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Holistic and Reductionist Approaches in Special Education: Conflicts and Common Ground

CAROLE MACINNIS

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Pour l'éducation éthique postmoderne, quelle rationalité?

ALINE GIROUX

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Order, Anarchy, and Inquiry in Educational Administration

JAMES RYAN

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# NEW STYLE, NEW IDEAS

EDITORIAL

This issue marks the beginning of a new style and format for the *McGill Journal of Education*. Along with the change of appearance, we are offering further innovation by publishing several papers that deal with current controversial topics that are written from varied perspectives.

Questions about both the holisitic and reductionist approaches in special education have been raised in the literature for quite some time, but Prof. MacInnis adds a different dimension to the argument by pointing out areas in which the two approaches might be complementary.

The ideas on the development of a postcritical epistemology and postcritical ethics, as we progress toward the postmodern era, are examined by Prof. Giroux. The intention seems to be that of provoking thought about how we are going to develop ethical education within the perspective of the postmodern world. To most of us familiar with ethical questions in the professions, we realize this is no small task.

Prof. Ryan follows with the use of a metaphor in the form of a reference to a piece of popular fiction to illustrate how the increasing acceptance of diversity is influencing theory construction. His discussion is directed toward theory construction in the context of school organization and administration.

Field-based educational research, that is, research conducted by university professors or others within a school in collaboration with the teachers who teach there, is coming to be recognized as a fairly standard and expected manner of conducting inquiries in teaching methods and teaching environments. Saying that, the next two papers, deal with school-based research findings. The first, written by Professors Corriveau and Goupil, examines the perceptions of students who are receiving

remedial instruction and their attitudes toward instructional procedures. The second, by Professor MacDonald and her associates, Baker and Stewart, describes the benefits and drawbacks of having an associate (student) teacher in the classroom.

Finally, Prof. Bradley comments on the teaching practicum and its status in the newly revised initial teacher training programs for Quebec.

W.M.T.

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# HOLISTIC AND REDUCTIONIST APPROACHES IN SPECIAL EDUCATION: CONFLICTS AND COMMON GROUND

CAROLE MACINNIS *Acadia University*

ABSTRACT. Theorists and practitioners in special education have, for some time, been debating the suitability of the holistic (or process-oriented) approach to education for students with special needs. This paper explores the nature of the conflicts that arise between the holistic and reductionistic approaches to education and how these approaches influence educational practice. While these two approaches exist, for the most part, in opposition, there are some areas in which they could be complementary.

RÉSUMÉ. Les théoriciens et les practiciens de l'éducation spécialisée s'affrontent depuis quelque temps sur la question de la pertinence de l'approche holistique (ou axée sur les processus) de l'éducation dans le cas des élèves présentant des besoins particuliers. Cet article examine la nature des conflits qui séparent les approches holistique et réductionniste de l'éducation et les effets de ces approches sur la pratique de l'enseignement. Bien qu'elles s'opposent en grande partie, ces deux approches pourraient être complémentaires sous certains rapports.

There has been considerable debate in the literature over the holistic and the reductionist concepts of education (Dudley-Marling, 1986; Edelsky, 1990; Gage, 1989; Guba, 1990; Heshusius, 1989; McKenna, Robinson, & Miller, 1990a, 1990b; Valencia & Pearson, 1987). This debate has become increasingly significant in the field of special education, particularly in the area of learning disabilities. With the movement away from special class placement and towards mainstream integration, most students considered to be learning disabled take classes with their peers and receive additional assistance through resource programs. If mainstream education is operating from a more holistic framework while special educators are operating from a reductionistic framework, there will surely be confusion for students and teachers, since the aims and methods of the two frameworks differ.

To understand the significance of the difference between the two frameworks it is necessary to consider some of the foundational aspects of the two approaches. In a reductionist framework the intent of the educational process is to pass on, or to transfer, what is known by the teacher to the student. This model is based on reductionist assumptions that knowledge is made up of elementary units of experience which are grouped, related, and generalized, and that the parts of a given learning experience are equal to the whole. In this model, which units are to be taught and in what sequence they will be presented is determined by the teacher or a curriculum specialist.

In the holistic or constructivist approach, there is a change in focus from the concept of *transmitting* knowledge to the active involvement in *creating* or *constructing* knowledge. Knowledge is thought to be formed through a process of transformation (Piaget, 1970): old knowledge is changed in the process of developing new understandings. This clearly differs from the concept that learning is an additive process. As Fosnot (1989) describes it, "learners, in an attempt to make sense of new information and experiences, transform and organize in relation to their own meaning bases" (p.2).

In the constructivist model, learning is *not* seen as an accumulation of facts and associations. Rather, there exists an idea of the whole being greater than the sum of its parts when it comes to the understanding of children's learning. Since children take in information and integrate it with their own experiences, one cannot assume that the child has given the same meaning to the information as the teacher might have intended. Nor is the way the child might integrate the new information always predictable; often the information may not be integrated at all. Of course, the more one knows about a child and each one's experiences, the more one is able to judge whether the information would, in fact, be relevant to the child. This has implications for the transmission model of education, which operates from a set curriculum, wherein students are expected to learn the prescribed information and be able to demonstrate their knowledge through examination procedures which allow little room for different understandings of the material presented, or of the surrounding world.

Theorists and practitioners in special education have been debating the suitability of the holistic or constructivist approach to the field (Aldeman, 1989; Forness, 1988; Heshusius, 1986, 1989; Iano, 1986, 1989; Kimball & Heron, 1988; Licht & Torgesen, 1989; Poplin, 1984a, 1984b, 1988a, 1988b; Reid, 1988). The discussions have remained

rather polarized with each side claiming that the other is misinterpreting their work (Edelsky, 1990; Heshusius, 1989; Kimball & Heron, 1988; McKenna, Robinson, & Miller 1990; Pressley, Harris, & Marks, 1992).

The holistic movement in special education, which has primarily been studied by Heshusius (1982,1986,1989), Poplin (1984a, 1984b, 1988a, 1988b, 1992), Rhodes and Dudley-Marling (1988), and Iano (1986), represents a reaction to the perceived problems within the reductionist special education model. These educators feel that problems in the field have not been, and cannot be effectively addressed within the reductionist framework, their main reason being that it does not reflect the way in which learning occurs.

If we look at the literature regarding the debate between the reductionist and the holistic approaches, we have one side (the holistic) that claims almost no similarities between the approaches, while the other side (reductionist) points out considerable similarity. This is in part due to the differences in the understanding of concepts that occur when one has two frameworks whose foundations and discourse are so fundamentally different (Edelsky, 1990). For example, "student involvement" in the reductionist paradigm means to involve students primarily through specific motivation strategies (Deshler & Schumaker, 1988), while the holistic notion centres around the idea that students have more direct control over the curriculum and the educational processes in general. There are numerous examples where communication between the two groups breaks down due to a misunderstanding of respective terminologies.

This is, perhaps, what has made it difficult for those in the reductionist framework to understand the criticism leveled at them by the holistic proponents. Pressley, Harris, and Marks (1992) argue that the cognitive strategies approach incorporates the key concepts of the holistic approach as outlined by Poplin (1988b). Repeatedly, due to differences in understanding of concepts, these claims do not effectively deal with the differences as seen by the holistic observers. (It is interesting to note here Kuhn's [1970] observations, that is, that in the early stages of a shift, theorists try to incorporate anomalies into their existing models.)

At the present time, most reductionists respond to the holistic approach by denying that the differences described by the holistic educators are valid (Isaacson, 1989; Kimball & Heron, 1988; Pressley, Harris, & Marks, 1992). Meanwhile, the holistic educators continue to argue that the reductionist notion of an educational process is the antithesis

of the holistic perspective. If we look more closely at the beliefs held within the two models, these differences become apparent.

## HOW ARE THE REDUCTIONIST AND HOLISTIC CONCEPTS OF EDUCATION IN CONFLICT?

### *Relationship of parts to whole*

The reductionists see knowledge as discrete, identifiable, objective, and impersonal (Allen, 1991), and learning as being static and additive in nature. This suggests that learning can be broken into elements which are sequential in nature, and that these parts, when learned, will be equal to the whole. In special education this has led to practices such as task analysis and specific skill training. Even the Individual Education Plan (IEP) which has been the mainstay of programming in special education depends on this notion of learning. (The IEP is a widely used written plan whose purpose is to set goals and objectives for each student.) The IEP is based on the idea that students' behaviour is observable, measurable, and verifiable (Gloeckler & Simpson, 1988). Holistic educators are concerned that many complex and valuable goals are excluded from the IEPs. Or, if they are included, they have been reduced to a point where they have lost their meaning (Heshusius, 1982) due to the fragmenting process by which they have been measured.

By contrast, the holistic educators redefine the act of learning "from a static one emphasizing the acquisition of new pieces of already 'known' knowledge to the act of creating or constructing new meanings" (Poplin, 1991). They see the learner as transforming new experiences into knowledge, by relating them to previously acquired knowledge, and by transforming both into something new and meaningful (Smith, 1990; Weaver, 1990). In contrast to the parts-whole notion of the reductionist, learning is seen to move from the whole to the parts and back to the whole. Poplin (1988b) has related this to Whitehead's stages of intellectual growth: romance, precision, and generalization. A review of these stages helps clarify what is meant by the whole, part, whole relationship. The first stage, romance, Poplin relates to the first "whole" when a curiosity or craving for new information is developed where, as Whitehead (1929) has said, lie "unexplored connections with possibilities half disclosed by glimpses and half concealed by the wealth of material" (p. 28). This is the stage wherein importance of a subject or a concept is realized. In the second stage, precision, the focus is on exactness of form, wherein there is a need to gain control over details. This, according to Poplin, relates to the "parts" stage of the learning

process. (It should be noted here that this is the stage in which most education focuses: the gaining control of the elementary units.) Holistic educators agree with Whitehead when he states that the precision stage without romance is meaningless, since the general understanding of the romance stage gives these facts their meaning. In contrast the reductionists maintain that the parts need to be examined before one can gain an understanding of the whole. For example, it is necessary to learn all the letters in the alphabet prior to attempting to write. By contrast, holistic educators feel that through the act of trying to communicate in writing, the letters will be learned as they are needed. Whitehead's final stage, generalization, is that stage wherein the learner integrates what she has learned and returns to the whole.

### *Views on generalization*

The concept of generalization is valued in the holistic notion of education as well as in the reductionist notion, but the holistic educators see it as a much more natural process since, in many ways, they see it as implicit in the process of constructing new knowledge (Goodman, 1986; Poplin, 1988b; Weaver, 1985). The reductionists, on the other hand, see generalization as coming last in the process, and for the most part, that it needs to be taught (Deshler, 1981; Englert, 1990; Lloyd & Landrum, 1990). There has been considerable attention paid to this by the reductionists since finding a way to get students to transfer their learning has been problematic (Gallagher & Wansart, 1991; Kimball & Heron, 1988; Swanson, 1989). The holistic educators see this difficulty as being related to the reductionist approach and its overall view of the learning process:

> The parts, the facts, and the skills taught in reductionistic ways are not really learned, that is, they are not integrated into the whole that students are already constructing, a whole that would allow them to generalize. . . (Poplin, 1991, p.18)

### *Perception of error*

Another area which is seen as one of conflict centres around the way error is perceived. Error in the reductionist framework is to be avoided, while the holistic educators see error as a part of the process learners must go through so they may come to know that a transformation needs to take place. Pressley et al. (1992), in response to Poplin's (1988a) criticism of the way reductionists treat errors, pointed out that errors are used as an opportunity for the teacher to understand the difficulties that the student might be having. His comments lead us to believe that he

still does not understand that Poplin is referring to the self-regulating function of errors as opposed to error as a tool for the teacher. In fact, Piaget (cited in Gallagher & Wansart, 1991) discusses the importance of error in transforming a previously understood concept. He saw "failure leading to puzzlement" as a driving force in development and felt that if this process were interrupted, it could totally disrupt the learning process.

### *Contextualization of knowledge*

The reductionists see knowledge existing in distinct forms, as if it can be broken into components, presented, and then reassembled into a meaningful whole. This concept in special education has resulted in the proliferation of a number of highly specialized commercial programs where information has been analyzed by professionals and presented in a "bottom up" fashion where the most elementary concepts are presented first and then the more complex concepts are gradually introduced in a highly sequenced fashion. These packaged programs have not only been for the teaching of academic skills and strategies but for social skills as well.

Smith (1981), a holistic educator, describes why the programmed materials operate in a way contrary to the way children learn:

> All programs fractionate learning experience. Because learners cannot be left free to wander at will through (and out of) the program. . .tasks are broken down into small steps without evident relationships to each other or to reading and writing as a whole. (p. 637)

The holistic educator sees information as meaningless unless it is presented in a way that is connected to the student's experiences and to other information presented in the class. "A constructivist takes the position that the learner must have experiences with hypothesizing and predicting, manipulation of objects, posing questions, researching answers, imagining, investigating and inventing" (Fosnot, 1989, p. 20). This implies that a rich environment should be provided so that students can select their own material based on their interests, experiences, and developmental level. This contextualization of learning is central to the holistic concept. This aspect of learning also means that skills are to be learned when needed while doing meaningful tasks (Weaver, 1990; Edelsky, Altwerger, & Flores, 1991). This explains why spelling is taught in the context of writing: as the student seems ready for assistance and instruction in spelling, the teacher selectively introduces various spelling patterns. The reductionist notion of spelling, on the other hand, is best described by one of its proponents, Isaacson (1989).

> Spelling is not learned incidentally, and teachers cannot expect transfer from other areas of the curriculum. Teaching spelling strategies, providing positive practice for incorrectly spelled words, and giving positive reinforcement for correctly spelled words produce the greatest gains in spelling achievement when compared to undirected free-study methods whereby students learn spelling in any manner they choose. (p. 245)

Isaacson's description of spelling makes it clear that the reductionist approach centres around the teaching of spelling in isolation. It is important to note here that his claims of the success of the teacher-directed systematic approach refers to gains on isolated spelling tests. Holistic educators would not argue that this might be the case; but they are not interested in the results of isolated spelling tests, since research has not supported the transference of spelling learned on spelling lists to writing (Weaver, 1990).

### *Social context of learning*

Another conception integral to the holistic approach is that meanings are derived by learners in a social context (Ford & Harste, 1982; Vygotsky, 1962). The social process is seen as both a catalyst and consolidator for individual thinking. Vygotsky thought that social interaction with others provided the necessary scaffolding for construction of meaning. This suggests that students need frequent opportunities to interact with others in the classroom. The use of cooperative learning activities along with interactive teaching techniques are important for facilitating learning. By contrast, the reductionists in special education have been more concerned with the most efficient way to deliver the content which has often resulted in students working in isolation from others on programmed materials. This is not to say that the reductionists do not value social interaction but it is seen as a separate goal from acquisition of knowledge. Its value is seen more in relation to social modeling than as a means of facilitating the creation of new knowledge between teacher and student.

### *Concepts of assessment*

As a result of the differences described above, the assessment practices differ between the two educational concepts as well. Assessment in the reductionist model is based on the concept that it is possible to isolate knowledge into discrete parts. Therefore it is possible to devise tests which measure whether various concepts have been learned. Since the holistic educators see knowledge as being constructed, the possibility of

using a standardized testing instrument runs contrary to their beliefs (Valencia & Pearson,1987). They believe that learning "occurs in contexts where the child sets the purposes for learning, determining what is learned and how it is learned" (Dudley-Marling, 1986, p.34). As mentioned earlier, the context is part of what is learned and must be considered in the assessment process. The holistic educators maintain that students should be assessed in natural settings, doing authentic tasks (Valencia, 1990). Their assessment practices are more individualized with the purpose of helping the student understand the process of learning various tasks. With this orientation, assessment and instruction actually seem to merge. Consider for example the portfolio assessment process (Gomez, Graue, & Bloch, 1991; Valencia, 1990) which is used by holistic educators. The portfolio is a collection of samples of a student's work which is put together by the student and the teacher. The portfolio records an ongoing process which encourages collaborative reflection by the teacher and student on the student's progress. This type of assessment process is instructional at the same time as it is performing an assessment.

### *Teacher-directed vs. student-directed learning*

It is also clear that there is a conflict between the two models regarding who should be in control of the learning process. The reductionist sees learning as being teacher-directed while the holistic educators see learning as primarily student-directed. It follows that if one believes that knowledge derives from a process of transmission of known facts to others that the most efficient way to achieve one's goal is to have the teacher systematically deliver a prescribed content. However, if one sees learning as a process of construction, it makes sense that a teacher could not direct this process but could only facilitate the learning through providing an enriched environment for learning and guidance when the child requires assistance. This has an impact on the development of independence, a goal which both conceptions of education have as an aim. While the reductionist sees independence occurring through a carefully crafted teacher-directed curriculum designed to give the students skills for independence, the holistic educators feel that independence can only be fostered by letting the student be involved in selecting the content of the curriculum.

## HOW ARE THE REDUCTIONIST AND HOLISTIC CONCEPTS OF EDUCATION COMPLEMENTARY?

Considering all the ways in which these two conceptions of learning conflict, it is difficult to see how they could, in any way, be complemen-

tary. In fact, most supporters of the holistic approach would probably say that there are no ways in which they are complementary. While there is a tendency for each framework to reject a connection with the work of the competing framework, this wholesale rejection may be the cause of the loss of some valuable information. Consider:

### *Contextual use of the rules of language*

Holistic educators are beginning to realize the need for explicit attention to certain aspects of learning for some children (Freepbon & Dahl,1991; Staab, 1990; Weaver, 1990). The holistic approach has not dealt with the explicit nature of some of the mechanics such as phonics, grammar, and spelling, so the work in these areas by reductionists could be helpful if it were to be used contextually and with less emphasis on the order of presentation of the material. For example, we know that grapho-phonic awareness is part of the reading and writing process. Students who are having difficulty in focusing on the sound-symbol relationship may need some assistance in this area. If the teacher does not have some basic understanding of phonics as well as a knowledge of instructional strategies, which focus on the sound-symbol relationships, she will not be able to make explicit for the student the relationships when needed.

### *Explicitness of expectations*

In the holistic framework, the lack of explicitness of classroom rules, procedures, and expectations for some children is problematic. Delpit (1988) has mentioned that the implicit and sometimes ambiguous nature of these rules and procedures can put children who are not from a middle class background at a disadvantage. Students who come to school with a linguistic background that differs from the one that prevails in the schools feel an alienation from the time their school careers begin. Brice Heath (1982) discusses the differences she found in discourse structure in the homes in a black community: the form of discourse prevalent in those homes represents a form of communication rather different from that which occurs in schools, which is the same well-established discourse that occurs in white middle and upper class homes. The confusion that this creates for students in their first experiences in school often causes them to be labeled as incapable or unwilling to participate in class. Students from a culture wherein expectations are made clearer often have difficulty determining the rules compared to children from the dominant culture who are able to pick up the subtle cues regarding the teacher's expectations. So the need to examine our expectations and to determine how best to communicate

them to students from backgrounds which differ from our own is evident. For teachers who have become proficient learners it is sometimes difficult to understand the complexity of a particular task and it would be easy to oversimplify or leave out some important information during the instructional process. While this is a problem that can occur in classrooms based on either the holistic or the reductionist framework, both have strengths to bring to the process. The reductionists have put more emphasis on the analysis of specific academic tasks and on how to be explicit in the instructional process. Their work could bring some insight in determining what might be missing in the instructional process by some educators. This is not a suggestion to use a more prescriptive teaching approach, it is merely suggesting that the information be used to facilitate making it more explicit what are the expectations of the teachers. On the other hand, the holistic educators have emphasized the importance of relating the student's background, both personal and cultural, to the learning process, and have developed instructional strategies for facilitating this process. Both the emphasis on the personal background and the explicitness of instruction are needed to provide the type of environment wherein learning can take place effectively.

### *Process of facilitation*

The area of facilitation is another which has the potential to be complementary to both fields. Holistic educators have focused their concern on when to facilitate, and on being sensitive to how much assistance to give at a certain time (Weaver, 1990). By contrast, the reductionists have spent more time on the development of specific cognitive strategies to use in various areas of instruction (e.g., paraphrasing strategies, test-taking strategies, mnemonic strategies). While strategy instruction has been utilized in a more wholesale fashion than would be approved by holistic educators, these investigations of effective strategies could prove useful. Unfortunately the prescriptive nature of the strategy work has made holistic educators reject any possible connection. But if the strategies developed were used in relation to Vygotsky's (see Cole et al., 1978)) notion of the "zone of proximal development" the results should be beneficial. (The "zone of proximal development" refers to the distance between the child's actual development in an area and the level of potential development which can be reached with guidance from an adult or a more capable peer.) The interactive dialogue between the child and the adult or peer tutor encourages the child to reflect on the problem encountered and de-

velop a more complete understanding of the task (Gallagher & Wansart, 1991). If the dialogue could be informed by some of the strategy instruction and information that has been developed under the reductionist notions of education, the teacher might be more effective at the facilitation. An example of such a strategy is Palinscar and Brown's (1984) reciprocal teaching strategy.

Also related to the area of facilitation is the concept of encouragement. The behaviorists have studied the complex nature of encouragement and even have a language that describes different types of reinforcement. Of course the manipulative aspect of this notion of encouragement does not relate to the holistic educator's ideas on education. But during the course of relating in a classroom it is possible to send messages to students without realizing it: messages which are counter to the facilitation process. So understanding the effects of interactions such as praise and subtle contingencies operating in the classroom could prove insightful.

## CONCLUSIONS

I have mentioned a number of ways in which the holistic and reductionist conceptions of special education appear to be in conflict and ways that they appear to be complementary. These complementary aspects could develop with time. Already there seems to be some indication of this in the whole language movement. For example, in Weaver's (1990) book *Understanding Whole Language: From Principle to Practice*, she notes that direct instruction does occur on occasion within the holistic model.

> Some of the direct teaching within a whole-language, transactional classroom consists of demonstrations in which the teacher is personally involved and in which the students are invited to engage. Other direct teaching occurs in response to students' demonstrated needs: a matter of seizing the "teachable moment". A third kind of direct teaching occurs more or less incidentally within the context of authentic literacy events in which students are engaged. Still another kind of common direct teaching takes the form of a 'mini-lesson'. . . .(p. 13)

Further evidence of a liaison between the two practices is seen in the number of the cognitive strategy theorists who are moving away from the more reductionist approach influenced by the behaviour modification approach, to focus more on the work of Vygotsky and Piaget's constructivist concepts (Derry, 1990; Gallagher & Wansart, 1991; Palincsar, 1990; Palincsar, David, Winn, & Stevens, 1991). This focus

is resulting in their strategy intervention practices moving closer to the holistic educators' notion of facilitation.

This is not to suggest that there will be a merger between these two disparate approaches to education, but that in all probability there will emerge, as long as minds remain open and dialogue continues to occur, a deeper understanding of the complex mysteries of the learning process.

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CAROLE MACINNIS is Assistant Professor in the School of Education, Acadia University, and lectures in the area of special education.

CAROLE MACINNIS est professeur adjoint à l'École des sciences de l'éducation de l'Université Acadia; elle donne des cours dans le domaine de l'éducation spécialisée.

# POUR L'ÉDUCATION ÉTHIQUE POSTMODERNE, QUELLE RATIONALITÉ?

**ALINE GIROUX** *Université d'Ottawa*

**RÉSUMÉ.** L'avènement de la modernité coïncide avec celui de la raison critique; aussi, le passage à l'ère postmoderne suppose-t-il, en éthique comme en épistémologie, une perspective postcritique. L'objet de cet article est d'ouvrir une telle perspective pour l'éducation éthique. Pour ce faire, il faut montrer en quoi le raisonnement critique s'avère, en soi et à lui seul, inadéquat pour présider aux jugements de la vie éthique. C'est dans une juste conception de la rationalité de l'éthique que se trouvent les prémisses d'une éducation éthique postcritique et, dans ce sens, postmoderne.

**ABSTRACT.** Just as the advent of modernity coincides with that of critical reason, so does progress towards the postmodern era suppose a postcritical epistemology and a postcritical ethics. The object of this article is to open such a perspective for ethical education. But first, it must be demonstrated that critical reasoning cannot, in and of itself, preside over the judgments of ethical thinking. A better conception of rationality in ethics should indicate the main conditions of ethical education for the postcritical and, in this sense of the word, postmodern world.

Au début du vingtième siècle, dans les laboratoires de physique et de chimie, on se rendait à une double évidence. D'abord, ce que le siècle des Lumières avait présenté comme étant la raison était le fruit d'une passion: la passion de l'exactitude, de l'objectivité, de la précision, de la clarté; bref, la passion de la raison pure. Ensuite, la méthode (*odos:* route, chemin) de recherche de ceux qui, depuis Archimède, ont fait avancer le savoir scientifique n'a rien en commun avec le raisonnement hypothético-déductif formel, strictement logique, et dès lors indéfiniement et universellement "répétable" par n'importe quel chercheur. C'est en effet à partir de spéculations autour d'un paradoxe – non d'observations de données mesurables et quantifiables – que l'adolescent Einstein découvre ce qui devait être connu sous le nom de théorie de la relativité. Comme le relate Polanyi, les manuels dits

scientifiques – c'est-à-dire voués à la conception positiviste des sciences – s'empresseront d'étouffer le scandale qu'aurait alors provoqué le récit de cette découverte; ils en présentent une version expurgée et orthodoxe (1962, p. 10).

C'est aux chercheurs en sciences humaines que s'adresse l'ouvrage de Polanyi. Le célèbre chimiste y dénonce le faux idéal scientifique de pureté et d'objectivité qui, écrit-il, s'avère inoffensif en sciences exactes, parce que depuis plusieurs décennies, déjà, les scientifiques l'ont abandonné. Ce même idéal, poursuit-il, continue pourtant d'exercer son influence destructrice en sciences humaines, où il a pour effet de fausser les perspectives (Polanyi, 1962, p.vii). Le modèle de rationalité qui sous-tend le faux idéal d'objectivité scientifique et que Polanyi met ici en cause est la raison critique, celle dont l'avènement a marqué le début de la modernité. Ce que propose l'auteur n'est pas le retour au dogmatisme précritique, mais bien le progrès épistémologique ou l'entrée dans l'ère postcritique et, dans ce sens particulier du terme, postmoderne.

L'objet de cet article est, pour ainsi dire, de prendre le relais de Polanyi: comme il propose une épistémologie postcritique, cette étude vise à poser les bases d'une éthique postcritique et, ce faisant, à ouvrir une perspective pour l'éducation éthique postmoderne. Comme l'épistémologie postcritique ne ramène pas au dogmatisme précritique et ne mène pas au pur et simple subjectivisme, l'éthique postcritique ne prêche pas le retour au moralisme précritique; elle ne préconise pas, non plus, l'apothéose de l'irrationnel. La perspective postcritique fait découvrir la rationalité de l'éthique, c'est-à-dire, dans les termes de cette étude, *la sorte de raison capable de présider aux évaluations et aux jugements de chacun, dans son souci de mener une vie examinée ou bonne*. La question qui se pose ici est la suivante: en quoi et pourquoi la rationalité de l'éthique ne peut-elle pas être la raison critique? C'est ce que nous tâchons d'abord de montrer. Nous soulignons ensuite l'essentiel de la rationalité de l'éthique. Enfin, dans cette conception de la rationalité éthique, nous trouvons les prémisses d'une éducation éthique postmoderne.

### *Critique et éthique*

Les dernières années ont vu surgir la critique de la raison critique. Après l'ouvrage principal de Polanyi, rappelons, à titre d'exemple, ceux de Rose et Rose (1977), de Popper (1979), de Feyerabend (1987), et de Touraine (1992). Ces chercheurs dénoncent le dogmatisme scientiste, celui de la raison critique qui se veut pure ou, du moins, très purifiée. De quoi? Qu'est-ce qui, aux yeux de cette rationalité, est impur? La

réponse, donnée par Descartes et Kant, montre du doigt les croyances, les présupposés, les perceptions, les interprétations, les convictions du chercheur. Les savants qui, aujourd'hui, remettent littéralement en question les affirmations de la raison critique soulignent le très important coefficient personnel qui anime, soutient et guide la recherche scientifique.

Ces savants ne contestent en rien la nécessité, pour qui veut découvrir le réel et pour l'expliquer, de bien distinguer entre l'objet – ce qui se jette ou se trouve jeté devant soi (*obectare* ) – et soi-même comme sujet connaissant. Le sens de l'objectivité est l'une des acquisitions les plus fécondes de la raison critique, non seulement en sciences, mais aussi pour la pensée et la pratique politique. En effet, c'est avec elle qu'est né l'état moderne. Du magistrat, administrateur des affaires publiques, on exige qu'il sache, pour les besoins d'une cause, mettre à l'écart non seulement ses intérêts, mais aussi ses propres croyances et convictions. Le jugement impartial reconnaît à chacun son dû, indépendament des préférences ou de l'inclination du juge arbitre qui doit se prononcer en sa qualité d'un observateur désintéressé. La stratégie de l'impartialité qui s'avère justifiée pour l'exercice des fonctions publiques est-elle appliquable à la gouverne de la vie éthique, c'est-à-dire dans les évaluations, les discernements, les décisions de chacun, dans son souci de mener une vie examinée ou bonne? Autrement dit, l'idéal d'impartialité peut-il être transposé dans les jugements qui doivent présider à l'expérience éthique?

Le meilleur exemple de cette transposition est, du côté de la théorie éthique, la théorie de la justice de Rawls (1971), et, sur le terrain de l'éducation morale, la méthode de raisonnement de Kohlberg (1981). Pour Rawls, le domaine de la moralité est celui que recouvre le contrat social qui détermine et délimite les droits, les devoirs et les obligations réciproques. Le jugement moral a pour objet l'adjudication publique des obligations entre égaux; il exige de chacun qu'il se voie comme arbitre détaché, capable de rendre un jugement objectif, c'est-à-dire, dans les termes de l'auteur, impartial. Ce modèle de transactions contractuelles est largement répandu dans la société moderne, au point de devenir le paradigme de toute relation éthique. Le propos de cette étude est d'examiner en quoi et pourquoi il y a ici un problème de taille: la rationalité critique ne peut pas faire office de rationalité éthique.

Pourquoi? Parce que la règle de l'impartialité finit par exiger l'impersonnalité ou, plus exactement, la dépersonnalisation. La théorie éthique de Rawls repose sur ce qu'il appelle "la position originelle"

(1971, ch. 3, pp. 118-194). Il s'agit d'une situation initiale fictive – qui n'est pas sans rappeler l'état de nature de Rousseau ou le mythe de l'innocence primitive – où chaque citoyen de la société bien ordonnée pose ses jugements moraux sous un "voile d'ignorance"(1971, pp. 136-142). Ce que l'agent moral ignore – c'est-à-dire, dans le sens anglais de terme *"to ignore"* refuse ou néglige intentionnellement de voir et de prendre en compte, est l'ensemble des facteurs suivants: son histoire, ses inclinations, ses croyances, ses convictions, ses engagements interpersonnels, sa place et celle des siens dans une situation conflictuelle, bref, tout ce qui fait de lui non seulement une personne, mais telle personne. C'est dénudé de toute particularité, et caché sous un voile commun d'ignorance que se présentent les agents moraux impersonnels, les *"bare persons"* (Rawls,1982, p. 180, note 25) de la société bien ordonnée. Parmi les caractéristiques auxquelles chacun renonce au nom de l'impartialité se trouvent sa langue, son langage et surtout son parler, c'est-à-dire, au delà des mots, sa façon bien particulière non seulement de nommer et de décrire, mais de concevoir et de sentir les enjeux de son existence. L'agent moral rawlsien est bien de ceux dont MacIntyre constate qu'ils sont devenus des fantômes (1982); ils parlent une sorte d'*esperanto* moral (Hampshire, 1982, p. 153), une langue formelle de droits, de devoirs et d'obligations réciproques. Cet *esperanto* est considéré plus apte au jugement moral parce qu'il est épuré de toutes ces nuances qui échappent à la démonstration rigoureuse; parce qu'il est vidé de ces mille particularités évanescentes qui se dérobent à la justification et à l'adjudication publiques et universelles.

Mais ce qui est formel n'est justement pas substantiel; la substance qui manque à l'*espéranto* et au jugement éthique impartial et impersonnel est rien de moins que l'ensemble des intuitions, des perceptions, des interprétations, des croyances et des convictions qui entrent nécessairement dans un acte de compréhension et de jugement, surtout quand il s'agit des questions cruciales de la vie personnelle. Comment, en effet, l'observateur impartial peut-il se poser les questions proprement éthiques, celles qui, pour chacun, portent sur le sens – c'est-à-dire l'orientation et la signification – de sa propre vie? Il manque à la raison critique formelle (dans les termes de Rawls, "procédurale") tous les contenus qui constituent normalement et nécessairement une pensée personnelle; le voile de l'ignorance finit par effacer, aux yeux de chacun, ce qu'il est, et l'idée qu'il se fait des biens qui méritent d'être recherchés, soit à titre de fins, soit à titre de moyens. En somme, les canons de la rationalité critique, une fois transposés en éthique, loin de favoriser

l'autonomie finissent par causer une forme pernicieuse d'aliénation de la personne, soit ce que Scheler nomme la "logonomie" (1955, pp. 378-379). Sans employer ce terme, Piper (1987) reconnaît aussi les effets aliénants de l'impartialité en éthique.

Si l'idéal d'objectivité et d'impartialité est de plus en plus remis en cause, en sciences, parce qu'il entend exclure les croyances, les convictions, les interprétations, les intuitions qui forment l'irréductible coefficient personnel du savoir (Polanyi, 1962), combien plus ne devrait-il pas être reconsidéré en éthique, où il s'attaque aux croyances, aux convictions, aux interprétations, aux intuitions, qui entrent nécessairement dans les évaluations et les jugements de chacun, au sujet de la vie examinée?

Mais dire que le temps est venu pour l'éthique, comme d'ailleurs pour l'épistémologie, de renoncer à l'idéal de rationalité critique dite scientifique, est-ce, pour autant, plaider en faveur de l'apothéose de la spontanéité? Est-ce supposer que tout un chacun est, du simple fait de sa naissance, le génie éthique qui, en dehors de toute logique, découvre ce qu'est le bien et se met spontanément à vivre une vie bonne? Poser cette question, c'est déjà mettre en cause le principe rousseauiste selon lequel il suffit, pour chacun, d'interroger son coeur, et de suivre le penchant d'une nature foncièrement et entièrement bonne. Plus qu'une dénonciation des canons de la rationalité dite impartiale et impersonnelle, il y a ici une proclamation du règne de l'irrationnel. C'est cet irrationnel que prône le relativisme, c'est-à-dire le point de vue selon lequel tout ce qui échappe à la raison scientifique tombe, par le fait même, dans l'espace de l'arbitraire, autrement dit, dans le domaine des "goûts et des couleurs"; on ne peut en discuter, ce qui laisse chacun agir selon sa tendance générale ou, plus simplement encore, selon sa préférence du moment. Un jugement arbitraire en valant un autre, la seule attitude intellectuelle et morale respectable est la tolérance; les plus sceptiques considèrent que sont disparues les limites mêmes du tolérable. Les contresens du relativisme pur et simple – absolu – sont trop connus pour qu'il soit nécessaire de les exposer ici.

La question qui se pose alors est la suivante: si la rationalité de l'éthique n'est ni la raison critique ni l'irrationnel relativiste, quelle sorte de raison est-elle?

### *La rationalité de l'éthique*

La rationalité de l'éthique ne peut être autre chose qu'une rationalité personnelle. Cette position trouve ses appuis dans un corpus important

de travaux récents; ceux, par exemple, de Frankfurt (1988); MacIntyre (1982, 1984, 1988); Nozick (1993); Ricoeur (1990); Rorty (1988); Slote (1992); et Taylor (1989, 1991). Mais décrire la rationalité de l'éthique en termes de raison personnelle, c'est éveiller la méfiance. Pour la mentalité moderne, l'idée de raison personnelle évoque presqu'invinciblement celle de motifs purement individualistes, voire égoïstes ou encore, celle de rationalisations camouflant des prétextes jugés peu avouables. Aussi, c'est depuis toujours que les moralistes sévères tentent de restreindre et de contenir l'espace trouble du personnel. (Taylor: "*stern moralists want to contain this murky area of the personal*" [1989, p. 512]). Ces moralistes ont raison – non pas de vouloir réduire l'espace du personnel, mais d'y voir des eaux troubles.

L'espace du personnel est, en effet, celui où la rationalité se présente avec son corrélatif, la passionalité, comme le concave avec le convexe (Aristote, 330 av. J.-C./-1972, p. 83), le dehors avec le dedans, l'universel avec le particulier. Mais la passionalité constitue, avec la rationalité, la structure même de l'esprit humain. La passionalité humaine est le coefficient d'ambiguïté, d'ambivalence, d'obscurité, d'inquiétude, qui s'attache à la réflexion, au jugement, dès qu'il est question, pour l'agent, des enjeux décisifs d'une existence à laquelle il est suprêmement intéressé: la sienne, qui au surplus, est inextricablement liée à celle des autres, et plus particulièrement de certains autres. Aux yeux de la raison critique, l'espace du personnel ne peut être que trouble, désordonné, agité, brouillé – impur. Dire que la rationalité de l'éthique se situe précisément dans cet espace, c'est peut-être se rendre à une vérité d'expérience: l'obsession des mains propres mène trop facilement à la paralysie des mains (Guindon, 1981, p. 303; Stocker, 1990, ch. 1 et 2; Flanagan, 1986). Pour mieux comprendre le lien entre la raison éthique et l'espace du personnel, il faut explorer, au moins brièvement, les contenus du concept de "personne".

Que veut dire le langage ordinaire quand il parle de "la personne" de quelqu'un? Cette expression familière laisse entendre que "la personne" est plus et autre chose que l'individu, c'est-à-dire un exemplaire – de plante, de pierre, d'animal – "indivis" en lui-même et distinct des autres de l'espèce. L'espèce humaine a ceci de particulier qu'elle est la seule dont les individus soient capables de devenir des personnes. Qu'est-ce donc que "devenir une personne"?

La grammaire des relations interpersonnelles et civiques fournit les meilleurs éléments de réponse. Ce qu'on appelle personne grammaticale représente l'être humain dans ses rapports avec le *logos*, c'est-à-dire,

dans les deux sens du terme, la raison parlante. Par son premier "Je", l'être humain prend place dans le discours interpersonnel et socioculturel. Cette place sera tour à tour celle du locuteur, celle du semblable à qui on s'adresse et dont on attend une réponse, celle du tiers dont il est toujours question, d'une manière ou d'une autre, dans les conversations entre humains. Les règles de la langue montrent, de plus, la personne qui parle comme sujet, c'est-à-dire point d'origine de l'énoncé ou terme régissant la parole, la pensée et l'action. Le sujet, celui qui se désigne par le Je, se reconnaît et se présente aux autres comme capable de réfléchir, de choisir, de vouloir et d'agir, dans une mesure importante, selon sa raison. De même, devenir une personne juridique, c'est acquérir, sur le plan de la parole et de l'action publiques, ce qu'on appelle justement une voix au chapitre, le droit de prendre part à la discussion et à la délibération par lesquelles la vie publique s'organise et se gère. Ainsi, la grammaire des relations civiques, comme celle du langage quotidien, montre que devenir une personne, c'est se reconnaître soi-même et être reconnu comme capable de raison parlante et agissante; c'est aussi reconnaître chez les autres cette même prérogative.

De façon semblable, dans le cadre de l'éthique, l'individu humain est capable de devenir une personne, c'est-à-dire un sujet pensant et agissant à partir de ses propres raisons, se reconnaissant et réclamant, à propos des actes de sa vie le statut et la responsabilité d'auteur. Mais le cadre éthique met en relief un aspect de la notion de personne que ni l'usage grammatical ni la catégorie juridique ne souligne: la relation étroite et essentielle entre la personne et sa vision d'un idéal de vie bonne. Devenir un sujet éthique, c'est se poser, d'une manière ou d'une autre, la question éthique par excellence: Suis-je satisfait de la sorte d'être humain que je suis et que je deviens par mes actes? Au delà de la fonction ou de la position, c'est la sorte ou la qualité de l'être humain que tente de nommer une expression telle que "la personne de quelqu'un". Cette qualité se mesure à l'aune d'un idéal d'accomplissement; cet idéal – l'autonomie kantienne, l'*agapè* chrétienne, l'Utilité d'Adam Smith, la compassion de Bouddha – conçu et poursuivi par la personne devient, pour elle, un bien constituant, c'est-à-dire une fin dont la quête même donne sens à son existence et la rend bonne. Ainsi, devenir une personne éthique c'est, pour l'être humain, s'engager, à travers les actes de sa vie, dans la quête d'un idéal de vie bonne.

Or, il est impossible de concevoir une quête – celle du savoir comme celle d'une vie bonne – sans *éros*, sans désir, sans passion. C'est pourquoi l'espace du personnel est celui du passionel. Qu'est-ce, en effet, qui

sous-tend et soutient les aspirations, les options, sinon le *logos* traversé de *pathos* qu'Aristote nommait *orekticos nous*, *orexis dianoetike* (330 av.J.-C./1972, p. 279), c'est-à-dire le désir rationnel qui est raison désirante? Il est important, ici, de noter que l'Occident n'a plus de mot pour nommer la raison désirante ou le désir rationnel. Cette absence de vocable trahit l'incapacité de concevoir la ligature congénitale passion-raison qui constitue l'esprit humain; c'est ce qui porte certains auteurs à parler de schizophrénie morale (Plé, 1980, p. 16; Taylor, 1987, p. 127; Stocker, 1976). Dans l'espoir d'apporter un début de remède conceptuel à cette forme d'aliénation, nous proposons le terme de "désirationalité".

C'est précisément la désirationalité humaine que nie la raison impersonnelle, et c'est pour cela qu'elle est dépersonnalisante. Cette rationalité dépersonnalisée ne peut faire office de rationalité éthique. Elle peut trouver des raisons d'agir, c'est-à-dire des motifs ou des justifications propres à satisfaire l'arbitre impartial, au sujet d'une action déjà accomplie, par un autre que lui-même, dans une situation où il n'avait aucune part. Mais elle ne suffit pas à donner des raisons *pour* agir, c'est-à-dire les motivations capables de soutenir et de guider l'action à faire, au milieu de l'espace trouble du personnel, celui des ambigüités, des obscurités, des incertitudes et des ambivalences, bref, de contingences où les enjeux ne font pas tant appel à la rationalité qu'à la raisonabilité.

Les raisons de la rationalité éthique sont des raisons appropriées, et cela, dans les deux sens du terme: d'abord, elles sont des raisons que la personne, étant donné ce qu'elle est – c'est-à-dire, la place qu'elle occupe dans le discours interpersonnel, la part qu'elle prend dans les discussions socioculturelles, sa relation avec son idéal de vie examinée – peut faire siennes. Ces raisons tiennent compte de l'ensemble de ses intuitions, de ses perceptions, de ses discernements, de ses jugements, de ses motivations, de ses engagements, bref, de la trame d'un récit dont elle est le centre, celui de son projet et de son trajet particulier. Les raisons de l'éthique sont appropriées dans un second sens: elles conviennent à la constellation sans cesse mouvante que forme chaque situation particulière. Autant dire que les raisons de l'éthique ont peu de chose en commun avec la raison critique; en effet, loin de procéder de principes, elles ont, comme point d'ancrage ou d'enracinement, le coeur de la personne.

Le coeur est l'ensemble de ce qu'Aristote appelle les "phénomènes de l'âme". Ce sont les états affectifs: les dispositions, les tendances, les

sentiments, les aspirations, en somme, les sources et les ressources passionnelles de l'esprit humain. Or, l'ensemble de ces habitudes *(éthos)* affectives porte un nom, celui de caractère *(êthos)* (Aristote, 1992, pp. 54-55). Ce *kharactêr* est, comme le suggère l'étymologie, l'estampille, le signe gravé profondément, le trait distinctif par lequel l'être humain se reconnaît et se présente non seulement comme une personne, mais comme telle personne. C'est ce *kharactêr* qu'elle appose à ses actes et, ultimement, au récit qu'elle se fait et qu'elle fait aux autres de sa vie. La rationalité de l'éthique, celle qui préside aux discernements et aux actes de la vie examinée, est donc, dans le sens plénier du terme, une raison passionnelle et, par le fait même, personnelle.

***Pour une éducation éthique postcritique.***

Parmi les conséquences d'une conception postcritique de la rationalité, pour l'éducation éthique, nous retiendrons ici les suivantes: D'abord, l'erreur de la notion courante voulant que l'éducation éthique se fasse par les exercices de raisonnement ou d'analyse conceptuelle. Ensuite, les implications éducatives de la notion d'avènement de la personne, et surtout de la personne éthique.

L'une des plus anciennes erreurs philosophiques, celle de Socrate lui-même, est l'intellectualisme, c'est-à-dire la tendance à croire que la capacité dialectique, acquise par les exercices de raisonnement, d'analyse et d'argumentation, constitue le tout de la capacité de penser, de comprendre et de juger. Pour Socrate, savoir discourir sur la justice, c'est non seulement connaître la justice, mais être juste ou du moins progresser dans cette voie. Les praticiens de l'éducation morale reconnaissent ici les présupposés des méthodes d'analyse conceptuelle, et la méthode de raisonnement. Mais les études kohlbergiennes de la dernière décennie montrent justement les impasses de la voie du raisonnement (Bloom, 1986; Gilligan, 1982; Gilligan & Murphy, 1979; Guindon, 1978,1981; Murphy & Gilligan, 1980). Les diplômés de la *Just Community Cluster School* disent aux chercheurs que les exercices de rationalité impartiale, impersonnelle et formelle ne suffisent pas à former le jugement; du moins pas la sorte de jugement qu'il faut savoir porter, quand, une fois franchies les portes des académies, on se trouve confronté à des dilemmes beaucoup moins savamment arrangés et à des protocoles beaucoup moins clairs. Ceci n'est pas à dire que l'éducation éthique doive renoncer au développement de la raison; un jugement éthique est un jugement, c'est-à-dire une opération de la rationalité. Tout l'objet de cette étude a été de déterminer laquelle.

Les théories éthiques modernes et, par conséquent les approches et les méthodes d'éducation (Elias,1989; Speicker & Straughan,1988) ont en commun un endroit où le bât blesse: la conception et la place de la passionalité dans la rationalité humaine. Au regard de la raison critique, le passionnel est pure passivité; il est à mettre "au passif" de la personne. Pour Kant, par exemple, tout ce qui relève du *pathos* échappe complètement au *logos;* il s'agit du pathologique. L'éducation éthique est donc une ascétique, un ensemble d'exercices de résistance aux inclinations et de neutralisation des sentiments; c'est ce que vise la raison impartiale et formelle (Darwall, 1983, pp. 25-26). Pour Durkheim (1974), l'éducation morale a aussi comme matière la passion: elle doit la domestiquer par la discipline, l'attachement aux groupes et l'adhésion rationnelle aux choses telles qu'elles sont. De même, pour Peters (1962), l'éducation morale s'applique à la passion, mais pour la coloniser, c'est-à-dire lui faire adopter une langue qui lui est l'*espéranto* de la raison critique. Le sentiment s'exprime en évaluation cognitive destinée à la justification et à l'argumentation logiques et publiques.

Il est vrai que la matière de l'éducation éthique est la passion. "Plaisirs et peines sont, en fait, ce sur quoi roule la vertu morale" . . . aussi devons-nous être amenés, d'une façon ou d'une autre, . . . à trouver nos plaisirs et nos peines là où il convient, car la saine éducation consiste en cela" (Aristote, 330 av. J.-C./1972, pp. 94-95). Mais justement, pour ce qui est d'amener la personne à trouver plaisirs et peines là où il convient, certaines façons s'avèrent infructueuses: résister à la passion, la domestiquer, la coloniser, ce n'est pas l'éduquer. Ce n'est pas, non plus, éduquer la passion que l'abandonner à la schizophrénie de la pure spontanéité, en la dissociant de son corrélatif, la raison. Eduquer, c'est favoriser l'émergence ou l'avènement de ce qui existe non pas comme donnée toute faite, mais comme potentialité. La passionalité humaine doit, comme toutes les autres capacités humaines, se développer; sur ce point aussi, la personne doit advenir. Mais l'expérience montre que laissés à eux-mêmes, les petits des humains ne peuvent pas advenir comme personnes (Malson, 1964). Il faut donc reconnaître les conditions de l'avènement de la personne éthique.

Eduquer la passion, c'est, comme le suggère l'étymologie, lui offrir les meilleures nourritures (*educare*) et lui ouvrir les plus vastes horizons (*educere*). Nourriture et vision sont les conditions mêmes de l'avènement de la personne éthique. Mais pour admettre l'idée de l'éducation passionnelle, il faut dépasser la notion critique de la passion, celle de pure passivité ou de simple subir. La raison postcritique voit la passionalité

comme pouvoir, celui d'accueillir ou de rejeter, de s'ouvrir ou de se fermer, d'accepter sélectivement, dans une certaine mesure, à certaines conditions. Comme toutes les potentialités humaines, la passionalité (ou l'affectivité: la capacité d'être affecté, d'éprouver plaisirs et peines) peut et doit être éduquée. Au dire de MacIntyre, l'éducation morale *(mores)* ou éthique *(éthos, êthos)* est une "éducation sentimentale" (1984, p. 149).

L'expérience quotidienne montre clairement la nécessité de nourrir la passionalité humaine. Que trahissent, en effet, l'apathie, l'indifférence, l'atonie affective; que dénote l'impuissance à se décider ou à se maintenir dans son choix; que révèlent la rigidité, l'instabilité, l'avidité pour les émotions violentes, sinon une passion mal nourrie, et sans vision – aveugle – parce que sans horizons? La sentimentalité se nourrit de sentiments frelatées, empruntés, synthétiques, prêts-à-remplacer (Tanner, 1977), bref, de camelote affective.

Mais qui distinguera la camelote affective des nourritures les meilleures? Cette métaphore elle-même ne nous ramène-t-elle pas précisément sur le terrain à éviter, celui des goûts dont on ne peut discuter; autrement dit, en plein relativisme? Il est vrai que les goûts ne se discutent pas – reste qu'ils se cultivent. Pour cultiver le goût des meilleures nourritures affectives, il faut d'abord reconnaître que le concept même de valeur – ces biens qui méritent d'être cherchés par la personne – ne va pas sans celui d'une juste hiérarchie des valeurs. L'histoire et l'expérience quotidienne montrent ce que peuvent produire le talent et la réputation, par exemple, sans le sens de l'intégrité. Pour retrouver le concept d'une juste hiérarchie des valeurs, il faut dépasser les réticences qui, en 1979, portaient le Ministère de l'éducation du Québec à écrire, au sujet des valeurs: "Dans les pages qui suivent, elles ne sont pas hiérarchisées, ne sont pas signalées par ordre d'importance" (p.27). De même, en Ontario, alors que pour la première fois, le Ministère de l'éducation se permet de nommer les *"Values for which the schools should stand"*, il les présente en ordre alphabétique. Ainsi, la courtoisie passe avant l'honnêteté, et le respect de l'environnement, avant le respect des autres (1983, p. 6). Comment acquérir le sens des valeurs dans une culture où tout est d'égale valeur; où l'ordre d'importance, jadis fixé par déclaration autoritaire est maintenant abandonné à l'arbitraire?

L'éducation de la passionalité suppose donc le courage philosophique de renoncer à la position selon laquelle toutes les valeurs sont d'égale valeur. C'est à cette condition que l'on pourra retrouver l'un des sens premiers du vocable éduquer: élever. Eduquer, c'est, en effet, d'abord

reconnaître qu'il existe, dans le monde des valeurs, du plus haut, de l'admirable et du méprisable. C'est ensuite élever le niveau d'aspiration, viser une certaine hauteur, une certaine profondeur de vision, promouvoir, dans les métiers, les arts, les sciences, ce qui représente l'humain dans ce qu'il est et ce qu'il fait de plus propre à inspirer l'admiration. Si le concept de personne éthique est indissociable de la relation essentielle avec un idéal de vie examinée, il faut apprendre à discerner ce qui mérite d'être recherché comme idéal.

Cette notion de l'idéal nous conduit à notre dernier point: la qualité du milieu éducatif comme condition nécessaire de l'éducation éthique. À ce sujet, il faut d'abord préciser la différence entre une idée et un idéal. La pensée abstraite suffit à concevoir les idées; elle est impuissante, pourtant, à transposer ces idées en idéal, c'est-à-dire en règle personnelle et pratique de vie examinée. Pour qu'une idée puisse devenir un idéal, il faut qu'elle se présente partiellement réalisée dans une personne: la personne compatissante, intègre, généreuse témoigne du fait que les idéaux les plus élevés sont, en effet, réalisables, et cela, dans une existence ordinaire. Cette considération souligne l'importance déterminante des modèles ou de l'exemple. Au cours des dernières décennies, la question des modèles s'est trouvée au centre des débats sur l'éducation. Il était important de s'affranchir du modèle qui prétend s'imposer et qui exige d'être reproduit. La raison critique a lucidement détecté ces faux modèles: ceux qui n'ont de fondement que le pouvoir. Reste maintenant à distinguer entre pouvoir et autorité. L'autorité morale, celle que cherchent les jeunes d'aujourd'hui et qu'ils savent très bien distinguer de ses contrefaçons, est celle du *kharactêr* (Giroux, 1993b). Ceux qui entendent "répondre aux besoins" des jeunes doivent d'abord écouter et s'appliquer à comprendre ce qu'ils disent (Grand'Maison, 1992, pp. 143, 145, 260).

La question des modèles en éducation est, à proprement parler, inéluctable. Comme le rappelle Scheler, il n'est pas de respect d'une norme ou d'une loi morale qui ne soit fondée sur le respect qu'inspire la personne qui les pose, et en dernier ressort, sur l'amour pour cette personne, à titre de modèle; toutes les normes ont une valeur et une non-valeur selon que les personnes qui les posent peuvent ou non être considérées comme modèles d'accomplissement humain. Du point de vue du développement éthique, les modèles sont premiers par rapport aux normes; (1955, pp. 572-573). Le modèle incarne, en partie, la sorte de personne que l'on souhaite devenir; il montre une façon de donner

un sens à son existence. Son enseignement n'est pas tant dans ses paroles que dans son *kharactêr*, sa manière de vivre, c'est-à-dire sa façon de percevoir et de recevoir les événements et les situations particulières; de mettre en lumière et en valeur tel ou tel aspect de ces situations pour en négliger d'autres; de considérer que tels côtés des questions doivent être reconnus comme ayant plus d'importance que les autres.

## CONCLUSION

Cet article avait pour objet de poser certaines bases d'une éducation éthique postcritique et postmoderne. À l'instar d'un nombre grandissant de scientifiques et de philosophes, nous avons tenté de montrer que la réflexion, les évaluations, les jugements qui président à la vie examinée portent nécessairement un important coefficient personnel. En éthique, comme d'ailleurs en sciences, la pensée la plus féconde est une pensée personnelle. C'est pourquoi la rationalité se présente ici avec son corrélatif, la passionalité. Les oeuvres de la vie bonne ne peuvent procéder que de la désirationalité humaine. C'est la désirationalité humaine qui constitue la matière même de l'éducation éthique. Eduquer cette potentialité humaine, c'est lui offrir les meilleures nourritures, lui ouvrir les plus vastes horizons et l'élever, en lui montrant comme réalisable et en partie réalisé ce que l'être humain peut avoir de plus admirable. Dans ce sens, l'éducation morale est, en effet, une "éducation sentimentale". C'est une telle éducation qui, sans nier les apports de la raison critique, permettra d'ouvrir les voies de l'ère postcritique.

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ALINE GIROUX is a professor at the University of Ottawa, Faculty of Education.

ALINE GIROUX est professeure à la faculté d'éducation de l'Université d'Ottawa.

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# ORDER, ANARCHY, AND INQUIRY IN EDUCATIONAL ADMINISTRATION

**JAMES RYAN** *The Ontario Institute for Studies in Education*

**ABSTRACT.** This article explores future prospects for inquiry in educational administration. In particular it looks at efforts to bring conceptual order to often unorderly school organizations. It is argued that the pace and nature of our changing world and the increasing impact of diversity will erode the legitimacy of approaches that look to establish underlying and enduring patterns of human interaction in schools. This is done by illustrating how the process of theory construction works with the help of a piece of popular fiction, describing the rapidly changing contemporary experience of space and time, and showing how the increasing acceptance of diversity is influencing theory construction. Finally, the author offers a number of suggestions for future inquiry.

**RÉSUMÉ.** Cet article examine les perspectives de recherche en administration scolaire. L'auteur s'attarde en particulier aux efforts déployées pour imposer un ordre conceptuel aux organismes scolaires où règne souvent le désordre. L'auteur soutient que le rythme et la nature du monde mouvant où nous vivons et l'impact croissant de la diversité auront pour effet d'éroder la légitimité des approches qui visent à établir des structures sous-jacentes d'interaction humaine durables dans les écoles. Pour ce faire, l'auteur illustre à partir d'une fiction populaire le fonctionnement du processus d'élaboration des théories, décrit l'expérience contemporaine très mouvante de l'espace et du temps et montre comment l'acceptation de plus en plus grande de la diversité influence l'élaboration des théories. Enfin, l'auteur propose un certain nombre de pistes de recherche.

*Things fall apart; the centre cannot hold;*
*Mere anarchy is loosed upon the world.*
William Butler Yeats

Harvey (1989), Anderson (1990), and Tarnas (1991) are only a few of a number of social scientists who refer to the Yeats passage to characterize the distinctive nature of our current social landscape. These two lines capture in a unique way what many of these individuals see as the

increasing sense of fragmentation, ephemerality, and chaotic change which many of us experience today. According to Harvey (1989), Jameson (1991), Giroux (1991), Giddens (1991), Bauman (1992), Smart (1993), Anderson (1990) and others, men and women around the world can no longer cling to what were once believed to be relatively enduring, stable, and often predictable life patterns. Rather, they must in this day and age attempt to cope with aspects of their lives that display distinctly transient, fleeting, and contingent qualities.

When we look around we see the kinds of changes to which these authors refer. The Berlin wall is demolished almost overnight. The Soviet Union breaks up. The former Warsaw Pact and the communist world are in tatters. Italy votes to overhaul its political system. South Africa achieves Black rule – events that were unthinkable only a decade ago. But such changes are not restricted solely to the political realm. They are also reflected in economic production. Jobs in well-established industries disappear with little warning. Opportunities in new endeavours materialize out of the blue. Entrepreneurs make their fortunes in a day and lose them the next. The organization of work takes on new and often unfamiliar forms. Other social practices are also subject to the same kinds of disruptions. Popular trends, fashions, tastes, and pastimes change with uncommon frequency and irregularity as populations are bombarded with an infinite range of media images and messages. It seems the only thing that we can be sure of in this day and age is that things will change, often in rapid and unpredictable ways.

Schools have not escaped the effects of this changing social landscape. Among other things, educators have to cope with an information explosion that often renders long standing knowledge either irrelevant or false. Medical schools, for example, have had to look to different ways to train doctors so that they can better prepare them to cope with the constant and expanding flow of information that renders today's break-through discovery obsolete tomorrow. Educational institutions also have to deal with increasing diverse student populations. No longer can teachers expect to instruct uniform groups of students. Indeed, what may have worked for these teachers in the past may often be of no use to them in classrooms where up to twenty different cultures and languages are displayed and spoken. When combined with such things as conflicting and contradictory educational philosophies and limited resources, these and other phenomena undermine those who seek orderly and neat school environments. Fraatz (1989), for example, maintains that:

> People in schools spend their days carrying out difficult tasks with uncertain consequences; they pursue vague and often conflicting objectives with highly variable and conflicting resources; they rely on poorly specified "technology" to identify problems and to discriminate among solutions; and they are connected with one another in ways which appear structured and predictable, but which are in fact tenuous and circumstantial. (p.4)

This changing world has far-reaching consequences for inquiry into the organization and administration of schools. In particular, the pace and nature of these changes and the increasing impact of diversity will continue to erode the legitimacy of approaches that look to identify underlying, regular, enduring, and universal patterns of human interaction in schools. The so-called theory movement (Culbertson, 1983; Greenfield, 1986) and the accompanying methods of inquiry which at one time showed so much promise for the field continue to display an inability to deliver on promises and to provide meaningful direction for administrators of our schools (Greenfield, 1986; Hodgkinson, 1978; Blumberg, 1984). Newer scientific approaches that stress coherence (Evers & Lakomski, 1991), based as they are on many of the same principles, would also seem to show little promise. In light of this inadequacy, this article will explore future prospects for inquiry in educational administration. In doing so it will examine in more detail the relationship between the changing social landscape and the growing inadequacy of overarching theoretical approaches to inquiry. First, however, I will elaborate on a selective history of efforts to order an apparently disorderly social environment through science (and philosophy). Next, I will use a popular novel to further illustrate how this process works. Third, I show how the pace and diversity of the current environment will continue to elude efforts to impose a comprehensive order on it. Finally, I offer some suggestions for the future direction of inquiry in educational administration.

## DEALING WITH UNCERTAINTY: CONSTRUCTING METANARRATIVES

Life in pre-modern times was somewhat more predictable than it is today. Men and women back then could usually depend on nature's life cycles, even though they might not have always been able to predict accurately what the future held for them. This all changed with the introduction of technology. The onset of mass production, with its inherent instability, eventually brought on what many believed to be rather chaotic conditions in Europe at the time. Dissatisfied with these conditions, a number of intellectuals attempted to establish a degree of

coherence in this maelstrom of change. Subsequently know as Enlightenment thinkers, they looked to uncover what they believed to be the inherent underlying patterns and regularities of 16th and 17th century Europe. Once these universal and immutable qualities were revealed in the form of what Lyotard (1984) would eventually refer to as metanarratives, then humanity, it was believed, would be in a better position to understand and control the world about it. Mastery of the natural and social world then would provide the means to secure universal morality, pursue human emancipation, and enrich daily life. Men and women would be free from scarcity and want and from natural and social calamity.

Eco (1990) provides insight into the construction of these metanarratives in a piece of fiction. His story revolves around three editors who decide to work on their own fable, after spending considerable time reviewing the manuscripts of occult fanatics. Inspired by one of these manuscripts, their tale revolves around a search for the proverbial lost Holy Grail. Those who are able to locate it, they tell us, will inherit untold and unlimited powers. The authors begin with what most of us would regard as facts of history. They do, however, put a different face on some of these events. Never satisfied with the obvious or superficial meanings, they persistently search for a deeper meaning. This process inevitably involves connecting many seemingly unrelated facts. As Causabon, the central character maintains, "our brains grew accustomed to connecting, connecting, connecting everything to everything else, until we did it automatically out of habit" (p. 386). As they build their story, the authors go out of their way to weave many of the most significant and insignificant world events into their unique tale.

In this process, however, our friends' story evolves into more than just a piece of fiction. As the pieces of their puzzle begin to fall into place with uncommon regularity, they become caught up in the process and actually begin to believe that their tale is real. Their own apparent belief, however, proves to be less destructive than others' acceptance of their story. As it happens, there are others – Diabolicals, as they refer to them – who are more than willing to believe their tale and the prospect of the accompanying power. Unfortunately this outside interest eventually spells trouble for the authors. In time they all meet their end, two of them at the hands of these power hungry fanatics. As the end approaches for Causabon, he sums up his fruitless quest in these words, "I have come to believe that the whole world is an enigma, a harmless enigma that is made terrible by our own made attempt to interpret it as though it had an underlying truth" (p. 81).

## THEORY IN EDUCATIONAL ADMINISTRATION

Inquiry in the field of educational administration and organization has over the years displayed many of attributes that Eco (1990) pokes fun at. Indeed many social scientists in the area have been engaged in many of the same activities as Eco's hard working and imaginative editors. First and foremost, many scholars have been preoccupied with exposing what they believe are the natural underlying patterns of interaction in educational organizations. This idea was first introduced to the field by the so–called theory movement in the 1950s (Culbertson, 1983; Greenfield, 1986). Proponents of the movement sought to put inquiry in the field on what they felt was a more solid footing by grounding their statements in scientific rather than ideological practice. They believed that administrators could benefit most when they had in hand objective knowledge of how their organizations really worked. Once equipped with reliable information about the various relationships and tendencies of organizational phenomena, administrators would be in a position to make decisions that would enhance their organization's efficiency. Eventually known as organization theory, this approach would come to dominate the field of inquiry in educational administration for years to come. And even though its influence has waned over the past decade, many proponents continue to adopt its mandate to generate universals. Coleman and LaRoque (1989), for example, are just two of a whole genre of researchers in educational administration who cling to the notion that their task is to generate general propositions about effective schools and districts (Ryan, 1993). Adherents of traditional scientific inquiry in the field, however, are not the only ones who look to generate universal principles. More recent adaptations of scientific approaches also adhere to this pattern, albeit in more subtle ways. Evers and Lakomksi's (1991) coherentist view, for example, while highly critical of the theory movement, nevertheless looks to a future where all (correct) theories articulate with one another. Although they do manage to accommodate a certain amount of diversity, when it comes right down to it Evers and Lakomski (1991) foresee a world where all natural and scientific theories cohere in a type of metatheory that explains all natural and social phenomena (see also Barloski, in press).

Perhaps the most forceful point that Eco (1990) makes through his three editors is that theories are socially constructed. That is, men and women are responsible for creating the theories that they employ to explain their experience. Although we all engage in this pastime to some extent, most people are not preoccupied with the process in quite

the same way as social and natural scientists. Scholars in educational administration are no exception. In much the same way as Eco's editors who connect fact after fact, academics in educational administration have been busy constructing theories to explain how schools work. They base much of what they write and say on the kinds of data that they collect. But raw data – if there are such phenomena – are not the only determinants of theory. As Eco (1990) makes plain in his novel, and as scholars in educational administration (Greenfield, 1980; Bates, 1980; Evers & Lakomski, 1991) have emphasized, facts only become facts by virtue of the perspective (or theory) which men and women bring to their project. This is not to say that theory construction is a uniquely arbitrary process, but rather that a variety of external conditions will have a decided impact on the kind of theory that is eventually generated. Of particular importance here are the interests which social scientists represent and the power relations under which they work.

Theory generation in educational administration revolves around power issues, albeit in marginally different ways than Eco (1990) depicts. Power is implicated in this process in a least two ways. The first involves the kinds of things that the generated knowledge will allow those for whom it is intended to do. For example, an approach to inquiry that purports to be able to establish consistent relationships, connect various facts and events, as organization theory approaches do, (supposedly) makes it possible for administrators to make predictions of future events. Knowing how various actions or events will have an impact on organizational life extends to administrators the (illusory) potential to control what goes on in their schools. Those who were able to obtain this kind of information, it was believed by a number of social scientists, could muster the power necessary to preside over school events and in the end improve school performance. It comes as no surprise then that social scientists in educational administration, like Eco's editors and Diabolicals, recognized the potential of this approach to invest considerable and much needed power in the hands, in this case, of administrators, and thus pursued it with vigour for many years.

Differential power relations also allowed the field to be dominated by one particular genre of inquiry for many years. Kuhn (1962) has much to say about the difficulties associated with paradigm shifts, and many of his ideas are reflected in the decisions of so many to cling to the ideas affiliated with that so–called theory movement. Indeed this approach appeared to be appropriately suited to school administrators whom scholars felt needed guidance to help them deal with the uncertainty

they faced at work every day. The appeal of this approach lay both in its simplicity and power (Ryan, 1988a). The fact that this perspective – like many other scientific approaches – had the potential to provide ready answers to a myriad of problems led many social scientists to believe in it, and helped sustain its dominance for many years. For over two decades the ideas based on the theory movement dominated the field, eclipsing other approaches to inquiry and knowledge in academia, and marginalizing the practical, unique, and everyday experiences and wisdom of teachers, administrators, women, and various ethnic groups. Even though many teachers, administrators, and others would come to dismiss knowledge generated in this way simply because it often did not coincide with their experience of school life (Blumberg, 1984), it continued to hold sway in academic circles, in university classrooms, and occasionally in public policy forums.

Through Casaubon, Eco (1990) makes reference to one final by-product of this process – the fact that a "harmless enigma is made terrible by our own mad attempt to interpret it as though it had an underlying truth" (p. 81). In other words, as I interpret it, the process of establishing universals can wreak havoc. Horkheimer and Adorno (1969) would certainly support this view. In particular they maintain, among other things, that the ideology of neutrality associated with this form of knowledge has masked its role in the domination, inequality, and alienation that it has helped produce. Whether or not this has been the case with traditional forms of inquiry in educational administration remains to be seen. Nevertheless there have been documented incidents where social scientists have employed their scales, instruments, and formulas with less than sterling results in administrative settings. Greenfield (1991) recounts occasions where he and other colleagues would descend upon groups of administrators, with leadership instruments in hand, make the required measurements, and rank individual men and women according to supposedly scientifically devised scales. He remembers leaving these situations with an uneasy feeling, realizing that he and his colleagues had in all probability done more harm than good, and wishing that they had left their instruments at home.

In the past decade the repeated criticism of traditional approaches to educational administration seems to have taken its toll. Traditional approaches have been largely discredited, at least in some circles (Hodgkinson, 1978; Bates, 1980; Greenfield & Ribbins, 1992), and alternatives have emerged and are, for the most part, accepted (Evers & Lakomski, 1991; MacPherson, 1987). In my own experience, for

example, very few doctoral students in educational administration today employ in their thesis work the quantitative methodologies generally associated with the principles of the theory movement. Those proponents of traditional inquiry that remain among us will find that they will be even more hard-pressed in the upcoming years to establish the legitimacy of generating universals. This is because our current experience of space and time will continue to change at an even greater rate, and other diverse forms of knowledge are increasingly being recognized as legitimate.

### *The changing experience of space and time*

Establishing general theoretical statements will become more difficult as our experience of space and time continues to shift. In particular, the rapidly increasing and unpredictable pace of life presents new and formidable obstacles to those looking to reveal underlying patterns of interaction in school organizations. While accelerated and sometimes erratic life styles can be attributed to any number of social phenomena, they are perhaps best reflected in the changing conditions of economic production. Economic patterns, which had been in place since the end of World War II, according to Harvey (1989), took an abrupt turn around 1973. At this time the so-called Fordist-Keynesian system that had been in place for almost forty years broke up. After the war the policies and practices associated with this ideology including large scale production, the steady flow of capital and more–or–less predictable patterns of consumption, and the tense but fine balance between organized labour, corporate capital, and the nation state permitted a steady growth in production. Employment wages placed ample money in the hands of workers to enable them to spend enough to support industry and to stave off the problems generally associated with over accumulation. For almost thirty years the match between technological capabilities, regulatory practices, political–economic interests, and consumption habits allowed the market system to proceed without any major disruptions.

This all changed in the early 1970s. One particularly influential change involved the world financial structures. After the war the United States, backed by its overwhelming productive apparatus, assumed the role of guarantor of world money. The American dollar became the medium of world trade and it was technically backed by a fixed convertibility into gold. However, increasing competition from abroad and the rising debt accumulation, among other things, eventually undermined the American position, thus leading to the establishment of a global system of floating exchange rates. The effects, according to Harvey

(1989), have been legion. The "de-materialization" of money, and the often volatile exchange rates between the various world currencies, continues to generate uncertainty. The pace and uncertainty in the world economy is not restricted to world financial structures, however. It also has been affected by technological advances and the changing organization of work.

Technology and the organization of work are closely related. Advances in technology have made both possible and necessary changes in the structure of work. Technological innovations in the area of communication and transportation, for example, have led to dramatic changes in production. Satellite communication and fibre optic telecommunications, jet cargo and transport, and containerization have decreased contact costs, allowed for almost instant communication between various parties in the production process, and have expedited the circulation of both goods and services around the world. On the other hand, electronic banking, plastic money, financial services, and a computerized market have enhanced the flow of capital. This technology has also increased the amount and availability of information. And as Toffler (1990) notes, immediate information about such things as consumer habits can give producers a decisive strategic advantage over competitors.

These and other advances in technology have made it possible for producers to gravitate towards more flexible work environments (Harvey, 1989; Toffler, 1990; Reich, 1991; Hargreaves, 1994). Many have seen these flexible arrangements as desirable because the reduction in labour costs and turnover times which accompany them can improve profitability. Unlike the Fordist production line, flexible organizations produce goods in comparatively small batches. They generally target niches in the market, favour subcontracting, and are equipped to adjust the nature of their products quickly. These producers also look to increase turnover time and eliminate the capital investment necessary for accumulating inventory by making use of information technology to operate "just in time" delivery systems (Harvey, 1989; Toffler, 1990). Uncertainty is an inherent part of this system. Product lines may change dramatically from week to week, employees may come and go on a moment's notice, and entire operations may move to other more distant locations overnight.

This uncertainty accompanies the increasing articulation between producers and volatile consumer preferences. This volatility can be traced, in part, to the changing nature of product lines and the influence of producers on consumers. The increase in the consumption of services

as opposed to strictly goods has required an adjustment in timing patterns. This is because the lifetime of personal, business, health, entertainment, and other services is usually much shorter than that of most goods. Those providing the services often have to make more and quicker adjustments in the kinds and manner of services they deliver than other strictly goods-producing organizations. The active cultivation of consumer needs on the part of producers also has an impact on this volatility. More and more producers look to the advertising business to manipulate the desires and tastes of their potential customers with images that may have little to do with the actual product. This image-producing industry, as Harvey (1989) maintains, actually specializes in the acceleration of turnover time through the marketing and production of its images.

Those who wish to identify underlying and essential patterns of human interaction in schools or for that matter any other institution face formidable obstacles. First and foremost, they must attempt to impose order on social conditions that increasingly display an ephemeral and fragmented character and that change often and in unpredictable and haphazard ways. Efforts to establish stable singularities of knowledge are also complicated by the recent explosion in information. Men and women are bombarded by an infinite range of information sources – from advertising images to scientific studies – which often presents us with contradictory and conflicting claims. All of this, Hargreaves (1994) maintains, has led to a collapse of certainty.

> The knowledge explosion has led to a proliferation of expertise; much of it contradictory and competitive, all of it changing. This has begun to reduce people's dependence on particular kinds of expert knowledge but also created a collapse of certainty in received wisdom and established beliefs. Sunshine is good for you, then it is not. Alcohol is assumed to be detrimental to one's health until it is announced that modest levels of red wine actually *reduce* cholesterol levels. The reported release by the Colombian drug cartel that cocaine is high in fibre, is a joke that points to the disconcerting pervasiveness and perversity of such scientific certainties. Science no longer seems able to show us how to live, at least with any certainty or stability. (p. 61)

In educational administration social scientists continue – as they did in the past – to mimic natural scientists in their efforts to produce order out of what they see as clutter. Sungaila (1989), for example, looks to the recent work on so-called chaos theory (Gleik, 1987). Her insights, however, produce very little of anything new. In fact, she merely uses

the principle of the "butterfly effect" – that small changes can bring on very large changes – to make a case for administrative action. Like the butterfly whose stirring in Peking transforms weather systems in New York, the principal of a school, Sungaila (1989) claims, can accomplish great things with seemingly insignificant acts. But in the end science plays virtually no role in guiding administrative action. Instead Sungaila (1989) relies on management gurus such as Peters (1982) for advice on how to "beat the institution" (p. 16).

### *Recognizing difference*

The comparatively recent change in the value of social difference also has substantial ramifications for constructing theory. We have seen in recent times the celebration of the distinctive cultures and characteristics of different groups. Today many have abandoned presumptions of homogeneity and acknowledge the multiple forms of "otherness" as they emerge from differences in gender and sexuality, race and class, and temporal and spatial locations (Harvey, 1989). More than ever before we are witnessing the emergence of ethnic, religious, and linguistic identities of a more localized nature (Hargreaves, 1991). Not only are diverse groups being recognized, but they are also being increasingly listened to. Many today believe that all groups have a right to speak in their own voice and have that voice accepted as authentic and legitimate. As a consequence we now have the opportunity to listen to voices that have for many years been unheard, neglected, ignored, marginalized, or dispossessed. In Canada, for example, aboriginal people are speaking out and they are being listened to more than ever before. This phenomenon is not restricted exclusively to Canada, however. Nor are these opportunities accomplished without a struggle. Groups all over the world are demanding, even fighting, to be heard. The appearance of diverse voices is also not restricted to ethnic groups. Over the past couple of decades women's groups, for example, have managed to get people to listen to them and, as a result, have made progress in areas of concern to them.

The ascendancy of these voices and their accompanying world views increasingly call into question the legitimacy of universal, abstract and transcendental metanarratives. Women and members of various ethnic groups tell us that these theories frequently do not represent their experience, nor do they work in their interests. Many persist in their efforts to expose the myth that such knowledge is neutral and objective in nature and that it is equally relevant and useful to all. Critics

maintain instead that universal claims tend to be Euro– and androcentric in nature, and as such, work to enfranchise the former groups at the expense of others (Giroux, 1991a; Shakeshaft, 1989). General abstractions do so by denying "the specificity and particularity of everyday life, generaliz[ing] out of existence the particular and the local, and smother[ing] difference under the banner of universalizing categories" (Giroux, 1991b, p. 229). They conclude that the supposed validity of claims associated with many of these theories emanates not from neutral and infallible techniques of inquiry, but from particular forms of power. By failing to accommodate the voices, feelings, beliefs, and world views of people of colour, women, and the poor, general theories often do not represent their interests and, as a consequence, may do little to increase their already limited life chances.

Examples of Euro– and androcentric bias abound in social science. Kirby (Kirby & McKenna, 1989), for example, discovered that her particular experience as a high performance athlete was not represented in research – research that had paid scant attention to the experiences of women. The message she received was that theoretical examination of sport took precedence over her experience as a (female) athlete who had lived and worked in sport culture. Among other things, it prompted her to ask, "have I retired wrong?" Shakeshaft (1989) explores this same bias in educational administration theory. She maintains that most research in the field has been conducted from a male perspective that fails to represent or explain female experience and behaviour. Shakeshaft goes on to say that the results of this research have been mistaken for a universal reality and have subsequently been inappropriately applied to both males and females. To make her point she provides examples from a number of popular theories in the field, including Maslow's hierarchy of needs. Her contention is that Maslow's hierarchy does not necessarily correspond to women's experiences. Many women, Shakeshaft (1989) contends, value affiliation needs. Consequently, their attainment of these needs may often be more important to them than satisfying the so–called self–actualization needs which occupy Maslow's highest level and which seem to be more important to many men. Shakeshaft (1989) also notes that Maslow's initial conception, although based on one woman and one man, was subsequently "tested" on 46 people, 42 of whom were male.

Many social scientists also bring a Eurocentric framework to the study of aboriginal issues. The Ontario Ministry of Education (1989), for example, adopts a battery of categories, "factors," and instruments that have traditionally been employed (not always with success) to study the causes of dropouts in schools attended mostly by European Canadian

students. Their methodology, however, cannot accommodate aboriginal voices. Nowhere in the study do we find mention of self–determination as a potential option for future schooling – something aboriginal people across country and in their community see as a necessary condition for success in education (National Indian Brotherhood, 1972; Assembly of First Nations, 1988). Approaches of this nature simply cannot acknowledge the different world views and ways of knowing displayed by many groups of aboriginal people (Colorado, 1988).

The bottom line here is that scientifically generated knowledge represents just one particular way of knowing. The fact that it has achieved such a lofty status cannot be attributed to its unique ability to generate truth, but rather to its connection with powerful interests. There are other ways of knowing, some of which are better able to represent other interests and the often marginalized experiences associated with those interests. As power dynamics shift and the divergent claims that emanate from these diverse perspectives acquire more legitimacy, the prospects for establishing universal truths through scientific method will continue to dwindle.

## INQUIRY IN EDUCATIONAL ADMINISTRATION

The future of inquiry in educational administration would not seem to rest, as it did in the past, with aspirations of constructing unified representations of organizations. Those who attempt to picture the world of organizations as a totality full of connections and differentiations (Harvey, 1989) can expect to encounter formidable obstacles. The ephemeral and often fragmented character of a perpetually changing and legitimately diverse world would seem to dictate against such a project. This is not to say that we should not theorize (Giroux, 1988), or that differences in language and tradition render common understandings impossible and all accounts of inquiry meaningless to those who don't belong to similar traditions (Bernstein, 1992; Burbules & Rice, 1991). Rather, those who theorize must acknowledge the perpetually changing nature of situated and local voices and traditions, and the potential benefits that can accrue from both successful and not so successful attempts to understand other perspectives.

### *Approaches to inquiry*

Given present day reality, scholars in educational administration need to recognize and, if possible, accommodate the following approaches to inquiry.

PRODUCING SITUATED UNDERSTANDINGS RATHER THAN SCIENTIFIC CERTAINTY. Educators will be best served if social scientists direct their efforts at understanding what happens in local situations and cultures (Hargreaves, 1994). Priority here will be given to describing and explaining how various concepts and issues work themselves out in the immediate context of the site. If enough care is taken to provide detailed descriptions of these contexts, then readers of this work will (or will not) be able to identify with the situation described and decide what is relevant to them in their own situations. Here the authority of the generalization rests with the reader rather than with the study design (Erickson, 1992).[1]

A FOCUS ON PRACTITIONER KNOWLEDGE. Practitioners know a great deal about their situations. Unfortunately traditional methods, based as they are on an exclusive view of what constitutes valued knowledge (Ryan & Drake, 1992), are not always able or designed to tap into this knowledge. Useful descriptions and understandings of local situations can best be achieved when social scientists make use of the knowledge of those who work and learn in school settings. Elbaz (1981) and Irwin (1989), for example, provide us with valuable insight into teaching by focusing on what they refer to as teachers' "practical knowledge."

PROVIDING WAYS TO LET PREVIOUSLY SILENT VOICES SPEAK. Understanding school settings in our increasingly diverse society, requires that scholars seek out ways to allow those who have been silent to find their voice. Social scientists will only be in a position to help various ethnic groups, the poor, women, and children improve their life chances when and if they are able to devise ways for them to both air their views, opinions, and perceptions, and to put them in positions that enable them to do something about their situations.

INITIATING A DIALOGUE BETWEEN SOCIAL SCIENTISTS AND THOSE ASSOCIATED WITH AND/OR AFFECTED BY INQUIRY. Acknowledgment of the necessarily situated character of knowledge and of the legitimacy of previously ignored perspectives can lead to a situation where one is confronted with an ineradicable plurality of world views and positions (Bauman, 1992). This can become a problem when and if these positions prove to be incommensurable (Bernstein, 1992). It is up to social scientists to initiate a dialogue not only among themselves, but also with those who are generally the subjects of research. This is not to say that all differences can be worked out, but that the very act of trying can result in a tolerance for, and understanding of, diversity of all sorts (Burbules & Rice, 1991). Social scientists who make these efforts are more likely to find themselves open to cross-

disciplinary work, and willing to accommodate the wishes, views, and perspectives of all those who participate in their research projects.

EMPLOYING QUALITATIVE RESEARCH METHODOLOGY. Qualitative research methods provide techniques for allowing researchers to fulfill some of the above conditions. This is not to say that quantification has no place in inquiry. Numbers can from time to time provide useful information. However, quantitative methods have limitations when it comes to describing local settings and perceptions not already programmed into the methodology. On the other hand, the flexibility that is built into open–ended interviewing techniques, participant observation, and various forms of document analysis allow researchers to be sensitive to local conditions and personal perceptions and views which they may have not anticipated or expected when they began their investigation.

There are a number of qualitative approaches that are designed to accommodate local conditions, allow for those often silenced to find their voice, and provide ways for marginalized groups to do something about their situations. Included in these are narrative inquiry, ethnography, and critical ethnography. This is not to say that these are the only methodologies available here. Historical research, for example, has much to offer in this respect. Studies of this nature (Carnoy, 1974; Ryan, 1988b; Walsh, 1991) have brought to light the ways in which various indigenous and local cultures have been dominated and the voices of their people silenced. Narrative inquiry (Connelly & Clandinin, 1989) revolves around ways to let respondents tell their stories. Allowing men, women, and children to recount their experiences in this form avoids, at least to a point, formats where their responses are squeezed into categories that are established either before or after the fact. Mischler (1986) also maintains that such an approach can lead to empowerment. Those who tell their own stories may be prompted to use their newly acquired understanding to act in ways that will improve their particular situations. Ethnography (Woods, 1986; Hammersley & Atkinson, 1983; Wolcott, 1985) constitutes another set of techniques that give legitimacy to local perceptions. According to Wolcott (1985) ethnography provides the means that allow researchers to reveal and describe the symbolic meanings that comprise local culture. Critical ethnography (Kirby & McKenna, 1989; Anderson, 1989; Angus, 1987; Simon & Dippo, 1986; Masemann, 1982) takes ethnography one step further. Those who practice this form of research look to show how so-called macro-structures associated with gender, race, class, and age

relations provide the conditions (and meanings) that generate forms of power that work in the interests of some and, among other things, silence the voices of others. These social scientists are preoccupied with showing not only how these structures play themselves out at a local level, but also how these conditions and realities can be turned around to work in the interests of the marginalized.

COLLABORATIVE RESEARCH. Research – particularly in the more traditional studies – often revolves around unequal power relationships within the targeted setting. Often research subjects are subordinated to the research project. They may be told little about what is going on, and never hear from researchers once they leave the setting. Collaborative research provides opportunities for practitioners to become more involved in research (Cousins & Earl, 1992; Huberman, 1987, 1989). Not only do they have the chance to understand what is going on, but they can also play a part in the conception and execution of the inquiry. Approaches of this sort can make use of practitioners' considerable knowledge of local settings, and provide the means to incorporate their voices and other marginalized voices into every aspect of research.

ACTION RESEARCH. Action research is designed specifically to make practical use of research findings (Elliot, 1991; Zuber-Skeritt, 1991). Too often researchers leave research settings without revealing the findings to participants or with information that cannot be easily used. Action research is designed specifically to produce information that can be put to good use in the local settings where it was generated. Knowledge is channeled directly back into the situation in the hopes it will provide changes for the better. Action research is particularly well suited to collaborative and qualitative research techniques.

TRAINING PRACTITIONERS TO DO THEIR OWN RESEARCH. Universities and established researchers have an obligation to equip practitioners to conduct their own research. Those who do acquire these skills need not rely on outsiders who may have interests that do not always coincide with local interests. They now would be able to control every phase of a research project – from its conception to the dissemination and use of results. Those who acquire research skills will be in a position to tailor projects in ways that will uniquely suit the needs of their particular situation.

THE CAUTIOUS USE OF GENERAL THEORIES. Social scientists need to approach general theories with caution. They must be sensitive to the fact that local contexts will either display unique variations of such theories or that such theories may not be relevant at all. Scholars and others who

conduct research should not attempt to operationalize these theories to the extent that local conditions and voices are glossed over or ignored. This is not to say that theories that transcend local situations cannot be put to good use. Indeed scholars and practitioners can from time to time acquire important insights from them. These individuals, however, have to keep in mind the contingent and variable nature of such claims. Finally, social scientists need be cautious about making general statements from their findings in local settings. As alluded to above, generalizations ought to be left to the reader.

ATTENDING TO PHILOSOPHICAL CONCERNS. Scholars and others in the field of educational administration who incorporate a philosophical dimension to their work have an opportunity to keep in touch with the meaning of inquiry. Explorations into the assumptions upon which empirical research endeavours have been based in the social sciences generally (Mills, 1959; Foucault, 1970; Gadamer, 1975; Rorty, 1979; Berstein, 1983) and in educational administration specifically (Culbertson, 1983; Hodgkinson, 1978; Greenfield, 1975,1980; Bates, 1980; Evers & Lakomski, 1991) have provided valuable insights into many of the often taken-for-granted activities of social scientists. Those who do incorporate this philosophical dimension will be better able to understand and critically interrogate the assumptions upon which the various research traditions are built. Philosophically minded scholars and practitioners will also be better able to grasp the context, purposes, means, ends, effects, and ultimately the worth of various kinds of inquiry. Knowledge of this sort will place them in a position to appreciate that all research is value laden, to determine who will benefit from selected methods, and to support research that promotes social justice. The field of educational administration will profit from both philosophically informed empirical research and more philosophical types of inquiry of the sort cited above.

THE USE OF THE HUMANITIES AND ARTS. The acquisition of knowledge of organization and administration need not be restricted to so-called scientific or empirical endeavours. The humanities and arts traditions have much to offer those who seek insight into the human condition. In particular such sources provide men and women with the opportunity to step back and critically examine surroundings that they may have previously taken for granted. Those who do pursue the humanities have the opportunity to view not only educational organizations, but life itself from new and exciting perspectives. Social scientists and practitioners who pursue these avenues may have occasion to see and approach their

day–to–day hurdles in ways that had not been previously thought of, and to explore in earnest fresh ideas that would assist them and others in understanding the complexities of educational organizations (Ryan, 1994). Brietzche (1990) and Popper (1983) provide a number of useful insights into ways in which the humanities can be employed by administrators, prospective administrators, and those who train administrators.

### *An example*

A multiyear project to improve reading achievement of Spanish-speaking children in a Los Angeles elementary school (Goldenburg & Gallimore, 1991) incorporates many of the elements included above. Despite the fact that it does not fit neatly into what some would consider educational administration it does provide a working model for those wishing to employ some of the preceding ideas in their research. First and foremost the researchers, Goldenburg and Gallimore, are skeptical about the applicability of general research findings on literacy enhancement for the children in this particular community. This skepticism leads them to explore, among other things, whether or not these parents were sufficiently literate and motivated to help their children – conditions that the literature indicated and teachers assumed were not present. Observations in this setting and open-ended interviews with various members of the school community, however, painted a different picture. Many parents, it seemed, possessed at least rudimentary reading skills and virtually all were willing to help their children with literacy tasks at home. On the other hand, however, the researchers also used more general research findings to counter what they refer to as insular local views. In particular, they took direction from research to explore and eventually provide evidence to counter the view of teachers at the school that these children were not ready for literacy activities in kindergarten. Indeed the information they generated over the course of their local inquiry indicated that kindergarten children in this school were in fact ready for such activities at this level.

This project also involved another unique characteristic – one of the researchers assumed the role of a practitioner. Goldenburg served as an administrative intern, then as a first grade teacher for three years. During this time he was involved in efforts to improve the reading performance of children at the school in his capacity as researcher and teacher. He was in a unique position not only to collect information and formulate research strategies, but also to circulate the information obtained back into the instructional process and evaluate it as any other

teacher would. The kinds of information that he and other researchers ultimately sought proved useful to both teachers and administrators. It was channeled directly into efforts to improve reading and often generated yet more knowledge about the entire process. In the end this approach proved its worth. Most of the children at this school improved their reading skills over this period of time.

## CONCLUSION

The options outlined here are not new. In fact, they have been employed over the years in various forms in a number of different social sciences, including educational administration. Taken together, however, they do offer alternatives to social scientists and practitioners who seek useful knowledge in a world that is undergoing rapid and substantial change. As the prospects for generating scientific certainty; specifying natural, universal and enduring patterns of organizations; uncovering stable and causal relationships; and for predicting future events continue to dwindle, social scientists and practitioners would do well do consider some or all of these options if they genuinely wish to help educators with the formidable challenges they face today.

We need not, then, view the receding prospects for generating a unified theory of school administration and organization with disappointment or despair. On the contrary, social scientists and practitioners should welcome the opportunities that accompany this view. At the very least, it frees us from the shackles imposed by the imperative to generate fictitious universals. Those who are willing to accept this fact of life will be in a better position to explore life in new and exciting ways. Tarnas (1991), for example, maintains that the "dissolving of old assumptions and categories, on the other hand, could permit the emergence of entirely new prospects for conceptual and existential reintegration with the possibility of richer interpretive vocabularies" (p. 407). The abandonment of systematic knowledge accumulation associated with social engineering strategies will allow men and women the scope necessary for generating new forms of experience and new ways of thinking (Smart, 1993). It provides us with the opportunity to respond positively with imagination and responsibility to the prospect of living without securities, guarantees, and order and with contingency and ambivalences – a condition, incidentally, that has always been with us. In the end, it opens up the possibility of changing things, of transforming prevailing forms of life, for the better (Smart, 1993).

## NOTE

1. This concept applies to this paper as it should all others. The authority of establishing truth here rests with the reader. He or she has the right to decide on the worth of the arguments contained herein. As such, I recognize that my perspective is only one of many potential interpretations possible. And like any of these others, it is subject to the soical, cultural, political, and historical webs of influences and power relationships that have given rise to it.

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JAMES RYAN teaches in the Centre for Leadership Development, Department of Educational Administration at the Ontario Institute for Studies in Education, Toronto.

JAMES RYAN enseigne au Centre de développement du leadership du département d'administration scolaire de l'Institut d'études pédagogiques de l'Ontario.

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# PERCEPTIONS D'ÉLÈVES EN DIFFICULTÉ D'APPRENTISSAGE SUR LES SERVICES EN ORTHOPÉDAGOGIE

DENISE CORRIVEAU & GEORGETTE GOUPIL *Université du Québec à Montréal*

RÉSUMÉ. L'objectif de cette étude est de connaître chez 35 garçons en difficulté d'apprentissage de 5e et 6e années du primaire les perceptions des services d'orthopédagogie. Ces élèves ont été rencontrés en entrevue et ont alors répondu à un questionnaire semi-ouvert. Les résultats révèlent que les enfants semblent apprécier les services d'orthopédagogie et qu'ils souhaitent maintenir les modalités de services utilisées actuellement.

ABSTRACT. This study aims at identifying the peceptions of remedial instruction in 35 low achievement young male students in fifth and sixth grades at the elementary level. These students have undergone an interview during which they were asked to fill out a semi-open ended questionnaire. The results indicate that those children seem appreciative of remedial instruction services and wish to maintain the service procedures currently used.

## CONTEXTE THÉORIQUE

Depuis plusieurs années, les façons d'offrir les services aux élèves en difficulté ont suscité de nombreux écrits. Les controverses se sont manifestés, entre autres, dans tout le débat sur l'intégration des enfants en difficulté. Selon les politiques éducatives, l'intégration en classe ordinaire des élèves en difficulté doit être réalisée selon un continuum de services où les mesures spéciales ne sont envisagées que lorsqu'il n'est pas possible de répondre aux besoins des élèves dans la classe ordinaire. Ce continuum suppose non seulement l'intégration des élèves, mais, également, des modifications importantes aux modalités de services. Ces services doivent eux aussi être intégrés dans la classe ordinaire. Cette situation a donc soulevé de nombreuses résistances ou hésitations (Archambault, 1993; Friend et Bauwens, 1988; Lerner, 1993).

La littérature sur la question présente plusieurs modèles différents d'intervention visant à maintenir, tout en offrant des services répondant à ses besoins, le plus possible l'enfant dans la classe ordinaire: modèles

basés sur la consultation du titulaire, interventions des spécialistes directement en classe ordinaire, intervention préventive, etc. Malgré le développement de ces modèles d'intervention (Archambault, 1992; Friend et Bauwens, 1988; Haight, 1984; Lerner, 1993; Wang et Zollers, 1990), quelques études indiquent qu'au Québec, la majorité des services offerts aux élèves ayant des difficultés d'apprentissage et fréquentant les classes ordinaires, le sont à l'extérieur de ces classes (Archambault, 1993; Goupil, Comeau, et Michaud, 1992). Les enfants sont retirés de ces classes, par un enseignant spécialisé (généralement un orthopédagogue) selon un horaire fixé à l'avance pour quelques périodes par semaine, généralement consacrées à l'enseignement du français ou des mathématiques.

Aux États-Unis, plusieurs auteurs (Wang et Birch, 1984; Wang, Reynolds, et Walberg, 1986) ont analysé, comparé ou critiqué les services donnés à l'extérieur de la classe ordinaire. Malheureusement, selon Wiederholt et Chamberlain (1989), il est difficile de tirer des conclusions fermes pour déterminer si les services donnés directement en classe ordinaire comparés à ceux dispensés à l'extérieur sous forme de classe ressource sont plus efficaces, les recherches dans ce secteur se heurtant, entre autres, à des problèmes méthodologiques.

Si plusieurs études ont porté sur la description ou l'efficacité des modèles de services, un nombre beaucoup moins élevé ont eu pour objet les perceptions qu'ont les élèves de ces services. Parmi les quelques études sur le sujet, notons celle de Vaughn et Bos (1987), qui ont évalué les perceptions et la connaissance qu'ont les élèves du primaire sur les programmes ressources. En général, tant les élèves sans difficulté que ceux qui ont des difficultés sont en mesure de décrire ces programmes. En effet, Vaughn et Bos (1987) observent peu de différence entre la connaissance des services qu'ont les élèves en difficulté d'apprentissage et celles des autres élèves. De plus, ils notent que les élèves plus âgés ont des perceptions plus positives des services offerts.

Jenkins et Heinen (1989) ont étudié les préférences de 686 élèves de 2ème, 4ème et 5ème années avec et sans difficultés, recevant des services hors classe pour une partie d'entre eux, en classe ordinaire par un spécialiste pour un autre groupe et en classe ordinaire par le titulaire et un aide, pour le dernier groupe. Ces auteurs constatent que les élèves privilégient le type de service qu'ils reçoivent. Toutefois, s'ils avaient le choix, ces élèves préféreraient recevoir de l'aide de la part de leur titulaire plutôt que d'un enseignant spécialiste. Aussi, le choix peut être différent selon le degré de l'élève, les élèves plus vieux ayant tendance à privilégier les services hors classe.

L'étude exploratoire de Goupil et Comeau (1993) avait pour objet les perceptions de 18 élèves en difficulté d'apprentissage sur les services d'orthopédagogie. Selon les témoignages recueillis, ces enfants privilégient les services hors classe. Cette étude est cependant exploratoire et, au Québec, peu d'études systématiques ont porté sur les préférences des élèves quant aux lieux de services et aux personnes qui doivent les offrir et sur les perceptions qu'ils ont de l'aide apportée. Or, les enfants sont les premiers concernés par les services, et leurs perceptions ne sont pas nécessairement les mêmes que celles des adultes, comme le précisent Jenkins et Heinen (1989):

> Les enfants ne voient pas nécessairement le monde de la manière que les adultes pensent qu'ils le voient. [...] les élèves devraient être consultés au sujet de leurs préférences, car il est hasardeux de présumer que les enfants ont la même perception que les adultes. (p. 523)

### *Objectifs de l'étude*

Compte tenu du peu d'études sur le sujet et de l'importance de la clientèle d'enfants en difficulté d'apprentissage, cette étude a pour objectif de décrire les perceptions qu'ont les élèves en difficulté d'apprentissage des services d'orthopédagogie.

### *Sujets*

Le groupe de sujets est constitué de 35 garçons identifiés comme étant en difficulté grave d'apprentissage par leur commission scolaire et âgés, en moyenne, de 12,1 ans (écart type: 0,9). Ces élèves proviennent de 14 écoles primaires de six commissions scolaires de la banlieue montréalaise.

Parmi les élèves, 20 sont en 5$^{e}$ année, 15 en 6$^{e}$ année, et 32 ont redoublé une ou deux années scolaires ou fait une classe de maturation. Ces enfants bénéficient des services d'orthopédagogie depuis 3,7 ans en moyenne. Ils reçoivent ces services pour le français (48,5 % des élèves), les mathématiques (12,1%), ou à la fois pour le français et les mathématiques (39,4%). La fréquence hebdomadaire moyenne des visites chez l'orthopédagogue est de 5,56 périodes/semaine, et la durée moyenne de 43,6 minutes par visite.

### *Instrument*

L'interviewer a utilisé un questionnaire d'entrevue avec questions fermées et semi-ouvertes. Celui-ci contient des questions sur l'aide reçue, les plans d'intervention et les contacts avec les parents. Pour le présent article, seules les questions touchant les modalités des services offerts

par l'orthopédagogue ont été retenues. Le tableau 1 décrit ces questions. Les questions 11 et 12 sont adaptées de l'étude de Jenkins et Heinen (1989).

TABLEAU 1. **Liste des questions**

**Sur l'annonce des services d'orthopédagogie**

1. Qu'est-ce que ça t'a fait quand tu as su que tu irais voir (prénom de l'orthopédagogue)?
2. Comment te sentais-tu face à cette nouvelle?

**Sur les services d'orthopédagogie**

3. Est-ce que tu peux m'expliquer pourquoi tu vas chez (prénom de l'orthopédagogue)?
4. Est-ce que tu penses que ça change quelque chose dans tes résultats scolaires que tu ailles dans la classe de (prénom de l'orthopédagogue)?
5. Si je te demandais de me dire si ça t'aide pas du tout, un peu, beaucoup ou énormément, que choisirais-tu?
6. Tu dis que ça t'aide (un peu, beaucoup ou énormément, selon le cas), peux-tu me donner des exemples?

**Sur les explications de l'orthopédagogue**

7. Quand tu es dans la classe de (prénom de l'orthopédagogue), prend-elle assez de temps pour t'expliquer?
8. Comment trouves-tu qu'elle explique?

**Sur les modalités de services souhaitées**

9. Si tu avais le choix d'aller ou de ne pas aller chez (prénom de l'orthopédagogue), que ferais-tu?
10. Peux-tu m'expliquer pourquoi?
11. Si tu avais besoin de plus d'aide encore en français et en mathématiques, de qui aimerais-tu le plus recevoir de l'aide si tu avais le choix: d'un autre élève de ta classe, de l'orthopédagogue, de ton titulaire, ou d'une autre personne de ton choix? Pourquoi?
12. Si on te laissait le choix de l'endroit où tu pourrais recevoir des explications de (prénom de l'orthopédagogue), où préférerais-tu qu'elle aille t'aider: dans son local ou dans ta classe? Pourquoi?
13. Est-ce que tu te rappelles que (prénom de l'orthopédagogue) soit venue t'aider dans ta classe cette année?
14. Qu'est-ce que tu penserais si (prénom de l'orthopédagogue) venait t'aider dans ta classe? ou: Qu'est-ce que tu penses du fait que (prénom de l'orthopédagogue) vienne t'aider dans ta classe?

**Sur les modifications souhaitées**

15. Si tu pouvais changer une chose dans le fonctionnement de la classe de (prénom de l'orthopédagogue), que changerais-tu pour mieux travailler?

Le questionnaire a d'abord été soumis à une pré-expérimentation et à une évaluation par des experts. La pré-expérimentation comprenait quatre étapes. En premier lieu, l'interviewer a réalisé des entrevues individuelles auprès de cinq garçons de 6$^{e}$ année qui étaient identifiés en difficulté d'apprentissage et bénéficiaient du service d'orthopédagogie. En deuxième lieu, on a revu le protocole et modifié les questions. Puis, ce nouveau protocole a été testé auprès de quatre autres élèves. Troisièmement, les questions corrigées à la suite des entrevues ont été soumises à cinq spécialistes : un orthopédagogue, deux directeurs d'école primaire et deux enseignantes, soit une de 5$^{e}$ et une de 6$^{e}$ année. On a ensuite modifié le protocole d'entrevue d'après les commentaires de

ces experts. Enfin, il a été testé une dernière fois auprès de deux élèves en difficulté d'apprentissage.

### *Mode de rencontre des élèves*

La cueillette des données a lieu durant les deux dernières semaines de mai et les deux premières semaines de juin. Chaque rencontre individuelle, d'une durée moyenne de 25 minutes, a lieu à l'école de l'élève, dans un local tranquille, avec la permission écrite des parents. Avant d'administrer le questionnaire, l'expérimentatrice explique à l'enfant le but de l'étude et lui demande la permission d'enregistrer la conversation en l'assurant de sa confidentialité.

### *Mode d'analyse des données*

Les réponses des élèves ont été transcrites textuellement, puis codifiées en deux étapes: 1) l'établissement de catégories de réponses; 2) le classement des réponses en fonction de leur contenu. Les données des questions fermées sont décrites sous forme de pourcentages, moyennes et écarts types. Afin d'assurer la fidélité du classement des réponses, une étudiante au doctorat en psychologie a vérifié le classement de 20% des réponses. La concordance entre les deux classifications est la même.

## RÉSULTATS

### *Réactions à l'annonce des services d'orthopédagogie*

Deux questions touchent les réactions des élèves lorsqu'ils ont appris qu'ils recevraient l'aide de l'orthopédagogue. La première question se formule ainsi: "Qu'est-ce que ça t'a fait quand tu as su que tu irais voir (prénom de l'orthopédagogue)?" Sur les 35 élèves, 20 (57,1%) répondent: "Ça ne m'a rien fait", 10 (28,6%) affirment qu'ils étaient contents, quatre (11,4%) disent avoir été déçus et, enfin, un élève (2,9%) répond qu'il était énervé.

La deuxième question porte sur les sentiments suscités par cette nouvelle. Elle s'énonce comme suit: "Comment te sentais-tu face à cette nouvelle?" Le tableau 2 présente les données obtenues. Parmi les répondants, 15 mentionnent ne pas avoir eu de réactions particulières. Ils donnent des réponses comme : "Ça ne m'a rien fait," "C'est normal, c'est comme les années passées", "Je suis habitué", etc. Par ailleurs, 12 enfants indiquent qu'ils étaient contents, et quatre, qu'ils étaient tristes; un enfant dit que cela lui a causé de la gêne de sortir de sa classe et un qu'il ne se sentait "plus assez bon pour être dans sa classe".

**TABLEAU 2. Réactions à l'annonce de l'aide de l'orthopédagogue durant l'année**

| Catégories de réponses | Nombre de sujets (N = 35) | % des répondants |
|---|---|---|
| Pas de réaction particulière | 15 | 42,9% |
| Sentiment de joie | 12 | 34,3% |
| Sentiment de tristesse | 4 | 11,3% |
| Sentiment de gêne | 1 | 2,9% |
| Sentiment d'infériorité | 1 | 2,9% |
| Autres | 2 | 5,7% |

### *Perceptions générales concernant les services d'orthopédagogie*

Une série de questions concernent les perceptions générales qu'ont les élèves des services d'orthopédagogie; le tableau 3 présente les résultats obtenus. Premièrement, on demande aux enfants pourquoi ils se rendent chez l'orthopédagogue. Tous répondent en évoquant des raisons d'ordre scolaire, c'est-à-dire des difficultés en français ou en mathématiques.

**TABLEAU 3. Perceptions générales des élèves concernant les services d'orthopédagogie**

| Thème de la question | Réponses obtenues | N | % des répondants |
|---|---|---|---|
| 1. Motifs pour aller chez l'orthopédagogue | Difficultés ou retard en français ou en lecture | 18 | 51,4% |
| | Difficultés en mathématiques | 13 | 37,1% |
| | Difficultés en français et en mathématiques | 4 | 11,5% |
| 2. Changements dans les résultats scolaires | Changement notable | 24 | 68,6% |
| | Aucune modification | 2 | 5,7% |
| | Un peu de changement | 9 | 25,7% |
| 3. Efficacité de l'aide | N'aide pas du tout | 0 | 0 |
| | Aide un peu | 9 | 25,7% |
| | Aide beaucoup | 20 | 57,1% |
| | Aide énormément | 6 | 17,1% |

Ensuite, la majorité des élèves dit constater des changements dans ses résultats scolaires à la suite des services reçus. La majorité estime également que ces services l'aident. Seuls deux élèves indiquent que l'aide de l'orthopédagogue ne change pas leurs résultats.

La question suivante se formule ainsi: "Tu dis que ça t'aide (un peu, beaucoup ou énormément, selon le cas), peux-tu me donner des exemples?" Il est à noter que, les élèves pouvant donner plus d'un exemple, 39 réponses ont été compilées. Ainsi, 12 élèves disent

s'améliorer. Cette catégorie comprend des réponses telles que: "Quand je lis, je suis plus vite et je prononce mieux les mots", "J'ai plus d'idées en communication écrite", "J'ai des trucs pour mes fractions et ça va mieux". Dix répondants mentionnent que leurs notes ont augmenté dans les examens ou les exercices faits en classe. Cinq répondants mentionnent que l'orthopédagogue a plus de temps que le titulaire pour expliquer. Quatre élèves disent mieux comprendre le français et les mathématiques. Trois élèves disent mieux réfléchir. Enfin, deux élèves mentionnent que l'orthopédagogie les aident "à passer leur année", un élève évoque une autre raison, alors que deux élèves répondent ne pas avoir d'exemples.

### *Perceptions concernant les explications de l'orthopédagogue*

Les questions suivantes concernent les explications de l'orthopédagogue. Voici la première: "Quand tu es dans la classe de (prénom de l'orthopédagogue), prend-elle assez de temps pour t'expliquer?" Sur les 35 répondants interrogés, 31 (88,6%) disent que oui; aucun élève ne donne de réponse négative et quatre (11,4%) disent que l'orthopédagogue va quelquefois trop vite.

La question suivante s'énonce ainsi: "Comment trouves-tu qu'elle explique?" Les 35 réponses ont été classées en cinq catégories: 14 élèves (40%) disent que l'orthopédagogue explique bien; 12 (34,3%) indiquent: "Elle explique pour qu'on comprenne"; deux élèves (5,7%) disent que l'orthopédagogue explique clairement; deux élèves (5,7%) mentionnent: "Elle t'aide quand tu ne comprends pas". Enfin, cinq élèves (14,3%) évoquent d'autres raisons.

### *Modalités de services souhaitées*

Cinq questions portent sur les préférences des élèves quant à l'aide reçue et aux personnes devant la donner. La première question est ainsi formulée: "Si tu avais le choix d'aller ou de ne pas aller chez (prénom de l'orthopédagogue), que ferais-tu?" Sur les 35 répondants, 30 (85,7%) disent qu'ils iraient chez l'orthopédagogue et cinq (14,3%) répondent qu'ils n'iraient pas.

Les 30 élèves qui choisiraient d'aller chez l'orthopédagogue donnent les raisons suivantes: "Ça m'aide en classe" (neuf élèves, 30%); "J'ai de meilleures notes" (huit élèves, 26,7%); "Je comprends et j'apprends mieux" (trois élèves, 10%); "Pour passer mon année" (deux élèves, 6,7%); "Pour avoir plus d'aide, d'explications" (deux élèves, 6,7%). Enfin, six élèves (20%) ont donné d'autres réponses, telles que: "J'ai

plus de temps pour apprendre", "Je veux m'améliorer", "Je suis plus sage depuis que je vais là".

Voici les commentaires des cinq élèves qui choisiraient de ne pas aller chez l'orthopédagogue: "Le groupe est trop petit", "J'aime les gros groupes", "Je suis tout mêlé quand je reviens en classe", "Je n'aime pas aller là", "J'aimerais comprendre tout seul".

Les questions suivantes concernent les lieux et les personnes privilégiés par les élèves pour les services d'orthopédagogie. Le tableau 4 présente les données obtenues.

**TABLEAU 4. Perceptions des élèves concernant les modalités de services**

| Thème de la question | Réponses obtenues | N | % des répondants |
|---|---|---|---|
| 1. Personne de qui l'élève aimerait recevoir de l'aide | Orthopédagogue | 22 | 62,9% |
| | Titulaire | 4 | 11,4% |
| | Élèves de la classe | 4 | 11,4% |
| | Autres personnes | 5 | 14,3% |
| 2. Lieu privilégié pour les services | Le local de l'orthopédagogue | 31 | 88,6% |
| | La classe ordinaire | 4 | 11,4% |
| 3. Aide reçue, en cours d'année, dans la classe ordinaire | Non | 32 | 91,4% |
| | Oui | 1 | 2,9% |
| | Ne se rappelle pas | 2 | 5,7% |
| 4. Perceptions d'une aide éventuelle de l'orthopédagogue en classeordinaire | Aimerait être aidé directement en classe ordinaire | 6 | 17,1% |
| | Ne serait pas dérangé | 5 | 14,3% |
| | N'aimerait pas | 5 | 14,3% |
| | Serait gêné | 5 | 14,3% |
| | Serait dérangé par les autres élèves | 3 | 8,6% |
| | Autres raisons | 6 | 17,1% |
| | Ne sait pas | 5 | 14,3% |

La lecture du tableau permet de constater que la majorité des élèves privilégie la situation actuelle. En effet, 62,9% préfèrent recevoir l'aide de l'orthopédagogue. Parmi ces élèves, 10 précisent que l'orthopédagogue explique clairement, quatre qu'elle est plus spécialisée, trois qu'elle prend son temps; deux élèves indiquent que l'orthopédagogue les connaît bien, et trois évoquent d'autres raisons, par exemple que l'orthopédagogue les aime beaucoup. Par ailleurs, 13 élèves préféreraient recevoir l'aide d'une autre personne: quatre préféreraient l'aide du titulaire et quatre, celle d'élèves de leur classe. Parmi ces élèves, les cinq autres préféreraient recevoir l'aide d'une personne autre que l'orthopédagogue, le titulaire

ou un autre élève. Ces enfants mentionnent leurs parents (quatre répondants) ou un professeur privé (un répondant).

Le tableau 4 permet également de constater que les élèves préfèrent recevoir les services à l'extérieur de la classe ordinaire, dans le local de l'orthopédagogue (88,6%). Les principales raisons pour justifier ce choix sont les suivantes : le local de l'orthopédagogue est plus calme (45,1%), il est plus facile d'obtenir les explications dans le local de l'orthopédagogue (12,9%) et ils veulent éviter les situations gênantes (25,8%). Notons cependant que la majorité des élèves dit ne pas avoir reçu d'aide en classe ordinaire au cours de l'année scolaire. En effet, la majorité des élèves, non seulement n'a pas reçu d'aide dans la classe ordinaire, mais à la question "Que penserais-tu si (prénom de l'orthopédagogue) venait t'aider dans ta classe?", seulement six élèves ont répondu qu'ils aimeraient cela.

### *Modifications souhaitées*

La dernière question s'énonce ainsi: "Si tu pouvais changer une chose dans le fonctionnement de la classe de (prénom de l'orthopédagogue), que changerais-tu pour mieux travailler?" Les réponses des 35 sujets sont les suivantes: 17 (48,6%) affirment qu'ils ne changeraient rien, quatre (11,4%) voudraient être plus longtemps chez l'orthopédagogue, trois élèves (8,6%) souhaiteraient pouvoir travailler avec un ami en équipe, deux élèves (5,7%) aimeraient changer les heures de rencontre, deux (5,7%) voudraient faire plus d'exercices amusants (comme des jeux). Enfin, sept élèves (20%) apportent des suggestions différentes, rangées dans la catégorie "Autres", telles que: "être une personne à la fois chez l'ortho", "avoir de la musique", "être seul à sa table de travail", "changer des dictionnaires pour des moins vieux", etc.

## DISCUSSION ET CONCLUSION

Au Québec, tout comme aux États-Unis, la modalité de services la plus utilisée pour les élèves en difficulté d'apprentissage consiste à retirer ces élèves à l'extérieur des classes ordinaires, quelques périodes par semaine (Friend et McNutt, 1987). Si de nombreuses recherches (Wiederholt et Chamberlain, 1989) ont tenté de comparer ces services avec ceux donnés directement en classe ordinaire, peu d'études ont cherché à connaître l'opinion des élèves eux-mêmes sur l'efficacité des services. Cette étude apporte donc un éclairage différent en ce sens qu'elle évalue les perceptions des enfants sur les effets de l'aide offerte. Ainsi, les données recueillies ici semblent indiquer que les élèves de cinquième

et sixième années apprécient les services d'orthopédagogie. En effet, si on leur offre le choix de recevoir ou pas cette aide, la majorité des enfants choisissent de se rendre chez l'orthopédagogue. De plus, la majorité des élèves indique que cet appui les aide et améliore leurs résultats scolaires. Cependant, quelques élèves affirment n'être aidés qu'un peu et observent peu de changements. Il pourrait donc être intéressant d'étudier, auprès d'une population plus élevée et dans plusieurs milieux scolaires, les perceptions des élèves sur l'efficacité des services et comment ces élèves expliquent les effets de l'orthopédagogie sur leur rendement.

Des auteurs (Meyers, Gelzheiser, Yelich, et Gallagher, 1990) indiquent que de nombreux problèmes sont associés aux services hors classe: temps réduit sur la tâche, insuffisance de liens entre les programmes ressources et ceux de la classe ordinaire, lacunes dans la communication entre les intervenants, etc. . . . Si la littérature est critique sur le sujet, les enfants rencontrés ici semblent donc avoir un point vue différent puisque la majorité dit apprécier ces services et observer une amélioration de leur rendement scolaire. Bien sûr, il est possible que la désirabilité sociale ou la dissonance cognitive les aient orientés dans leurs réponses, mais d'autres dimensions influencent peut-être aussi les réponses de ces élèves. Ainsi, dans une étude exploratoire, Goupil et Comeau (1993) ont souligné l'importance des échanges et de la relation personnelle avec l'orthopédagogue. Ces éléments sont d'autant plus à prendre en considération, que pour certains élèves, les composantes affectives peuvent être un blocage à leurs apprentissages (Tardif et Couturier, 1993).

Tout comme la recherche de Jenkins et Heinen (1989), cette étude démontre que les élèves ont effectivement des préférences sur le lieu de services ou la personne qui les offre. Les élèves interrogés ici reçoivent les services d'orthopédagogie à l'extérieur des classes. Les élèves souhaitent maintenir les modalités actuelles, c'est-à -dire continuer à recevoir les services dans le local de l'orthopédagogue. La préférence du local de l'orthopédagogue est justifiée par plusieurs facteurs: le calme, la facilité d'obtenir des explications et l'évitement de situations gênantes. Ce dernier point souligne, encore une fois, l'importance pour l'enfant de se sentir accepté par ses pairs. Cependant, Jenkins et Heinen notent que bien que les choix des élèves soient influencés par la modalité de services utilisée auprès d'eux, les élèves de la fin du primaire ont néanmoins tendance à privilégier les services hors classe. Les données obtenues ici ne sont donc pas en contradiction avec celles de ces auteurs. Compte tenu des résultats obtenus aux États-Unis et de ceux présentés ici, il serait sans doute intéressant de pousser plus loin les

études afin de voir si des modalités différentes dans les façons d'offrir les services d'orthopédagogie ne seraient pas souhaités par les élèves du premier et du deuxième cycles du primaire.

Nos données diffèrent cependant de celles de Jenkins et Heinen (1989) en ce qui concerne la personne privilégiée pour donner les services d'aide supplémentaire. Dans l'étude de ces auteurs, la majorité des élèves a dit préférer recevoir de l'aide de l'enseignant titulaire, plutôt que d'un enseignant spécialiste. La majorité des enfants (62,9%) rencontrés ici préfère recevoir l'aide de l'orthopédagogue. Il est à noter ici que les orthopédagogues interviennent généralement avec des groupes beaucoup moins nombreux que les titulaires en classe ordinaire. Pour certains élèves, cette situation favorise sans doute l'établissement d'une relation personnelle plus facile que dans un groupe plus nombreux d'élèves. Cependant, quatre élèves ont mentionné vouloir recevoir l'aide d'autres élèves, quatre autres, du titulaire et cinq autres, de personnes diverses. On constate donc que les préférences peuvent varier. Quel est l'effet de ces perceptions sur la motivation de l'enfant? Serait-il souhaitable, réaliste, dans certaines situations, de demander aux élèves par qui ils veulent être aidés et de mettre en place des projets permettant différentes formules d'aide? Là encore, d'autres recherches semblent souhaitables.

Cette étude demeure exploratoire. Il y aurait lieu de pousser plus loin les recherches, auprès d'un plus grand nombre d'élèves des deux cycles du primaire et auprès d'élèves recevant des services d'orthopédagogie directement dans la classe ordinaire. Bien que limitée par le nombre de sujets, cette étude décrit les perceptions des enfants sur l'aide apportée en orthopédagogie et suscite plusieurs questions pour les milieux scolaires québécois ou autres. Parmi celles-ci, il y a les perceptions des enfants sur les motifs qui, pour eux, rendent les services efficaces ou souhaitables. Ces éléments sont susceptibles d'éclairer les pratiques à l'intention des élèves en difficulté d'apprentissage.

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DENISE CORRIVEAU est étudiante à la maîtrise au département de psychologie de l'Université du Québec à Montréal.

GEORGETTE GOUPIL est professeure au département de psychologie de l'Université du Québec à Montréal.

DENISE CORRIVEAU is a Master's student in the psychology department at the University of Quebec in Montreal.

GEORGETTE GOUPIL is a professor in the psychology department at the University of Quebec in Montreal.

REPORT FROM THE FIELD

# STUDENT TEACHERS IN THE CLASSROOM: ASSOCIATE TEACHERS' PERSPECTIVES

COLLA J. MACDONALD *University of Ottawa*
DOROTHY BAKER & SANDRA R. STEWART *Ottawa Board of Education*

**ABSTRACT**. This collaborative research project involved both classroom teachers and a member of an education faculty as researchers. Associate teachers describe both the benefits and drawbacks of having a student teacher in their classroom during their teaching practicum. The nature of the relationship between student teachers and associate teachers is made clearer by identifying these benefits and drawbacks, considering the factors they perceive as stressful, and examining the coping strategies they use or recommend for dealing with stress. By involving those who have daily access, extensive expertise, and a clear stake in improving the teaching practicum with a formal way to make their knowledge part of the literature, it was ensured that the questions and issues that were important to the associate teachers were addressed.

**RÉSUMÉ**. Ce projet de recherche concerté a été réalisé par des enseignants et par un professeur de la faculté des sciences de l'éducation. Les enseignants responsables des stagiaires décrivent les avantages et les inconvénients que présente la présence d'un stagiaire dans leur classe. La nature de la relation qui s'établit entre les stagiaires et les professeurs responsables apparaît plus clairement lorsqu'on identifie les avantages et les inconvénients de la présence des stagiaires, en tenant compte des facteurs que les enseignants jugent stressants, et lorsqu'on examine les stratégies d'adaptation auxquelles ils ont recours ou qu'ils recommandent pour gérer ce stress. En faisant participer ceux qui ont des rapports quotidiens avec les stagiaires, qui possèdent des compétences poussées et qui ont clairement intérêt à améliorer le stage pratique, et en recourant pour ce faire à des moyens officiels permettant d'intégrer leurs connaissances aux publications, on s'est assuré d'aborder les questions qui présentent de l'importance pour les professeurs responsables.

This research investigates associate teachers' perspectives on having a student teacher in the classroom. Moreover this research is a collaborative project involving both classroom teachers and an education faculty member as researchers. The assumption underlying this research

is that what is missing from the knowledge base of the teaching practicum are the voices of the teachers themselves. As Cochran-Smith and Lytle (1990) state:

> Limiting the official knowledge base for teaching to what academics have chosen to study and write about has contributed to a number of problems, including discontinuity between what is taught in universities and what is taught in classrooms, teachers' ambivalence about the claims of academic research, and a general lack of information about classroom life from a truly emic perspective. (p. 2)

The literature suggests that associate teachers play a critical role in the professional growth and socialization of student teachers (Miklos & Greene, 1987; Boydell, 1986; Griffin, 1989). The role of the associate teacher is, however, ambiguous and in need of clarification. Gilliss (1987) sees the associate teacher as the best way to bridge the gap between theory and practice. The literature suggests that associate teachers are oriented to the practical aspects of teacher training, and are generally unprepared for the task of adequate student-teacher supervision (Griffin, 1989; Richardson-Koehler, 1988; Grimmett & Ratzlaff, 1986; Shavelson & Stern 1981). And while student teachers tend to prefer "facilitative" supervision (Kagan, 1987), associate teachers orient their supervisory role to either that of facilitator or an apprenticeship model where student teachers are expected to emulate their teaching style (Griffin, 1989).

MacDonald (1993) found that from the student teachers' perspectives, their teaching practicum experiences are full of inconsistencies. How the associate teachers evaluate the student teacher is inconsistent, the expectations the associate teachers have for the student teachers vary from associate teacher to associate teacher, the quality and quantity of feedback the student teachers receive varies, the amount of time the associate teacher is willing to spend with the student teacher differs among the associate teachers, and so forth. These inconsistencies leave the student teacher feeling stressed, vulnerable, and with little or no control over the situation. The causes of stress vary, and often there is a lot of overlap between and among categories of stress identified by student teachers. Coping strategies are somewhat limited, vary from situation to situation, and appear dependent upon the personalities of the student teacher and the associate teacher.

The literature further suggests that there is a lack of information regarding the nature of relationships among the key participants of the teaching practicum: that is, student teacher, associate teacher, and

faculty advisor. The influence of relationships among the triad members has implications for both the perceived quality of the practicum experience and the evaluative process (Housego,1987). Kalekin-Fishman and Kornfeld (1991) report that associate teachers and student teachers valued attributes and attitudes above professional skills as criteria for predicting success in the practicum. However, Boydell (1986) points out that triad expectations, perspectives, and values may differ which can lead to conflict. Housego (1987) reports that interaction between the associate teacher and the student teacher reveals a conscious avoidance of conflict and a tendency not to engage in substantive discussions.

Irvin (1990) points out the differences between the social and political milieu of universities and schools. In the schools often an environment supportive of inquiry and of a sense of discovery is sadly lacking. "Teachers are not encouraged to probe the frontiers of knowledge, even knowledge of the pedagogy that they practice" (p. 623). Wilson (1987) reports that associate teachers are often recruited through canvassing or coercion. No training, or inadequate training programs, exist for them. Scheduling and workload militate against reasonable links between school and university faculty. Associate teachers are reluctant evaluators who are faced with differing policies and procedures of evaluation. Finally, little prestige is associated with the added responsibility.

In 1984, Zeichner emphasized the need to examine the teaching practicum more systematically when he stated that results of teaching-practicum research are often contradictory and ambiguous. Clearly, the ambiguities and inconsistencies surrounding the dynamics of the practicum experience need to be addressed. The perspectives of those involved are crucial to fully understanding the issues. Little attention has been given to the associate teachers' perceptions, or the expectations of the student teacher during the teaching practicum.

Within this context, this research was an attempt to illuminate some of these issues from the associate teacher's perspective and contribute to the overall understanding of the personal and professional dynamics regarding the teaching practicum. By identifying what the associate teachers consider to be the benefits and the drawbacks of having a student teacher in their classrooms, considering the factors they perceive as stressful, and accessing their interpretations of various events, we were able to understand more clearly the nature of the relationship between student teachers and associate teachers during the teaching practicum. These issues were investigated in a collaborative process

which involved both professors and associate teachers as researchers with the goal of better understanding the associate teachers' perspectives and to move toward a more meaningful and rewarding learning experience for all stakeholders.

## RESEARCH METHODOLOGY

### *Objectives of the research*

The objectives of this research were to identify what associate teachers consider to be the benefits and the drawbacks of having student teachers in their classrooms; to identify what associate teachers perceive to be stressful about the teaching practicum and the coping strategies they use or recommend for dealing with this stres; and, to involve those who have daily access, extensive expertise, and a clear stake in improving the teaching practicum with a formal way to make their knowledge part of the literature.

The overall objective in the presentation of this study has been to demonstrate the complexities and richness of the collaborative research process in which teachers played the dual role of participant and researcher. In order to do this, we have made liberal use of the many and extensive verbatim comments and excerpts from one of the participant's narrative accounts of the experience written during the research process (Stewart, Baker, & MacDonald, 1994) as well as excerpts from reflective papers about the research process written by Stewart and other participants one year after the completion of the project (MacDonald, 1995).

### *Selection of subjects*

During the fall of 1993, a proposal for a collaborative research project was developed by the prinicpal researcher (a faculty of education staff member, identified as Jane) and two co-researchers (identified by pseudonyms of Susan and Kathy), both of whom were elementary school teachers, who were teaching in the same school. The proposed project had as its aim a study of the teaching practicum from the associate teacher's perspective. Both teachers had experience as associate teachers and were working on Master's degrees and struggling to juggle their teaching, family, and academic responsibilities. The following quotation from Susan's narrative describes Jane's initial meeting with her:

> I remember sitting on the green couch in the staff room with Jane, a professor from the University. . . . She wants to discuss placing

> another student teacher in my classroom. She is friendly and bright – a happy new mother ready to share her experiences. And me? Overburdened and tired – I feel like I am a bad mother, a bad teacher, and a bad wife. I don't know if I have anything to offer a student teacher coming into my classroom. . . . I feel the tightness in my chest and tears behind my eyes. I have not even admitted this struggle to juggle all of my simultaneous demands to myself! I am bone weary. My celebration of teaching and parenting are lost. I try to tell Jane of the strenuous demands that my Master's course has placed on me. Jane listens sympathetically and then asks if I would like to take a course where I could have a say in the workload. Not only set the research agenda and help to conduct it, but take an active part in each stage. Have my voice as a classroom teacher heard. (Stewart et al., 1994, p. 339)

In addition there were three other associate teachers in the same school with whom I had worked on a regular basis. All five associate teachers in the school (four women and one man) volunteered to take part in this study. The average number of years teaching experience was 12. All of the participants had had student teachers in their classrooms several times prior to participating in this study. Of the five, two (Susan and Kathy) acted as both participants and researchers, and the remaining three acted solely as participants. During the collaborative process, we agreed that we would be equal partners in all aspects of the research.

> The experience was to be mutually beneficial. Kathy and Susan would enjoy the convenience, and flexibility offered by conducting research in their classrooms. They would obtain a university credit toward their Master's degree during the process. They would participate in the annual Learneds Conference and co-author research papers. I would have a richer viewpoint of the associate teacher's perspective of the teaching practicum and freer access to the other associate teachers teaching in their school. (MacDonald, 1995, p. 2)

The experience Susan and Kathy would gain by being involved in this study was to contribute to their course requirements, give them confidence to conduct research, and assist in ensuring that teachers were involved in developing questions, interviewing, having a voice, and analyzing data on issues of importance to them.

Associate teachers were informed of the study's objectives and methodology and were advised of their responsibilities as participants (in data collection which included a survey, a focus-group interview, an individual interview, observation visits, and journal writing). Associate teachers were further informed that all data would be kept in a locked file, that only the study's researchers would see the data, and that

anonymity would be preserved by using pseudonyms for all names and sites. It was also made clear at this time that all participants were free to withdraw themselves, their data, or both from the study at any time. All information was provided both verbally and in writing and all participants were asked to sign a consent form establishing their participation in the study and their recognition of the safeguards designed to ensure confidentiality.

### *Survey*

The three researchers developed the questions for the survey (Table 1). It was hoped that by having teachers involved in developing the questions, more data could be obtained on issues that were of relevance and value to teachers. The five participants were administered the survey at the beginning of the study. This meant that Susan and Kathy were involved in developing and responding to the survey. Susan reflects upon this experience in her reflective account of the project.

> In January Kathy, Jane, and I meet to review what we know and to establish our questions for the survey. I have never designed a survey, and it is an invigorating session of colleagues sharing ideas and questions back and forth. We work to keep the questions open-ended and try to build a picture of the associate teacher's perspective of the teaching practicum. (Stewart et al., 1994, p. 342)

The purpose of the survey was to obtain information to assist in identifying the perceived benefits and drawbacks of having a student teacher in the classroom. In addition to identifying these factors, the associate teachers were asked to explain why and how they believed these factors had or would have an effect on their practicum experience. The data from the surveys were analyzed to help identify categories of factors associate teachers felt were significant at an early stage of the practicum experience. This was done by the three researchers reading and rereading the surveys and searching for trends, similarities, and differences among the respondents. These data also assisted in shaping the questions for the focus-group interviews and individual interviews. Susan wrote about this process in her narrative paper.

> A week later, Kathy and I meet with Jane at her home to study the completed surveys and to collate the data we have gathered. It is rich and varied. After pouring over the surveys and determining the overriding themes, together, the three of us set the questions for our focus-group interview to be held in March. (Stewart et al., 1994, p. 342)

**TABLE 1. Survey questions**

1. Did you volunteer to have a student teacher?
2. If you did not volunteer, who asked you to have a student teacher? How did you feel when you were asked? Please elaborate.
3. How often have student teachers been placed in your classroom?
4. Have your past experiences with student teachers been positive? Please elaborate.
5. How do you define your role as an associate teacher? Please elaborate.
6. How do you define the role of the student teacher? Please elaborate.
7. How do you define the role of the faculty advisor? Please elaborate.
8. How do you define the role of the principal?
9. How did you feel prior to the January student teaching placement? Please elaborate.
10. What would you say are the positive aspects of having a student teacher in the classroom? Please elaborate.
11. What are the negative aspects of having a student teacher in the classroom? Please elaborate.
12. What causes you the most stress when you have a student teacher in your classroom? How do you cope with this stress? Please elaborate.
13. Could any of these stresses be alleviated by the faculty of education? How? Please elaborate.
14. How do you feel about evaluating student teachers? Please elaborate.
15. Who would you approach for support or advice if you had concerns about a particular student teacher? Please elaborate.
16. How do you feel knowing the faculty advisor will be visiting your classroom?
17. Do you have any suggestions that would improve communication among the "teaching triad" (associate teacher, student teacher, and faculty advisor). Please elaborate.
18. Do you have suggestions that would improve the relationship among the teaching triad? Please elaborate.

**TABLE 2. Focus group interview questions**

1. Does the personality of the student teacher affect your perception of the teaching practicum?
2. In the survey you were asked to define your role as an associate teacher. Could you elaborate on this further?
3. Let's discuss the role of the student teacher in greater detail?
4. In the survey it was strongly suggested that the faculty advisor should have a more visible role. How do you feel about this?
5. Everyone found evaluation stressful. I would like to give you the opportunity to elaborate on this.
6. A student teacher causes an added workload for the associate teacher. Let's talk about this.

### *Focus-group interviews*

In the third month of the study, a focus-group interview was held with the five associate teachers. Once again, Kathy and Susan played the dual role of developing the questions for, and participating in, the focus-group interview (Table 2). The purpose of the two-hour focus-group interview was to probe the associate teachers' understanding of events, relationships, and practicum experiences with open-ended questions – the answers to which were recorded in notes and tapes. The focus-group interview was transcribed in full and analyzed. Sandra reflects upon this experience in her journal.

> . . . the six of us ease into chairs around a table and Jane reminds us of our pseudonyms and the rules of a focus-group interview. There is

> so much energy in the room. Each teacher is eager to express ideas and opinions and ask questions of others. Heads nod fervently when a familiar feeling is expressed. Voices interject impatiently. Everyone is animated and pumped with intellectual energy. Five classroom teachers with experiences to share and a university professor listening uncritically. The focus-group lasts two hours. . . . The tape-recorder captures our disjointed zeal. Finally Jane calls for last comments and the tape-recorder is clicked off. So this is a focus-group! I am weary. (Stewart et al., 1994, p. 343)

Kathy, Susan, and I read and reread transcripts and, during this process, we documented themes, regularities, and patterns, and reported attitudes and practices. Susan recalls this process in her narrative paper.

> Kathy, Jane, and I meet for a Sunday afternoon session at Jane's house at the end of March. The transcripts from the focus-group interview sit in three large piles on the kitchen table. We begin looking for themes, trends, questions, and concerns that need addressing. I read aloud and bold significant sections with a highlighter pen while Kathy takes notes and Jane interjects as ideas emerge. (Stewart et al., 1994, p. 343)

### *Observations*

During the first four months of the study, I made visits to each associate teacher's classroom to look at relationships by observing them in various contexts, to identify issues discussed during the teaching practicum, and to act as a trouble-shooting mechanism – to identify problems, meet teachers' needs, and provide other advice and additional support. Kathy and Susan were not researchers but solely participants in this aspect of the research.

### *Individual interviews*

An individual interview was held with each of the five participants near the conclusion of the study as a follow-up measure of the issues which arose during the focus-group interview. Once again Kathy and Susan

**TABLE 3. Individual interview questions**

1. How do you personally reduce stress which occurs when you have a student teacher in your classroom? What strategies, if any, do you use to alleviate your stress?
2. How would you handle situations where you did not feel a student teacher may be suited to the profession of teaching? Would you be able to make that judgment comfortably?
3. How do you re-establish your routines and relationships with your class once the student teacher is gone?
4. How important is it for the student teacher to fit in to the staff? To your class?
5. We perceive most stress to be related to the relationship between the associate teacher and student teacher. How do you perceive this? Does this have implications for the evaluation process?

were both researchers and participants. Together Kathy, Susan, and I developed the questions for the individual interviews (Table 3). I interviewed Kathy and Susan, and in turn they interviewed the remaining three associate teachers. The interviews, approximately 25 minutes in length, took place in the participants' school. Susan describes the individual interview in her narrative paper.

> Working with what we have discovered through the survey and the focus-group discussion, Kathy, Jane, and I are able to determine the direction for the individual interviews. We develop five questions to investigate how the associate teacher deals with the stress of the teaching practicum, how personality affects evaluation, and the role the classroom teacher would like to see of the faculty advisor. Together the three of us organize times for individual interviews. Jane interviews Kathy and me before we begin to interview our colleagues at school. Kathy, Jane, and I transcribed the tapes for analysis. (Stewart et al., 1994, p. 344)

### *Journals*

To capture the process of the collaborative research, Kathy and Susan decided to record their experiences, concerns, and questions related to being an associate teacher in a personal journal over the four-month period. These journals were shared between them and served as a mode for reflection and support for each other. As a university researcher, I also had access to these journals. The information from the journals was used to document associate teachers' impressions and to supplement the information obtained from the surveys, focus-group interviews, individual interviews, and the observation visits. Susan wrote about the process of keeping and sharing a journal in her reflective narrative.

> Kathy and I are reading and writing our journals to each other. At first I feel hesitant to express my experiences to her but as we move into the writing I feel more willing to be honest and direct. It is empowering to feel her support. It is empowering to be able to offer support in return. This strengthens our relationship within our small school community. We speak intimately to each other on paper breaking down the usual solitary isolation of the teacher and strengthening and expanding an already existing professional friendship. (Stewart et al., 1994, p. 343)

Throughout the year of the study, surveys, interview transcripts, observation notes, and journal writings were reviewed regularly to identify emerging conceptual categories and guide further data collection. All data were read and reread repeatedly to ensure that their intent was understood. The data were also studied by searching for patterns, themes, similarities, and differences. During this process, the emphasis was on

deriving meaning from the data that would explain and describe participants' perspectives regarding the research issues.

As a result of this analysis, categories were established to assist with understanding and summarizing participants' perspectives on the teaching practicum. The analysis was regarded as complete when all three researchers could read all data with no additional components surfacing. The findings were analyzed, and their significance was determined by considering their relevance to the research issues, comparing results to those in the literature, and reflecting on the experiences of the researchers (teachers and professor).

## FINDINGS

Analyses of the data reveal that associate teachers describe having a student teacher in their classroom as a two-edged sword – although there are benefits, there are also drawbacks. To ensure the beliefs and orientations of participating associate teachers I have supported our observations and conclusions with verbatim responses from participants. To demonstrate the complexities and richness of the collaborative process, in the presentation of findings, I have once again taken verbatim comments and excepts from Susan's narrative account of the experience (Stewart et al., 1994) and reflective papers written by all three researchers (MacDonald, 1995). For example, Susan reflects upon this experience in her narrative account of the research process.

> With the data collection complete Kathy, Jane, and I analyze surveys, interview transcripts, observation notes, and journal writings to identify emerging conceptual categories. We read and reread data repeatedly to ensure that their intent is understood. Searching for patterns, themes, similarities, and differences we establish categories to assist with understanding and summarizing teachers' perspectives on the teaching practicum. (Stewart et al., 1994, p. 344)

The negative and positive concerns associate teachers have toward having a student teacher in their classroom were grouped into **broad** categories. Although there is overlap between and among categories, we felt grouping teachers' concerns in this way captured their perspectives. The categories are briefly explained and quotations from various data are provided to illustrate them. In most instances, all five teachers agreed upon the benefits and drawbacks of having a student teacher in their classroom. In some incidences, however, only two associate teachers addressed a concern.

### *The benefits of having a student teacher*

All five associate teachers reported positive aspects of having a student teacher in the classroom. Associate teachers reported that student teachers supply benefits of several types. They provide new energy, new ideas, and teaching methods; they constitute a resource contributing to personal growth; and provide relief time for him or her to observe the children in the classroom.

ENERGY. This category addresses associate teachers' attitudes or beliefs regarding the positive attribute that student teachers who are enthusiastic, bubbly, flexible, and open-minded bring to their classroom. All five associate teachers reported in the survey, in their journals, and in both the individual and focus-group interviews that the energy and enthusiasm student teachers brought to their classrooms was of benefit. In her journal, Susan describes how a student teacher arrived "with a welcome roar and a burst of needed youth and energy." Gerry also addresses this issue:

> What the student brings in to you is motivation for yourself. I have been teaching the same grade for about twenty years and I think that if I hadn't had student teachers on a continual basis, that I'd probably go crazy. (Gerry, focus-group interview)

METHODS AND IDEAS. The second category that associate teachers identified as beneficial when having a student teacher concerned teaching methods and ideas. The associate teachers said they enjoyed and appreciated learning new teaching methods and ideas from student teachers. The following excerpts from Donna's journal and Gerry's focus-group interview highlight this point. "Andy had some methods which were unique and if I am to be completely honest – I probably learned more from him than vice-versa" (Donna's journal). "They help bring in new ideas and change how I do things just with their enthusiasm. I find it invigorating" (Gerry, focus-group interview).

PERSONAL GROWTH. The third benefit the associate teachers reported fell into the category identified as personal growth. Associate teachers' comments about how student teachers kept them on their toes both personally and professionally by asking them challenging questions and requiring them to reflect, question, and grow were grouped into this category. All five associate teachers repeatedly addressed this category in their journal writings, in the focus-group interview, and during individual interviews.

> They [student teachers] give me an opportunity to think out loud and really work through some aspects of teaching that give me difficulty. I find that differing views help me to refine and define what I think. . . . I just like the juice it gives me in my head. (Susan's journal)

> I don't think it is bad sometimes that we reinforce our own reasons for doing things. Sometimes it is very positive feedback for us too! . . . I think it is a good experience because it brings growth to yourself. And the price you pay is being tired. (Michelle, focus-group interview)

OPPORTUNITY TO OBSERSVE. The associate teachers reported in the focus-group interview and in the survey that they perceived one of the benefits of having a student teacher to be that of having the opportunity to sit back and observe their students. Gerry addressed this issue during the focus-group interview.

> I think what I like best about having a student teacher is that I'm able to sit and observe my students. I can't do that normally. You just sit there and watch and observe how they take in information and just view behaviours. (Gerry, focus-group interview)

### *Drawbacks of having a student teacher*

According to the associate teachers in this study there are also several drawbacks of having a student teacher in the classroom. Having a student teacher can be very time consuming, can mean giving up power in the classroom, and can create difficulties when it comes time to evaluate the student teacher. Having a student teacher can also mean changing the children's routines, experiencing personality conflicts, and can involve different expectations. Associate teachers related these drawbacks to their relationships with their student teacher – the better they felt the relationship was, the fewer drawbacks that existed. The associate teachers also said that these drawbacks were also the stresses of having a student teacher during the teaching practicum.

TIME. Associate teachers said they felt one of the biggest drawbacks of having a student teacher was that it took a lot of time to discuss issues with them. This time took away from other things and often the associate teachers said they fell behind or stayed later at night in order to get everything done. The other aspect of time important to the associate teachers was the fact that when a student teacher was visiting their classroom, the student teacher encroached on their personal time. Both aspects of time left the associate teacher feeling stressed and tired.

> The only personal stress I find is the lack of time to myself. I tend to talk fifty times more than I would normally – explaining, showing

> everything that I do automatically. And the only way I get everything done is by staying later at night. The strategies I use to alleviate this stress is kick him [student teacher] out to do errands. And leaving occasionally, when he is teaching just to have that time. (Linda, focus-group interview)

> I found the most stressful thing is going from seven-thirty in the morning to five o'clock with someone there asking questions constantly. And you are still trying to get all this other stuff done. And so I just told her [student teacher], This is my time. I'll answer your questions within these other times but not at this time. I just covet my private time where I can gather my strength and rejuvenate. (Donna, individual interview)

GIVING UP POWER. Two of the associate teachers said that one of the drawbacks of having a student teacher in their classroom was that they felt stressed at choosing to give up power. These teachers also said that they try to take a back seat to student teachers and give them the freedom to experiment in their classroom.

> I am feeling open and vulnerable. Sounds like a small and unimportant thing. But my position in my classroom is really all I have in terms of status as a teacher. . . . The emotional undressing. A psychological giving over of my space. We can share but the classroom is no longer my classroom. I felt a little like an intruder in my own classroom. (Susan's journal)

> If someone were to rearrange my room and make drastic changes to my routine, I'm afraid I would have to struggle with not feeling that it was a personal or professional affront to my way of doing things. I suppose my biggest hurdle is to confront my own insecurities. I felt a little unnecessary at times which is just a personal problem. (Donna's journal)

The three associate teachers who did not have a problem with giving up power reported that they did not permit the student teachers to have a lot of control in their classrooms. "Keep the same routines unless you are going to be there for a long time and we have discussed it first" (Linda, focus-group interview).

> Even if they want to change things, I don't know how comfortable they would be handling that change. How would they deal with the ramifications of the classroom? It may be something more than I would think they might be able to control. One of the first things the children will tell you is, 'that is not the way we usually do it!' (Michelle, focus-group interview)

EVALUATION. Evaluating the student teachers was one of the drawbacks of having a student teacher and was a source of stress for associate teachers.

> Friday was an emotional roller-coaster ride. I decided to be up front with Ann and I told her that while I could sympathize with all that was going on in her life and her consequent exhaustion – that I nevertheless had to evaluate her on what went on in the classroom. To make a long story short – she ended up sobbing. After much soul searching I sent her home to bed. I left the school feeling drained and spent. (Donna's journal)

> I feel uncomfortable evaluating because you have your own ideas of what a teacher should be. You are giving them a pass, but something inside you still isn't quite comfortable. And how do you justify that to yourself, or do you just have to say, I'm meeting the criteria, and just hope things eventually pan out. (Michelle, focus-group interview)

The associate teachers felt that much, but not all, of the stress of evaluation was reduced with the a pass/fail system of marking.

> I found that with the last evaluation, the student teacher wanted me to indicate somewhere in the anecdotal evaluation, how she ranked. So even though the pass/fail was there, she still wanted some indication, through words, that she was exemplary. . . . She really wanted it to show that she was an 'A' without putting 'A' down. (Susan, focus-group interview)

CHANGING ROUTINES. When student teachers changed the established routines in the classroom, the associate teachers reported in the individual interviews, focus-group interview, and journals, that it was a drawback and a source of stress for them. The associate teachers felt that it took time and energy to re-establish routines after the student teacher left. Moreover, associate teachers said that their students were often affected by these changes. The amount of changes the associate teachers permitted student teachers to make in their classrooms varied among the associate teachers in this study.

> It was extremely hard to watch Mary move furniture. . . . I felt a tightness a stricture in my throat. It was as if someone came into my home and began to move my furniture around. I was very quiet with Mary. Almost ignoring her eyes. I feared taking back the power that I had extended her out of pettiness. I really had to back off and evaluate what I had offered and whether I had been as genuine as I thought. (Susan's journal)

> Their job is to fit in. Number one, I try not to let the student teachers stray too far from [my routines] to begin with. . . I'm afraid I'm pretty strict about keeping my routines up. Because I'm left with the pieces. (Linda, individual interview)

> I think it is important to fit into the dynamics of me! When they observe me, I would think that most student teachers will try to follow the same general type of atmosphere as the teachers they are working with. (Gerry, individual interview)

EXPECTATIONS. Associate teachers reported that another drawback of the teaching practicum occurred when their expectations for the student teachers were different than what the student teacher had for themselves. In addition to causing stress, the associate teachers felt that different expectations also affected their relationship with their student teachers. The associate teachers addressed these concerns during the focus-group interview.

> I had an experience where we already had a past, got along really well, and I had great expectations for the practicum. And then I think because I had such great expectations for this person, I pushed her too hard. I said, now this is where you are, and now let's make you go this little bit more, and I think it was too much. She felt this is where I am now. This is where I want to stay. . . . And unfortunately it has caused us to back off a little bit from each other. (Susan, focus-group interview)

> I always come in with certain expectations of the student teacher. Sometimes some of them like to go exactly by the book. Where it says: 'By the third day you should be doing one lesson'. I'm trying to coax them into doing more than that and sometimes they're not really willing to. Then it's not off to a good start. (Gerry, focus-group interview)

DIFFERENT PERSONALITIES. The associate teachers said that a big stress of having a student teacher occurred when there was a personality conflict between themselves and the student teacher. "If it's a very strong, outspoken type person, I have more difficulty with them as a student teacher" (Gerry, focus-group interview).

> If I have a student like Mary then an easy and relaxed working situation evolves naturally. If, however, I draw a student teacher with a contrary personality and an opposite approach to small children – could I cope and offer the sharing and latitude? How would my personal feelings affect the final evaluation? (Susan's journal)

> If you get along with your student teacher that rapport is built quickly. And, in effect they become more effective in the classroom more quickly. Whereas, if it takes longer for that rapport to develop with the student, their effectiveness in the classroom is also affected. (Michelle, focus-group interview)

Moreover, the associate teachers said that their relationship with their student teacher affected how they evaluated them.

> Being in a role of an evaluator is very uncomfortable for me. . . . If you don't mesh quickly . . . then it is harder to communicate and get your ideas across. And when it comes time to evaluate, I still try to be objective. . . . but it is hard, and it does affect evaluations. (Donna, individual interview)

> I think the evaluation is really subjective. No matter how hard you try not to be, if everything is working well between the two of you, I think you are going to evaluate a lot more positively than if you have had difficulty creating that relationship. I think then you are going to have to struggle to be fair and just in your evaluation. I don't care who you are. (Susan, individual interview)

### *Coping strategies*

The associate teachers identified two strategies they used for coping with stress: talking with peers, and establishing an area to focus on during the teaching practicum.

TALKING WITH PEERS. One coping strategy associate teachers reported for dealing with the stress caused by having a student teacher in their classroom was talking with peers.

> If I was thinking about some things that were bugging me in my mind, I may talk to Donna. When an Aid is in my classroom, I would talk to my Aid. . . If it is something really serious, I might go and talk to the principal. I have done that once. (Susan, individual interview)

> I also talk with other people which I probably shouldn't. I mean, having a husband that teaches, or having a teacher's Aid where I can say, 'This is really bothering me. Now how do I get this across to him?' (Linda, individual interview)

COMMUNICATING A FOCUS. The associate teachers reported that another coping strategy they used for dealing with stress was establishing what specific things will be focused on during the practicum and communicating this with the student teacher.

> I usually begin the practicum by asking them if they have a focus for the practicum. Because if they have a particular focus then I try to work to that in addition to everything else depending on which practicum it is. . . . (Michelle, focus-group interview)

> The first way to get rid of stress . . . make a calendar for the two or three weeks the student teacher will be here. And map out exactly what they are going to do – which programs I want to keep going and

> where the student teacher has flexibility of putting in their own creative interest. (Gerry, individual interview)

The strategies the associate teachers said the faculty has implemented or could implement to reduce stress included: pass/fail evaluation; more faculty observations; longer practicums; theory; contacting the associate; and etiquette and hierarchy.

PASS/FAIL EVALUATION. The associate teachers reported in their individual interviews and the focus-group interviews that the pass/fail evaluation system which had been recently implemented reduced the stress caused by the evaluation process during the teaching practicum.

> I think it [pass/fail system] is just more honest. Where they have to go, rather than what they've achieved so far. I think it is more appropriate. (Michelle, focus-group interview)

> I found the stress just came right off when there was no A, B, C – it has changed the relationship between the student teacher and me and it allows more flexibility. There isn't that constant: 'I want to please you to get my A.' (Linda, focus-group interview)

FACULTY ADVISOR OBSERVATIONS. The associate teachers unanimously agreed that it would be of greater value and support to them if the faculty advisor observed the student teachers teach for longer periods of the day and on more occasions. The teachers in this study were totally responsible for evaluating the student teachers. Other than the support the faculty advisor provides, there is no formal training for this process. The associate teachers suggested that the faculty advisor should observe the student teachers teach for at least a quarter of the day, and preferably for half the day to be effective.

> I'd find it extremely supportive. It is nice to have feedback. This isolation business . . . and then there is the danger of becoming too subjective. When you have someone else who can look at what is going on objectively and you can talk with all three people involved, I would find that very beneficial. (Donna, focus-group interview)

> If we have concerns for the evaluation, then we have someone who is supporting us. Instead of the student teacher going back to the university and saying: 'Well, I just didn't get along with the teacher!' But if the faculty advisor is there and shares similar concerns with the teacher, then the teacher doesn't feel like, 'I'm the bad guy!' (Susan, focus-group interview)

LONGER PRACTICUM. The associate teachers who had experienced four-week practicums as opposed to two-week practicums reported that the longer time permitted more opportunity to develop relationships and reduced the stress of the teaching practicum.

> I find that I am much more relaxed knowing that Carol will be here for the next four weeks instead of two. Two weeks is such a short time to establish routines, a rapport with the children, a plan of action etc. (Donna's journal)

> I've had about twenty-two student teachers and two years ago I had a student who came for two weeks and then wanted to come back for the next two. I was very apprehensive about having him. I didn't know whether I had much more to offer him. . . And yet, he came back, and it was probably one of the best two-week sessions I've ever had. It was just marvelous! He went from where we left off and went up. (Gerry, focus-group interview)

THEORY. Two of the associate teachers reported that they were sometimes justifying to their student teachers the importance of theory to balance the teacher preparation year. Often the associate teachers felt that student teachers were not convinced of the importance of the theoretical grounding of their practice and the university must emphasize this point even further. Donna discussed this issue during the focus-group interview: "Somehow student teachers have to be convinced that this [theory] is just as much of a priority as the practicum is."

> There is something I get from student teachers who feel like the classroom situation is exactly what they want and the University isn't fulfilling their needs. There is almost an arrogance about them . . . And I feel like I am doing a selling job for the university saying, 'You do need that. Go back and ask questions and find out about that. Because when you get into the classroom you are going to have to answer questions to parents.' (Susan, focus-group interview)

CONTACTING THE ASSOCIATE. The associate teachers reported in the focus-group interview that when student teachers contact them early, prior to their placement, it establishes better relationships between them and reduces the stress of the teaching practicum. The associate teachers felt that the university faculty could easily inform student teachers of this suggested contact time.

> The time line in which the student teacher contacts the teacher prior to the placement has a big influence on how things get off in the beginning. If you have met this person, maybe two of three weeks prior to the practicum, and discussed things. . . . To get the mind set. I know they have other things but this is a priority, and I feel it shouldn't be the last week before they come into the school. (Michelle, focus-group interview)

SCHOOL ETIQUETTE AND HIERARCHY. The associate teachers reported in the focus-group interview that it was the job of the university to better prepare the student teachers for the etiquette and hierarchy they will

encounter in the schools. They felt that proper etiquette and fitting into the hierarchy of the school would establish better relationships for the student teacher within the school, and reduce stress for both the associate teacher and the student teacher.

> I think there should be some sort of discussion at the university level on social etiquette. There is a hierarchy in the school – let's face it. . . . Some student teachers just come in and expect 'I'm here! I'm equal to you!' (Linda, focus-group interview)

> If a student teacher comes in and isn't sensitive to the hierarchy and etiquette of the school it can have big ramifications. I had a student teacher who sort of bulldozed in and took advantage of things that went on in the staff room – treats and coffee, and didn't realize that he needed to contribute or say thank you. And it got the principal angry. And that principal chewed him out really good. Which surprised the student. (Susan, focus-group interview)

## SUMMARY AND CONCLUSION

Associate teachers describe having a student teacher in their classroom as a two-edged sword – although there are benefits, there are also drawbacks. Moreover, these benefits and drawbacks are often dependent on the relationship the associate teachers have with their student teachers. When the associate teachers perceive the relationship between themselves and the student teacher as being good, there are more benefits and similarly fewer drawbacks.

It is interesting to note that the greatest amount of stress was felt with the associate teachers who allowed the student teachers to "take over, experiment, and implement changes" in their classroom. Maintaining control over their classroom, keeping the same physical lay out, the same routines, and allowing the student teacher to work within the parameters set by the associate teacher, reduced the stress experienced by the associate teachers in this study. Only two of the five associate teachers reported that they permitted this freedom. Ironically, these were the two associate teachers who experienced the most stress. They were also the two associate teachers who were the researcher/participants. The obvious question that arises from this observation is to what extent being involved in the research influenced Kathy and Susan's practices during the teaching practicum. It could be that the reading, questioning, reflection, and analyzing that Kathy and Susan were required to do during this study influenced their practice. On the other hand, however, the reason Susan and Kathy were approached to help

conduct research in the first place was because they were more open to student teachers.

There were no obvious differences in the responses of the man and women associate teachers in this study. Moreover, the limited sample size (five and only one of the five being a man) limits drawing direct inferences or conclusions on gender issues.

This study has ramifications for faculties of education. According to the associate teachers in this study, the stress of the teaching practicum could be greatly reduced with the assistance of the faculties of education. The strategies the associate teachers said the faculty has implemented or could implement to reduce stress included: pass/fail evaluation; extended practicum; more and longer faculty observations; theory; contacting the associate teacher; and etiquette and hierarchy.

The associate teachers said that the pass/fail system of evaluation introduced reduced the stress since it was perceived to be a more flexible, honest approach. However, the question of subjectivity, responsibility, and the meeting of criteria remains a crucial concern. Are associate teachers more effective evaluators as a result of this system, or is it simply less stressful because the parameters are less clearly defined and are not subject to personal interpretation?

The longer practicum reduced stress for associate teachers. The literature suggests that student teachers progress through a developmental sequence moving from survival concerns, to teaching situation concerns, to concerns for student needs (Housego, 1987). In a short practicum, student teachers may not progress beyond the first stage. In this case, they may not be ready or able to make the connections between theory and practice.

Finally, the associate teachers felt that it was the job of the faculties of education to inform student teachers of the requested contact time prior to the teaching placement and to better prepare them about school etiquette and hierarchy of the school. They said they believed this communication would facilitate the development of better relationships between associate teacher and student teacher and reduce the stress of the teaching practicum for both.

It would seem that while faculties of education can alleviate some of the stresses perceived by associate teachers, there are areas of concern which remain. The various perceptions of expectations for the student teacher expressed by the associate teachers, and the issues surrounding

evaluation and theory suggest that if there is to be a cohesive, comprehensive, and quality program of teacher education that the need for a long-term, process-oriented collaboration between faculties of education and school boards needs to be considered (Cochran-Smith & Lytle, 1990).

> Classroom teachers need time and commitment to develop the necessary understandings, skills, and orientations, and schools must broaden the scope of teachers roles' and rewards to include teacher education. (Feiman-Nemser & Buchmann, 1987, p. 257)

Although the limited sample size of this research study does not permit definitive conclusions, the trends and themes which emerged support the literature on teaching practicums and suggest areas for further research and exploration. Having associate teachers involved in developing questions, interviewing, and the analysis of data, insured that the questions and issues that were important to the associate teachers were addressed. Having two associate teachers involved as both researchers and participants presented an interesting perspective. These teachers were involved in making up the questions for the survey and interviews and then answering their own questions as well as administering the questions to their peers.

All five associate teachers completed the survey in great detail and spoke approximately the same amount of time during the interviews. However, the data suggest that the two teachers who acted as both researcher and participant made more connections between their ideas and the literature. For these two teachers, the research experience seemed to present them with more questions than it answered. These two teachers also seem more affected by the research project. They made more attempts to be open to student teachers' needs, to change their practices, and reflect on events and situations. This is probably partially due to both the related readings, and the analytical meetings in which these two associate teachers were involved (and the other three associate teachers were not). Moreover, by collaborating in the analysis of the data with the associate teachers, the data may have been interpreted from a different angle. By involving associate teachers as researchers in this study as opposed to "subjects to be researched", we were able to move toward better understanding their perspective on having a student teacher in the classroom. The following excerpt from Susan's narrative account of the collaborative research project highlights this point:

> And so here I am, a primary teacher struggling to bring the 'teacher's voice' to the research. One who is beginning to appreciate the potential of collaborative work, and who is discovering the power of narrative written from an ordinary classroom teacher's perspective. The research experience that I have gained through this work is invaluable and I will reap the benefits next winter as I toil away in my classroom working on my own thesis. The flexibility of the arrangement meant that I could determine my own schedule, my own level of commitment and work out of my own classroom. I am now more familiar and comfortable with qualitative research, designing a survey, developing and conducting a focus-group interview, an individual interview, and keeping and sharing a personal journal. I understand the rigors of sifting through data to discover trends and themes – to let the data speak for itself. I was empowered to have a voice in a process that directly impacts my career. And I understand the strength and support that exists in collaboration. (Stewart et al., 1994, p. 345)

Many of the findings from this research project support the findings in the literature on the teaching practicum. Moreover, the majority of the findings have already been documented in the literature. What sets this research apart from other studies is the fact that the research design involved teachers as researchers. The detailed description of the methodology itself described from the teacher/researcher point of view may be insightful to other researchers considering collaborative research between faculties of education and school boards. An interesting follow-up study would be an investigation which examined if a project researched by associate teachers presents different information and interpretations than a project researched by a university professor. Finally, an investigation to explore to what extent being involved in research influences classroom teachers' practices would also be a logical follow-up study to evolve from this research.

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COLLA J. MACDONALD is Associate Professor in the Faculty of Education, University of Ottawa.

DOROTHY BAKER & SANDRA STEWART are teachers with the Ottawa Board of Education

COLLA J. MACDONALD est professeur agrégé à la faculté des sciences de l'éducation de l'Université d'Ottawa.

DOROTHY BAKER & SANDRA STEWART enseignent dans des écoles du Conseil scolaire d'Ottawa.

COMMENTARY

# PRACTICUM: INTEGRAL TO THE NEWLY REVISED INITIAL TEACHER TRAINING PROGRAMS FOR QUEBEC

JON G. BRADLEY *McGill University*

ABSTRACT. Once relegated to a somewhat peripheral place in the education of beginning professionals, the practicum has recently been elevated to its proper central role in a coordinated, collaborative initial teacher training program. The practicum is the one professional feature that establishes the culture of the profession and must be the "glue" that binds the education of educators.

RÉSUMÉ. Auparavant relégué à un rôle assez secondaire dans la formation des nouveaux enseignants, le stage pratique a récemment été réintégré à la place de premier plan qu'il doit occuper dans tout programme de formation des maîtres coordonné et concerté. Le stage pratique est l'élément professionnel qui fonde la culture de la profession; il doit jouer dans la formation des éducateurs le rôle d'un "liant".

Notwithstanding Professor Kelebay's negative view of the practicum, as expressed in his article "Is the Practicum Practical?" (MJE, Fall 1993), the newly revised initial teacher training programs from the *Ministère de l'Education du Québec* (MEQ) (1) clearly demonstrate that the practicum is not only alive and well but has been elevated to a central pivotal position within the newly constituted four-year education degree program.

> The **practicum** is an essential element. . . since it offers student teachers a first contact with the reality of the classroom. It gives them an opportunity to reflect on the different teaching practices and to become familiar with all of the educational duties carried out by a school staff, it ensures that their training will be comprehensive, well-rounded and rewarding. (MEQ, 1994a, p. 1)

Effective September 1995, all candidates wishing to become elementary and/or secondary school teachers in the Province of Quebec must successfully complete a four-year (120 credit) university-level degree

program following CEGEP (2). Within this four-year program, and occupying a central place within the overall program structure, is a revitalized and lengthened field experience component. While each university will be able to offer a program with its own peculiarities, all initial teacher training programs must be approved by the MEQ for certification purposes and must follow the central tenets as laid down by the various ministerial regulations. Some of the main features of this new collaborative relationship may be summarized as follows:

> Since teacher training is professional training, the practicum must comprise a minimum of 700 hours distributed over the entire university program but mainly concentrated in the last year. (p. 4)
>
> In addition, the practicum must give future teachers an opportunity to work with as wide a variety of students as those they will later meet in their teacher careers. (p. 4)
>
> By entering into a clearly defined partnership with the school system, the university and those responsible for teacher training therein can offer student teachers a stimulating and enriching practice teaching experience. (p. 5)
>
> Cooperating teachers are directly involved in the training of student teachers and for this reason play a special role in practicum supervision. They possess the knowledge and expertise necessary to guide student teachers in the gradual acquisition of teaching skills and in the development of a professional code of ethics. They are therefore key collaborators with the university in the teacher training process. (p. 9)
>
> One of the results of various research projects aimed at improving the practical training of teachers has been the development of a special type of cooperating school where the coordination and supervision of practicums provides a basis for other joint ventures in the areas of experimentation, research, and professional development. (p. 13)

In a recent devastating critique of the "Teach for America" program and, by implication all such "quick-fix" short initial teacher training programs, Dr. Linda Darling-Hammond (1994) clearly documented the many and serious professional shortcomings of this kind of "emergency" program. One of the major weaknesses, as noted by Darling-Hammond, concerned both the lack of any kind of meaningful practicum as well as the dearth of appropriate supervision for the small amount of student teaching that was evident in some minor measure. Professor Kelebay is quite correct to note that more of the same is not necessarily an improvement and, further, that a simple extension of the time spent in schools is in and of itself not a significant indicator of meaningful

growth on the part of the student teacher. However, this new program, as detailed by the MEQ, makes the practicum experience central to the training process and does not relegate this vital on-site component to some peripheral sphere where its core coordinating role can be minimized.

A decade ago, in its famous clarion wake-up call for a new direction for American education, the authors of *A Nation at Risk* (1984) noted that "persons preparing to teach should be required to meet high educational standards, to demonstrate an aptitude for teaching, and to demonstrate competence in an academic discipline" (p. 30). A few years later, the Holmes Group, in *Tomorrow's Teachers* (1986), reiterated many of the same concerns as noted in *A Nation at Risk* but did provide a touch more detail as to how some of these proposed massive interventions might occur.

> During the induction year, students are required to successfully complete a half-time teaching internship. . . . As a necessary part of successful master's study in teaching, the intern teachers must be judged by the academic and clinical faculty as exemplifying both the qualities and ethical character befitting a career teacher, and the teaching performance appropriate for a novice teacher. (p. 93)

It is interesting to note that both of these important studies speak volumes in regard to increasing academic subject matter standards. Perhaps echoing the almost half-century call from an eminent British educator, both of these studies decry what to them is the sorry state of elementary and secondary teachers' course matter knowledge. Gilbert Highet (1950) did indeed note a truism in that all teachers "must know the subject" (p. 19) but as was also noted in both of the American tomes but, unfortunately, not emphasized enough, is that subject matter knowledge without the appropriate supporting pedagogy is a proven recipe for failure. An overall reading of these two stellar reports indicates that a teacher must possess both a solid knowledge of the subjects that s/he teaches as well as have a proven school-based clinical experience that shows that s/he can deal effectively with the reality of the modern and ever changing elementary and secondary school classroom.

More recently, John Goodlad, in *Teachers for Our Nation's Schools* (1990), has chronicled a series of investigations related to the way that beginning teachers are taught and inducted into the profession. Goodlad has shown that there are a myriad of programs available and an equal number of ways in which student teaching or field experience is placed within the overall training program.

> Visiting interviewers did not talk long with a faculty group about student teaching without stimulating discussion of the old issues: How much student teaching is desirable? Should it be broken into two or more short sessions or span an entire quarter or semester? Should it be offered with or without an accompanying integrative seminar? How are future . . . teachers to get a concentrated block of time without the disruption of returning to campus for the remaining required courses in a major? How do we include all of the requirements, including those for the baccalaureate, in just four years. . . .(p. 204)

Even more recently, Goodlad, in *Educational Renewal* (1994), has suggested that

> . . . programs for the education of educators must assure for each candidate the availability of a wide array of laboratory settings for simulation, observation, hands-on experiences and exemplary schools for intercepts and residencies; they must admit no more students to their programs than can be assured these quality experiences. (p. 89)

In more detail later on in the same volume ( pages 157-194), Goodlad indicates that this "internship" is of some import, as he notes:

> The sixth curricular component embracing a two-semester or three-quarter post-baccalaureate year, immerses each candidate for extended periods in two rather different partner schools in quite different settings. (p. 170)

Goodlad is not only suggesting that the practicum become an integral component of the initial training of teachers, but he further suggests that universities should only admit the number of education candidates that correspond to the realistic number of "exemplary" student teaching placements that are available. In other words, the practicum experience will determine how many students are initially accepted into the program as well as becoming the central vehicle for modeling the various behaviors necessary for the beginning teachers to experience.

Over the last thirty years or so, the teacher training programs at McGill University, as representative of similar change in all of the other Quebec institutions, have undergone steady change. In the early 1960s, for example, one could become an elementary teacher in Quebec via a six-month (two term) program following secondary school. In the early 1970s, one could still become an elementary teacher via a six-month program following CEGEP. It was only in the mid-1970s that the provincial regulations were enforced whereby new teachers had to have a minimum of first degree status, including thirty credits in an approved education program. More recently (the early 1980s), the elementary

and secondary post-baccalaureate diploma programs were increased from thirty credits over two terms to forty-five credits over three terms in recognition of the changing complexity of the public school classroom. Over these three decades of teacher-training change, the practicum has also changed from a relatively minor in-school experience under the total control of the education instructors from the university to a much more collaborative on-site endeavour that bridges the gap between the universities' classes and the hard reality of the classroom. Likewise, in university credit value the practicum has blossomed from a non-credit, non-graded notation on a student's transcript to a fully recognized and credited "course" that carries the same weight and responsibility as the other components of the education initial teacher training program. Finally, after about four years of various public and professional consultations, the MEQ has introduced this expanded and extended regime in order to prepare public elementary and secondary school teachers for the beginning of the twenty-first century. At the heart of this new professional scheme is an expanded vital and necessary field experience component that provides absolutely essential practical experience for the beginning educational professional.

## NOTES

1. The MEQ has issued three separate publications that, taken together, describe the new initial teacher training regime. All three publications are listed in the bibliography and may be ordered free of charge directly from the MEQ.

2. CEGEPS are publicly funded "junior colleges" that offer two-year pre-university programs and three-year career programs [e.g., nursing] following secondary school.

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JON GERALD BRADLEY, Associate Professor in the Department of Curriculum and Instruction, Faculty of Education, McGill University, is interested in the place of the practicum within an overall initial teacher education program.

JON GERALD BRADLEY est professeur agrégé au département des programmes d'études de la faculté des sciences de l'éducation de l'Université McGill; il s'intéresse à la place du stage pratique dans le programme global de formation des maîtres.

COMMENTARY

# UNDER THE NAME OF EDSPEAK: SANDERS REVISITED[1]

STEPHEN I. BROWN *State University of New York at Buffalo*

ABSTRACT. James T. Sanders recently published an article in this journal (Vol. 29 No. 1) in which he identified what he believed to be a "particularly empty form of educational discourse" – cleverly dubbed "Edspeak." This essay points out that in his description of the formula for that form of discourse, Sanders has become a victim of his own criticism, thus vitiating the criticism itself.

RÉSUMÉ. James T. Sanders a récemment publié ici (vol. 29, nº 1) un article où il disait avoir identifié ce qu'il croyait être "une sorte de discourse particulièrement vide" – qu'il a astucieusement appelé "Edspeak". Le présent article montre que, dans sa description de la formule que revêt cette forme de discours, Sanders tombe dans le travers qu'il dénonce et que sa critique perd ainsi tout son sens

> .I would never join an organization that would be foolish enough to accept me as a member.
>
> Groucho Marx

> There is a small town in which the barber shaves all those and only those men who do not shave themselves. Who then shaves the barber? If he does not shave himself, then he must be shaved by the barber (himself). [2]
>
> Bertrand Russell

James T. Sanders, in the Winter, 1994 issue of the*McGill Journal of Education*, has written an intriguing article, "Edspeak and the Double Adjectival Vacuity." His intention is to point out a pernicious form of educational meaninglessness. What he claims to have located is yet one more form of educational *Educanto* – a word coined over three decades ago by James Koerner in *The Miseducation of American Teachers* (1963). Sanders reminds us of the following quote by Koerner:

> Educanto is a deadly serious phenomenon: it masks a lack of thought, supports a specious scientism, thrives on slogans and incantations, and repels any educated mind that happens upon it. Until education can carry out its business in decent English, most other reforms are handicapped, for they cannot even be discussed intelligently. (p.75)

Aside from the ever so slight ethnocentric assumption that **English** is the only language within which decency may be manifested, Koerner is of course correct. That is not to imply that education is the only field within which language serves some function other than the conveying of meaning. I believe it was Kierkegaard who, when told that man (sic) uses language to cover up his thoughts, responded, "Man uses language to cover up the fact that he has no thought."

Nevertheless, I surely would acknowledge that the problem is severe in the field of education. Exposing forms of non-meaningfulness has the potential to be valuable, especially if it appears that the perpetrators of that genre do intend to be conveying meaning in their

> . . . task-force reports, educational mission statements, school board directives, tendered research proposals, curriculum guides, and the like. (p. 74)

There is an interesting category that Sanders does not mention as susceptible to forms of Educanto in his article, that is, **scholarly essays themselves purporting to expose new forms of *Educanto*.** In fact, not only does Sanders commit the egregious act of *Educanto* in his essay, but what is more damaging is that he commits the act in the very effort to describe his own form of *Educanto* – the "double adjectival vacuity."

> If future teachers are to foster meaningful performance-based outcomes, they will need to adopt flexible teaching- and learning-strategies that promote both essential individualized competencies and positive collaborative experiences. (p. 74)

I have italicized precisely those expressions in the above sentence that Sanders himself uses as examples of the disease he then diagnoses. As some indication that there is something awry with the above sentence, he points out that "it is easy enough to recycle the same sentence frame by simply substituting four new double adjectival vacuities in place of the old ones, to wit" (p. 75):

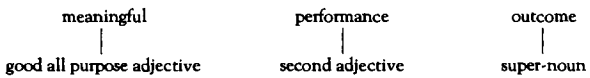
> If future teachers are to foster [life-long cognitive skills], they will need to adopt [effective school-based initiatives] that promote both [practical resource-based programs] and [supportive community-based partnerships]. (p. 75)

While the substitution of four new phrases for the original four does not automatically reveal a vacuity in either sentence, it does suggest that something peculiar may be happening. The case for having captured a form of vacuity becomes particularly strong when Sanders comes up with twenty nouns (Column C), twenty adjectives of one sort to precede the nouns (Column B), and twenty adjectives of another (Column A) that precede the first adjective. It turns out that any adjectives selected from columns A and B can be used to precede any noun from Column B and (and without thinking at all about what one is doing), they all result in phrases that appear to be as meaningful (actually meaningless) as each of the expressions in the above supposedly meaningful quotes. Furthermore, there is nothing to preclude our extending this list from twenty elements to any number in each of the categories.

Of course the entries for columns A, B, and C are not selected randomly. They are generated by a formula of Sanders as follows:

First, choose a highly abstract (preferably trendy) noun whose double referents are virtually limitless. Then modify this super-noun with a "good," all-purpose adjective to give it a positive spin. Finally, insert a second adjective between them that will ground the vacuity in some broad educational locale. (p. 77)

So, if we select *meaningful performance outcomes* as a typical vacuous expression, each of the three terms is an exemplar of the formula as sketched below:




On my first reading, this description seemed so innocent but just as I was on the verge of trashing an entire class of beloved and well entrenched vacuities in my own writing, I reread his formula. Take a look at how it describes the second adjective above. It is an adjective that "grounds" the vacuity in some *broad educational locale*.

Look at that expression again: *broad educational locale*.

Of what does that expression for the selection of the second adjective (sandwiched term) consist? Those words themselves illustrate the selection of (1) a "highly abstract noun whose possible referents are virtually limitless (*locale*), (2) "a 'good' all purpose adjective to give it a positive

spin" (*broad*), and (3) "a second adjective between them that will ground the vacuity in some broad educational locale" (*educational*).

Thus, in establishing his formula for a supposedly vacuous expression, the author resorts to using the very thing he is criticizing as an element in his formula. If what he is trying to describe is truly vacuous, then how can he use the very vacuity he is condemning in his own formula?

The author may very well have located something significant here, but unless he can remove the recursive quality from his formula, I shall have to persist in maintaining a *quality professional problem-solving* (sic, sic, sic of course) style of writing.

## NOTES

1. My title requires a bit of permutation in order to convey fully its playfulness. One needs to recall an illustration from *Winnie the Pooh*. We are told in one of the Pooh stories that Winnie went "under the name of 'Sanders'". There is then a charming illustration in the book which fully conveys what that means. That is, we see Winnie sitting under a tree with a sign overhead in which the word "Sanders" is emblazoned. Interchanging the words "Edspeak" and "Sanders" should clarify what I am driving at.

2. This popularized anecdote reveals a conundrum attributed to the work of Bertrand Russell on set theory, which upset the foundations of mathematics for generations. The more abstract version of this puzzle is the following: Some sets are members of themselves (e.g., the set of ideas); some sets are not members of themselves (e. g, the set of shoes, being an idea, does not itself consist of shoes *per se*). Now consider the set of all sets that are not members of themselves. Is it or is it not a member of itself? A little reflection leads us to conclude that if it is a member of itself, then it is not a member of itself; if it is not a member of itself, then it is a member of itself.

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STEPHEN I. BROWN holds a dual appointment as professor of philosophy of education and mathematics education in the Graduate School of Education at the University at Buffalo, State University of New York.

STEPHEN I. BROWN est professeur de philosophie de l'éducation et de mathématiques à l'École supérieure de sciences de l'éducation à l'Université de New York à Buffalo.

# BOOK REVIEWS

JEFFREY H. GOLDSTEIN (EDITOR).
*Toys, Play, and Child Development.*
*Cambridge, England; New York, NY; Melbourne, Australia:*
*Cambridge University Press (1994).*
*189 pp., $49.95 (hardcover). $14.95 (paper).*
*ISBN 0-521-45062-4 & 45564-2.*

I often dread reading edited books or the proceedings of symposia or conferences. Usually they are boring or very uneven at the best. This book was a very pleasant surprise in the areas of play and early childhood. It will stand the test of time on the book shelf because it contains both useful research findings and several significant understandings about the value and function of play. Generally speaking the readings offer a "no nonsense" approach regarding toys, play, and development that puts the extremes of media hype and "political correctness" firmly in their places.

This book is a collection of papers, mostly presented at a seminar in London, England, in October, 1992. The authors are well established North American and European experts on play. Their book covers a variety of important topics. Singer reviews the research on imaginative play and adaptive development and writes beautifully about the value of toys, play, and imagination. Pellegrine and Jones write about play, toys, development, and social environment, while Almquist looks at educational toys and creative toys. War toys and aggressive play are ably discussed by P. Smith and Wegener-Spöhring, both of whom try to allay the reader's fear with sound research and good judgment, noting that often aggression becomes a problem when adults get frightened and fail to comprehend the nature of "play."

Sex differences in toy play and the use of video games is explored by the editor of the book, J. Goldstein, who notes that findings in these areas will reflect both the sex and age of the observer and their various definitions of aggression. Differences in play tend to have a biological as well as social origin. Contrary to the belief of many parents and

educators, his findings suggest video games do not lead to poor school performance or excessive aggression but rather are "associated with improved cognitive skills, including attention, logical thinking, and hypothesis testing" (p. 129). I was glad to see an excellent chapter on play psychotherapy by D. Singer entitled "Play as healing." She gives a good practical introduction to her own eclectic style of play therapy, with fine illustrations from two cases.

The highlight of the book was Sutton-Smith's chapter, "Does play prepare the future?" I liked the fact that he didn't write "Does play prepare **for** the future." That would have been too pragmatic and educational. Sutton-Smith goes beyond that. He enters the world of dialectics and paradoxes. Play is meaning and existence. The kids have a right. They live and know play. The problems are the adults who "act-out" destructively (rather than live playfully and imaginatively) and the "serious" educators who reduce playtime and recess in our schools. Play stimulates vitality, exploration, and curiosity, and creates a life worth living.

JOHN ALLAN *University of British Columbia*

JAMES MOFFETT. *The Universal Schoolhouse: Spiritual awakenkng through education.*
*San Francisco, CA: Jossey-Bass, 1994.*
*367 pp., US$25.00 (hard cover) ISBN 1-55542-607-7.*

> The quality of society and of individuals is really all one, so intimately do they influence each other. Both are evolving, co-evolving. How may the public education base affect culture and the individual consciousness it interacts with? (p. xv)

Since the 1960s, eminent American educator and school reformer James Moffett has written a number of books in which he identifies problems with the school system and provides practical recommendations. In his most recent book, *The Universal Schoolhouse*, he addresses not only educators but also the general public. In response to the current concern about the predicament of public education and the "fate of society," Moffett maintains that the solutions to these huge problems lie in the personal development of each citizen; he equates personal development unequivocally with spiritual growth. Moffett maintains that spiritual development must be the key to solving public problems because "no matter how collective the action, (solutions) depend on mature, enlightened individuals to call for and indeed insist on these solutions" (xvi).

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Acknowledging the negative connotations some people attach to the word "spirituality," Moffett explains that it simply means "the life force that animates us and the rest of creation, uniting all things within it." A person develops spiritually by becoming aware of self, and of how s/he fits into the "whole"; as well as by fostering critical consciousness and respect for all aspects of society and the environment. In a very readable style, he claims that not stupidity but knowledge and intelligence are responsible for the ills of today's society. Thus to continue promoting knowledge and power without cultivating morality and spirituality is to court disaster. To answer those critics who cry narcissism or accuse him of "navel gazing" Moffett argues that quite the opposite is true. The spiritual disciplines teach that as a person evolves, it is mandatory to take others with her. New knowledge is to be shared. "So spiritual education is practical not only in generating more knowledge and power but in keeping them within a safe, holistic context where consciousness and culture nourish each other (p. 27)." Personal development, according to Moffett, goes beyond the post-Freudian meaning as being psychologically aware. Although this is an important first step to spiritual growth, Moffett interprets "know thyself" as ultimately meaning "know **they** self." This knowledge of the Self is synonymous with comprehending the cosmos.

Moffett's historical review of school reform boldly discusses the detrimental contribution that our priorities, both political and economic, have made on the educational system and, consequently, on society itself.

In Moffett's opinion school reform up to now has been well-meaning, but it has failed because the "system" on which it is founded is "partial." True reform lies within the holistic or "cosmic framework" of *The Universal Schoolhouse*. Moffett proposes that each community organize an individualized, interactive, interdisciplinary, project-centred, community-based learning network so that learners of all ages could access information at any time. Eliminated would be the traditional notions of curriculum, exams, and teacher-directed, text-book driven classes. The nature of the reform he suggests is one of individualized education characterized by choice and sharing which fosters inner growth as knowledge is absorbed. Self-selected curriculum complimented by tutorials and by peer exchange plus access to electronic technology encourages a learning which becomes self-directed and which allows each person to reach her own potential.

Moffett, as pragmatic as he is spiritual, asks what there is to lose by trying his reforms. He contends that people who adopt "the spiritual view" are inclined to feel better about themselves, to experience success in their undertakings, and behave more charitably towards others.

*The Universal Schoolhouse* is an enlightening book which offers possible solutions to our societal ills through an educational reform which is preventive rather than remedial. Reducing crime, drug addiction, and the sky-rocketing costs of social services are some rewards Moffett promises. His proposal offers much food for thought. I recommend that both educators and parents read *The Universal Schoolhouse*, but, even more, I recommend it to administrators, to government officials, and to Corporate America because only they have the power to make the changes.

LINDA ANDERSON *McGill University*

WAYNE E. FULLER. *One-Room Schools of the Middle West: An illustrated history.*
*Lawrence, KS: University Press of Kansas (1994).*
*156 pp. 329 B & W photographs. $29.95. ISBN 0-7006-000673-8.*

Using highly selective sampling as his data, Professor Fuller presents a descriptive survey of some 90,000 one-room schools that once flourished in the Middle-West of America. In successive chapters he traces their first appearance as primitive structures of the early pioneers, through "the little white house" of the twentieth century, to their piece-meal closure under policies of consolidation after the Second World War. Throughout, he is not blind to the defects and deficiencies of "one-roomers". But he is also quick to identify these schools' many strengths, not least that of being the heart-beat of continuity in the little farming communities they served.

His style of writing is relaxed, urbane, conversational in tone, which makes for attractive reading. His chapter on "School Days" is very much a sentimental journey into the past, familiar perhaps to Canadian readers from L.M. Montgomery's *Anne of Green Gables*. Indeed, Fuller (as have some other writers) regularly falls under the powerful spell these long-gone schools continue to exert. He opens with a poem which is a nostalgic tribute. He himself can wax poetic, as in "the mill is silent, save for the water from the mill-pond spilling over the dam" (p. 127); or elsewhere "for more than a century children had played beneath the shade-trees in the school-yard, or had perhaps attended the

Moffett, as pragmatic as he is spiritual, asks what there is to lose by trying his reforms. He contends that people who adopt "the spiritual view" are inclined to feel better about themselves, to experience success in their undertakings, and behave more charitably towards others.

*The Universal Schoolhouse* is an enlightening book which offers possible solutions to our societal ills through an educational reform which is preventive rather than remedial. Reducing crime, drug addiction, and the sky-rocketing costs of social services are some rewards Moffett promises. His proposal offers much food for thought. I recommend that both educators and parents read *The Universal Schoolhouse*, but, even more, I recommend it to administrators, to government officials, and to Corporate America because only they have the power to make the changes.

LINDA ANDERSON *McGill University*

WAYNE E. FULLER. *One-Room Schools of the Middle West: An illustrated history.*
*Lawrence, KS: University Press of Kansas (1994).*
*156 pp. 329 B & W photographs. $29.95. ISBN 0-7006-000673-8.*

Using highly selective sampling as his data, Professor Fuller presents a descriptive survey of some 90,000 one-room schools that once flourished in the Middle-West of America. In successive chapters he traces their first appearance as primitive structures of the early pioneers, through "the little white house" of the twentieth century, to their piece-meal closure under policies of consolidation after the Second World War. Throughout, he is not blind to the defects and deficiencies of "one-roomers". But he is also quick to identify these schools' many strengths, not least that of being the heart-beat of continuity in the little farming communities they served.

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church across the way. . ." (p. 123). He proudly proclaims the students were "heirs to the great outdoors" (p. 52). Young women-teachers, not all of them "nubile" (sic!) "went out to slay the dragon 'ignorance'" (p. 59). Fuller deplores the "blandishments" of a consolidation policy which "never really lived up to its advocates' claims" (p. 99). He tilts at those modern educators who "determined that being a good school was not an effective way to teach values" (p. 62). The occasional personal opinion creeps in, as in "larger, if not better, schools" (p. 122). Certainly, he doesn't like "urban sophisticates" (p. 94).

The text is copiously illustrated with small black-and white photographs, sometimes several to a page. These are excellent. But other tables containing miscellaneous statistical data are less successful because of minuscule print (as on pages 77, 101, 108). A minor misprint appears on page 84. For those who would write off the quality of the education these small schools once provided, Fuller points to the local pride farmers had in "their" school; to the low illiteracy rate among school-leavers; to the great contribution they made to an emerging professional class. His last page is a ringing defense of the quality of this education.

In brief then, this book is less of a critical research study and more of a family album for the lay public to read, full of fascinating vignettes of a bygone era.

**E.L. EDMONDS** *University of Prince Edward Island*

Professor Edmonds is the co-author, with Professor F. Bessai, of *Small Rural Schools on Prince Edward Island.*

**RICHARD J. HERRNSTEIN & CHARLES MURRAY.**
*The Bell Curve: Intelligence and class structure in American life. New York: Free Press (1994). 845 pp. $40.00.*

Who says there is no reincarnation? Henry Goddard, a leading figure in the field of mental retardation at the turn of the century, has lived not one but at least five lives: as himself, as Arthur Jensen, as Philippe Rushton (the Canadian reincarnation), and most recently as Charles Murray and the late Richard Herrnstein. The latter two claim in the controversial *Bell Curve* that the issue of race, class, and intelligence has been settled by scientific research, and make pretty much the same arguments that other representatives of the classical tradition of intelli-

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gence theory (Goddard, 1910, 1914; Jensen, 1969; Rushton, 1988, 1990) have made throughout the twentieth century: that IQ scores accurately measure intelligence; that IQ is inherited and relatively unchangeable, and determines success in life; that whites are on average more intelligent than blacks; that low IQ scores in people are responsible for crime, immorality, unemployment, and all other social evils; and that the influx of inferior immigration in the United States and the increase of births among Americans with low IQ scores are threatening civil society. These are potentially explosive arguments, especially when it is claimed that there are scientific findings to support them. Before examining the validity of these arguments, it would be informative to place the *Bell Curve* within the context from which it has evolved.

### *The legacy of Henry Goddard*

Goddard spent a number of years as director of the research laboratory at the Training School at Vineland, New Jersey, in the early twentieth century. He was closely associated with eugenics organizations, such as the American Breeders Association. Eugenics organizations, whose objective was the promotion of racist research and social policy, were prominent during that time and even exist today but keep a low public profile. Goddard was the author of several studies supported by such organizations, the most well-known one being the *Kallikak Family* (name invented by Goddard) in 1912 in which he claimed that he had located the point in this family where it split into two branches: the *kalli* (pure or eugenic in Greek) branch and the *kaki* (defective) branch. According to evidence that he collected, offspring of the eugenic branch had normal or superior intelligence and those in the defective branch were 'feebleminded'. He based his conclusions, among other things, on dubious evidence such as physiognomic features of members of the family as shown in photographs. In subsequent years, it was discovered that these photographs had been doctored by Goddard to give *kaki* offspring a sinister, "moronic" appearance.

In other studies Goddard administered IQ tests to large numbers of south and east European immigrants who had just arrived at Ellis Island after days of an exhausting boat trip crossing the Atlantic. These pseudo-scientific studies contributed to social hysteria that American democracy was under siege by 'morons', to segregation of American 'feebleminded' citizens, and to immigration quotas to keep out 'inferior' immigrants. Stephen Jay Gould (1981), in the *Mismeasure of Man*, has given a comprehensive account of the main fallacies of the pseudo-science of eugenics and its relation to the classical tradition of intelligence theory.

### *Bell Curve and the Kalli-Kakization of American society*

Similarly to Goddard, who claimed that morons were taking over civil society by overpopulating it and by being the source of all social evils, Herrnstein and Murray state their fears: that for "most of the worst social problems of our time, the people who have the problem are heavily concentrated in the lower portion of the cognitive ability distribution (p. 369); that "often they are near the definition for mental retardation" (p. 386); and that they are "less likely to marry than others and will themselves produce large proportions of the children born to single women of low intelligence" (p. 519). They claim that in the *Bell Curve* they present and synthesize findings of research about IQ which has been conducted according to generally admissible scientific standards:

> We will be drawing most heavily from the classical tradition. . . . By accepted standards of what constitutes scientific evidence and scientific proof, the classical tradition has in our view given the world a treasure of information . . . to understand contemporary policy issues. (p. 19)

Upon close inspection of the evidence, however, it is apparent that their work suffers conceptually, methodologically, and interpretively.

### *Conceptual fallacies*

Herrnstein and Murray claim that IQ tests measure with accuracy the true nature and different levels of intelligence of all social groups in the United States and even in the rest of the world. The faith they (Herrnstein and Murray) place in IQ tests is disconcerting: "an employer can get a better idea of how well a job applicant will perform in job training by giving him an inexpensive twelve-minute intelligence test" (p. 439). There is a massive body of literature (see Chapman, 1988) in a variety of social science disciplines, however, which points to the conclusion that IQ tests measure a limited spectrum of culturally valued skills by certain segments – not even by the whole – of US society. Attempting to understand human abilities on the basis of IQ scores is a naive, and in many instances distorted, way which fails to appreciate the diversity and richness of human intelligence.

### *Methodological fallacies*

Herrnstein and Murray drew most of their sources from the so-called "classical tradition" of intelligence theory. In effect, they excluded unfavourable findings from the other two major traditions of intelligence theory and from other fields of social science and education. The data and findings on which they based their sweeping generalizations are representative of a rather small number of "scholars". It is arguable

whether they, and many of their sources such as Richard Lynn and Philippe Rushton, can be referred to as scholars. The data they routinely use are biased and interpreted inappropriately.

### *Interpretive fallacies*

First, the bulk of studies they conducted or used as sources are correlational ones. Any introductory statistics textbook cautions against making causal statements between two variables when the measure is a correlation, even when this correlation is a perfect one. For example, the fact that the distance between the North American continent and Europe and the size of your big toe from birth to the end of adolescence are almost perfectly correlated (both this distance, due to the move of the tectonic plates, and your toe, due to physiological growth, increase) does not mean that the one causes the other. Yet, Herrnstein and Murray make exactly this mistake in concluding that IQ scores cause success or failure in life.

Second, the fact that a correlation, or any other statistical measure, is statistically significant does not necessarily mean practical significance. Both statistical significance and a relatively large correlation are important in concluding whether there is a sizable relationship between two variables (still not causally related). But Herrnstein and Murray insist on "keep[ing] the following figure in mind [0.33], for it is what a highly significant correlation in the social sciences looks like" (p. 67). What they are really saying is that if one suspects that the correlation in a certain study is going to be fairly small, which is the case for most studies in the classical tradition of intelligence (e.g., Lynn, 1990), then one can perform a statistical power analysis to find out how many subjects (study participants) are needed to get statistical significance. Provided a large enough number of subjects, statistical significance is quite likely for even a small correlation of 0.20. A statistically significant correlation of 0.33 means that two variables have approximately 11% in common. So if IQ scores and criminality for a large sample have a correlation of 0.33, they have in common 11% (other hidden variables not explicitly included in the study may be responsible for this 11%) and the rest (89%) in explaining criminality cannot be accounted by IQ scores. Such a study would have little if any practical significance.

### *Science versus pseudoscience*

The ability of a discipline to engage in scientific research comes when its scholars are able to move beyond the superficial. This does not imply that correlational studies are useless; they are the initial step. The field

of classical tradition of intelligence theory has engaged only in correlation research for at least one hundred years – a long time if there is ever going to be movement from pseudoscience to science.

Were Herrnstein and Murray real scientists, they would give a small role to IQ tests in their research conceptualization; methodologically expand their sources to include findings from other traditions and social science disciplines, which methodologically would make most of the findings from the classical tradition irrelevant; and interpret results with caution and objective judgments. Were they to do all of the above, which is reasonable to expect given their claims to science, the *Bell Curve* would be stripped of all its scientific pretensions and the structure of illusions on which it is based would collapse. What would remain is a *politically biased* book with highly controversial beliefs and suggestions for research and policy decision-making: focusing on the physiological determinants of intelligence; abandoning the role of education as an equal opportunity institution; relinquishing welfare programs; discontinuing affirmative action programs; and instituting standardized testing for hiring, establishing an elaborate custodial system to monitor the disadvantaged, and treating what he calls the "cognitive elite" to the best education money can buy to make sure that they become "thoughtful" leaders.

### *Of drunken men and lamp posts*

All these suggestions are questionable. In the *Bell Curve*, Herrnstein and Murray have hidden their conceptual, methodological, and interpretive fallacies in a web of rhetorical exploitation of the current social-political situation. To their credit, they go to great pains to describe some of the current social trends in the United States, but distort their meaning because they are preoccupied with IQ scores as the panacea explanation for guiding social policy. Being part of the United States "cognitive elite", whose isolation from the rest of the country they portray in their book, is perhaps Herrnstein and Murray's best self-description: "When people live in encapsulated worlds, it becomes difficult for them . . . to grasp the realities of worlds with which they have little experience but over which they also have great influence" (p. 50). Being segregated in a small world is like being drunk for there is little if any touch with reality. Scottish author Andrew Lang, quoted by Alan Mackay (1977), has graphically described the "drunken men" who aspire to become scientists: they use statistics as lamp-posts – for support rather than illumination.

**ANASTASIOS KARAGIANNIS** *McGill University*

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JOHN C. COLEMAN (EDITOR). *The School Years: Current issues in the socialization of young people (2nd Edition). London & New York: Routledge (1992). 209 pp. C$87.50 cloth; C$21.50 paper. (ISBN 0-415-06170-9).*

In this book, John Coleman presents some of the major issues that affect the socialization of adolescents – these range from moral development and the influence of peer groups to the development of self and juvenile delinquency. Early in the introduction, the editor acknowledges that even though there have been major social changes since the first printing of the book in 1979, many of the issues that affect the socialization of young people have remained the same. Within this context, the seven chapters of the book focus on some of these issues.

The first chapter, written by Coleman himself, examines current perspectives of the adolescent process. In particular, he reviews both psychoanalytic and sociological theories on how young people develop. He then examines the concepts of puberty, cognition, and social relationships. One part of this chapter that is particularly noteworthy is Coleman's description of the "imaginary audience", a term that Elkind (1967) uses to describe the egocentricism characteristic of adolescence.

Peter Kutnick, author of the second chapter, examines the moral development of young people. In reviewing the literature in this area, Kutnick

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Peter Kutnick, author of the second chapter, examines the moral development of young people. In reviewing the literature in this area, Kutnick

describes the five types of theories that have had the most impact on the researchers on moral development. These include cognitive developmental theories which see the child as "an active agent and collaborator in the construction of their understanding of morality" (p. 26), social learning theories which view moral development as equivalent to socialization, and psychoanalytic theories which focus on the attachment relationship between children and their parents. In addition to these three broad theory classifications, Kutnick also reviews Relational Theory, which views moral development through the relationships that children have with others, and Cultural Theory, which examines moral development from an anthropological perspective.

Chapter 3, written by Sally Archer, examines gender role learning as a complex process formed in a strong societal context. In particular, she reviews the language concerning sex and gender, why and how gender roles are learned, the impact of socialization agents, and changes recommended for the learning environment. Like the two previous authors in this book, Archer examines her topic from psychoanalytic, social learning, cognitive developmental, and other perspectives.

The fourth chapter, written by Terry Honess, focuses on the development of self and promotes a research approach referred to as the "transactional framework." According to the author, this framework supports the view that the "self" is to be found not **inside** people but in their **talk**. In other words, "social life is seen as the blocking and exercising of personal strengths and the overcoming of, or succumbing to, personal vulnerabilities "(p. 102).

The importance of peer groups is the focus of Phillida Salmon in the fifth chapter. She argues that previous research in this area has in many ways considered young people to be raceless, genderless, and classless – in other words, Salmon contends that research about peer groups needs to examine young people in the wider context of the world at large. She contends that factors such as race, gender, and social class must be taken into account when making wide-sweeping generalizations about the effects of peer groups on the development of young people.

David Farrington, in chapter 6, examines the issue of juvenile delinquency. More specifically, Farrington examines the variety of biological, personality, intelligence, and family factors that lead to delinquency. Following this discussion, the author also considers educational schemes that show promise for lowering delinquency rates in the UK and elsewhere.

Finally, Maurice Chazan, author of the last chapter, analyzes the relationship between home and school. Here, the author briefly covers the different roles and perceptions of parents and teachers, the association between home background and school achievement, the developing role of parents as power-brokers within schools, ways of improving home-school relations, and efforts to effect change in families.

Although all chapters have something to offer, three chapters deserve special attention in this review. Chapter 2, for instance, contains an excellent discussion of a dilemma many of our schools now face; more specifically, Kutnick questions how we can produce students who are strong moral citizens in a political climate that is obsessed with a return to the "basics". The author contends that it is ironic that within such an educational climate, schools will still be blamed if students do not show concern for others, cannot articulate their feelings, and cannot engage in reflective thinking. Kutnick argues that, given the limited moral education that students are likely to receive in the coming decades, the examples set by teachers will continue to be of paramount importance.

Chapter 3 is also noteworthy although, in my opinion, for less laudable reasons. More specifically, in her attempts to explore gender role learning, Archer presents a limited view of two significant issues – the basis of school textbooks and the public messages sent to young men and women about appropriate role enactment. I contend that Archer's stand on textbook bias is weak and insupportable. In her words, "textbooks in fields such as history and the sciences continue to be androcentric, exhorting the accomplishments of males and ignoring or giving minimal note to the efforts brought to fruition by females" (p. 73). My experience with recently-published school textbooks in these areas has been quite the opposite; in other words, I have found that in most recent publications, every effort has been made to recognize the accomplishments of women in the past and the present. Few educated people would argue that in the past, women should have been given greater opportunities so that more of them would have reached their full potential. However, if Archer is implying that we rewrite history in order to balance the gender scales, I believe that we would do more harm than good. On this note, I am reminded of the words of Dalhousie philosopher William Hare who, in his book *What Makes a Good Teacher?* (1993) states: "Education includes not only opening our eyes to possibilities but also rubbing our noses in reality" (p. 83). I think that Archer

should be cognizant of this point when she makes her argument about the androcentricity of the books we use in schools.

Another issue that I wish to debate is Archer's contention that societal expectations for males and females have remained constant over time. She maintains that the public message sent by all sides is that "the adult male is to be valued and the successful female must ensnare the best possible catch" (p. 74). Although I agree that the mass media of the 1990s continues to be a major force in promoting traditional gender roles, nowhere in her discussion does Archer acknowledge the positive societal changes that have evolved over the last few decades. Nowhere, for example, does she discuss the current emphasis on directing females into nontraditional professions such as engineering and the sciences. Nowhere does she acknowledge the introduction of mentorship programs that encourage young women to learn from successful female professionals. Finally, nowhere does Archer mention the countless classroom teachers who believe in breaking down traditional stereotypes and do so by continually reminding their female students that they are limited only by their own imaginations. Because of these important omissions, I contend that Archer presents an unbalanced view of gender role learning and the positive changes that have been made over the past few decades.

Perhaps the most engaging chapter in the book is Chapter 6 in which David Farrington makes three important points about juvenile delinquency. First, the author argues that one of the major problems in this area is the difficulty in using legal definitions of delinquency. For example, the boundary between what is legal and illegal is often poorly defined and subjective, as when bullying in school evolves into criminal violence. Furthermore, the legal definitions that rest on the premise of intent, are often difficult to measure reliably and validly and often change over time. The author contends that these factors and others make it difficult to use legal definitions of delinquency to examine this issue.

Second, in his discussion of the personality factors that are believed to contribute to delinquency, Farrington discusses Eysenck's (1977) theory which views delinquency as essentially rational behaviour which is inversely related to the strength of peoples' consciences. In other words, Eysenck argues that delinquents tend to be those who do not build up strong consciences; moreover, he predicts that those who score high on measures of extroversion, neuroticism, and psychoticism are those most

likely to have the weakest consciences and, therefore, most likely to be delinquents. Studies conducted by Farrington and others have shown that Eysenck's theory has some utility in predicting which individuals will eventually become delinquents.

Finally, Farrington advances his own theory of delinquency which integrates many of the previous theories reviewed in this area. Farrington proposes that "the major factors fostering anti-social tendencies are impulsivity, a poor ability to manipulate abstract concepts, low empathy, a weak conscience, internalized norms and attitudes favouring delinquency, and long-term motivating influences such as the desire for material goods or status with peers" (p. 151). Farrington concludes his argument by stating that short-term situational influences such as boredom, frustration, alcohol consumption, and opportunities to offend are often factors that determine if anti-social tendencies are translated into delinquent acts.

Overall, *The School Years: Current Issues in the Socialization of Young People*, edited by John C. Coleman, provides a well-rounded overview of some of the major issues concerning adolescent development. Although some chapters present stronger arguments than others, most are engaging and all selections provide a useful summary of the competing theories that have been advanced in the study of the socialization of young people.

**DAVID MANDZUK** *University of Manitoba*

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**R. J. STERNBERG & R. K. WAGNER (EDS.)** *Mind in Context.*
*Cambridge: Cambridge University Press, 1994.*
*245 pp., ISBN 0-521-41114-9.*

Whenever psychologists gather to talk about intelligence, Charles Spearman is listening at the door. Spearman (1863-1945) found that many different mental tests correlate with one another, and argued that the factor common to all is general intelligence, or *g*. There has been much spoken and written about intelligence since Spearman and most of it takes *g* for granted. In this world view – Sternberg and Wagner call it "*g*-eocentric" – what people carry around in their heads is *g*, and *g* is what enables them to perform academic and related tasks.

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Now this view is being challenged. The challenge is coming, on the one hand, from radical contextualists who argue that intelligence is not inside people's heads at all but rather is distributed across the situations with which people engage; abilities are in situations or at least between persons and situations. On the other hand, the challenge is coming from psychologists like the ones represented in the nine chapters of this book. The psychologists are steering a middle course between the Spearman school and the contextualists. They see intelligence as the **interaction** of mind and context, thus preserving both minds and contexts, while focusing on their relations.

In the empirical chapters (which form roughly half the book), diverse contexts are examined. Stephen Ceci and Antonio Roazzi report research from Brazil that shows effects of social ecology on math performance. Poor children performed better in everyday settings than at school, thus underlining the importance of social and cultural situations. Similarly, Cynthia Berg and Katerina Calderone report that children view different problem-solving strategies as effective, depending on whether the problem occurs in a school or an everyday setting. Berg and Calderone also report developmental differences in how everyday problems, such as breaking a friend's calculator, are interpreted. Interpersonal interpretations were the most frequent for all ages, and task interpretations became less frequent with age.

Two chapters examine industrial-organizational contexts. In a discussion of cognitive ability testing in job selection, Wagner argues that *g* is overrated as a predictor of job performance. Estimates improve when other predictors, especially tacit or practical intelligence, are used. Wagner's is one of the strongest chapters of the book, in contrast with Fred Fiedler and Thomas Link's, the most disappointing. Fiedler and Link investigate relationships among leadership, intelligence, and stress, finding that under high stress, intelligence and leadership are more strongly correlated than under low stress. Unfortunately, these authors seem to take their results as ends in themselves rather than as occasions for further reflection and insight.

The remaining chapters present theoretical frameworks and literature reviews. The most challenging is Richard Snow's account of abilities in academic tasks. Snow distinguishes four meanings of interaction — independent, interdependent, reciprocal, and transactive — before developing his own model of person-situation interaction. He opts for a "provisional eclecticism" in which some aspects of persons and situations are definable in isolation, whereas others exist only in union

with the other. Dense and difficult, Snow's chapter will reward careful attention from educators.

For a book title *Mind in Context*, surprisingly little is said here about Vygotsky: It is left to Jaan and Man-Chi Leung to take a sociogenetic approach to intelligence. Aware of the metatheoretical implications of their work, these authors argue for the interdependence of active persons and social worlds in the construction of knowledge. Although relevant and interesting, Valsiner and Leung come across as voices in the wilderness. Less relevant is the chapter by Sternberg and Michael Gardner, a seemingly out-of-place literature review of the relationship between novelty and the measurement of intelligence.

A multiple intelligences approach is presented by Nira Granott and Howard Gardner. Those familiar with Gardner's work will recognize the distinction between first- and second-order intelligences: First-order intelligences are innate, whereas second-order ones are developed (or disrupted) through interactions with the environment. Granott and Gardner also present a scheme for analyzing individual-environment interactions according to dimensions of relative expertise and degree of collaboration. An equally wide-ranging model is outlined by Sternberg in the final chapter of the book. Sternberg presents a broad framework for understanding people's ability to interact successfully with their contexts. Sternberg dubs his model PRSVL (pronounced Parsifal) because it addresses person, roles, situations, values, and luck variables in person-context interaction.

This book may be suitable for graduate courses in measurement or cognition, although its very diversity could be a drawback. A more serious limitation is the uneven quality – strong chapters by Snow and Wagner are offset by several that seem out of place. The editors have not attempted any integration beyond Sternberg's general framework chapter at the end, and the authors don't seem to be aware of one another's work. In short, *Mind in Context* is no Copernican revolution. It does, however, offer glimpses of what a post-*g*-eocentric universe may look like.

**DOUGLAS VIPOND** *St. Thomas University*

# BOOKS RECEIVED

The following is a list of books received by *McGill Journal of Education*. Not all the books received can be reviewed, although reviews of some of these books may appear in future issues. We wish to thank all of the publishers who have sent us review copies.

Acker, Sandra. (1994). *Gendered education: Sociological reflections on women, teaching and feminism*. Toronto: OISE Press. C$26.50. 198 pp. ISBN 0-7744-0416-7.

Alexander, Karl L.; Entwisle, Doris R.; Dauber, Susan L. (1994). *On the success of failure: A reassessment of the effects of retention in the primary grades*. Cambridge, New York, & Melbourne: Cambridge University Press. US$49.95 Hardcover. 270 pp. ISBN 0-521-41504-7.

Arcilla, René Vincente. (1995). *For the love of perfection*. New York & London: Routledge. US$16.95. 170 pp. ISBN 0-415-91051-X.

Beattie, Mary. (1995). *Constructing professional knowledge in teaching: A narrative of change and development*. Toronto: OISE Press; New York: Teachers College Press. US$16.95. 168 pp. ISBN 0-8077-3395-4.

Bishop, Rudine Sims (Ed.). (1994). *Kaleidoscope: A multicultural booklist for grades K-8*. Urbana, IL: National Council of Teachers of English. US$14.95 (NCTE members $10.95). 169 pp. ISBN 0-8141-2543-3.

Brooke, Robert; Mirtz, Ruth; Evans, Rick. (1994). *Small groups in writing workshops: Invitations to a writer's life*. Urbana, IL: NCTE. US$19.95 (NCTE members $14.95). 200 pp. ISBN 0-8141-4483-7.

Brown, Jean E. (Ed.). (1994). *Preserving intellectual freedom: Fighting censorship in our schools*. Urbana, IL: National Council of Teachers of English. US$19.95 (NCTE members $14.95). 243 pp. ISBN 0-8141-3671-0.

Danakas, John. (1994). *Lizzie's soccer showdown*. Toronto: James Lorimer. C$8.95. 124 pp. ISBN 1-55028-465-7.

d'Oyley, Vincent; Blunt, Adrian; Barnhardt, Ray. (1994). *Education and development: Lessons from the third world*. Calgary, AB: Detselig Enterprises. C$20.95. 325 pp.

Downing, David B. (Ed.). (1994). *Changing classroom practices: Resources for literary and cultural studies*. Urbana, IL: National Council of Teachers of English. US$19.95 (NCTE members $14.95). 108 pp. ISBN: 0-8141-0528-9.

Fox, Roy F. (Ed.). (1994). *Images in language, media, and mind*. Urbana, IL: National Council of Teachers of English. US$25.95 (NCTE members $18.95). 246 pp. ISBN 0-8141-2281-7.

Hubert, Henry A. (1994). *Harmonious perfection: The development of English studies in nineteenth-century anglo-Canadian colleges*. East Lansing, MI: Michigan State University Press. US$28.00 hardcover. 215 pp. ISBN 0-87013-342-X.

Kliebard, Herbert M. (1995). *The struggle for the American curriculum 1893-1958*. (2nd Ed.).New York & London: Routledge. US$16.95. 285 pp. ISBN 0-415-91013-7.

Larkin, June. (1994). *Sexual harassment: High school girls speak out*. Toronto: Second Story Press. C$14.95. 168 pp. ISBN 0-929005-65-1.

Lefebvre, Bernard (Collectif sous la direction de). (1994). L'éducation et les musées: Visiter, explorer et apprendre. Montréal: Les Éditions Logiques. 307 pp. ISBN 2-8933381-228-7.

Lewis, Catherine C. (1995). *Educating hearts and minds: Reflections on Japanese preschool and elementary education*. Cambridge, New York, & Melbourne: Cambridge University Press. US$16.95. 249 pp. ISBN 0-521-45832-3.

Marshall, James D.; Smagorinsky, Peter; & Smith, Michael W. (1994). *The language of interpretation: Patterns of discourse in discussions of literature*. Urbana, IL: National Council of Teachers of English. US$19.95 (NCTE members $14.95). 158 pp. ISBN 0-8141-2709-6.

Mullin, Joan A. & Ray Wallace (Eds.). (1994). *Inter-sections: Theory-practice in the writing center*. Urbana, IL: National Council of Teachers of English. US$19.95 (NCTE members $14.95). 196 pp. ISBN 0-8141-2331-7.

Neilsen, Lori. (1994). *A stone in my shoe: Teaching literacy in times of change*. Winnipeg: Peguis Publishers. C$11.95. 145 pp. ISBN 1-895411-73-4.

Paley, Nicholas. (1995). *Finding art's place: Experiments in contemporary education and culture*. New York & London: Routledge. US$19.95. 187 pp. 75 b/w photos. ISBN 0415-90607-5.

Palmer, Joy, & Neal, Philip. (1994). *The handbook of environmental education*. New York & London: Routledge. $24.95. 267 pp. ISBN 0-4115-09314-7.

Poissant, Hélène. (1994). *L'alphabétisation: Métacognition et interventions*. Montreal: Les Éditions Logiques. 234 pp. ISBN 2-89318-215-5.

Pollock, Joy & Waller, Elizabeth. (1994). *Day-to-day dyslexia in the classroom*. New York & London: Routledge. C$18.95. 171 pp. ISBN:0-41115-11132-3.

Rich, John Martin & DeVitis, Joseph L. (1994). *Theories of moral development* (2nd Ed.). Springfield, IL: Charles C. Thomas. US$34.95, hardcover; $19.95 paper. 156 pp. ISBN 0-398-05924-1.

Romain, Joseph. (1994). *Two minutes for roughing*. Toronto: James Lorimer. C$8.95. 84 pp. ISBN 1-55028-459-2.

Shanahan, Timothy (Ed.). (1994). *Teachers thinking, teachers knowing: Reflections on literacy and language education*. Urbana, IL: National Council of Teachers of English. US$18.95 (NCTE members $13.95). 203 pp. ISBN 0-8141-5013-6.

Sullivan, Patricia A. & Qualley, Donna J. (Eds). (1994). *Pedagogy in the age of politics: Writing and reading (in) the academy*. Urbana, IL: National Council of Teachers of English. US$21.95 (NCTE members $15.95). 256 pp. ISBN 0-8141-5890-0.

Wragg, E.C. (1994). *An introduction to classroom observation*. New York & London: Routledge. $19.95. 136 pp.

Yancey, Kathleen Blake (Ed.). (1994). *Voices on voice: Perspectives, definitions, inquiry*. Urbana, IL: National Council of Teachers of English. US$29.95 (NCTE members $22.95). 363 pp. ISBN: 0-8141-5634-7.

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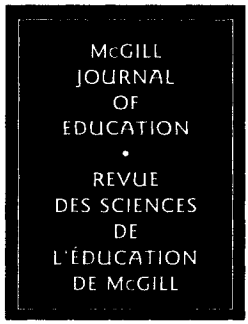


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While references, notes, tables, graphs, and figures are necessary elements of scholarly research papers, they should be kept within a range which does not detract from or clutter the text of the article.

All submissions should be addressed to the Editor, McGill Journal of Education, Faculty of Education, McGill University, 3700 McTavish Street, Montreal, Quebec, Canada H3A 1Y2. (Telephone: 514 398-4246; Fax: 514 398-6968).

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Si les références, les notes, les tableaux, les graphiques et les figures sont des éléments essentiels des articles savants, il ne faut pas en abuser pour ne pas détourner l'attention du lecteur ou créer une impression de fouillis.

Tous les articles doivent être soumis au Rédacteur, *Revue des sciences de l'éducation de McGill*, faculté des sciences de l'éducation, Université McGill, 3700, rue McTavish, Montréal (Québec) Canada H3A 1A2. Téléphone: (514) 398-4246; télécopieur: (514) 398-6968.

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