.

Two criticisms of the series can be raised: while the resource book stands well on its own, it is not integrated with the case studies; secondly, none of the case studies deals with urban poverty. In numerical terms, most of the poor in Canada live in cities, and some of the greatest disparities in this country exist within its cities. The series might well have considered including one book on this very important area. Despite this limitation, the books are readable, topical and useful. It is to be hoped that they will be used extensively in the classroom, for they provide a fund of ideas, concepts and information on a subject that should concern all Canadians.

Brian Slack
Concordia University

Robert M. Stamp.
ABOUT SCHOOLS: WHAT EVERY
CANADIAN PARENT SHOULD
KNOW.

Don Mills, Ontario:
New Press, 1975.
177 pp. \$6.95.

Mark W. Novak.
LIVING AND LEARNING
IN THE FREE SCHOOL.

Toronto:
McClelland and Stewart, 1975.
137 pp. \$3.95.

As schools tend to be the mirror of society, educational literature tends to be the mirror of educational theory and practice in a society. The risk involved in accepting this premise is that we are then inclined to view the literature, theory and practice of education in Canada with a certain dismay. In content, our educational literature is preoccupied with borrowed themes: moral development à la Lawrence Kohlberg, values clarification, intercultural education, community schools, educational alternatives, M.B.O. ("management-by-objectives" for the uninitiated), competency-based programs, accountability. We read *Phi Delta Kappan*, allow for the cultural lag of crossing the 49th parallel, and murmur the mantra of Canadian education, "Me too." In form, our educational literature is dominated by three genres: the articles, many of which are very provocative, found in assorted periodicals; the anthology, a synthetic book for an instant market; and the report, a form of Proclamation - by - Royal Commission which has been the major source of our educational enlightenment and inspiration.

Amid this fragmentation, commercialism, and paternalism, it is refreshing to find *entire* books written by *single* authors, and the works of Stamp and Novak make contributions that are useful, contrasting and, in a sense, unusual.

Both of the books deal with three interrelated themes of what may

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Canada. The most useful part of his contribution is a survey of the general policies and programs that have been devised to reduce regional disparities. This is one of the most helpful short summaries that I have read and Krueger manages to disentangle the web of programs that various governments have woven over the years.

R. Irving contributes a chapter on poverty in Canada. He discusses the difficulty of defining the term and recognises the distinctions between urban and rural poverty. C. Vincent provides two approaches to the study of regional disparities and poverty to be used in the classroom. The first is a game in which the players act out the roles of families in different parts of the country. While not having had the opportunity to play the game, this reviewer suspects that it would not really enhance students' perspectives on regional aspects of poverty since it assumes equal satisfaction goals (colour t.v., camping holiday, final downpayment on a house) for Newfoundland, Ontario, and Saskatchewan families! This would appear to ignore the important fact that individual expectations vary so much across the country. The second project, which should be much more useful, is a map work assignment with a set of questions.

The three other books in the "Regional Patterns" series are regarded as case studies, each focusing upon the problem in a different part of the country and highlighting different solutions. "Regional Development in Northeast New Brunswick" by R. R. Krueger and J. Koegler examines the problems and prospects of a region where poverty is acute. The text shows how historical factors, the English/French cultural split, and an economy controlled by outsiders have produced a situation that is difficult to change. An outline of a simulation is provided whereby students assume the roles of different groups, fishermen, farmers, mining companies, and forestry companies. This appears to be a most useful game and should

lead to an understanding of the problems of overcoming disparities. The final part of the book details the various government schemes that have been devised over the years to alleviate regional problems.

Patricia Sheehan's study of social change in the Alberta foothills is quite different. It documents an A.R.D.A. project in Census District 14 centered on Edison, Alberta. Again we find a region with considerable natural resources but where technology has brought about significant shifts in employment opportunities. In this region, A.R.D.A. developed a community-based approach, creating Advisory Councils, through which local people could have an input into development schemes. The projects themselves were relatively modest: a tourist park or community improvement schemes such as well drilling, job re-training and farm re-adjustment. All involved local counselling: "If people are to participate in local change, it is essential that they understand what is happening to them." This is an approach to regional development that has all too frequently been ignored. Unfortunately there has been no follow-up. The A.R.D.A. project in C.D. 14 was undertaken in the early 1960's while data on the tourist developments are for 1964. It would have been most useful to have had an evaluation of the project ten years later.

Langman's book provides a useful reminder that poverty is not confined to the periphery, that areas of hardship occur in the heartland of Canada. On the limestone plains of southern Ontario, the physical environment has produced conditions that are inhospitable to farming. Langman makes the point that rural poverty here is independent of geographical location, date of settlement, origin, or motive of settlers, and is due to the shallowness of the soil. Therein lies a weakness of the work. While providing an interesting description of the limestone plains, the book tends to be very limited in its scope and becomes repetitive. Though it recogni-

loosely be called the politics of education: the relationship between school and community, the strategy of providing educational alternatives, and the role of parents in educational decision-making. While these themes are by no means peculiar to Canada, the two books are Canadian in their focus and content and, in the case of Stamp, in the population to which it is directed.

Robert Stamp's *About Schools* is a popular book in that it is written for parents. From the introduction to the conclusion, Stamp makes it very clear that education should be everybody's business and it should especially be the business of parents. Parents should become more involved in the policies and practices of schools in ways somewhat more substantial than through periodic summonses to Meet-the-Teacher nights and the traditional good works of Home-and-School Associations. Parents have certain rights in education: to be recognized as partners in their children's learning, to be treated courteously, to have access to information, to contribute to school policy, and to have mechanisms for choice among teachers and schools. Stamp describes a variety of ways in which meaning may be given to these rights of parents: through different patterns of school-community relationships, through direct involvement in the life of the school, and through access to existing alternative schools or through the creation of new ones. Stamp's book is essentially rhetorical in purpose, urging parents to become more involved in education and concomitantly urging the professionals to be supportive of this involvement. The major rhetorical device is the use of a large number of examples and testimonials to illustrate that greater parent participation can and does work in Canada.

A contrasting approach to these themes is presented in Mark Novak's *Living and Learning in the Free School*. This is an academic book, a sociological case study of the origins and development of a "free school" within the public school

system of a Toronto suburb. But it is far more than a description of a school. Although the book is not divided this way, it is possible to identify three fairly equal components: theory, description, and interpretation. The theoretical sections provide a disciplined yet far-ranging analysis of the method of participant-observer, of the concepts of freedom, community, and, indeed, education. These analyses draw as much from philosophy as they do from the classical conception of social science. The descriptive part shows how parents, students, and teachers came together to form an alternative school as a vaguely negative reaction to the prevailing system, how gradually the concepts of "community," "social order," and "structure" began to emerge in more clearly defined form, and how the experience moved from an early romanticism to a later pragmatism. The interpretative sections attempt to bring together the theory and the practice, to stand apart from the phenomena being experienced and to impose the theoretical models upon the realities in order to understand what was happening beneath the surface.

I must say that I am impressed by each of these books, obviously for different reasons, and I have learned a good deal from them. Yet I wonder, and the source of my wonder is related to the two titles. Robert Stamp is an academic with a well-deserved reputation as a scholar in the history of Canadian education. His book is entitled *About Schools: What Every Canadian Parent Should Know*. I wonder why Robert Stamp brought the worst of his discipline with him when he decided to write as a parent to parents and left the best behind. Why adopt the style of *Homemaker's Digest* just because he is writing to parents? Why rely so heavily on quotations and sources, many breathtaking in their banality, when he could have provided more provocative discussion of the crucial issues involved in the interface of parent and educational system: the conflict between the school's roles of

responsiveness to community pressure and leadership for community aspirations, the tension between public participation and professional competence in the development of educational policy, the dangers of educational alternatives as the penultimate cop-out of a disintegrating culture? In short, I wonder why there is not more Stamp and less *Calgary Herald*? I wonder, too, about Stamp's concept of *every Canadian*. In a chapter titled "Parents' Associations Are Alive and Well," Stamp enthusiastically proclaims: "Across the country the reformation is taking place." He then goes on to cite examples from Ontario and Alberta. This is typical of the concept of Canada which comes through in his book. Now it is possible that, with few exceptions, everything in education is a wasteland east of the Ontario-Quebec border, but the promise of Stamp's title and the relevance of his advice would have been better served had he spread his illustrations a little more evenly across the country.

Then I wonder about the title *Living and Learning in the Free School*. The title, and the tone of the Preface, lead us to expect that we will find out something about *how* people live and *what* they learn in a "free school." Although Novak's theoretical analysis is stimulating (perhaps because of this), he holds onto the tail of his theory and rides into the sunset, leaving behind in the dust the children of ASPE, the alternative school, as well as those readers who wonder, reflecting on Novak's theory, just who those children were? Where did they come from? How did they *feel* about this alternative school? What did they learn? What were the teachers trying to do, and how did *they* feel? Who exactly were those parents? So powerful is Novak's theoretical analysis that his case study of the alternative school becomes almost trivial, peopled by marionettes dancing to the string of his phenomenology. It is in this sense that Stamp and Novak make unusual contributions to the literature of Canadian educa-

tion: Stamp, the academic, preaches to the parents; Novak, the sociologist theorizes his subjects almost out of existence.

But still I am touched (yes, that is the word) with what Stamp and Novak have tried to do. They have, as authors, "laid their hands" on their subject matter, allowing their personal concern with the issues to show through and avoiding the safer course of keeping their objects of study "at arm's length." Both Stamp and Novak have shown compassion in their books, and, in this, I, for one, am prepared to honor them.

Norman Henchey
McGill University

Barbara Stanford, ed.
**PEACEMAKING: A GUIDE TO
CONFLICT RESOLUTION FOR
INDIVIDUALS AND NATIONS.**
New York: Bantam, 1976.
500 pp. \$1.95.

A meticulous effort of organization by Barbara Stanford shapes this large manual on peacekeeping into a readable and useful volume. The scope of the materials is amazingly wide, ranging from the individual in marriage and child-raising to the efforts of the United Nations. There are the expected statements by Martin Luther King, Jr. and Cesar Chavez and the more unlikely essays of Barry Goldwater and William Carlos Williams. In editing the fifty or so items, Stanford has organized short workable units on various aspects of conflict resolution, aggression, dehumanization, use of force, and reorganization of society. The concluding section provides suggestions to encourage the reader to translate thought into action.

It is this emphasis on action that makes the book a personal document

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It is this emphasis on action that makes the book a personal document

for each reader. Stanford has made careful use of value questionnaires, role playing and role reversal exercises to frame each group of readings. We are asked to consider our own responses to conflict. This form of organization turns the book into a powerful resource for secondary school social studies or junior college humanities. The student is directly involved in the readings as the exercises focus his or her attention on the crucial features of each article.

In "The Attraction of Violence," the editor faces the paradox in peacemaking: our fascination with violence. The introductory values quiz elicits our feelings on violence without use of technical jargon. This, again, is helpful for the classroom as students can respond easily to such statements as "In a mob, everyone becomes a beast" or "The best way to make people peaceful is to punish them whenever they are violent." A class discussion on these statements will help prepare the student to focus on the two major articles in the unit.

The first is *The Pogrom* by Hans Peter Pichter. This short fiction piece is simple in its sinister portrayal of a young boy who, on his way home from school, becomes part of a mob that vandalizes a Jewish home. Told in the first person to heighten awareness of the boy's mental processes, the story shows him innocently observing a rabble trying to break down the door of the house. After a struggle the door is smashed and the boy remarks, "I was pulled along with the throng." To demonstrate the spontaneity of his action, he comments, "As I climbed the stairs with my schoolbag, bedside tables zoomed by and burst apart at the bottom of the stairs." The juxtaposition of the schoolbag as a symbol of learning in the midst of all the destruction caused by the boy is a frightening indictment that leads the reader to reflect on the opening value statements.

While this story is effective in

its ability to expose the monster in the boy, a concise essay called *Ecstasy and Violence* by Rollo May is stark in its analysis of the reasons why violence has been embraced throughout the ages. May discusses our ability to set a double standard whereby we are able to ignore the horrible realities of violence and concentrate on the alluring aspects. He asserts that "By repressing the awareness of the fact of violence, we can thus secretly give ourselves over to the enjoyment of it." In one specific example relating to war experiences, May uncovers a truth: "Despite the horror, the unutterable weariness, the grime, the hatred, many soldiers found the war the one lyric moment in their lives." It is the same feeling that leads the boy in *The Pogrom* to reflect, while smashing a china cabinet with a hammer, "All this was strangely exhilarating."

Stanford's selection of these two articles forces us to examine the acceptance of conflict in our society. Why are movies of the *Jaws*, *Earthquake* and *Towering Inferno* type such sellout attractions? The war is the "high" in the life of a soldier while the vicarious excitement in the violence of these movies is the "rush" in a normal dull week for a civilian. It is little wonder, then, that Stanford concludes the unit with a sample of television listings and an invitation to the reader to select an evening's viewing. As expected, all but two of the programs involve conflict or violence. The subsequent questions lead readers to consider their choice of viewing as a reflection of their attitudes towards violence.

The unit on violence is typical of the careful selection of articles throughout the five hundred pages. It is also typical of the use of exercises to frame a unit with emphasis on consideration of the readers' attitudes towards conflict. It is not typical in its pessimism. Many of the other writings concentrate on testimonials or success stories of conflict resolution.

While we revel in the excitement

of conflict and are attracted by the energy of violence, if we are to begin as individuals and nations to resolve conflict and bring about peace, we must understand this essential dilemma. Ms. Stanford and those writers she has included in her *Guide* will help us make a start.

Christopher Blair
Montreal

Francesco Cordasco and
William W. Brickman, eds.
**A BIBLIOGRAPHY OF AMERICAN
EDUCATIONAL HISTORY: AN
ANNOTATED AND CLASSIFIED
GUIDE.**
New York: AMS Press, 1975.
394 pp. \$25.00.

With the possible exception of proofreaders, who in the groves of academe does not welcome the publication of a new bibliography, and an annotated one to boot? For the modern researcher who must cope with an ever-increasing literature, the annotated bibliography offers double relief. In addition to identifying the principal written sources in an area of study, it describes and assesses them as well.

A Bibliography of American Educational History is by its title a specialized work. Containing more than 3,000 entries, of which two-thirds are works published after 1960, it is the most up-to-date bibliography of its kind available. Although books dominate the list of entries, a large number of periodical and other sources is included. Unfortunately the number of unpublished sources listed, especially theses and dissertations, is small.

An attraction of the *Bibliography* is the special sections on contemporary issues in education, from sexism in education to alternative schooling. For example, for those interested in the question of ethnic bias in instructional materials, there are more than sixty sources cited.

For the traditional historian there is a chronological list of sources on American education dating from the colonial experience.

The *Bibliography* is not without flaws, some of which are traceable to the fact that no less than eighteen editors participated in its preparation. As a result the work has an uneven quality, which is reflected in the annotations. Some are little more than limp descriptions, while others are true annotations, combining succinct descriptions with critical evaluations.

Roger Magnuson
McGill University

Paul Levine.
DIVISIONS.
Toronto:
CBC Publications, 1975.
97 pp. \$2.50.

Shall we go?
Yes, let's go.
They do not move.

With these ironic lines, the third and last being a profound stage direction, Samuel Beckett ends the first act of *Waiting for Godot*, in which the two actors have been talking of the uncertainty and futility of all things. For all too many of us the lines come chillingly close to home. We go around deciding not realizing we have not decided.

Having concluded that the major trends of our society are bankrupt — e.g., the consumer mentality that corrupts human relationships and promises to consume us all; the burning of incense before the feet of quantity, blinding us to the quality of our own personal experience; anonymous total institutions, no longer serving the human needs for which they were established, which continue to domineer our lives — we discover that the bankruptcy runs as deep as our own imaginations and our incapacity even to imagine viable alternatives to our

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lives, let alone act upon them. We seem caught in a "frenetic passivity."

Paul Levine's slim volume, *Divisions*, originally a five-part series for CBC radio, brilliantly captures this sense of dis-ease in our lives. In a striking analysis of the writings of four deeply influential contemporary critics — R. D. Laing, Frantz Fanon, Doris Lessing, Ivan Illich — Levine examines some of the fundamental ways we deny (or have denied for us) *our own experience* and how we in turn deny other persons *their experience*. Out of this denial comes the major theme: *divisions*. We are divided from ourselves as we are divided from others. "For Laing, as for Fanon, Lessing and Illich, the question is whether we are to be the subjects of our world or objects in someone else's world."

Levine, in taking the reader through the major writings of these critics and observing as they grapple with "the question," describes himself as a tour guide. But he is no ordinary tour guide. His guidance is critical, well-nuanced and indicative of much reflection. For those deeply familiar with the thought of Laing, Fanon, Lessing, and Illich, the presentations may be too "quotatious" but for those less familiar, the "tour" is highly informative and provides an excellent synthesis of their works.

In each case Levine uncovers some confusions in their thought and contradictions in their actions, but goes on to say:

Yet each has managed to live in a world of confusion and contradiction without succumbing to what Doris Lessing called 'paralysis of the will.' In fact, each has managed to present to us the precious gift of his or her *experience* of the world. . . . What they have communicated to us has often been deeply disturbing. . . . We have been asked to choose from among the revolutionary madness of Laing, the revolutionary violence of Fanon, the revolutionary mysticism of Lessing,

and the revolutionary poverty of Illich. . . . If we don't like the choices offered then we will have to find others or forge new ones. For any transformation, any revolution must begin with us.

But the question that remains is *where* do we begin? Do we begin with ourselves or our institutions, with our consciousness or our structures? Levine's answer is, in effect: Of course! It matters not where we begin. What is crucial is to begin. Begin wherever you are, but begin. Or, begin again. We cannot wait for the mystics or the Marxists or the mechanists to define the journey for us. It is the journey itself that defines us all. History goes on, the world *out there* goes on. "We must learn to choose for ourselves and accept responsibility for our actions even when the alternatives are less than attractive. That is the meaning of tragedy. We must choose — or else choices will be made for us. Either way, we are stuck with the responsibility for what we do and what is done in our name. We must choose simply because history goes on while we wait it out."

We begin where we are. Somewhere between illusion and despair. Between the illusion that there is nothing to be done and the despair that nothing can be done, there is a place and time to deal up close *with divisions*. That place and time is wherever we are, now. We try "to connect" where we are. "When we enter the world of other persons, and discover that everything is connected to everything else, we discover the solution to our divisions. Not an end to division but a beginning of connection." Paul Levine's book is itself such a "beginning."

William Lawlor
McGill University

**Alison L. Prentice and
Susan E. Houston, eds.
FAMILY, SCHOOL AND SOCIETY
IN NINETEENTH CENTURY
CANADA.
Toronto:
Oxford University Press, 1975.
294 pp. \$6.95.**

Here is a double rarity for those interested in the history of Canadian education, a book that is useful and provocative. It challenges the placid view that education has improved immensely (or at all); it draws attention to two neglected groups in education, parents and students; and it suggests tremendous gaps in our knowledge of the history of education in Canada. And it accomplishes all this in the least promising of formats, selections from letters, speeches, and reports relating to Canadian education in the nineteenth century.

It does so with some faults and it might be as well to mention these from the start. Almost two-thirds of the selections are drawn from Ontario, fewer than one-tenth from Quebec, and most of the rest from Nova Scotia. It is a remarkably generous proportioning for a Toronto publication but still a reminder that Canadian geography is a neglected subject in Ontario. There is almost no reference to teacher training though it was surely an important development in the later part of the century and its premises can reveal much about the failures of public education. The educational objectives of business and state suffer a similar neglect, being represented only by their platitudes. And, despite a conscious attempt to include them, children speak only occasionally in the documents and only to adults. More insight might have been provided by a sampling of their slang and such street songs as "No more schooldays, no more books,..." Even in the nineteenth century, children's language revealed a visceral understanding of what school was really all about.

On the positive side, this book is

essential reading for anyone who believes that education has advanced since the bad old days. Except for the jargon, most of the nineteenth century conflicts, theories, and posturings have a contemporary ring. In 1872, for example, a Toronto truant officer said of a child, "From the appearance of the boy, his clothes, etc. I think him a fit subject for an Industrial School." So would he be today, though the same selection process would be carried out by a battalion of teachers, counselors, and administrators armed with euphemisms.

One is struck, too, by the persistent and increasing separation of school and family. As state schools replaced earlier types, they proved to have as little interest in either child or parent. The child was squeezed into whatever slot pleased dominant groups and the parent had power only to obstruct and that only to a limited degree. Bureaucracy came early and participation scarcely at all. Most of all, these documents show how little and how shallowly we have studied the history of Canadian education. For the little, we must blame Canadian historians lost in delusions of grandeur in their political Lilliput. For the shallowness, look to the literary efforts of educators. On every page of this book are suggestions of areas that are unexplored and some that are scarcely thought of. Any researcher looking for a topic will find this a mine of ideas.

The editors have grouped the selections into categories and have prefaced each category with a brief but thoughtful essay. It is a measure of their excellence that one could wish for much more of them. There is also an annotated bibliography which serves as one more reminder of how much is yet undone.

Graeme Decarie
Concordia University

**Samuel Bowles and
Herbert Gintis.**
**SCHOOLING IN CAPITALIST
AMERICA: EDUCATIONAL
REFORM AND THE
CONTRADICTIONS OF
ECONOMIC LIFE.**
New York: Basic Books, 1976.
340 pp. \$13.95.

For many who are familiar with the development of the interests and ideas of Bowles and Gintis through their individually authored publications, this book represents a keenly anticipated effort to analyse the schooling crisis in the U.S.A.

In skeletal form, the work can be divided into three major parts. The first, the *problem*, is the persistence of social inequalities and the failure of the school to rectify them. The second, the *cause*, is the dominance of the capitalist economic system and the resulting structure and content of schooling. And the third, the *solution*, is the economic transformation (revolution) required in order for the educational system to be egalitarian and liberating. The Marxist mode of analysis will be instantly recognizable, but this should lead neither to an automatic acceptance nor rejection of the authors' arguments.

The authors are entirely convincing in their statement of the problem. The failure of the expansion of the United States' educational system to bring about any reduction in the advantages of the economically and socially privileged — perhaps the most difficult, expensive and significant lesson to be learned from that nation's educational experience throughout the 1960's — has now been amply demonstrated. Bowles and Gintis are less convincing, however, in their interpretation of how the educational system operates, and this, of course, represents the main thrust of their work. It is one thing to argue, as Marx did, that the mode of production shapes all the other dimensions of a society

but, quite another to try to demonstrate a direct causal link from the features and changes in the economic system to the structure and content of the educational system. The result of the tedious effort to transfer the ills of the capitalist economy to the education system is a one-sided, negative, stereotyped view of schooling.

The authors' analysis of the "technocratic-meritocratic" ideology, which undergirds and serves to legitimate the capitalist society, illustrates the nature of their argument and my criticism. In order to refute this doctrine which, when applied to higher education, holds that scholarly attainment and aptitude be the basis of selection for admission, they assemble evidence which seemingly justifies the insinuation that benefits derived from higher education are unrelated to intellectual ability. Thus, they defend open university admissions, completely ignoring the questions raised by variations in applicants' qualifications and capabilities. Overlooked also is the well known evidence in support of selection on intellectual grounds such as that discussed by Dael Wolfe in *The Uses of Talent*. Wolfe concludes that it is important, from a social as well as individual point of view, that the nation's top ten percent in intelligence be educated at least through the college level. However sympathetic we might be with the authors' ends, the cause of truth, pursued in a scholarly manner or in any other way, does not allow acceptance of Bowles and Gintis' conclusions.

Apart from their insistence on the need for a socialist revolution and a vague plea for educators to become revolutionaries, very little effort is made to point the way to resolutions to the contradictions inherent in capitalist society. As Bowles and Gintis state, "We have no firm, strongly held, overall and intellectually coherent answer to the central issue." (p. 282) This comes as a disappointing confession and conclusion. Their promise to provide a book which would be a step in

Reviews

the long march toward liberation remains unfulfilled.

John P. Lipkin
McGill University

Ludger Beauregard, ed.
**L'AVENIR DE L'HISTOIRE ET DE
LA GEOGRAPHIE.**
Québec: Comité international
d'historiens et de géographes
de langue française, 1976.
132 pp.

Here is a "book" which can be highly recommended on several grounds. The topic is important, the contributors stimulating, the editing excellent, the presentation clear. At the same time it provides the anglophone reader of French with an up-to-date overview of what a fairly wide sample of his/her francophone colleagues in the fields of history and geography are thinking and saying about their subjects.

This little volume is not so much a book as a record of a *colloque* held at Bromont, Québec, in the fall of '74. The gathering was organized by a special sub-committee of the International Committee of French-speaking Historians and Geographers. Thus although the participants were largely from Québec, they also included scholars from Africa, Belgium, France and, improbably, England.

The record of their meetings is divided into four main sections: reviews or minutes of the various sessions; written reflections of the participants of the discussions (What a brilliant idea this! How often does one's best thought occur *after* the formal discussion has finished!); re-

flections on the basic themes of the *colloque* solicited *before* the meeting; and two articles received later.

An odd mixture, it might well be thought. That it succeeds as a book is due equally to the high-level of the contributions and the quality of the editing. Of the four sections, the one with the most immediate appeal is that dealing with individual reactions. It is this section which will particularly attract the anglophone reader of French desiring to make an easy acquaintance with the spontaneous views of his/her French counterparts. Having done this, sheer curiosity and not a little intellectual excitement should spur him/her on to a perusal of the other sections.

It would be invidious even if it were possible in a brief notice to comment on the variety of opinions expressed. Some twenty-four people took part; almost everyone had something of interest to say. Suffice it here to mention the main themes; History, Geography and Education, Research and Society.

One general observation may be permitted: virtually all participants agreed that their disciplines were in a state of crisis; that the crisis stemmed from a number of causes, intellectual and cultural; that the business of education at all levels was made more difficult as a result; and that everyone intended to go on teaching and studying and researching history and geography regardless!

(Copies may be obtained from, Ludger Beauregard, Département de Géographie, Université de Montréal, Montréal.)

Trevor Burridge
Université de Montréal

Reviews

the long march toward liberation remains unfulfilled.

John P. Lipkin
McGill University

Ludger Beauregard, ed.
**L'AVENIR DE L'HISTOIRE ET DE
LA GEOGRAPHIE.**
Québec: Comité international
d'historiens et de géographes
de langue française, 1976.
132 pp.

Here is a "book" which can be highly recommended on several grounds. The topic is important, the contributors stimulating, the editing excellent, the presentation clear. At the same time it provides the anglophone reader of French with an up-to-date overview of what a fairly wide sample of his/her francophone colleagues in the fields of history and geography are thinking and saying about their subjects.

This little volume is not so much a book as a record of a *colloque* held at Bromont, Québec, in the fall of '74. The gathering was organized by a special sub-committee of the International Committee of French-speaking Historians and Geographers. Thus although the participants were largely from Québec, they also included scholars from Africa, Belgium, France and, improbably, England.

The record of their meetings is divided into four main sections: reviews or minutes of the various sessions; written reflections of the participants of the discussions (What a brilliant idea this! How often does one's best thought occur *after* the formal discussion has finished!); re-

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Trevor Burridge
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Stop Press

The Graduates' Society of McGill University, with uncanny acumen and an astounding sense of timing, recently made a significant contribution to the store of knowledge at its Alma Mater. As part of the Homecoming Weekend this Fall, the Society chose Don Harron as its Guest Lecturer at the Leacock Luncheon. Professor Harron is well-known for his seminal (if not unique) works such as *Histry of Canda*, *Jogfree of Canda*, *the Whirl and Other Places* and, most recently, *Charlie Farquharson's Allmynack*.

The claim that these are, indeed, seminal works can be readily substantiated by any doubting academic who takes the trouble to consult, or even flip through, any one of them. For example, perusal of *Jogfree of Canda* will unearth places undiscovered by other explorers of the atlas, will exhume ideas unknown to mere philosophers, and conjure up words to bemuse the most erudite of lexicographers. Who but Harron could clarify those perennial misty misimpressions of the Atlantic Provinces with such accurate definitions as:

Nose Kosher is what yer old-timer Latins say when they mean yer Noo Scotch-land. Mind you, the reel Noo Scotch is over in Newfieland and called Screech, on accounta that's what ya do when ya gets a mouthful. (p. 26)

Harron's incisive description of "Sittydell Hill" and other Eastern resorts, his careful examination of "Trawntuh," his painstaking investigations of "Yer Prayerly Provinces" (Manytober, Sasquatchyouwan, and Elberta) finally lead him to a consideration of "Yer North Waste Terrortory: Our Froze Asset." *En route*, the redoubtable Professor Harron, a master of niceties of scholarship, touched upon such rare places as Camel-oops and Harrissing Hot Springs (both splendidly illustrated on pp. 78-9). While these exotic outposts may be known only to the most thoroughly initiated cognoscenti of geographers, most members of the McGill community in post-Olympics Montreal will readily recognize Harron's "Cubec: La Bill Pro-Vaunce."

Clearly, with its local and national interest, *Jogfree of Canda* is a gem of Canadian learning, uncut (uncouth?) though it may be. It must, however, be admitted that, while this book is mercifully free of jargon and almost entirely liberated from footnotes and bibliography, it does contain an occasional malapropism — doubtless the fault of a sleeping editor or careless typesetter. Nevertheless, its contribution to knowledge far outweighs the temporary literary lapses (as Leacock might have said) and the academy can be grateful for this exceptional and encyclopaedic work. Indeed, so comprehensive is the professor's treatment of the subject that we are left with only one substantive question: Was it chance, serendipity, or a great geographer's unfailing sense of place that brought Professor Harron to Montreal and to the notice of the *McGill Journal of Education* just as we were grappling with this issue on the Social Studies? While some cautious academicians may hazard subjective estimates, preliminary hypotheses or tentative calculations, only the Graduates' Society knows for sure.

M. G.

CONTRIBUTORS

After teaching for several years in West Africa, **James Brown** returned to Canada to gain his doctoral degree at the University of Alberta. He taught at McGill for two years and is now on the staff at the University of Western Ontario.

Brian Coleman is a member of the McGill Society of Victoria and Vancouver Island.

Bruno Deshaies a enseigné durant neuf ans à l'Ecole normale Jacques-Cartier de Montréal avant de devenir, en 1969, responsable des sciences de l'homme au ministère de l'Éducation du Québec. Depuis, il a obtenu le grade de doctorat des lettres de l'Université de Montréal pour une thèse portant sur *l'Evolution des Etats du Québec et de l'Ontario entre 1867 et 1871*.

Rozanne Goldman received a B.A. in psychology and linguistics from McGill University. She completed a M.Sc. in reading at Syracuse University. At present she is Director of the Dawson College Learning Centre.

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