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**REVUE
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DE MCGILL**

Ethical Decision-Making in Professional Consultative Practice:

A school psychology perspective

HILDEBRAND, SAKLOFSKE, VON BAEYER, & YACKULIC

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Counselling Psychology:

A look at the question of identity, roles and the future

ADA L. SINACORE-GUINN

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La créativité en éducation:

Importance de la compétence disciplinaire

GILLES COMEAU

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EDITORIAL

PSYCHOLOGY AND EDUCATION: AN INSEPARABLE PAIR

In July of this year I presented a paper at the IVth European Congress of Psychology in Athens (Greece) on the topic, *Counselling Psychology its past and its future*. One of the points made in the paper was the fact that counselling psychology, as well as its kindred disciplines clinical psychology, educational psychology, and school psychology must define its role in terms of what unique service it has to offer to the schools and other institutions, and what levels of expertise professionals in the other three disciplines have to offer when working with students and school personnel.

Two of the papers published in this issue of the Journal elaborate somewhat on this subject. Hildebrand, Saklofske, von Baeyer, and Yackulic have investigated the ethical understanding of school psychologists in Saskatchewan, and their ability to identify certain ethical issues in their practice. The focus of their paper is the ability of school psychologists to identify ethical issues.

Counselling psychologists, in recent years, have become enmeshed in some contradictory perspectives in terms of their identity and roles. Prof. Sinacore-Guinn traces the background of guidance counselling and counselling psychology and defines the direction that the profession will be taking in the future, not only in educational settings but in the multiple settings in which counsellors now find themselves working.

An interesting twist to the concept of creativity is presented by Prof. Comeau, who stresses that there has been a tendency to emphasize the value of personal growth at the expense of the disciplines. Comeau points out the need for a solid grounding or competence in a discipline, and he recognizes the value of methodical learning. These, he says, can best encourage the capacity to create.

Professor Gaudet, in his paper *La formation pratique: Une analyse épistémologique*, presents an epistemological analysis of practical training. He uses illustrations of various methods of practical training derived from several professional fields. The models of Kolb and Argyris are used to reinforce his theoretical point of view.

In the last article of this issue, the authors seem to be asking: Does the Holmes Group's idea of Professional Development Schools work? Cook and McClean describe the results of their experience with implementing the idea in a cooperative project between a faculty of education and the staff of a secondary school. Along with the positive results of their project, the authors give some ideas of certain organizational factors that must be reconsidered in order for such projects to be completely successful.

W.M.T.

NEW PERSPECTIVES ON MULTICULTURALISM IN EDUCATION

RATNA GHOSH *McGill University*

Inaugural lecture for the Macdonald Chair at the Jack Cram Auditorium, Faculty of Education, McGill University, May 24, 1995.

Conférence inaugurale de la titulaire de la chaire Macdonald, amphithéâtre Jack Cram, faculté des sciences de l'éducation, Université McGill, 24 mai 1995.

It is with great pleasure that I thank my colleagues in the Faculty of Education, and McGill University, specially its Board of Governors for appointing me to the Macdonald Chair. I succeed Dr. Margaret Gillett and know that hers will be a tough act to follow. I am glad that Dean Wall has explained what the Chair means. I had realized, of course, that the Chair is not something I can sit on, nor is Macdonald associated in this case with fast food — rather, it is connected with the generosity of William C. Macdonald and represents a position of honour and prestige. In true McGill tradition, it is honorific without an honorarium!

I will speak today briefly about some new theoretical perspectives on multiculturalism in education. As we all know, multiculturalism is not a new concept but it is still hotly debated and highly controversial. In recent times it has been misconstrued as political correctness. It stands for a wide range of social ideas and practices and its meaning is still evolving. As such, it is a dynamic concept — to fix its meaning would be to delimit its possibilities.

MULTICULTURAL EDUCATION

Why multicultural education?

Although all immigrant societies such as Canada, United States, Australia, and Britain have multicultural education, Canada was the first country to have a policy of multiculturalism at the federal level (1971) which was followed by an Act eighteen years later. The impact of

multicultural policy in education has varied widely across Canada because the legislation is federal, while education is a provincial responsibility. In societies where education has been monocultural and assimilationist, multicultural education is a recognition of ethno-cultural diversity, and a response to the equality issue in modern democracies. While multiculturalism policy in Canada is aimed at a "just" society, multicultural education programs are an attempt at reducing the school-performance and achievement gap between the dominant group and minority ethno-cultural groups.

In its initial stages, multicultural education programs emphasized cultural pluralism (knowledge of other cultures), and remedial education (mostly language learning) for minority group students, consistent with the traditional concept of education as passive learning. While programs such as the "sarees, samosas and the steel band approach" have been concerned primarily with superficial expressions of a static view of cultures, many of the other approaches are criticized for depoliticizing culture, focusing on "minority ethnic groups" or "cultural communities" as add-ons to a monocultural concept of education. Over time, the shift in focus to equity and anti-discrimination measures have widened the meaning of multicultural education through programs such as anti-racist education and feminist pedagogy. These programs, strengthened by policy initiatives and legislation both at the federal and provincial levels, have been effective in bringing about some changes in opportunity structures for minority groups.

The impact of 25 years of multicultural policy in Canada.

In 1965, John Porter depicted Canadian society in *The Vertical Mosaic* as one of hierarchy based principally on ethnicity, class, and gender. Recent studies in the 1990s indicate that the impact of multicultural legislation has been negligible in Canadian society — ethnicity continues to exert its influence on academic and occupational achievement. The penetration of members of some ethnic groups into elite professions has not changed ethnic and gender stratification in society. Here I want to make a distinction between social inequality (a universal phenomenon) from ethnic and gender stratification (group hierarchy) which are also very much a reality.

Traditional multicultural practice is seen as obscuring the persistence of inequality in society, while anti-racist education is criticized for being reformist, not transformative. A major criticism of existing concepts of multiculturalism is the exclusive concern with the Other, i.e., those

who are different. These issues have brought about an effort to redefine multiculturalism and its practice in education.

The concept of critical multiculturalism from which a transformative multicultural education is emerging involves notions of voice and representation, identity and empowerment of all students, male and female, and not only students of ethno-cultural groups.

The attempts at redefinition have been made possible as a result of dramatic changes, mainly in two spheres. The first, a crisis in contemporary social and literary theory which began in the 60s, is represented by a wide variety of developments known as postmodern, poststructural, and postcolonial theories, as well as feminist theories. Although diverse in their range and interpretation, their influence for multicultural education and a critical pedagogy has been significant. Out of these theories have come new notions of knowledge, culture, difference, identity, and fragmented subjectivity.

Second, shifts in the global political economy and a global consciousness have challenged traditional cultural boundaries and made possible the emergence of new perspectives in cultural transformation. The globalization of identity politics based on international economic position and interest defy national boundaries and traditional class affiliations. The shifts in identity are organized around global survival and these bring issues of environment and sustainable development to the forefront, making social justice and liberation issues critical.

NEW PERSPECTIVES

Dramatic shifts in the concept of knowledge.

The crisis in epistemology (theory of knowledge) challenges the very basis of how knowledge of the external world is acquired. This has revolutionized thinking both in the social and natural sciences. What is knowledge? How is it acquired? What counts as knowledge? These questions are very significant for education because pedagogy is the *process* through which knowledge is produced and acquired.

What is knowledge? Traditional education insisted on one truth because there was one way of knowing. Knowledge was produced by experts and thought to be "value-free". Contemporary theories have uncovered the relationship between knowledge and power. They point to the highly political and subjective nature of knowledge because it serves the interests of the group in power and represents a world-view which is

predominantly Eurocentric, Judeo-Christian, middle-class, White, and male-oriented. Knowledge is now seen increasingly as being historically located and socially constructed. The recognition that school knowledge is far from neutral provides a significant explanation as to how it serves students of different groups unequally. As Pierre Bourdieu (1973) noted, the “cultural capital” or the knowledge of schools is related to social stratification. If knowledge is politically based, historically embedded, and socially constructed, and therefore, subjective, then questions arise as to what constitutes acceptable “knowledge”.

Feminists were the first to challenge the traditional theory of knowledge or epistemology in which the white, middle-class male “colonize definitions of the norm” (Giroux, 1991, p. 225) and represents all human experience as universal. Feminist, postcolonial, and postmodern scholars assert that the claim of “universal” is largely inapplicable to the historical experiences of women (and peoples of other races, ethnicities, and classes). They reject the idea of universal or overarching philosophies (called metanarratives) which are meant to represent “universal truths” and maintain, to quote Giroux, that “there is no tradition or story that can speak with authority and certainty for all of humanity” (Giroux, 1991, p. 231). It should be pointed out that this is not an assault on Europeans but on Eurocentrism (1). Nor is the idea to replace traditional knowledge, but rather to validate and learn about other forms of knowledge.

How is knowledge acquired? Knowledge characterizes the way we look at the world. This suggests different ways of knowledge construction representing different world-views. As such, students are active knowers at the centre of the learning process, rather than at the receiving end acquiring knowledge as objects. As Freire (1970) has pointed out, knowledge is not an object to be transmitted from the teacher who has the commodity (knowledge), to the students who do not.

What counts as knowledge? Schools promote specific notions of knowledge and power by rewarding specific forms of behaviour. But if truth is based on different ways of knowing, then student experiences — their historical, social, and cultural conditions — must be viewed as primary sources of knowledge so that they can be involved actively in the educational process.

THE POLITICS OF DIFFERENCE

Audrey Lorde (1984) points out that it is not the differences in themselves but the social construction and *conceptualization* of these differ-

ences that divide people. Those who are different become the Other and their histories, cultures, and experiences are denigrated and/or eradicated. Jacques Derrida (1973) coined the neologism "différance" to imply the "unheard" and abstract element in conceptualizing difference because the *a* in "différance" is only seen and not heard.

The Oxford Dictionary defines difference as "that which distinguishes one thing from another". "Difference" is a comparative term, it is relational and it is created. The creation of the Other implies deviance from the "norm" — in standards of excellence, achievement, evaluation. Different from what? This requires definition of the norm: those at the centre of power, the dominant group (namely, the white, male, middle-class, European, heterosexual who represents the "standard of and the criteria for rationality and morality" [Rothenburg, 1990, p.47]). All those who are not in that image are different and the universal norm denies the legitimacy of other expressions of culture. Differences in race, ethnicity, gender, and class are social constructions. For example, contemporary science, based on advanced DNA, analysis shows that biologically there are no races. However, that does not mean there are no racists. Race is very much in our social consciousness and the markers of race for Canadians are now more cultural than biological. Similarly, gender is a social construction based on differences of sex. The significant point is that there is as much variance **within** as **between** groups. As sociological concepts, race, gender, and class have changed over time and are not fixed entities. Inherently political because they veil domination and exclusion, they are symbolic of some form of underlying power struggle (Goldberg, 1992).

The operative concepts in theorizing difference are both power and identity. The implication of the above for pedagogy is that educators should have a theoretical comprehension of the social and historical construction of difference and the effects of practices which label, devalue, and exclude the Other. The question involves how schools organize differences in social and pedagogical interactions which influence the way teachers and students define themselves and each other. The central issue is not merely to acknowledge difference. Multicultural education should enable us to express our differences.

THE POLITICS OF RECOGNITION

In his powerful essay, "The Politics of Recognition" (1992), Charles Taylor defines identity as a person's understanding of who he or she is, of her or his fundamental defining characteristics as a human being.

Contemporary conceptions of identity are influenced by postmodernist writers who reject the notion of identity in terms of units which can be measured. Rather, they see identity development more in terms of relations, as a social process because human beings are always in the making. To quote Stuart Hall:

Identities are different names we give to the different ways we are positioned by, and position ourselves within, the narratives of the past . . . (identity) is a matter of 'becoming' as well as of 'being' . . . far from being fixed in some essentialized past they are subject to the continuous 'play' of history, culture and power. (1990, p. 225)

Where we are located in society affects how we understand the world. Adrienne Rich (1986) has explained how the politics of location confines people because they are located in terms of race, ethnicity, class, and gender. The effect of difference on identity is one's *location* in relation to others, but more importantly, how that location produces a concept of self in relation to the way others identify and define us. In this construction, schools play a significant role in perpetuating racial, gender, and class differences.

The dynamics of identity and identification in modern society is complex. The daily experiences which shape the identity of minority group students, the psycho-social impact of prejudice, and discrimination based on race and ethnicity, gender and class, are of great significance with increasing ethnic and racial tension in schools and society. Key questions relate to the implications of identity for self-esteem and school achievement, and of ethnic identity for integration and relationship to the dominant culture. The development of oppositional identities is a rejection by some minority group students of dominant culture, knowledge, and norms.

FUSION OF CULTURES

Postmodern thought resists the idea of culture as an organizing principle which creates borders around ethnicity, class, and gender. Creating borders homogenizes cultures within a culture although neither dominant nor minority cultures are homogeneous. Taylor points out that we cannot judge other cultures: "for a culture (which is) sufficiently different from our own we have only the foggiest idea of what its valuable contribution might consist. . . (because) the very understanding of what it is to be of worth will be strange and unfamiliar to us" (p.67). So, what has to happen is a "fusion of horizons" (a term Taylor borrows from

Gadamer), which involves a broader horizon in which we negotiate what Homi Bhabha calls the "third space". (Homi Bhabha here is the literary critic, not the well-known Indian scientist.) This means developing new ideas and vocabularies which will enable us to make the comparisons partly through transforming our own standards. Three points need to be made:

(a) The third space is not an extension of established values — it is rather a re-negotiation of cultural space. I like the word *syncretic* to imply the union of opposite principles and practices; in this case, the harmonization of cultures, not their dissolution, disappearance, or disintegration.

(b) The fusion of cultures does not imply difference-blindness, which is neither desirable nor possible. Human beings are different from each other in various ways, and this does not translate into deficiency or deviance when they differ from a traditional norm. It simply means that they are different, and also that they have the right to be different. Indeed, the validation of their cultural, social, and gender differences, and the development of their individual identities should be a focus of multicultural education. The aim of multicultural education is, thus, to empower all students with an ethical and democratic vision of society within which they can make a variety of contributions appropriate to their talents, needs, and aspirations.

(c) Fusion does not mean homogenization, rather it emphasizes identity because individuals see the world from their own perspectives and have multiple identities some of which may be contradictory. This makes their experiences dialectical. The best example I can think of is being bilingual or multilingual: we do not forget one language when we speak another, rather we are enriched by the knowledge of the other. Diversity will diminish in importance not because we will be the same but because it is natural.

CONCLUSION

In conclusion let me note that the implication of these new perspectives on multicultural education is that it transforms the process of teaching. It also changes the student-teacher equation. Multiculturalism is the right to be different. Multicultural education should enable us to express differences. If culture is a way of seeing the world, then it is essential that we confront our ways of seeing (Dirlik, 1987, p.13). The

purpose of multicultural education is to confront the ways in which we see the world.

NOTE

1. Defined as: envisioning the world from a single privileged point, attributing to the "West" an almost Providential sense of historical destiny which bifurcates the world into the "West and the Rest" to use a term by Stuart Hall.

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ETHICAL DECISION-MAKING IN PROFESSIONAL CONSULTATIVE PRACTICE: A SCHOOL PSYCHOLOGY PERSPECTIVE

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University of Saskatchewan

ABSTRACT. The purpose of this study was to investigate the ethical understanding of school psychologists and, more particularly, their ability to identify ethical issues within their consultative practice. The researchers also sought to determine whether the differences between consultative orientations (e.g., psychometrician versus problem-solver) would influence the ability to identify ethical issues. The results of the study indicated that the ability to identify ethical issues varies between individuals and across situations and that the ethical dilemmas themselves appear to influence the identification of issues. Further, the researchers determined that there were no substantial differences between school psychologists' consultative orientations in their ability to identify ethical issues. Based upon the results of the study, the term "ethical" was categorized according to three ethical decision-making orientations: value-oriented, rule-oriented, and intuitive. Finally, the implications regarding the measurement of ethical understanding and the development of guidelines for school psychological consultation are discussed in the paper.

RÉSUMÉ. Cette étude visait à étudier la compréhension que les psychologues scolaires ont des questions d'éthique et, plus particulièrement, leur capacité à discerner les questions d'éthique qui surgissent dans leur pratique de consultation. Les chercheurs ont également tenté de déterminer si les différentes orientations des intervenants (p. ex., psychométrie par opposition à résolution de problèmes) ont un effet sur la capacité de discerner les questions d'éthique. Les résultats révèlent que la capacité à discerner les questions d'éthique varie selon les individus et les situations et que les dilemmes éthiques eux-mêmes semblent affecter l'identification des questions. De plus, les chercheurs ont établi qu'il n'y a aucune différence importante entre les psychologues scolaires d'orientations diverses quant à leur capacité à identifier les questions d'éthique. En se fondant sur les résultats de l'étude, les auteurs ont catégorisé le terme "éthique" en fonction de trois orientations régissant la prise de décision en ce domaine: orientation axée sur les valeurs, orientation axée sur les règles et orientation intuitive. Enfin, les auteurs traitent des répercussions de la mesure de la compréhension des questions d'éthique et de la formulation de lignes directrices à l'intention des psychologues scolaires.

Professional psychologists often encounter ethical dilemmas in their practice of consultation. Consequently, adequacy of graduate training in ethics and consultation, competency of the consultant, determination of clientage, and rights of the client have been addressed in recent school, clinical, and counselling psychology literature. However, few research studies have investigated the perceptions of school psychologists themselves, particularly in relation to their identification and interpretation of ethical dilemmas within their professional roles.

The roles and responsibilities of school psychologists have evolved from primarily a direct service orientation to a more consultative orientation which incorporates both direct and indirect services. Direct service includes "both psychoeducational and curriculum-based assessment, counselling and group interventions, while indirect services consist of consultation, inservice training, and various prevention programs" (Scholten, Pettifor, Norrie, & Cole, 1993, p. 101). Although numerous models of consultation have been developed (e.g., behavioural, mental health), a consultant may use one or several models depending upon the nature of the situation (Babcock & Pryzwansky, 1983).

Scholten (1990) identified four consultative orientations underlying the role of the school psychologist: psychometrician, diagnostician, assessor, and problem-solver. In each of these orientations, the function of consultation is viewed somewhat differently. Within the psychometrician orientation, consultation is not an essential component; rather, it is employed only when testing is deemed inappropriate (e.g., working with English as a Second Language student). Within the diagnostician orientation, a school psychologist may consult with school personnel prior to formal assessment. Such consultations serve as screening devices to ensure that psychological assessments are not carried out unnecessarily. Within the role of the assessor, consultation may be incorporated during pre- and post-assessment phases in order to address teacher concerns and to disseminate information regarding assessment findings. The problem-solver, the fourth orientation, considers consultation to be an integral component of all aspects of practice in the schools because the facilitation of the problem-solving process is encouraged at all times (Scholten, 1990; Scholten et al., 1993).

Professional psychology associations (e.g., Canadian Psychology Association, American Psychological Association, provincial associations) are governed by codes of ethics. These codes are developed to assist the establishment of a professional group, to act as a guide and support for

professionals, to enable the group to meet responsibilities as a profession, and to assist the professional with the resolution of ethical dilemmas through the provision of a "statement of moral principle" (Sinclair, Poizner, Gilmour-Barrett, & Randall, 1987, p. 2). These codes, however, place little emphasis upon consultative matters and may, at times, be less than adequate in addressing the current needs of the psychologist within the school system (Crego, 1985; Eberlein, 1988; Gallessich, 1982; Robinson & Gross, 1985; Scholten et al., 1993). Several factors may influence the successful application of the principles underlying available codes of ethics within ethical dilemmas in the workplace: specific guidelines are not provided for consultants, real-life dilemmas may be ambiguous in nature, and novice practitioners may not have the necessary experience or knowledge base with which to resolve the dilemma (Smith, McGuire, Abbott, & Blau, 1991; Tennyson & Strom, 1986).

The identification and interpretation of ethical dilemmas within psychologists' practices may also be influenced by their personally developed ethical codes of conduct, philosophical views on morality and moral behavior as well as their level of moral development (Kitchener, 1986; Kohlberg, 1984; Rest, 1983; Tennyson & Strom, 1986). Researchers within the counselling and clinical psychology arenas have examined psychologists' moral understanding and decision-making using J.R. Rest's theory of moral decision-making.

Rest (1983) views the production of moral behavior as an interaction of psychological processes involving cognitive and affective elements. Rest has identified four components of moral behavior: moral sensitivity, moral reasoning, moral motivation, and moral action. Moral sensitivity refers to the identification and interpretation of a situation as a moral one (Rest, 1984, 1986). For psychologists, "moral sensitivity means the ability to recognize the ethical [moral] dimensions of a situation along with its clinical, scholarly, or pragmatic aspects" (Welfel & Kitchener, 1992, p. 179). Moral reasoning, the second component, involves the determination of an appropriate (i.e., right, just, or fair) course of action. Psychologists must have the capability to differentiate moral choices from nonmoral ones. Their capabilities to do so are influenced by their current conception of fairness or by their level of moral development, knowledge and understanding of professional codes of ethics, and education and training (Rest, 1984; Welfel & Kitchener, 1992). Moral motivation, the third component, involves the selection of a course of action based upon competing values. For the psychologist, this involves making a morally defensible choice despite the potential

costs associated with this decision (Welfel & Kitchener, 1992). Finally, moral action, the fourth component, refers to the implementation of an action plan. The psychologist's ability to execute a morally defensible action plan despite external pressure to behave differently may be considered a function of moral action (Welfel & Kitchener, 1992).

Several research studies have focussed on counselling and clinical psychologists and the ethical dilemmas or problems within their practice (Haas, Malouf, & Mayerson, 1986; 1988). These studies used questionnaires in which vignettes were presented depicting ethical problems. Respondents were requested to select, from a set of predetermined resolutions, their preferred resolution to the ethical dilemma presented in each vignette. Results indicated that characteristics such as gender, theoretical orientation, work setting, and ethics training did not appear to influence the respondents' choice of action. However, there was variability among the respondents regarding their preferred resolution to the ethical dilemmas. Although these studies did not address consultation issues *per se* nor did they survey practitioners in school psychology, the current study used a research methodology similar to their design.

The purpose of this study was to investigate school psychologists' understanding of ethical dilemmas within their consultative practices. More specifically, we sought to determine whether school psychologists could identify ethical issues within written vignettes depicting dilemmas representative of "real-life" situations. In addition, school psychologists were asked to outline how they practice consultation and explain their understanding of the term "ethical". It was hypothesized that differences would exist between consultative orientations and ethical understanding given the different situations which might arise as a function of the kind of consultative orientations school psychologists might have.

METHOD

Sample and sampling procedures

The participants for the study were drawn from Saskatchewan school psychologists identified as educational psychologists by their respective regional co-ordinators of special education. As Saskatchewan Education required that only one educational psychologist be named per school division, the names of the educational psychologists identified were cross-referenced with the 1992 and 1993 Saskatchewan Educa-

tional Psychology Association (SEPA) membership directories. SEPA members who were not named by the regional co-ordinators but who were employed by the school system (e.g., employees of school boards or Shared Services) were included in the sample. As two sources were utilized in the identification of Saskatchewan school psychologists, it is reasonable to assume that the group included in this study was in fact the population of Saskatchewan school psychologists employed within the school system.

A total of 53 school psychologists were identified for participation in the research project. A stratified random sample of school psychologists ($n=15$) was selected for participation in a semi-structured interview; the remaining 38 members of the population received mail questionnaires. Fourteen interviews were completed and 30 questionnaires were returned. In total, 44 members (83%) of the population of school psychologists participated in the research project. There were 22 males and 21 females; one respondent on the questionnaire did not indicate gender. Forty-one of the participants had completed graduate training and had received either a master's degree or a post-graduate diploma. Three respondents held an undergraduate degree. Years of experience as a school psychologist ranged from 1.5 years to 30 years; the mean number of years of experience was 7.8 years for the questionnaire respondents and 12 years for the interview participants.

Research design

The study incorporated two research instruments devised by the researchers: a mail questionnaire and a semi-structured interview. In order to ensure that the measurement instruments adequately reflected the intent of the research study, both the questionnaire and the semi-structured interview were subjected to content validation and a pilot study. The content validity of the vignettes and accompanying response statements in both the questionnaire and interview was assessed by three Saskatchewan professional psychologists who had expertise in the area of professional ethics. Each of the three psychologists were requested to evaluate, using specific criteria, thirteen sets of vignettes.

The thirteen vignettes depicted situations which typified school psychologists' consultative practice. Of the original thirteen vignettes, seven were selected for inclusion in the questionnaire. Five vignettes depicted ethical dilemmas and two represented dilemmas which were pragmatic in nature. Vignettes deemed to be pragmatic were included in the questionnaire in order to ensure that the respondents were not

inadvertently cued to look for ethical issues in all vignettes. According to Welfel (1992), "to assess ethical sensitivity one must not cue the respondent to the presence of an ethical problem" (p. 184). Four of the seven vignettes (three with ethical dilemmas; one with a pragmatic issue) included in the mail questionnaire were also used for the interview. The vignettes are summarized in Table 1. A pilot study of the mail questionnaire was conducted on a sample of Manitoba school psychologists in order to provide the researcher with information regarding any necessary revisions of the content (e.g., clarity of questions). Given the limited number of subjects, no Saskatchewan school psychologists were asked to participate in the pilot study.

Mail questionnaire

The questionnaire consisted of three sections. In the first section, respondents were asked to document the professional development opportunities and university courses they had completed. They were also asked to describe their consultative practice and indicate what percentage of time was spent in activities ranging from direct service to administrative duties. The second section of the questionnaire was comprised of the seven written vignettes and the accompanying response statements. Each of the vignettes required the respondents to rate the response statements on a five-point scale ranging from "definitely not a problem" (1) to "definitely a problem" (5). Following the vignettes and response statements, questions were posed regarding the frequency of ethical dilemmas encountered in the workplace, resources utilized in identifying ethical dilemmas, and the meaning of the term ethical. The last section of the questionnaire contained personal and contextual demographic questions; these questions were included to provide the researchers with a better understanding of the characteristics of the population under investigation.

Semi-structured interview

The semi-structured interview was comprised of a five-step procedure. First, participants were informed of the purpose of the interview. Second, interviewees were requested to cite an example of a problematic work situation in order to orient them to the purpose of the interview. They were then requested to read four vignettes drawn from the mail questionnaire. After they had completed each vignette, they were required to identify the underlying issues. Once they had indicated the issues, they were then asked to complete the vignette response state-

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TABLE 1. Summaries of ethical vignettes

Vignette title	Vignette summaries of questionnaire & interview	Themes identified by interviewees on vignettes used for interview
Parental request for assessment	School psychologist is requested by a parent to complete an assessment on a student without prior assessment information; the parent requests that the psychologist report to him first rather than to the school administration.	
Northern community recommendation	The school psychologist in a remote northern community makes a recommendation which is not financially feasible for the parents of the child and does not investigate sources of financial assistance.	Investigation of funding Feasibility of recommendation Consultation/ collaboration Role of psychologist
Private facility recommendation	The school psychologist assesses a child and makes a recommendation to the parent to send the child to a private facility rather than the local school. The psychologist discusses the recommendation with the parent prior to discussion with the school board.	Role of psychologist Consultation/ collaboration Best interest of student vs school Informing parents of options
Non-custodial parental consent	The school psychologist recommends counselling for the child of a single parent; the psychologist agrees to counsel the child despite the objections of the non-custodial parent	
Principal request for information	The school psychologist is requested to relay information to the school principal regarding the behavioural management capabilities of a classroom teacher in whose classroom the psychologist has observed.	Clientage Confidentiality of information Role of psychologist

TABLE 2. Frequency percentage, and mean ratings of response statements by vignette

Vignette and accompanying response statement	Percent (%) of ratings:				
	1	2	3	4	5
Parental request for assessment N=30					
A	6.7	16.7	36.7	20.0	20.0
B	6.7	13.3	6.7	16.7	56.7
C	26.7	6.7	23.3	10	33.3
Northern community recommendation N=44					
A	18.2	18.2	18.2	22.7	22.7
B	9.1	9.1	18.2	25.0	38.6
C	11.4	18.2	25.0	15.9	29.5
Private facility recommendation N=44					
B	9.1	13.6	11.4	27.3	38.6
C	9.1	22.7	2.3	22.7	43.2
D	9.1	11.4	9.1	25.0	45.5
Non-custodial parent N=30					
B	13.3	33.3	16.7	20.0	16.7
C	23.3	23.3	16.7	6.7	30.0
Principal request for information N=43					
B	39.5	18.6	20.9	18.6	2.3
C	32.6	9.3	23.3	25.6	9.3
D	11.6	—	7.0	20.9	60.5

TABLE 3. Frequency and percentage of questionnaire respondents' mean ratings across vignettes

Rating scale values (1 – 5)	Frequency and percentage of respondents N=30	
≥ 1 < 2	2	(6.7%)
≥ 2 < 3	8	(26.7%)
≥ 3 < 4	20	(66.7%)
≥ 4 ≤ 5	0	

TABLE 4. Frequency and percentage of consultation categories on questionnaire (N=30) and interview (N=14)

Consultative role	Mean rater frequency questionnaire	Mean rater frequency interview	Percentage questionnaire & interview
Psychometrician	3	1	9
Diagnostician	6	5	25
Assessor	12.5	9	49
Problem-Solver	5.5	0	13
Missing	3		7

ments derived from the questionnaire. Third, participants were requested to define the term "ethical" and identify which of the preceding vignettes were representative of ethical dilemmas. Fourth, demographic information was requested after the completion of the discussion regarding the vignettes. Finally, interviewees were debriefed concerning the purpose of the interview.

ANALYSIS

Data analysis used both quantitative and qualitative approaches to data analysis. As the entire population of Saskatchewan school psychologists was surveyed, inferential statistical procedures were not performed. Open-ended questions on both the questionnaire and semi-structured interview were subjected to a content analysis (Bogdan & Biklen, 1992). One of the researchers and another rater analyzed responses independently to develop categories. Common categorization systems were then derived and responses were assigned to the new categories. Content analysis was conducted on those open-ended questions pertaining to definitions of ethical and consultative practice, and the identification of ethical issues within written vignettes. The closed-ended questions on the mail questionnaire were analyzed using descriptive statistics.

RESULTS

In order to assess whether or not school psychologists were able to identify ethical dilemmas on the basis of written vignettes, both content analysis of the responses to the open-ended questions and quantitative analysis of the responses on the rating scale were conducted.

Interviewees identified numerous themes. Table 1 provides a summary of the vignettes and themes arising from the content analysis of the interview data.

During the development of the rating scale, the researchers determined that a rating of (1) or "definitely not a problem" on those vignette response statements which were reflective of ethical issues would indicate the respondents' inability to identify the ethical dilemmas. Ratings of (2) or "slightly a problem" to (5) or "definitely a problem" would be indicative of the respondents' ability to identify ethical dilemmas. On each of the response statements, some participants gave a (1) or "definitely not a problem rating." The percentage of (1) ratings ranged from 6.7% to 39.5% (see Table 2).

Of the seven vignettes included in the questionnaire, four were also administered to the interview participants. It was noted during the interviews that several of the interviewees stated that a particular vignette response statement was "not a problem", but would then vacillate between the (1) and (2) ratings on the scale. When asked about their indecisiveness, they made statements such as "this might be a problem." Given the tendency for these interviewees to record either a (1) or (2) response, the researchers determined that a dichotomization of the rating scale, e.g., (1) versus (2) to (5), might better be conceptualized as a distinction between a low rating, e.g., (1) and (2), and a high rating, e.g., (3) to (5). Mean ratings were calculated to determine whether or not the respondents — as a group — viewed particular vignette statements as more problematic than others. It was noted that mean ratings ranged from 2.26 (*SD* 1.22) to 4.19 (*SD* 1.30). Those vignettes which received higher mean ratings were regarded as more problematic by the group as a whole.

The variability between individuals surveyed via the questionnaire was also addressed through the computation of individual mean ratings ($n=30$) across all vignettes. These mean ratings ranged from 1.35 to 3.82. As indicated in Table 3, two of the respondents had mean ratings between (1) and (2) whereas 20 of the respondents had mean ratings between (3) and (4). None had mean ratings greater than or equal to (4).

Definitions of consultation were categorized according to the four consultative role orientations defined by Scholten (1990): psychometrician, diagnostician, assessor, and problem-solver. A summary of the orientations and percentage of responses in each category is included in Table 4.

Mean ratings and frequencies of responses were computed for each of the consultation orientations. All four consultation categories were represented in the (1) or "definitely not a problem" rating. In other words, none of the consultation groups were able to identify all of the ethical issues across vignettes. No substantial differences between the four consultation orientations were found. As well, differences between males' and females' mean ratings of the vignettes were also examined; no substantial differences were found.

In most cases, school psychologists' definitions of the term ethical were descriptions of their ethical decision-making processes. Three decision-making processes appeared to be evident: (1) rule-based (objective and subjective), (2) value-based (objective and subjective), and (3) intuitive. The first category was oriented towards a rule-based view of the term ethical and was characterized by responses which focussed upon behavior guided by generally accepted principles or standards (e.g., "acting in a manner that is based upon professional standards and values"). Responses based upon rules espoused by professional organizations and their accompanying codes and standards were categorized as objective, whereas responses reflective of personalized views of professional standards or practices were classified as subjective decision-making processes. The second broad decision-making category — value-based — also consisted of two subcategories and appeared to reflect the societal (objective) and personal (subjective) values of the respondents. Societal values included generally accepted tenets of right and wrong (e.g., "attempts to respect rights of individuals but not at the expense of the greater good for the larger community"). Personal value-based definitions, on the other hand, reflected actions and interpretations pertaining to, or concerning, a particular individual and were without specific reference to those values held by society as a whole (e.g., "operating within principles that govern . . . your personal beliefs"). Intuitive, the final category, appeared to reflect the affective response of the individual to a situation reflecting decision-making based on a "gut" feeling (e.g., "what feels right").

DISCUSSION

The primary purpose of this research study was to investigate school psychologists' understanding of ethical issues. The investigation culminated in two main findings: (1) the ability to identify ethical dilemmas varies within and between individuals as well as across situations within their consultative practices and (2) the ethical dilemmas themselves

may influence the ability to identify ethical issues; that is, more complex and ambiguous situations may be more difficult to identify than less complex dilemmas.

Identification of ethical issues

Ratings on the ethical vignette response statements indicated that a percentage of the population was not able to identify the ethical issues on all vignettes. The composition of the group who did not identify the ethical issues varied from one vignette response statement to another. The percentage of "definitely not a problem" ratings obtained was somewhat lower than those obtained in similar studies (e.g., Lindsey, cited in Welfel, 1992, and Podbelski & Weisberger, cited in Welfel, 1992). In each of those studies, the percentage of participants who did not perceive the ethical issues was nearly 50% and 44%, respectively. Notably, percentages for individual ethical issues were not discussed in those studies; rather, results across all ethical interviews were reported.

Further analysis of the current research data revealed that across all vignettes, all of the respondents were able to identify at least one ethical issue. None of the respondents rated all the vignette response statements as "definitely not a problem" either on the questionnaire or during the interview. Conversely, none of the respondents rated all of the vignettes as "definitely a problem". Thus, it would appear that the inability or ability to identify ethical dilemmas may not be generalizable across all situations; one might be able to identify ethical issues within one context but not another. These findings are similar to those of Volker (cited in Rest, 1986) who found "a fair degree of situational specificity in moral sensitivity" (p. 27).

Content analysis of the interviewees' responses to the open-ended questions indicated that the group as a whole was able to identify the ethical issues as delineated by the professional psychology experts. However, each of the interviewees did not identify all of the ethical issues. Again, these results are consistent with the findings on the questionnaire: Not all school psychologists could identify the ethical issues within each of the vignettes.

As discussed earlier, the observations made during the semi-structured interviews indicated that the ability to identify ethical dilemmas might better be conceptualized as a continuous variable. Therefore, based upon the low versus high rating, one might conclude that individuals may be "more" or "less" able to identify ethical dilemmas. Those individuals who gave the ethical response statements a low rating might be

less aware of the underlying ethical issues than those who rated them more highly. The identification of ethical dilemmas may vary across situations and between individuals (as indicated by individual mean ratings). This provides further support for Rest's (1984) supposition that individuals vary in their sensitivity to ethical dilemmas. According to Rest (1984), while some individuals seldom identify ethical issues, "other people are so supersensitive that every act, word, or grimace takes on momentous moral implications" (p. 21).

Ambiguity or complexity of ethical dilemmas

The ethical issues within those vignettes that had a low percentage rating of "definitely not a problem" could be construed as more readily identifiable by the group as a whole. For example, the ethical issue of the extended responsibilities of the psychologist which go beyond the stated roles of the psychologist (e.g., vignette "Northern Community Recommendation") received a mean rating of 4.03. Over half of the respondents regarded this issue as "definitely a problem." The interview participants also identified this as an ethical issue.

Vignette response statements which had a high percentage of "definitely not a problem" ratings were more difficult to identify. In the vignette, "Principal Request for Information", 39.5% of the respondents did not regard the issue of confidentiality of information as problematic when the teacher made inappropriate disclosures to the psychologist regarding personal feelings of ill will toward a student. However, within the same vignette, the psychologist was requested to disclose information to the principal regarding the teacher without having received the teacher's consent. In this instance, only 11.6% of the respondents gave a "definitely not a problem" rating. The issue of confidential information regarding a consultee's (e.g., teacher's) personal feelings and concerns was not identified as readily as the request made by the consultee (e.g., principal) for confidential information regarding another individual (e.g., client or consultee). School psychologists may perceive self-disclosures made by consultees or clients as an indication of their rapport with these individuals rather than an ethical concern. In fact, several of the interviewees stated that they did not perceive the self-disclosures on the part of the consultees to be problematic; rather, it appeared to indicate that the school psychologist was "trusted" by them. This finding may corroborate earlier research findings reported by Rest (1984) that ambiguity of cues in social situations may negatively affect the ability to identify the ethical issue within.

Consultative role orientations

Each of Scholten's (1990) consultative role orientations was represented in the population thus indicating that Saskatchewan school psychologists vary in the amount and kind of consultation in which they engage. The majority of the school psychologists functioned as assessors and diagnosticians; fewer psychologists functioned as either psychometricians or problem-solvers. As there were no important differences among their overall mean ratings of the vignette response statements, their ability to identify ethical issues does not appear to be related to their consultative orientation.

Definitions of ethical

The meanings ascribed to the term ethical by the population were indicative of their ethical decision-making processes. Rule-based, value-based, and intuitive orientations to decision-making were represented.

As indicated by Rest (1986), an individual's understanding or sensitivity to ethical dilemmas may range from an affective response (e.g., intuitive or "gut feeling") to a recognition that "one's actions might be violating some moral norm or principle" (Rest, 1986, p. 5). The cognizance of the violation of a moral norm could be construed as a value-based response. Rule-based responses would involve the recognition that a particular societal or professional standard or code had been violated.

According to Rest (1986), individuals who rely upon the "cognitive encoding" (p. 6) of the problem (or rule-based and value-based orientations to ethical decision-making) may be in a better position to accurately identify ethical dilemmas. Their responses may include the articulation of the problem rather than an affective or "gut feeling" reaction. Effective ethical decision-making may be a reflective process rather than a reactive one. Although analysis of possible relationships between each of the ethical orientations and the ability to identify ethical issues could not be conducted within the current study, future studies may examine whether such relationships exist.

DIRECTIONS FOR FUTURE RESEARCH

Future research in this area should include a cross-Canada sample of school psychologists in order to determine the generalizability of the current research findings. This would also allow for a more in-depth

investigation of possible relationships between ethical orientations to decision-making processes and the ability to identify ethical issues.

In the current study, the "ability to identify ethical issues" was conceptualized as both a dichotomous variable (i.e., "not able to identify an ethical issue" versus "able to identify an ethical issue") and a continuous variable (i.e., "less able to identify an ethical issue" to "more able to identify an ethical issue"). Future research studies should focus upon determining the most appropriate way to conceptualize and measure the ability to identify ethical issues.

In the present study, researchers used both a questionnaire and semi-structured interview. Researchers have incorporated various methodologies (e.g., tape-recorded dramatizations of ethical dilemmas; paper and pencil tasks) in the attempt to measure ethical decision-making most efficaciously (Rest, 1986; Welfel, 1992). Future studies should use a variety of methodologies to determine if the ability to identify ethical issues is influenced by the kind of methodology employed.

The current investigation of school psychologists' ethical understanding within the venue of consultation provided information regarding practitioners' abilities to identify ethical issues within potentially ambiguous situations. As there are no distinct guidelines or ethical principles specific to school consultation, school psychologists must rely upon their own perceptions of ethical practice and their awareness of existing codes of ethics (e.g., *Canadian Code of Ethics for Psychologists*) to identify ethical issues within their consultative practices. Given the variability among school psychologists in their ability to identify ethical issues, "professional associations might study the current codes of ethics to determine if modifications are required in order to address consultation services" (Scholten et al., 1993, p. 108).

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COUNSELLING PSYCHOLOGY: A LOOK AT THE QUESTION OF IDENTITY, ROLES, AND THE FUTURE

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ABSTRACT. This paper examines the questions, "What is counselling psychology?" and "Where is it going?" In an attempt to answer the first question, it examines the identity, roles, and values of the counselling psychologist. Second, it provides an analysis of some of the current trends in counselling psychology from the perspective of those roles, values, and identity. Finally, it analyzes the profession's *raison d'être* and concludes that it is the focus on strengths and wellness that will give counselling psychology an edge in understanding the educational, social and political issues that individuals and society are struggling to address.

RÉSUMÉ. Cet article traite de deux questions: "Qu'est-ce que la psychologie-conseil?" et "Où va la psychologie-conseil?" Tentant tout d'abord de répondre à la première question, l'auteur examine l'identité, les rôles et les valeurs du psychologue-conseil. Elle analyse ensuite certaines tendances actuelles de la psychologie-conseil sous le rapport des ces rôles et valeurs et de cette identité. Enfin, elle analyse la *raison d'être* de la profession et en vient à la conclusion que c'est en mettant l'accent sur les atouts et le bien-être que la psychologie-conseil se révélera la discipline la plus apte à comprendre les questions éducationnelles, sociales et politiques auxquelles les individus et la société sont confrontés.

What is counselling psychology?" and "Where is it going?" are questions which have moved to the forefront of the profession in recent years. They are questions taking on a particular urgency and importance at the present time when (a) the whole subject of health care, how it is structured, and how it is to be financed is being challenged and reviewed, and (b) educational institutions are cutting budgets and assessing the role and efficacy of counselling services. Counselling psychologists are increasingly being questioned as to where they are to fit in this new world order and, in some cases, their traditional areas of expertise and practice are prizes being sought by other types of mental health professionals.

In the face of these challenges, some have called for counselling psychologists to return to their "roots" as a way of asserting their unique identity and value (Sprinthall, 1988, 1990) while others have predicted the demise of the profession through its merger with clinical psychology (Fitzgerald & Osipow, 1986; Smith, 1982; Watkins, 1983, 1985). Implicitly or explicitly present in both of these positions is the assertion that counselling psychologists have lost or are losing their identity within the present environment. This assertion is deserving of the most serious consideration and challenge. Moreover, it is the position of this paper that an understanding of the existent identity of counselling psychology lends strong direction to the second question of where the profession is or should be going.

WHAT IS COUNSELLING PSYCHOLOGY?

A great deal has been written about the profession of counselling psychology from a historical perspective (e.g., Super, 1955; Watkins, 1986; Whitely, 1984). Commonly identified roots of counselling psychology are: (a) the vocational guidance movement founded by Frank Parsons; (b) the mental hygiene movement founded by Clifford Beers; (c) the psychometric movement and the study of individual differences stimulated by Alfred Binet; (d) the development of counselling and psychotherapy from a nonmedical and nonpsychoanalytic perspective stimulated by Carl Rogers; and (e) the social and economic forces and development which have had an affect on the profession. These include the personal and career problems faced by a large number of veterans after World War II, an influx of students into higher education due to the G.I. Bill in the United States, the growth in the size and status of the American Psychological Association (APA), an increase in the understanding and acceptance of individuals who seek psychological services, and the recognition of the necessity of a scientific basis for professional status (Whitely, 1984).

By the end of World War II these historical sources and influences merged to provide the foreground of a unique discipline which was to become counselling psychology as we know it today (Whitely, 1984). The unification of these sources was confirmed as early as 1952 when a report issued by the APA asserted that the "professional goal of the counselling psychologist is to foster the psychological development of the individual" (cited in Whitely, 1984, p.175). What is crucial here is that in this early APA report, and throughout the development of the profession, emphasis has been placed upon "foster[ing] psychological

development" rather than treating "illnesses" and in working with individuals within the "normal" range of development and life situations, such as those related to career, family, and education. This twofold identification with the "normal" has been one of the major forces in defining and shaping the identity of counselling psychology.

One current definition of counselling psychology offered by Gelso and Fretz (1992), in line with this historical lineage and accepted on a preliminary basis in this paper, is that counselling psychology is "a specialty that focuses on research, assessment, and interventions on and with relatively intact personalities, i.e., people who are usually not severely disturbed and might be considered in the 'normal range', but who want psychological assistance of one type or another" (p. 10). As will be seen, this definition provides a solid basis for counselling psychology to "name itself" and its experience so as to claim its own identity.

The counselling psychologist identity

Just as women, ethnic minorities, and other marginalized groups have fought to maintain their identity, while at the same time fighting to be given the same rights and privileges as the majority, counselling psychologists have struggled in the shadow of clinical psychology and psychiatry. This struggle has been put forth in numerous articles (i.e., Fitzgerald & Osipow, 1986; Smith, 1982; Thomas, 1991; Watkins, 1983). Clinical psychology and psychiatry are deeply embedded in the medical model with a focus on symptoms, diagnosis, and illness, while, as will be discussed in more detail later on, counselling psychology is interested in education, remediation, and development (Gelso & Fretz, 1992; Watkins, 1983). Counselling psychologists react against the medical model with its focus on psychopathology, yet at the same time, licensure, third-party payments, and other necessities of the profession are based on being versed in and applying the medical model. This results in counselling psychologists having the experience of being second class citizens in the medical world as exemplified by their fight for admitting privileges, prescription privileges, and the right to provide services in a wide range of settings.

While there are strong arguments in favor of counselling psychologists deserving the same rights and privileges as clinical psychologists, these arguments for equal treatment in one mental health setting must not be allowed to define the profession. Equal treatment does not entail or require identity as though the two professions are thereby the same.

The crucial distinction rests upon counselling psychology's focus upon "normal" development and individual strengths, even in the hospital setting.

This focus on normal development is not a hollow distinction. It has provided counselling psychologists with a unique value system. George Howard (1992, pp. 423-424) identifies fourteen values of the counselling psychologist. The list is as follows:

1. Respect for the individual is desirable.
2. Diversity (by gender, race, religion, culture, sexual orientation, etc.) is good.
3. Good interpersonal relationships are important.
4. A satisfactory and productive career is desirable.
5. Growth and development (rather than pathology and remediation) are often preferred conceptual lenses for viewing human problems.
6. A scientist-practitioner orientation can lead to both good science and good practice.
7. Counselling psychologists can intervene in lots of settings/methods and ways.
8. Counselling psychologists emphasize increasing a client's ability to solve problems, make decisions, and cope more effectively with life's major stressors and daily demands.
9. Counselling psychologists foster an awareness of oppression/societal barriers to self-actualization and free choices.
10. Personality and psychopathology are strongly influenced by environmental factors.
11. Counselling psychologists advocate an altruistic rather than an entrepreneurial approach to their work (i.e., the public good is more important than personal gain).
12. Open-mindedness, methodological diversity, and theoretical ecumenism are important intellectual skills.
13. Prevention is preferable to dealing with existing problems.
14. A holistic approach to mind-body-environment issues is encouraged.

Embodied within this list of values one can identify some basic tenants of the counselling psychology identity. First, the counselling psychologist is interested in working with people who struggle with a wide range

of problems that are often termed developmental or transitional. Thus, the focus is on individuals with a "normal range of life problems" (Gelso & Fretz, 1992, p. 6). This lends itself to a focus on people's assets or strengths even when working with individuals who are severely disturbed.

Second, the counselling psychologist gives particular attention to the person-environment interaction with an understanding of the challenges of individuals from marginalized groups versus an intrapsychic focus that puts the attention on something inherently wrong inside of the person.

Third, the counselling psychologist reacts against the notion of psychopathology and of labeling individuals (Talley, 1995). Counselling psychologists are trained to look beyond diagnostic labels (Sinacore-Guinn, 1995) and are taught to contextualize individuals' difficulties, assessing the socio-cultural aspects of those difficulties versus labeling the individual as being disturbed.

Forth, counselling psychologists emphasize brief interventions. Gelso and Fretz (1992) suggest this is approximately 12 to 15 sessions. Although counselling psychologists provide individual counselling and psychotherapy this is not the only type of intervention for which they have the skills. For example, they may participate in activities such as guidance, supervision, consultation, research, administration, and training.

Finally, counselling psychologists are primarily concerned with assisting individuals to have more rewarding careers, interpersonal relationships, and a sense of personal growth. Counselling psychologists have particular expertise when it come to career development and workplace concerns.

Thus, a close examination of the aforementioned identity and values leads this author to the following, admittedly limited, working definition: the counselling psychologist is interested in research and practice that focuses on individual lifespan development with particular attention to the interaction with sociocultural factors that either enhance or inhibit that development. Within this focus the counselling psychologist is interested in facilitating individuals' growth and development through prevention and remediation with attention being given to educational, vocational, and interpersonal satisfaction. Thus, the counselling psychologist is interested in enhancing and providing for "positive" human experiences.

Roles and functions of the counselling psychologist

In 1968 Jordaan, Myers, Layton, and Morgan defined the roles of the counselling psychologist in three major areas: (a) *remedial*: this entails working with individuals or groups in order to assist them in remedying problems of one kind or another. The kind of interventions used here may be personal or social counselling at an individual, group, couples, or family level. Other interventions may be crisis intervention or various therapeutic services; (b) *preventive*: counselling psychologists “anticipate, circumvent, and forestall difficulties that may arise in the future” (Jordaan et al., 1968, p. 1); and (c) *educative and developmental*: counselling psychologists “help individuals plan, obtain, and derive maximum benefits from the kinds of experiences which will enable them to discover and develop their potentials” (Jordaan et al., 1968, p. 1), and, as suggested by Gelso and Fretz (1992), teaching skills or enhancing attitudes that better equip individuals to deal with everyday life problems.

These roles and functions are consistent with the values of counselling psychologists (Howard, 1992) and still resonate with the members of the profession today (Fretz & Simon, 1992; Myers, 1982). Moreover, although these roles are discussed as if they are three distinct entities, in reality they are intimately intertwined and one can not easily separate remediation from prevention or prevention from development. The counselling psychologist must skillfully interweave these roles to facilitate the client’s growth and development.

Where do counselling psychologists work?

The unique identity, values, and roles of counselling psychologists lend themselves to a wide variety of work settings. Historically, counselling psychologists worked in college and university settings, business and industry, and government agencies. A trend that started in the late 70s and has continued on through the 80s and into the 90s is the increase in the diversity of settings in which the counselling psychologist works (Fitzgerald & Osipow, 1986; Zimpfer, 1993). Thus, research has indicated that counselling psychologists have moved well beyond their historical roots into settings such as independent practice, community health centers, general hospitals, mental hospitals, outpatient clinics, and medical schools (Watkins, Lopez, Campbell, & Himmel, 1986, as cited in Gelso & Fretz, 1992; Zimpfer, 1993).

This growth has been justified in a number of ways. Some have argued that counselling psychologists are better equipped than other mental health professionals to work in a broad range of settings due to the multiplicity of tools that they have on hand (Meara, 1990). Others have argued that counselling psychology's move into traditional mental health settings provides the opportunity to make counselling psychology's contribution to mental health more visible and better understood (Myers, 1982). In response to and in support of this trend, one of the recommendations of the *Next Decade Project* (Division 17, APA), was that "[t]raining programs in counselling psychology should recognize that some of their graduates will work in settings designated as mental health delivery systems and should orient their students accordingly" (Myers, 1982).

Does this expansion into mental health work settings suggest that counselling psychology is moving away from its roots? Sprinthall (1990) suggests that the move to more clinical settings which are embedded in a medical model may "eliminate both our uniqueness and independent professional identity." Again this struggle parallels that of women and ethnic minorities. Can a woman work in a traditionally male occupation and do it as a woman would, or must she learn to be like a man? Just as women are changing the structure of the workplace (Russell, 1994) counselling psychologists' entry into medical settings can change the structure of those settings. For example, the most powerful way to deconstruct the medical model is from within. Remediation, prevention, education, and development happen across a wide variety of settings. Those counselling psychologists who choose to work in more medically oriented settings can and undoubtedly are offering those clients an alternative form of treatment based upon the orientation and values of counselling psychology.

Of course, it cannot be denied that as is the case with any minority operating within a larger dominant society, there will be pressures upon the counselling psychologist to conform to the model of the dominant society. The only way to resist this pressure is through a strong sense of self-identity. It is through training programs that the professional identity of counselling students must support the development of a strong sense of the "counselling psychology self" so that counselling psychologists choosing to enter medical settings have the power to maintain their identity within those settings.

Another concern related to the broadening of work settings arises out of the fact that counselling psychology programs are often housed in faculties (colleges) of education. Some college administrators have raised some concern about the fact that many of the graduates of these programs are not working in traditional educational settings. The concern here appears to be that such a change in work settings reflects a movement away from the educational focus of these institutions. As it happens, counselling psychology is, in this context, exhibiting and promoting an enhanced and expansive vision of education. Education is a lifelong developmental process which happens in a wide variety of settings. As previously stated, counselling psychologists claim an educational and developmental role as a basic part of their role and identity, both of which are consistent with the mission of colleges of education. Thus, as counselling psychologists increase the number of work settings in which they are employed, they are expanding the role of education beyond traditional educational institutions. Indeed, counselling psychologists can be identified as pioneers in the field of education.

Scientist-practitioner model

Starting with the Greyston Conference in 1964 up through the Atlanta Conference in 1987 (Gelso & Fretz, 1992; Sprinthall, 1990) the training model endorsed by counselling psychologists is the scientist-practitioner model. Gelso and Fretz (1992) define the scientist-practitioner model as "a model of training requiring that professionals master both the helping, practitioner roles and the methods of investigative science" (p. 44). Thus, counselling psychologists are trained to be able to read, analyze, critique, and carry out research.

This balance of scientist and practitioner is not only important for academicians who choose to do research but for those individuals who are interested in the practice of psychology as well. One must be able to critique research in order to integrate it into practice. A solid ability to do research provides this capacity. As well, practitioners may be interested in expanding the scientific knowledge of the field through participating in research and publication. Indeed, because counselling psychology is an applied psychology, academicians and practitioners ideally should work together in order to develop the broad base of scholarship that lends itself to practical applications for the field to continue to move forward.

CURRENT TRENDS AND FUTURE DIRECTIONS

There has been and continues to be a great deal of discussion in the literature and at professional conferences about the current trends of the profession in the areas of research, training, and practice (Fretz & Simon, 1992; Howard, 1992; Sprinthall, 1990). Within this discussion, there are many concerns and conflicts about how counselling psychology should position itself in order to remain a distinct profession (e.g., Fitzgerald & Osipow, 1986; Smith, 1982; Watkins, 1994). The crucial questions are: "How has the profession grown?" and "Within that growth, how can it remain a unique profession?" The trends identified hereinafter, though obviously not exhaustive, are chosen to illustrate how the identity of counselling psychology can serve as a guide towards finding an appropriate developmental direction for the profession in answering those questions.

Commitment to diversity

Counselling psychologists' commitment to understanding "normal" development and their focus on the person-environment interaction makes them uniquely qualified to examine how individuals' race, gender, ethnicity, sexual orientation, religion, and disability, etc., affect their development. Through the rejection of intrapsychic approaches, resistance to labeling psychopathology, and an emphasis placed on clients addressing daily issues in order to live productive lives, counselling psychologists have moved away from traditional theoretical approaches which gave little time or recognition to gender, sexual orientation, race, and socio-economic status. Traditional psychology has found and continues to find pathological the ways in which these groups experience the world (Sinacore-Guinn, 1995). Thus, as Sprinthall (1990) suggests, "in dealing with ethnic minority groups or women, if the problem is (as is usually the case) racism or sexism [or a combination of both] then the counselling psychologist takes on the causes and does not treat the symptoms" (p.461). This statement is consistent with the values that "counselling psychologists foster an awareness of oppression/societal barriers to self-actualization and free choice" (Howard, 1992, p.424) and "diversity (by gender, race, religion, culture, sexual orientation, etc.) is good" (Howard, 1992, p.423). Counselling psychologists are the most qualified to carry through on Sprinthall's sug-

gestion because of their value system and their focus on normal development and person-environment interactions.

Counselling psychologists "cannot divorce themselves from the 'real world'" (Talley, 1995). As the world shrinks and international change affects individual development, counselling psychologists need to be attuned to the needs of "special populations". Counselling psychology programs across North America have come to see courses on multiculturalism, gender, and current social trends as fundamental to training. It is this foresight and commitment that will lead counselling psychologists into their future and will cement their unique role in the larger world of psychology.

Career psychology

One could argue that career psychology is one of the "roots" of counselling psychology and, ironically, it is here that the call to reclaim our roots has surprising resonance and importance. "Training programs in counselling psychology should rediscover the importance of work (and workplace) as an influence on human well-being and seek to stimulate student interest in the psychological aspects of work" (Myers, 1982). This call to counselling psychology is of even greater import today. Workplace issues are at the forefront of the national agendas of both Canada and the United States. Policies on sexual harassment, racial bias, family leave (to name only of few) are being considered and addressed. As the population ages, concern is also rising about the practical and psychological issues related to preretirement and retirement. As the economic situation of both countries becomes more constrained, and companies lay-off individuals in ever increasing numbers, an awareness of midlife career transition and workforce re-entry is necessary.

The area of career psychology has expanded well beyond the conventional theories of career planning and vocational choice to address the changing workforce. Thus, counselling psychology must address the concerns of women's construction of the workplace, discrimination in the work environment, unemployment, retirement, sexual and verbal harassment, enfranchising the unskilled and untrained, improving working conditions, obtaining equity in salaries, helping people pursue the development of their work potential, addressing the special needs of people with disabilities, and dealing with ageism, racism, and any other number of "isms" which occur in the work environment.

While counselling psychology is uniquely qualified to meet these changes in the work environment and their related career issues, the sheer magnitude of these issues in terms of numbers of individuals involved and the speed of change is a significant challenge to the profession.

Research

Researchers in counselling psychology are increasingly utilizing qualitative and ethnographic methodologies in addition to the still common quantitative techniques. Consistent with the profession's valuing "open-mindedness, methodological diversity, and theoretical ecumenism" and the desire to "foster an awareness of oppression/ societal barriers to self-actualize and free choices" (Howard 1992, p. 424), this shift towards the use of more diverse research methodologies represents an effort to contextualize difficulties and seek to understand trends and themes that arise out of certain situations or frameworks.

Historically counselling psychology research has relied upon quantitative methodologies. While these methodologies have served the profession well in its efforts to understand certain general psychological themes and processes, it cannot be denied that part of the use of these methodologies was an effort, common to many social sciences, to scientifically legitimize the profession by paralleling the methodologies of the natural sciences. Yet, although many of the questions that counselling psychologists are interested in can be answered by quantitative methodologies, such methods are not the only legitimate nor necessarily the best methods to address many of these questions. In particular, the profession's focus on the person-environment interaction with its attention to diversity strongly lends itself to qualitative analysis. The use of a variety of research methodologies, combined with the profession's customary scientific rigor, can only help to enhance counselling psychologists' ability to continue to develop the theoretical and epistemological knowledge which will maintain the profession as a unique discipline.

Social responsibility

Over the course of the 80s and into the 90s psychology's role in affecting legislation has increased significantly. Psychology's focus has moved away from legitimizing the profession to contributing to the public good (Fretz & Simon, 1992). Counselling psychology has been in the forefront of addressing legislative and public policy issues. Fretz and Simon (1992) suggest that "counselling psychologists with an

emphasis on developing human potential, are well poised to spearhead efforts to use psychological knowledge in improving social welfare" (p. 31).

As governments begin to scrutinize and revamp health care and current economic realities are leading to massive budget cuts in the areas of health care and education, counselling psychologists must continue and enhance their efforts to develop strategies and become a part of the decisions that will greatly alter the profession. However, beyond the professional concerns that directly affect the practice of psychology, counselling psychology's traditional valuing of and advocacy for "an altruistic rather than an entrepreneurial approach to their work (i.e., the public good is more important than personal gain)", demands that they interest themselves in political and social issues that address the clientele whom they serve. In a shrinking world where acts of terrorism, infanticide, child and sexual abuse, and genocide (to name a few) are issues at the forefront of the international agenda, counselling psychologists are going to be called upon to provide their expertise in facilitating the survival of the countless individuals subjected to these life atrocities. Counselling psychologists cannot put their collective "heads in the sand." They must advance to the front line of addressing these issues. Not only will this provide counselling psychologists the opportunity to address these important concerns, it will solidify its place in the profession of psychology.

Assessment

The role of assessment in the counselling process has received a significant increase in attention in the past 10 to 15 years (Watkins, 1994). Further, numerous articles and books have been written on the topic of assessment; major assessment instruments have been revised and new ones developed (Watkins, 1994). The ways in which counselling psychology can and has integrated assessment into its portfolio is significant.

Talley (1995) suggests that "assessment [should be] looked upon as an evolving procedure rather than a static one-time procedure, and 'testing' is [to be] viewed as only one means of understanding a person's abilities or personality structure" (p. 9). This distinction between assessment and testing is a critical distinction. First, assessment is not just "testing". Assessment does not provide one with an answer but a starting point by which a process can begin, an approach consistent with counselling psychology's developmental versus symptom orientation. Second, assessment is far broader than just the administration of

a test and, therefore, takes on many forms, such as, observations, case studies, and interviews. This breadth of view is demanded by counselling psychology's awareness of the importance of the person-environmental interaction. Finally, in respect to its understanding of diversity, regardless of the form taken, assessment procedures under the counselling psychologist's control need to be sensitive to and have differential norms for specific populations (Sinacore-Guinn, 1995; Talley, 1995). These notions about assessment are unique to counselling psychology and "may lead us to a much more informed, holistic view about assessment and counselling and how they can be most meaningfully integrated into our practice and training efforts" (Watkins, 1994, p.321).

Training

The committee of the *Next Decade Project* (Myers, 1982) put forth eight recommendations with regard to the training of counselling psychologists. It asserted that training programs must: (1) rediscover and assert the importance of work and the workplace on human well-being; (2) orient students toward the possibility of working in mental health delivery systems; (3) address the social efficacy of mental health delivery systems; (4) educate students both to the value and limitations of individual counselling and psychotherapy; (5) foster collaboration with the various providers of mental health services; (6) advocate the assessment of competence within the profession; (7) support the standards of the scientist-practitioner model; and (8) attend to the issue of diversity. In many ways those recommendations demonstrated great foresight into where the profession was headed and now has arrived. At the same time, even a cursory review of those recommendations in the light of current events reveals the need to continue to reaffirm them in contemporary training programs.

In addition to these recommendations, due to the increasing challenges leveled against the professional identities of counselling psychologists one must add a training recommendation that provision be made to assist students in the development of a strong sense of their "counselling psychology self-identity" and the values of the profession. As students increasingly move into nontraditional mental health settings their ability to maintain the values of counselling psychology and affect change in the mental health profession will depend in part upon the strength of their own self-identity. Such settings have been shown to challenge or weaken counselling psychologists' self-identification (Watkins, 1983). In order to confront this and, at the same time better

prepare them for the range of appropriate interventions which may be required of them, students must be trained to recognize both the particular difficulties faced by the diverse groups in society and equally they must be provided with the skills necessary to intervene. These interventions should be aimed at both clients and the larger systems where students will work which may not be attuned to these issues. As the context and roles of counselling psychology broaden students must be given the skills to bring forth that context and stand by it in times of stress and even ridicule.

CONCLUSION

Counselling psychology as a discipline and profession serves an important role in the broader discipline of psychology. Many social, political, and economic forces have been placed on the profession and as a result the profession has had to address its *raison d'être* (Talley, 1995). It is with great certainty and pride that the conclusion is that counselling psychology has a strong and necessary role as well as a specific and unique identity. As a profession it has a methodology, a body of knowledge, and contributes in very specific ways to the understanding of human behavior. The basic tenets, values, and identity of counselling psychology provide a focus and orientation that is much needed to counter the obsessive focus on what is wrong with individuals that more medically oriented approaches provide. Counselling psychology instead questions what is right with the individual and problematic with the environment. It asks what kind of intervention is necessary for the person-environment interaction to be more productive and satisfying? It is this focus on strengths and wellness that gives counselling psychology an edge in understanding the social and political issues that individuals and society are struggling to address.

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LA CRÉATIVITÉ EN ÉDUCATION: IMPORTANCE DE LA COMPÉTENCE DISCIPLINAIRE

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RÉSUMÉ. L'attention portée au développement de la créativité par les milieux éducatifs se manifeste souvent par une tendance à valoriser la croissance personnelle et l'expression de soi au détriment d'un intérêt pour les disciplines elles-mêmes. Les lacunes importantes d'une pédagogie au service de l'expression nous ont amené à considérer les éléments d'une pédagogie axée sur la compétence disciplinaire, à savoir l'apprentissage méthodique, l'importance des modèles, le rôle de la compétence. Il est alors apparu que c'est en recherchant la compétence dans les différentes disciplines que l'éducation peut le mieux favoriser le développement des capacités créatives.

ABSTRACT. Concern for creativity in educational settings is often manifested by a tendency to value personal growth at the expense of the disciplines. The serious deficiencies of a pedagogy focused on expression of the self has led the author to consider a pedagogy that emphasizes competence in the discipline, that is methodical learning, and recognizes the importance of models and the role of competence. It is concluded that it is by developing competence in the different disciplines that education can best encourage the capacity to create.

Depuis quelques décennies, la capacité de créer, perçue d'abord comme une habileté rare réservée à quelques individus exceptionnels, est désormais considérée comme un phénomène largement répandu et facilement accessible. Cette nouvelle conception de la création désignée par le nouveau mot "créativité" a pris une telle importance, notamment aux États-Unis, qu'elle a maintenant envahi tous les secteurs de l'activité humaine. Les milieux éducatifs n'ont pas échappé à cette tendance et le "développement de la créativité" est devenu un objectif important dans les documents officiels des ministères de l'Éducation du Québec (MEQ, 1979) et de l'Ontario (MEO, 1985). Nous voudrions identifier les principaux éléments des discours et les pratiques éducatives qui s'intéressent à cette nouvelle tendance.

LA CRÉATIVITÉ AU SERVICE DE L'EXPRESSION DE SOI

Lorsque le concept de créativité est associé aux théories de la psychologie du développement de la personne avancées par Rogers (1968) et Maslow (1972), les pratiques éducatives prennent une orientation particulière et la créativité devient souvent synonyme d'expression de soi. On encourage alors l'enseignant à s'occuper principalement de la croissance personnelle de l'enfant et à s'attarder moins à la discipline ou au produit. On laisse également entendre que le développement de cette habileté résulte d'un processus d'éclosion naturelle" et qu'il est mieux favorisé par la libre expression de la spontanéité et, dans certains cas, par la non-intervention éducative.

Plusieurs intervenants en éducation ont tenté d'associer le développement de la créativité à une démarche de croissance personnelle. À titre d'exemple, ce texte, tiré de l'introduction du syllabus d'un cours portant sur la créativité et s'adressant aux étudiants universitaires des 2^e et 3^e cycles:

Ce cours vous offre la possibilité de vivre une aventure unique, une exploration guidée du monde de la créativité et, en premier lieu, de la vôtre. Ce cours a en effet été avant tout conçu pour *vous* faire de la place, à vous et à votre créativité. Vous pourrez donc *faire l'expérience* d'outils destinés à éveiller, nourrir, stimuler, renforcer votre créativité personnelle et professionnelle. (Gingras-Audet, 1990)

Invités à "vivre" une démarche de croissance personnelle en apprenant à explorer leurs propres "ressources créatives", on informe les étudiants que c'est en faisant eux-mêmes "l'expérience de la créativité" qu'ils en apprendront le plus à son sujet. Dans une telle situation, la notion de produit adéquat, de maîtrise technique et de connaissances acquises est complètement évacuée au profit d'une entreprise de croissance personnelle que l'on identifie à une démarche de créativité.

Certains intervenants en éducation artistique empruntent de plus en plus cette orientation. On distingue alors, comme a tenté de le faire Herbert Read (Lambert, 1986), entre "l'éducation par l'art" et "l'apprentissage de l'art" (p. 49) et l'on fait la promotion de ce que l'on appelle une pédagogie de l'expression. Celle-ci prend, chez Arno Stern (1967, 1970), la forme de l'éducation créatrice, par opposition à l'éducation artistique et, chez Barret (1986), la forme de l'expression dramatique, par opposition à l'art dramatique. Ces positions défendent une "conception expressive des arts qu'on peut juxtaposer – sinon confronter – à une conception [...] purement artistique" (Barret, 1986,

p. 79). Pour Stern (1970), l'éducation créatrice "n'est pas issue de l'enseignement artistique avec lequel elle n'a jamais rien eu de commun" (p. 130). Au contraire, elle "s'oppose précisément [. . .] à tout enseignement artistique" (Stern, 1967, p. 7) pour retrouver "l'enfant dans sa vraie mesure, vivant selon sa nature et dans son milieu authentique" (Stern, 1970, p. 130).

Ce courant a souvent tendance à véhiculer le principe de "l'éclosion naturelle" pour rendre compte du fonctionnement du processus créateur et pour décrire les conditions favorables à sa pratique. Sillamy (1980) formule ce principe en définissant le concept de l'enfant-créateur:

L'enfant qui n'a pas encore subi le poids d'une éducation contraignante, qui laisse jaillir ses désirs et ses fantaisies parce qu'il ne connaît pas encore d'inhibitions, est particulièrement créatif. Il crée comme il rêve ou comme il joue, réalisant ses désirs sur un mode quasi hallucinatoire. (p. 291)

La créativité devient ici une forme d'expression incontrôlée des désirs et des fantaisies de l'enfant. On recherche l'expression "sauvage" et "pure":

Celui qui s'exprime ne pense pas: il substitue, à la dictée de l'intellect, l'obéissance du geste aux vibrations de son organisme. Il a 'déconnecté' sa main du 'circuit intellectuel' et il l'a branchée directement sur les impulsions de son corps. Ce qu'il trace lui est dicté par ses sensations. (Stern, 1974, cité par Paré, 1977a, p. 241)

Ainsi présentée, l'expression artistique s'appuie sur des dispositions naturelles et toute forme d'enseignement artistique ne peut que nuire aux capacités expressives de l'enfant:

Chaque enfant SAIT dessiner. Il s'exprime par le graphisme d'une manière spontanée et naturelle. Il ne part d'aucune norme, ni 'notion'. Celles-ci, s'il les acquérait sous la forme d'un enseignement ne pourraient que nuire: elles écraseraient l'expression naturelle. (Stern et Duquet, 1958, p. 13)

Le perfectionnement des images composant le langage plastique se fait 'par l'intérieur'. L'expression ne nécessite aucun apprentissage. [. . .] Elle n'obéit pas à des modèles 'extérieurs'. (Stern, 1967, p. 39)

Cet intérêt pour la spontanéité et l'expression "naturelle" repose en partie sur la conception selon laquelle l'individu s'exprime mieux et de façon plus "créative", lorsqu'il n'est soumis à aucun jugement: "L'expression commence où finit l'intention [. . .] de se soumettre au jugement des autres. Elle n'est possible que par l'élimination de toute

critique" (Stern, 1970, p. 131) et "L'expression libre chez les enfants est supérieure à tous les résultats que permet d'obtenir tout enseignement quel qu'il soit" (Cousinet, cité par Snyders, 1975, p. 124). Dans ce contexte, toute intervention éducative risque de compromettre ou d'entraver la réussite de l'enfant, voire même de tuer les capacités expressives de l'enfant: "[Chaque enfant] a déjà très tôt un style personnel, des thèmes qu'il privilégie, une façon de travailler qui lui est propre. Peu à peu ils en viennent à se conformer de mieux en mieux à leur milieu culturel, aux éducateurs qui les assaillent pour leur montrer le beau, le vrai. C'est la mort de l'expression" (Paré, 1977a, p. 247).

LES RISQUES RATTACHÉS À L'OPTION DE L'EXPRESSION DE SOI

À partir du moment où la création et les arts pénètrent dans l'enceinte de l'éducation, ils subissent des modifications nécessaires qui conviennent mieux à ce terrain privilégié d'application. Ils perdent en quelque sorte leurs objectifs spécifiques pour gagner des objectifs plus généraux. Une des façons de signifier cette déviation a justement été le passage de l'enseignement artistique à ce qu'il est convenu d'appeler l'expression artistique. Cette position a certes permis de remettre en valeur ce que l'enseignement des arts avait souvent perdu, soit l'aspect expressif du médium artistique. Toutefois cette orientation, maintenant largement répandue dans les milieux éducatifs, comporte aussi des risques et des dangers.

Madeline Gauthier (1991) remarque que, dans les dernières années, les enseignants ont eu tendance à favoriser la spontanéité et l'expression "personnelle" plutôt que la justesse de l'expression. Elle constate que "dans ce contexte, les enfants ont appris à s'exprimer spontanément, mais ils n'ont pas nécessairement appris à s'exprimer correctement" (p. 5). En abandonnant l'effort exigé par la recherche d'une expression juste et correcte on risque d'obtenir une grande quantité d'expressions personnelles, mais peu d'expériences de création. L'expression spontanée s'appuie certes sur l'expérience d'un individu dans ce qu'elle a de plus intime, ce que l'on a l'habitude d'appeler dans les milieux éducatifs, le vécu. Mais, comme le soulève Reboul (1984) "le piège est de confondre le vécu et le vrai" (p. 76). Comment peut-on supposer que l'expression spontanée des enfants va conduire inévitablement au vrai et au bien? Est-ce que le vrai et le bien seront définis en fonction de ce que l'enfant aura découvert de lui-même? (Snyders, 1975, p. 232). En voulant respecter à tout prix l'expression spontanée et personnelle, l'enseignant s'interdit de distinguer entre le vrai et le faux. Toutes les réalisations des

enfants sont considérées comme également valables dans la mesure où elles sont l'expression d'une personnalité.

On peut également se demander s'il est souhaitable que l'expression artistique ne s'intéresse qu'au vécu des étudiants. Il est difficile de s'exprimer lorsque l'on n'a rien d'autre que soi à partager: "Peut-on ne dire que soi?" (Reboul, 1984, p. 66). Toute activité de création est une entreprise de communication. Celle-ci passe par une double médiation: "Celle des choses: on s'exprime à propos de ceci ou de cela. Celle du code: celui de la langue ou celui de l'art" (p. 66). Sans cette discipline, celui qui s'exprime peut difficilement intéresser les autres ou même s'en faire comprendre. Il semble dangereux de vouloir réduire l'expression artistique à l'expression personnelle de son vécu, sans risquer de préparer du même coup des "dialogues de sourds" (p. 66). On peut bien vouloir promouvoir une pédagogie non directive, axée sur l'expression personnelle et spontanée de l'enfant, mais les arts, comme le français ou les mathématiques, ne sont pas des disciplines non directives. Si l'on veut s'exprimer à travers le médium artistique, il faut se soumettre à son code. Toute infraction au code (exception faite des infractions volontaires, c'est-à-dire librement consenties) est sanctionnée par l'incompréhension (Reboul, 1984, p. 72).

Lorsque l'on s'intéresse à l'expression spontanée, il arrive qu'on oublie la distinction entre ce que l'on pourrait appeler la spontanéité première, celle qui "jaillit" automatiquement du geste de l'enfant, et la spontanéité acquise, celle qui résulte de la maîtrise d'un art. S'il est vrai que les productions de plusieurs artistes paraissent "spontanées", on oublie que cette spontanéité a été "acquise": "la liberté, au sens de spontanéité, d'aisance, d'expression de soi, doit être apprise" (Reboul, 1989, p. 57). Ainsi "pour parvenir à écrire ce qu'on veut et comme on veut, il faut en passer par l'apprentissage de la syntaxe et du style, quitte à les enfreindre ensuite si on le juge bon. De même pour le dessin: l'aisance, la légèreté du trait, le cadrage, l'expression sont le fruit d'une longue patience" (p. 57).

La spontanéité première ne doit pas pour autant être rejetée. En éducation, elle conserve une place essentielle, mais il est important de bien comprendre où elle se situe dans l'ensemble de la démarche créative. Pour éclairer cette question, le modèle hiérarchisé des niveaux de créativité de I.R. Taylor (Tannenbaum, 1985, p. 1100) est utile. Ce modèle présente cinq niveaux de créativité et la spontanéité est mentionnée au premier niveau où elle joue un rôle important, mais elle disparaît dès que l'on monte dans la hiérarchie. En effet, plus l'on

monte, plus les contraintes du réel augmentent et plus l'acquisition de connaissances et la maîtrise technique sont essentielles. Selon le modèle de Taylor, les productions spontanées sont une forme de créativité bien élémentaire. Ainsi l'expression spontanée, comme le texte libre, le dessin spontané, la musique improvisée, n'est qu'un point de départ, un tremplin pour s'engager dans la voie de la création. L'école n'a pas pour fonction d'entretenir l'expression spontanée, mais doit au contraire amener l'élève à dépasser ce niveau, afin qu'il puisse avoir accès aux niveaux de créativité supérieurs.

Le danger est de croire le passage direct et facile entre la production spontanée de l'enfant et l'expression juste et complexe d'une oeuvre réussie. Il est bien difficile d'admettre qu'il pourrait y avoir "continuité entre ce que l'enfant peut saisir par ses propres forces et les connaissances complexes de notre culture" (Snyders, 1975, p. 110). Rien ne permet de supposer qu'un étudiant pourra passer automatiquement d'une forme d'expression spontanée à une forme de création plus développée. Au contraire, dans le domaine artistique par exemple, un enfant qui n'apprend pas à maîtriser les techniques élaborées par d'autres, qui ne s'enrichit pas d'emprunts judicieux, qui ne prend pas appui sur des modèles extérieurs à lui-même, risque de stagner non seulement dans ses réalisations, mais même dans l'affinement de sa sensibilité.

Selon D'Amico (1960), du département éducatif du Museum of Modern Art de New York, le problème de l'éducation artistique provient en grande partie du fait que l'expression spontanée est souvent laissée à elle-même: "A grave misconception resulting from the self-expression era is the notion that children are self-taught" (p. 9). On dit volontiers que "l'enfant est *créatif*, et qu'il est donc à la fois injuste et inefficace de lui imposer d'imiter des modèles" (Reboul, 1984, p. 26). Laisser l'étudiant à lui-même, lui donner toute liberté en demandant à l'enseignant d'intervenir le moins possible, c'est accorder une grande confiance aux activités d'expression spontanée. Pourtant, l'expression artistique n'est ni instantanée ni automatique: "Even when certain children do create automatically, they cannot as a rule sustain this creativeness over an extended period without skilled guidance" (D'Amico, 1960, p. 9). Après l'euphorie des premiers exercices de création, on obtient des formes d'expression vides et répétitives:

It has been discovered that children lack the experience to motivate themselves continuously and to differentiate between creative and non-creative expression. When left alone, children often repeat themselves or tend to imitate the clichés and stereotypes they see in comic books, motion pictures or television programs. (D'Amico, 1960, p. 23)

Arno Stern (1967), qui pourtant rejette toute forme d'enseignement artistique, observe lui aussi la stérilité de l'expression spontanée laissée à elle-même et reconnaît l'importance pour l'éducateur d'encourager les manifestations réussies:

Nous savons qu'un premier tableau, ou un dessin spontané, se compose généralement d'images anecdotiques, donc de peu de valeur expressive. C'est seulement par la répétition régulière et parce que l'éducateur valorise les manifestations expressives, que naît et s'intensifie le langage plastique. Il est bien certain que, sans cette valorisation de l'adulte, et hors des conditions favorables de l'atelier, l'expression ne naîtrait jamais. (p. 14)

Le "soutien de l'éducateur transforme le jeu spontané en une activité structurée et durable" (Stern, 1967, p. 13). C'est à cette condition seulement qu'il est possible de parler d'éducation.

Le principe de tout enseignement suppose qu'il y a des choses qui ne peuvent se découvrir toutes seules et qui doivent être apprises d'une manière ou d'une autre. En cherchant à faire coïncider le développement de la créativité avec les intérêts immédiats et la vie spontanée de l'enfant, on minimise le rôle et l'influence des modèles éducatifs. L'enfant demeure ainsi dans un monde qui n'a pas été éclairé par les modèles extérieurs et il ne dépasse pas son "attitude primitive" (Snyders, 1975, p. 70). Ce sont précisément les modèles qui peuvent apprendre à l'enfant à dépasser sa perspective première. En cherchant à se passer de modèles, on risque d'aboutir à une sorte de "stagnation dans le point de vue enfantin" (p. 70) qui contribue à "maintenir l'égoïsme enfantin" (Reboul, 1984, p. 76). Un univers pédagogique qui veut se passer de modèles se condamne à l'appauvrissement (Snyders, 1975, p. 85). L'enseignant agit ainsi comme si le monde adulte n'avait à offrir à l'enfant aucun modèle valable et que, en contrepartie, l'enfant était "le réceptacle de qualités, d'une excellence qui se suffisent à elles-mêmes" (p. 71). Si l'on veut que la création puisse éventuellement s'exercer, "l'un des plus sûrs cheminements pour passer de la créativité [la capacité à créer] à la création [l'acte de créer] est de se donner patiemment et minutieusement des armes" (Jean, 1980, p. 152). La compétence disciplinaire est peut être l'arme la plus sûre pour parvenir à la création.

LA CRÉATIVITÉ ET LA COMPÉTENCE DISCIPLINAIRE

Dans le développement des capacités créatives, l'importance d'acquérir des connaissances est reconnue par la grande majorité des recherches en psychologie. Selon Schank (1988) le meilleur moyen d'arriver à avoir des idées nouvelles, c'est de commencer avec de vieilles idées, car pour

ce chercheur "creativity is not mystical. It lies within the provinces of search and adaptation and is heavily dependant on reminding" (p. 237). Pour Weisberg (1986, 1988), l'acte créateur est dépendant des expériences passées et de l'évolution graduelle de ses propres réponses créatives face aux expériences passées: "if creativity begins with a match between a new situation and one's knowledge, then one should see creative products beginning with rather prosaic variations on old themes [. . . Then] novel products evolve in small steps out of these initial attempts" (1988, p. 160). Les réalisations créatrices ne dépendent pas seulement des expériences du sujet, mais aussi des expériences que d'autres ont réalisées avant lui: "True originality evolves as the individual goes beyond what others had done before. This might mean, perhaps paradoxically, that in order to produce something new, one should first become as knowledgeable as possible about the old" (1988, p. 173).

Ce discours sur l'acquisition de connaissances suppose nécessairement un intérêt pour la mémoire. Guilford (1950), dans son explication de la pensée créative, accorde à la mémoire une place essentielle: "J'attache une grande importance à la connaissance des faits. Il n'y a pas d'individu créatif qui puisse se passer d'expériences et de faits; on n'invente pas dans le vide ni avec le vide" (Guilford, en Beaudot, 1973, p. 17). Dans un article de 1970, dans lequel Guilford tentait de faire une rétrospective et une prospective des études sur la créativité, il affirme à nouveau l'importance de la mémoire dans le processus créateur: "il faut rappeler à l'étudiant que l'accumulation des informations qu'il stocke dans sa mémoire est une nécessité absolue dans la résolution créative des problèmes. [. . .] Les gens hautement créatifs [. . .] semblent être d'accord sur la nécessité d'une riche réserve personnelle. L'information est la substance du fonctionnement intellectuel." (Guilford, en Beaudot, 1973, p. 260)

Le Conseil supérieur de l'éducation du Québec (CSEQ) a d'ailleurs rappelé l'importance de l'accumulation des connaissances: "il est important de rappeler que l'intelligence ne travaille pas à vide. Elle a besoin de connaissances et ces connaissances doivent devenir un savoir organisé" (1984, p. 15). Le CSEQ continue en rappelant que ce n'est pas parce que la mémoire a souvent été mal comprise, et qu'elle a été considérée comme un grand réservoir dans lequel on ne faisait qu'accumuler des faits de façon juxtaposée, que l'on doit maintenant cesser de lui accorder de l'importance. Au contraire, il faut essayer de

comprendre le rôle que joue la mémoire dans le processus d'apprentissage et plus particulièrement, son importance essentielle dans le processus de création:

La réaction 'anti-mémoire' qu'on décèle partout en éducation vient de ce qu'on a confondu mémoire avec 'bourrage de crâne'. On n'a pas raison de négliger la mémoire aujourd'hui parce qu'on l'a mal fait travailler hier. Comment est-il possible de développer ses habiletés mentales si on n'a pas retenu d'idées assez fécondes pour donner sens aux informations qu'on recueille? La mémoire entretient des rapports étroits tant avec l'intelligence critique qu'avec l'intelligence créatrice. C'est grâce à elle que le développement personnel continu est possible. Autrement l'apprentissage devient 'an-historique' et discontinu. Sans mémoire articulée, les apprentissages essentiels ne peuvent se développer. Sans mémoire éduquée, la culture est acculée au déperissement. (p. 15)

Les connaissances à acquérir ne se limitent pas à l'accumulation de données en rapport avec une discipline particulière, mais nécessitent également la maîtrise de cette discipline, son fonctionnement, ses méthodes, ses règles: "Creativity, moreover, nearly always requires general knowledge as well as disciplined mastery of the basic elements of special fields" (Walberg, 1988, p. 340). La connaissance d'un champ disciplinaire implique beaucoup plus que la familiarité avec un ensemble de faits. Selon Bailin (1988), "it involves as well, an in-depth understanding of the principles and procedures of the discipline in question, of the method whereby inquiry proceeds, of the standards according to which reasons are assessed, and of the over-all goals and deep questions which are at issue" (p. 130).

Les différentes recherches en psychologie démontrent également que la création n'est pas de l'ordre de l'instantané, mais qu'elle prend du temps, et beaucoup d'efforts. "The greatest amount of agreement [among the researchers] is with the statement that creativity takes time" (Tardif et Sternberg, 1988, p. 430). D'ailleurs, les "grands" créateurs ont reconnu maintes fois que la valeur de leurs productions était moins le résultat d'un grand talent, que le fruit de beaucoup d'efforts et de persévérance. Edison affirmait: "Genius is one percent inspiration and ninety-nine percent perspiration" (cité par Simonton, 1988, p. 422), et Gauss disait: "if others would but reflect on mathematical truths as deeply and continuously as I have, they would make my discoveries" (cité par Walberg, 1988, p. 345). Lorsque l'on demandait à Newton d'expliquer comment il parvenait à dépasser les découvertes de ses prédécesseurs, il répondait: "By always thinking about them" (p. 345). Après de longues

entrevues auprès de 64 scientifiques éminents, Anne Roe (cité par Simonton, 1988) conclut que ce qui les caractérisait tous : " [is a] driving absorption in their work" (p. 403). D'ailleurs l'enquête historiométrique de Cox réalisée en 1926 (cité par Simonton, 1988) révélait déjà que: "High but not the highest intelligence, combined with the greatest degrees of persistence, will achieve greater eminence than the highest degree of intelligence with somewhat less persistence" (p. 403).

On observe le même phénomène en musique. Hayes (1981) a voulu étudier le temps de formation requis pour qu'un compositeur puisse produire un premier chef-d'oeuvre. Après une étude de la vie et de l'oeuvre de Mozart, il put conclure ceci: "Mozart needed twelve years of concentrated practice before he could compose a major work" (cité par Boden, 1990, p. 254). Des 76 compositeurs que Hayes a étudiés, seulement trois réussirent à produire une oeuvre majeure en moins de 10 ans de préparation musicale. De plus, selon Hayes, la production d'un chef-d'oeuvre a peu à voir avec l'âge du compositeur, mais elle dépend véritablement des années de formation du compositeur: "Composers who started in music relatively late in life took at least as long to produce a masterwork as did those who started much earlier, indicating that the younger composers were not simply 'maturing' but were developing some rather specific musical skills" (cité par Weisberg, 1986, p. 135).

L'éducation n'a pas tendance actuellement à valoriser et à encourager le développement du sens de l'effort et de la persévérance. Le CSE (1984) reconnaît d'ailleurs le vide créé par le silence gardé sur certaines valeurs propres au domaine de l'éducation, comme "le sens de l'effort et de la discipline, le désir d'apprendre et la joie de connaître, le souci du travail bien fait, la rigueur intellectuelle, la soif de compétence" (p. 11). Ces valeurs ne sont pas en contradiction avec le développement de la création, comme on voudrait souvent le laisser croire, mais sont essentielles au développement des capacités créatives.

LES ORIENTATIONS ÉDUCATIVES RATTACHÉES À L'OPTION DE LA COMPÉTENCE DISCIPLINAIRE

Après avoir reconnu que l'acquisition de connaissances, la maîtrise disciplinaire, l'effort et la persévérance sont des composantes essentielles au fonctionnement du processus de création, il faut maintenant nous pencher sur les orientations éducatives qui permettent de s'acquitter de cette tâche. Nous chercherons à découvrir et à comprendre les avantages

de l'apprentissage méthodique, le rôle du modèle dans le développement du processus créateur et les raisons qui nous amènent à considérer le développement de la compétence comme le meilleur moyen de favoriser la création.

L'apprentissage méthodique

Reboul (1989) définit l'apprentissage méthodique en quatre points:

1. prendre conscience du but, du modèle à apprendre; 2. diviser ce modèle en actes assez simples pour que le sujet puisse les exécuter; 3. enchaîner progressivement ces actes simples; 4. récapituler les essais jusqu'à l'élimination totale de tout geste parasite. (p. 54)

La distinction entre l'apprentissage méthodique et l'apprentissage par essais et erreurs réside dans une économie des essais et surtout des erreurs, et une possibilité d'arriver à destination plus sûrement et plus rapidement. L'apprentissage par essais et erreurs fonctionne à partir du tâtonnement. Le sujet accomplit une foule de gestes et d'activités, certains tout à fait inutiles et parasites, et il recommence jusqu'à ce qu'il parvienne à maîtriser l'acte à apprendre. Avec l'apprentissage méthodique, "l'acte à apprendre est montré, décomposé en actes simples qu'on exécute séparément pour les enchaîner ensuite et répéter enfin la synthèse finale" (p. 56). Le premier moment de l'apprentissage méthodique consiste à prendre conscience du modèle, celui-ci permettant au sujet qui apprend de sélectionner et d'enchaîner les actes utiles et de supprimer les autres. Puis les autres phases de la méthode introduisent non une imitation complète (une copie) mais une imitation partielle du modèle: "Le sujet reproduit bel et bien ce qu'il sait déjà faire; il exécute l'acte difficile, mais au ralenti; ou bien il le décompose en actes faciles pour lui; ou bien il l'intègre à des exercices qu'il est capable d'exécuter" (p. 55). Le modèle, en contrôlant chaque essai, permet au sujet d'enchaîner, d'aller de l'avant et enfin de récapituler sa démarche.

Certains éducateurs rattachés au courant de la pédagogie non directive ont critiqué l'apprentissage méthodique parce qu'il représentait une atteinte à la liberté. L'intervention du maître est perçue comme autoritaire et répressive parce qu'elle impose, d'une part, le modèle à exécuter et, d'autre part, la décomposition de l'activité en actes parcellaires. Dans cette perspective l'apprentissage méthodique apparaît comme un véritable dressage. Reboul répond à ces critiques en rappelant premièrement qu'il ne faut pas confondre la méthode avec ses excès et que les pédagogies non directives ne doivent pas réduire l'apprentissage

méthodique à la simple contrainte extérieure et aliénante. Deuxièmement, abandonner la méthode revient à faire de l'apprentissage "une sélection aveugle" car celui qui désire acquérir un savoir-faire a besoin d'une méthode "pour sortir de l'ornière des essais infructueux et des erreurs invétérées" (p. 57). Refuser de transmettre cette méthode au nom de l' "autonomie" est un véritable "dénier de justice", car c'est favoriser uniquement les plus doués: "l'apprentissage ne profitera en fait qu'aux sujets assez motivés pour s'imposer une méthode et assez doués pour la trouver d'eux-mêmes" (p. 57). Troisièmement, Reboul reconnaît que lorsque le sujet ne comprend pas la nécessité des activités qu'il exécute, la méthode risque non seulement de le "dégoûter d'apprendre" mais plus encore de "l'aliéner dans le conformisme": "s'il ne voit pas le but des exercices de détails, comme la respiration ou les gammes, ceux-ci ne sont plus que des corvées; [. . .] tout exercice devient dommageable dès qu'on n'en comprend plus l'enjeu" (p. 57). La méthode doit s'efforcer de voir à ce que l'élève comprenne toujours la nécessité de ce à quoi il s'exerce car "le but de l'apprentissage méthodique n'est pas seulement d'acquérir tel savoir-faire, mais [. . .] d'apprendre à apprendre" (p. 57). Lorsqu'elle est bien appliquée, la méthode demeure l'un des plus sûrs moyens pour l'élève de "trouver sa propre méthode" (p. 57).

Les modèles: imitation et rupture

Le modèle demeure un élément essentiel au développement de la création. Selon Snyders (1975), le modèle, lorsqu'il est bien compris, "n'est pas le contraire de l'originalité, de l'individualité propre à chaque enfant, mais la condition première pour qu'elles s'épanouissent" (p. 18). L'originalité est une lente conquête qui nécessite la médiation des modèles: "son originalité individuelle, [le sujet] va la conquérir peu à peu au contact des très grandes pensées qui ont su atteindre l'originalité unique" (p. 40). L'accès à l'originalité n'est pas simple et direct. Le sujet qui apprend "trouvera appui [. . .] auprès des personnalités hors série qui ont marqué le monde d'une empreinte nouvelle; elles seules sont capables de lui faire sentir ce qu'est un regard original jeté sur le monde" (p. 19). Snyders observe que l'enfant, livré à son propre mouvement, se laisse mener par les "clichés" et les "stéréotypes". Ce n'est que "peu à peu qu'il accèdera à une vision personnelle, à un style personnel" (p. 18).

En imposant des modèles, on impose du même coup des contraintes et des limitations. Celles-ci sont par contre perçues par plusieurs auteurs comme bénéfiques à l'expression artistique. Valéry (Hytier, 1970), par exemple, condamne "la spontanéité dans la création" et maintient que

“le refus de la contrainte, les abus de la liberté sont dangereux pour les arts” (p. 161). Il demeure convaincu que les contraintes sont capitales pour permettre à l’artiste de s’accomplir. Même si s’enchaîner ainsi peut paraître absurde, Valéry affirme que c’est par cette “école” que doivent passer les créateurs (p. 161). Nietzsche (1988) reconnaît lui aussi que l’artiste doit se soumettre à des limitations s’il veut évoluer:

Il n’y a [. . .] pas d’autre moyen, pour sortir du naturalisme, que de commencer par se limiter le plus énergiquement (peut-être le plus arbitrairement) possible. Petit à petit, on apprend ainsi à marcher avec grâce. [. . .] On voit bien là comment les chaînes se relâchent pas à pas jusqu’à pouvoir enfin paraître entièrement rejetées: c’est cette *apparence* qui est le résultat suprême d’une nécessaire évolution de l’art. (p. 170)

D’après la position de Nietzsche, le danger est qu’après avoir rejeté certaines “chaînes” jugées “absurdes”, on se soit “insensiblement habitué à trouver absurdes toutes les chaînes, toutes les limitations” (p. 171). Pour Alain (1933), “il n’y a qu’une méthode pour inventer, [c]’est d’imiter” (p. 206). Pour Beaudot (1973a), l’imitation est essentielle afin de permettre à ce qu’il est coutume d’appeler “la forme en puissance” de trouver les moyens d’expression qui lui sont nécessaires (p. 32). Même si l’imitation n’est pas en soi une finalité, elle reste importante car la création ne peut s’en passer. L’apprentissage de la création artistique nécessite deux moments aussi essentiels l’un que l’autre: l’intériorisation du modèle, puis sa confrontation. Selon Beaudot (1973), après avoir intériorisé le modèle à son profit, le sujet doit entreprendre de s’y confronter pour finalement le rejeter (p. 32). Pour Valéry (Hytier, 1970), c’est par l’identification, puis éventuellement la rupture avec un ou des modèles que le sujet parvient à trouver un langage qui lui est propre: “c’est l’assimilation puis la confrontation aux modèles qui permettent au créateur d’acquérir une conscience de plus en plus exacte de [sa] forme et de [ses] forces” (p. 158).

Le danger de l’imitation, c’est de rester à l’étape de l’appropriation du modèle alors que celui-ci “n’est qu’un objectif transitoire. Car le but véritable d’un apprentissage supérieur n’est pas de reproduire le modèle mais de s’en passer” (Reboul, 1989, p. 58). La véritable création apparaît lorsque surgit la “différence, au sein de l’identité”:

Cette relation de toute création aux créations antérieures implique que l’assimilation de celles-ci par l’imitation soit un simple moment par lequel le futur créateur se fortifie avant de rivaliser avec ses maîtres. Le moment de la *rupture* est essentiel à la création; le

créateur est d'abord celui qui saisit comme *néгатif* cet acquis culturel dont il s'est imprégné. L'oeuvre à créer s'anticipe dans cette insuffisance qui, dans la culture existante, manifeste au créateur la nécessité de sa propre vocation et justifie une entreprise encore tâtonnante. (Encyclopaedia Universalis, 1990, vol. 5, p. 671)

La compétence

Dans son ouvrage *Qu'est-ce qu'apprendre?* Reboul (1991) opte en faveur de la "pédagogie de la compétence" (p. 180): "Je pose que la fin de l'enseignement est de donner, non pas des informations, ou même des savoir-faire, ou même des savoirs purs, mais une compétence" (p. 182). Reboul a élaboré son concept de compétence en s'appuyant entre autres sur la notion de "compétence linguistique" développée par Chomsky (1969, 1973, 1977). Sans adhérer pour autant à la linguistique de Chomsky, Reboul retient principalement deux affirmations de cet auteur:

L'apprentissage du langage implique quelque chose qui n'est pas appris, à savoir la possibilité de l'apprendre, possibilité commune à tous les hommes; et, d'autre part, le principe qu'au-delà des performances (les phrases effectivement produites par un sujet) il existe une compétence qui explique le fait que le sujet comprend un nombre illimité de phrases nouvelles et en forme librement, ce que Chomsky nomme lui-même: 'L'aspect créateur de l'utilisation du langage'. (p. 183)

Reboul essaie ensuite d'analyser les éléments de la compétence, chez un locuteur d'une langue donnée, mais également chez le juge et chez l'expert, et il retient les points suivants:

1. La compétence s'appuie sur un *code*, qui peut être explicite ou implicite. Par exemple, les performances, c'est-à-dire les phrases entendues, peuvent être incorrectes ou ambiguës; la compétence est la possibilité d'en juger, de décider si telle performance est acceptable ou non. Or, ce jugement n'est possible que grâce au code que constitue le système syntaxique de la langue. [. . .] 2. Le code ne définit pas la compétence, mais seulement les limites dans lesquelles elle s'exerce. Dans ces limites, elle est la capacité de produire un nombre infini de performances [. . .] et elle les produit de façon imprévisible. 3. [. . .] L'imprévisibilité [n'est] pas le fait du hasard. Comme le dit Chomsky, les performances doivent dépendre réellement de la compétence, et non de stimuli externes ou internes. Celui qui "produit un discours" du fait de ses pulsions inconscientes ne prouve pas sa compétence; celle-ci est la possibilité d'utiliser le langage "comme libre instrument de sa pensée"[. . .] D'autre part, la compétence implique que les performances qu'elle suscite soient cohérentes entre elles et adaptées à la situation. (p. 184)

La compétence est donc "la possibilité, dans le respect des règles d'un code, de produire librement un nombre indéfini de performances imprévisibles, mais cohérentes entre elles et adaptées à la situation" (p. 186).

La compétence comporte toutefois ses limites. D'abord, la compétence ne s'enseigne pas. Les performances que permet la compétence doivent être conformes aux règles, celles de la grammaire, du droit, des arts. Mais ces règles sont essentiellement restrictives ou négatives: "Elles ne prescrivent pas, elles proscrivent" (Reboul, 1991, p. 184). La compétence s'exerce dans la marge de liberté définie par les règles. Mais la connaissance du code ne suffit pas à donner la compétence correspondante. Si les règles suffisaient, on n'aurait plus besoin de compétence. Par exemple, la compétence du juge vient de ce qu'il ne suffit pas de connaître les lois pour prononcer un verdict, qu'il faut, à partir des lois, inventer la solution qu'elles requièrent pour le cas en cause. La compétence juridique explique que deux juges ne rendront pas le même verdict pour le même cas, tout en respectant le code l'un comme l'autre. À ce moment-là, on dira qu'un des deux jugements est plus équitable que l'autre (p. 185). Il est possible de transmettre des savoirs, de développer des savoir-faire, de mettre en place des conditions favorables au développement de l'aptitude à juger, la compétence n'est pas assurée pour autant. Mais, l'enseignant doit poursuivre son travail car, paradoxalement, si la compétence ne s'enseigne pas, elle ne peut venir sans enseignement.

Ensuite, pour Reboul (1991), la compétence n'est pas, comme chez Chomsky, synonyme de créativité. La distinction la plus importante semble se situer au niveau de la relation entretenue avec le "code". Ainsi, même si les actes par lesquels se manifeste une compétence sont certes imprévisibles, ils obéissent toujours à un code donné. Il n'y a exercice de la compétence qu'à l'intérieur des strictes limites qu'assigne ce code. Et en ce sens, la notion de compétence ne peut se substituer à celle de la création qui, elle, peut dans certains cas, transformer et modifier les règles du code.

Mais si le concept de compétence développé par Reboul (1991) ne recouvre pas tout le concept de créativité, il lui demeure étroitement lié. Dans les deux cas, il y a référence à un code, imprévisibilité et liberté; la réponse apportée est cohérente avec les autres et adaptée à la situation. De plus, la compétence, comme la création, porte toujours sur "une" matière précise: compétence linguistique, juridique, mathématique;

création artistique, invention scientifique, etc. Rien ne garantit qu'une compétence soit transférable d'un domaine à un autre (p. 193) tout comme rien ne garantit la transférabilité de l'aptitude à créer d'un domaine à un autre. Également, la compétence, comme la création, est difficile à évaluer. On ne dispose que de critères négatifs: incohérence ou inadaptation des performances; mais les aspects positifs, comme l'imprévisibilité et la liberté, échappent à l'évaluation.

Si Reboul (1991) note, avec raison, une différence entre la compétence, qui obéit toujours à un code donné, et la création, qui peut transformer et modifier les règles du code, cette distinction s'atténue dans un contexte éducatif. Premièrement, avant d'arriver à un niveau d'excellence lui permettant de transformer les règles d'un code, le créateur doit s'être longuement exercé à réaliser des productions respectant les limites du code. Au cours de la période d'imitation par exemple, l'apprenti-créateur ne cherche pas tant à faire éclater les limites d'un code, qu'à le comprendre et à le maîtriser. Deuxièmement, la création, qu'elle s'exerce à l'intérieur des règles ou qu'elle agisse sur les règles, ne peut se passer de la référence au code. Dans les deux cas, le sujet doit maîtriser le code. Le code dont il est question est le même, en création comme en compétence; il n'y a pas un code artistique différent pour la critique d'art (compétence) et pour l'artiste (création). Troisièmement, il faut bien reconnaître que la réalisation de créations qui vont modifier les règles d'un code particulier sont rares, en soi, et virtuellement inexistantes chez les jeunes fréquentant l'école. L'éducation a la responsabilité de s'occuper du développement des aptitudes créatives qui s'exercent à l'intérieur des normes d'un code et, si cet apprentissage est bien réussi, l'élève aura acquis les bases nécessaires lui permettant d'aller plus loin dans le développement de ses capacités créatives.

CONCLUSION

Reboul (1991) affirme que la compétence ne s'enseigne pas. On peut apprendre les règles et les normes d'un code, mais cela ne garantit pas pour autant le développement de l'habileté à poser des jugements faisant preuve de compétence. Certains auteurs ont défendu la même position au sujet de la créativité: "Creativity itself must be self-discovered and self-disciplined" (Torrance, 1988, p. 58). Mais, par ailleurs, le développement de la compétence ne saurait venir sans préparation, "creativity cannot come from the untaught" (p. 58). Si la création ne

s'enseigne pas et que chacun doit l'apprendre par lui-même sa vie durant, il n'en demeure pas moins que toutes les informations, tous les savoir-faire, tous les savoirs purs qu'un enseignement permet d'acquérir sont autant d'outils indispensables à la création, et toutes les activités d'invention proposées à l'élève sont autant d'occasions d'apprendre à créer. Ce n'est pas parce que la réussite n'est jamais assurée qu'il nous faille renoncer à l'enseignement. Au contraire, l'enseignement est le meilleur moyen que nous ayons pour permettre au plus grand nombre d'avoir accès à la création. Puisque la compétence "se distingue du savoir-faire, une aptitude à agir, et du savoir pur, une aptitude à comprendre, en ce qu'elle est une aptitude à juger" (Reboul, 1991, p. 186), il nous semble bien que ce soit en recherchant le développement de la compétence dans les différentes disciplines, que l'éducation puisse le mieux favoriser le développement des capacités créatives.

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LA FORMATION PRATIQUE: UNE ANALYSE ÉPISTÉMOLOGIQUE

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RÉSUMÉ. Cette analyse épistémologique fait état des préceptes, des méthodes et des théories dans le domaine de la formation pratique. Le texte comprend les définitions et les finalités de la formation pratique. Différentes méthodes sont illustrées à l'aide d'exemples de programmes de formation pratique en éducation, en médecine, en nursing, en ingénierie, en droit, en service social, en administration et dans les entreprises. L'apprentissage par l'expérience sous différentes formes fait l'objet de la cinquième partie. Deux modèles théoriques y sont présentés: a) le modèle de l'apprentissage par l'expérience, selon Kolb, et b) le modèle de la science-action, d'après Argyris. La dernière partie propose un nouveau modèle d'apprentissage basé sur l'expérience et une théorie d'action pour faire apprendre à faire.

ABSTRACT. This epistemological analysis is concerned with precepts, methods, and theories of practical training. It provides definitions of practical training and specifies its aims. Various methods are illustrated through examples of practical training derived from education, medicine, nursing, engineering, law, social work, administration, and industry. Different forms of experiential learning are dealt with in Part 5. Two theoretical models are presented: a) Kolb's model of experiential learning; and b) the science-action model, after Argyris. In the last part, a new experiential learning model and a theory of action aimed at practical learning are proposed.

PROBLÉMATIQUE

Le but de la formation pratique est d'amener les apprenants (1) à transformer leurs intuitions, leurs impulsions, leur désir d'expérience concrète et d'action immédiate, en praxis. La praxis signifie une action ordonnée vers une certaine fin. Avoir un objectif précis diffère de l'intuition ou de l'impulsion par sa traduction en un plan d'action basé sur la prévision des conséquences, dans des conditions spécifiques que l'on aura identifiées au préalable. L'idée de l'anticipation des conséquences doit être intégrée aux intuitions, aux impulsions ou aux

désirs, pour donner une direction à ce qui, autrement, serait une force aveugle en mouvement (Dewey, 1938).

St-Arnaud (1992) note que le praticien expérimenté ne progresse plus à partir des modèles que d'autres lui présentent. Des méthodes comme celles utilisées par Argyris (1985), l'invitent alors à devenir un praticien chercheur: un intervenant qui s'engage dans la formulation d'un modèle sur mesure. Au sujet de l'objectif général de la formation des praticiens chercheurs, l'auteur fait la nuance suivante:

Ce néologisme [c'est-à-dire l'expression - *former des praticiens chercheurs*] veut bien signifier qu'il ne s'agit pas d'un perfectionnement professionnel (praticien) ni de la formation d'un chercheur (académicien) nécessairement rompu aux méthodes quantitatives classiques. Ce *praticien chercheur* se retrouvera par la suite dans l'action avec une lucidité et des acquis théoriques et méthodologiques qui lui permettront d'élaborer un discours systématique et pertinent sur l'action et d'aider au perfectionnement de ses collègues. (St-Arnaud, 1992, p. 104)

QUESTIONNEMENT ET OBJECTIF DE L'ANALYSE ÉPISTÉMOLOGIQUE

Y a-t-il convergence entre les préceptes, les finalités et les méthodes de formation pratique et, à l'instar de la formation scientifique, peut-on élaborer des concepts généraux (une métaméthode pour élaborer des méthodes sur mesure) de la formation pratique qui soient applicables dans toutes les professions, comme le suggèrent Chickering (1981), Schön (1983), et Argyris (1985)?

L'objectif de cette analyse épistémologique était de faire une recension des écrits sur la formation pratique dans diverses professions (éducation, ingénierie, médecine, service social, etc.) au Québec, au Canada, en France, aux États-Unis et en Angleterre, afin de dégager les principaux fondements d'une théorie d'action pour faire apprendre à faire, et, éventuellement, pour définir les bases d'une andragogie de la praxis.

DÉFINITION ET FINALITÉS DE LA FORMATION PRATIQUE

En éducation, les stages pratiques signifient: "un ensemble d'activités d'enseignement et d'études supervisées, d'une durée définie, intégrées à un programme comme complément nécessaire à la formation pratique de l'étudiant. Ces activités se déroulent en milieu professionnel, généralement à l'extérieur de l'université, sous la responsabilité immédiate de celle-ci" (Martin, 1990); [cette définition est celle proposée par les responsables du programme de formation des maîtres à l'université

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Laval]. Dans le même document, plusieurs responsables des programmes universitaires pour les maîtres francophones nous renvoient au texte d'orientation du ministère de l'éducation du Québec sur la formation pratique:

La formation pratique est définie comme l'ensemble des activités de formation dans lesquelles l'étudiant-maître:

- observe des actes professionnels posés par un maître en exercice ou observe des actes de même nature, c'est-à-dire des actes semblables aux actes professionnels;
- pose de tels actes sous supervision en milieu scolaire ou par simulation en milieu universitaire pour développer son habileté et ses aptitudes à assumer, avec l'encadrement approprié, la prise en charge d'un groupe d'élèves ou d'une classe en milieu scolaire. (MEQ, 1986)

Tel que le montrent Calderhead et Gates (1993), la vision de "l'enseignant en tant que praticien réfléchissant sur son action" et l'idée de "la formation des enseignants orientée vers l'action réfléchie" prennent racine dans les travaux de Dewey, Lewin, Schön, Argyris, Kolb, Carr, Kemmis, et d'autres. Ces auteurs utilisent une terminologie où les concepts action et réflexion sont fondamentaux. Ils ont souligné l'importance d'une prise de conscience par les praticiens des causes et des conséquences de leur action dans la pratique professionnelle. Les programmes de formation des enseignants qui intègrent la notion de la "pratique réfléchie" sont généralement (. . . mais pas seulement) orientés par une ou plusieurs des finalités suivantes:

- aider les enseignants à acquérir les connaissances et à développer les habiletés et les attitudes requises pour qu'ils puissent analyser, discuter, évaluer et améliorer continuellement leur propre pratique, en adoptant une forme de pensée analytique par rapport à l'enseignement;
- aider les enseignants à reconnaître et à analyser les influences sociales et politiques dans la situation d'enseignement;
- aider les enseignants à développer la capacité d'évaluer les questions implicites de morale ou d'éthique dans la pratique en classe, y inclus l'analyse critique de leurs propres croyances par rapport à un enseignement de qualité;
- encourager les enseignants à prendre plus de responsabilité et à acquérir un certain degré d'autonomie dans leur développement professionnel;
- aider les enseignants à développer leurs propres théories sur la pratique éducative en les amenant à comprendre et à développer des principes de base pour leur travail en classe;

Finalement, la formation pratique est elle-même une "pratique". Par cette caractéristique, elle "est une activité située dans son milieu, datée dans une évolution, dynamisée, organisée selon certaines règles ou certains principes et, de quelque manière valorisée" (Honoré, 1980). La formation pratique est un phénomène universel, mais elle est inventée et continuellement réinventée par les praticiens chercheurs. Contrairement aux phénomènes naturels qui obéissent à des lois immuables, la formation pratique est déterminée par des préceptes qui évoluent avec le temps: dans une étude sur la formation professionnelle des médecins, des avocats et des administrateurs, en France, aux Etats-Unis, et en Angleterre, Burrage (1984) montre que les corporations professionnelles, les universités et l'état définissent les modalités de la formation pratique selon leur culture et leurs intérêts.

La formation pratique adopte donc des formules différentes selon les professions, les pays, les normes et les intentions de ceux qui la régissent ou qui y participent. La prochaine section en donne cinq exemples.

DIFFÉRENTS TYPES DE FORMATION PRATIQUE

Le stage

La formule des stages en milieu de travail est la plus utilisée; on la retrouve dans la plupart des métiers et des professions.

Les caractéristiques particulières des stages dans la formation pratique des enseignants sont présentées dans l'ouvrage de P.A. Martin (1990) sur les *Modèles de formation pratique des Maîtres Francophones dans des Universités canadiennes*. En comparant les stages proposés par les universités québécoises, nous pouvons constater que les modalités (objectifs, durée des stages, insertion des stages au début ou à la fin du programme, supervision, formation des intervenants, degré d'autonomie des stagiaires, évaluation, etc.) évoluent avec le temps et qu'elles varient d'un programme à l'autre. Elles sont définies en fonction des orientations philosophiques de ceux qui sont chargés de les mettre en place et de l'expérience antérieure:

Chacun des professeurs est responsable de la définition et de la mise en place de ces activités. A l'heure actuelle, on ne peut qu'en signaler l'existence et la diversité. . . . Au point de départ, nous nous sommes appuyés sur notre connaissance de la profession, nos observations du comportement des stagiaires et sur l'expérience des superviseur(e)s. Après chaque expérience de stage, une analyse critique en était faite par l'ensemble des superviseur(e)s qui avaient été impliqué(e)s et des modifications étaient apportées. (Carbonneau, Fortin, et Gervais, 1990)

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Les modalités des stages sont également déterminées par l'importance et le déploiement des ressources professorales et matérielles accordées par les universités à la formation pratique:

Malgré le fait que la majorité des professeurs impliqués dans les programmes soient en accord avec une place grandissante de la formation pratique, on constate que très peu d'entre eux s'impliquent activement dans celle-ci. Il n'y a actuellement que quelques professeurs réguliers qui prennent en charge des cours-stages. Ces cours restent donc sous la responsabilité des professeurs invités. Ces derniers n'ayant malheureusement que peu de mécanismes de communication avec leurs confrères réguliers, on remarque une certaine scission entre la mise en pratique et la transmission des connaissances de base. (Gagnon-Heynemand, Dupuy-Walker, et Beausoleil, 1990)

D'autres facteurs influencent la définition des modalités des stages. Ces facteurs sont:

- la collaboration entre le milieu universitaire et les écoles désignées ou associées,
- les objectifs et les projets éducatifs de ces écoles,
- leur situation géographique par rapport au campus universitaire,
- les attentes et l'implication des directions d'école et des enseignants guides ou des maîtres-associés et,
- les compétences de ces derniers à former des enseignants.

Il semble y avoir consensus entre les universités sur l'importance des stages dans la formation pratique des enseignants: les programmes accordent de 3 à 12 crédits par année pour les stages, selon les domaines de spécialisation. Toutes les universités veulent également assurer un développement de la recherche en formation pratique, ex: la mise sur pied d'un réseau interuniversitaire de chercheurs, le GRAPE (Groupe de recherche en analyse de la pratique éducative) (Martin, 1990).

La formation en alternance

En France, depuis l'adoption de la loi sur la formation de la main-d'oeuvre (1971), les chefs d'entreprises peuvent signer un contrat de travail spécial en vertu duquel ils s'engagent à donner une formation professionnelle à des apprentis (Audet, 1992). En vertu de ce contrat, l'entreprise doit enseigner le métier à l'apprenti et veiller à son éducation générale ou au complément de son instruction. Ce système d'apprentissage peut avoir comme objectif général la préparation à la vie professionnelle active, le maintien ou l'amélioration du niveau des

compétences, l'adaptation à des changements technologiques, la conversion à de nouveaux métiers, la prévention des pertes d'emploi ou la promotion des employés à un échelon supérieur. Les entreprises peuvent donner la formation elles-mêmes ou signer un contrat de service avec une maison d'enseignement qui s'en chargera. Plusieurs entreprises d'un même secteur peuvent se regrouper pour mettre sur pied des centres inter-entreprises de formation. Les entreprises de dix employés et plus qui décident de ne pas s'impliquer dans le système d'apprentissage, doivent verser une contribution au fond de financement de la formation ou à des organismes de formation agréés. Le pourcentage de la masse salariale qui doit être alloué à la formation est fixé par décret gouvernemental.

Dans les recherches qui sont faites pour évaluer l'efficacité de la formation en alternance, on note que le succès est lié à son organisation; mieux le système est organisé, plus son succès semble être grand. La formule du centre inter-entreprise où l'on dispense une formation méthodique, c'est-à-dire pratique, technique et générale en même temps, semble répondre à ce critère (Audet, 1992).

Il y a également le modèle de l'éducation coopérative adopté en 1957 par la faculté d'ingénierie de l'université de Waterloo qui s'est étendu à l'échelle nationale. Au Canada, l'université de Sherbrooke propose l'éducation coopérative dans plusieurs de ses programmes depuis 1966. En 1985, 23 universités et 17 collèges, soit 14% sur un total de 275 institutions identifiées dans l'étude offraient des programmes d'éducation coopérative au Canada à quelques 20,000 étudiants en ingénierie (qui compte à elle seule le tiers de toutes les inscriptions), en administration, en biologie, en mathématiques, en physique, en informatique, en architecture, en communication, en art commercial et en éducation (Ryder, Wilson et assoc.,1987). L'éducation coopérative implique que les étudiants travaillent dans leur spécialité et suivent des cours académiques en alternance.

L'exercice

Les laboratoires d'enseignement, les simulateurs de vol pour les pilotes d'avion, les manoeuvres militaires en temps de paix, la simulation d'accidents dans l'apprentissage des mesures d'urgence, les répétitions au théâtre, etc., sont des exemples d'exercices que l'on retrouve dans la formation pratique de plusieurs catégories de techniciens et de professionnels.

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La méthode de l'exercice suit une séquence d'étapes bien organisée dans le temps: 1. la clarification de l'objectif, 2. l'explication de la théorie, 3. la démonstration de la performance, 4. la pratique supervisée 5. le transfert dans une situation réelle. Joyce et Weil (1972) nous donnent un exemple à partir d'une leçon de tennis où le joueur s'exerce, en présence de son instructeur, à frapper des balles tombantes avec son coup du revers.

Collins (1986) utilise une méthode semblable pour faciliter l'apprentissage de la lecture, de l'écriture et des mathématiques chez les jeunes enfants et chez les adolescents. Il appelle sa méthode "cognitive apprenticeship". On y réfère également sous le nom de "cognitive modeling". La méthode de Collins intègre les phases 2 et 3 de l'exercice en une seule phase où l'instructeur donne les explications théoriques en même temps qu'il en fait la démonstration ; d'où l'idée du "cognitive modeling". Par sa méthode, Collins propose de donner aux élèves un modèle cognitif, une manière de penser.

On retrouve également l'influence de cette méthode en médecine, surtout dans la formation pratique des chirurgiens (Farmer, Buckmaster, et Legrand, 1991).

La résolution de problèmes

Plusieurs études ont été effectuées aux États-Unis, au Canada et en Angleterre sur le processus de raisonnement clinique des médecins en exercice. On a découvert que lorsque les médecins sont confrontés à un cas, ils adoptent un processus de raisonnement remarquablement constant. Durant la première minute de la rencontre, le médecin identifie une problématique et plusieurs explications possibles (hypothèses) lui viennent à l'esprit, habituellement 2 ou 3. Il n'est pas facile pour le médecin de les mettre en ordre de priorité, mais il arrive à identifier celle qui serait la plus probable. Ces hypothèses sont très importantes puisqu'elles vont influencer l'observation systématique et la collecte de données que fera le médecin par la suite, en examinant le patient et en recueillant son histoire médicale. On a découvert également que l'information la plus importante est recueillie durant les premières minutes de la rencontre, c'est-à-dire que le médecin a déjà établi son diagnostic après environ 10 minutes. Durant le reste de l'entrevue, le médecin recueille des informations qui confirment (ou moins souvent, réfutent) son premier diagnostic, servent à établir une bonne relation

avec le patient et à développer un plan plus complet d'examens et de tests, qui pourraient s'avérer utiles pour le traitement de la maladie.

Si, ultimement, la tâche du médecin est d'identifier, d'analyser et de gérer les problèmes médicaux de leurs patients en collaboration avec eux, d'une manière efficace, efficiente et avec empathie, alors ce devrait être un fondement pour leur programme de formation pratique.

Dès sa conception en 1969, la faculté de médecine de l'université McMaster à Hamilton en Ontario, a été la première à adopter la méthode de la résolution de problèmes dans la totalité de son programme de formation (Neufeld et Chong, 1984). Le programme est appuyé sur l'analyse des problèmes cliniques réels comme principale méthode d'acquisition et d'application des connaissances. L'accent est mis sur l'apprentissage individuel autonome; les petits groupes sont le forum privilégié pour les discussions de cas. Le programme dure 36 mois et comprend une série d'unités multidisciplinaires et plusieurs blocs d'activités au choix. Les étudiants et les étudiantes sont en formation pratique à l'année longue. Ils apprennent à pratiquer la médecine auprès des patients d'un hôpital universitaire, sous la responsabilité du médecin traitant. Il n'y a pas de cours traditionnels sur des contenus spécifiques. Les connaissances scientifiques de base sont acquises dans le contexte des cas cliniques. Il n'y a pas d'examens autres que ceux de l'association médicale canadienne. L'évaluation des progrès des étudiants est sans caractère officiel, formative et continue; elle a lieu dans le petit groupe de tutorat, à partir de la performance individuelle dans les exercices de résolution de problèmes cliniques.

De façon générale, le programme atteint ses objectifs. Près de mille diplômés pratiquent la médecine ou se sont inscrits dans le programme d'études de deuxième ou de troisième cycle. Il semble que les gradués de McMaster choisissent des carrières académiques ou de recherche dans une proportion plus élevée que la moyenne nationale. Le taux d'abandon des études avant l'obtention du diplôme est inférieur à 1% (Woodward et McAuley, 1981; Woodward et Ferrier, 1982).

La méthode de résolution de problèmes a été adoptée dans d'autres programmes de formation professionnelle, ex: nursing, ergothérapie et physiothérapie (Dardier, 1973). Elle est aussi utilisée dans la formation des administrateurs dans plusieurs pays dont les États-Unis, le Canada, l'Irlande, la Belgique, la France, l'Australie, la Suède, la Norvège, la Finlande, l'Inde, l'Égypte et l'Angleterre (McNamara, Meyler, et Arnold, 1990).

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Selon cette méthode, 4 ou 5 participants travaillent en groupe à la résolution d'un problème concret de gestion. Ils ont la responsabilité d'aller chercher les connaissances théoriques pertinentes et de s'organiser en conséquence. Il est impératif selon Revans (1982), que les groupes travaillent à résoudre un problème réel et que les participants s'impliquent personnellement dans l'action auprès de l'organisme qui a demandé une solution. Ce dernier précepte n'est pas toujours applicable et plusieurs programmes proposent des études de cas extraits de situations réelles, mais où les étudiants n'ont pas à intervenir personnellement, ex: la méthode des cas du Harvard Business School.

L'internat à distance

La faculté d'écologie humaine de l'université Cornell, campus de New York, est issue d'un regroupement de sciences sociales appliquées qui comprend six départements : économie de la consommation et de l'habitation, sciences de la nutrition, textiles et habillement, études en service à la personne humaine, études familiales et développement de la personne, planification et analyse environnementale. Cette faculté a pour mission de préparer des étudiants à faire carrière dans le domaine de la résolution des problèmes humains. Depuis 1983, son concept de l'internat à distance a été développé sur la base du "contrat d'apprentissage" et les principes andragogiques énoncés par Knowles (1980). Le programme a pour objectif d'offrir aux étudiants une compréhension multidisciplinaire de la société urbaine moderne, à partir d'une participation active dans des organisations, d'une réflexion structurée et de l'analyse de leur expérience.

Les étudiants choisissent une organisation qui leur permettra de vivre une expérience en lien avec leurs objectifs d'apprentissage et négocient une entente à trois avec l'organisme employeur et l'université, sur leurs objectifs d'apprentissage et les moyens pour les atteindre. Le rôle de l'étudiant est d'atteindre ses objectifs d'apprentissage dans le contexte des exigences requises à la fois par l'université et par l'organisation qui l'emploie. Le rôle du professeur est de faciliter la réflexion, l'autocritique, l'autoévaluation et l'intégration de ce que les étudiants ont appris par l'expérience, avec les théories et les connaissances académiques pertinentes.

Afin d'aider les étudiants à évaluer leurs progrès, il y a: les plans d'apprentissage individuels; les lectures dirigées; les travaux écrits (environ 10 rédactions de quelques pages par trimestre sur des thèmes

reliés aux cours théoriques et utilisant une adaptation de la méthode ethnographique de collecte et d'analyse des données); l'auto-évaluation finale; les conversations téléphoniques avec le professeur; les échanges avec les autres internes, ex: visites des uns et des autres dans les différents lieux d'internat, conversations téléphoniques, lettres, bulletins d'information à intervalles réguliers d'environ 10 jours et contenant des extraits des rédactions des étudiants. La communication est un facteur primordial; les responsables ont commencé à utiliser des ordinateurs personnels sur le terrain, des réseaux de communication électronique, l'ordinateur central de l'université et étudient la possibilité d'organiser des téléconférences afin faciliter les échanges entre les participants sur une base régulière.

Les différentes méthodes que nous venons de voir proposent aux étudiants d'apprendre par l'expérience. Ce type particulier d'apprentissage est défini dans la section qui suit.

FONDEMENTS THÉORIQUES DE L'APPRENTISSAGE BASÉ SUR L'EXPÉRIENCE

L'apprentissage basé sur l'expérience a été défini à travers le monde, depuis les dernières années, pour signifier une variété de pratiques et d'idéologies émanant des éducateurs, des administrateurs, des agents de changement, des stratèges politiques et de plusieurs autres (Weil et McGill, 1990). La littérature sur la formation pratique nous renvoie au modèle de l'apprentissage basé sur l'expérience (Kolb, 1993), comme point commun de référence, huit fois sur dix. D'autres auteurs par contre, définissent les fondements de la formation pratique en faisant complètement abstraction de la notion de l'apprentissage par l'expérience; par exemple, Argyris, Putnam et McLain Smith (1985) dans leur livre sur la "science-action", définissent de nouvelles règles pour réfléchir sur l'action et pour acquérir de nouvelles connaissances pratiques, à partir d'une analyse épistémologique des méthodes de recherche scientifique.

Le modèle de Kolb (1993)

Kolb a développé sa conception de l'apprentissage basé sur l'expérience en s'appuyant sur les modèles développés avant lui, par Dewey, Piaget et Lewin (Kolb, 1993).

Dewey définit l'apprentissage par l'expérience comme une opération intellectuelle complexe qui nous permet de transformer nos intuitions,

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nos impulsions, nos sentiments et nos désirs d'expérience concrète en un plan d'action orienté vers un objectif précis. Cette opération intellectuelle implique trois phases:

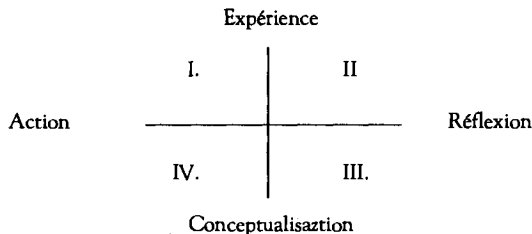
MODÈLE DE DEWEY

Observation des conditions environnantes	Connaissance de ce qui est arrivé antérieurement dans une situation semblable	Jugement: mise en commun des deux phases précédentes pour formuler un objectif
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Pour Dewey, ces trois phases forment un cycle qui se répète continuellement; chaque cycle amène l'apprenant à un niveau supérieur de connaissance. Il note que, dans la phase 2, les connaissances peuvent être obtenues partiellement par la mémoire de ce qui est arrivé antérieurement dans une situation semblable et partiellement par de l'information, des avis ou des mises en garde de la part de ceux ou celles qui ont vécu des expériences semblables.

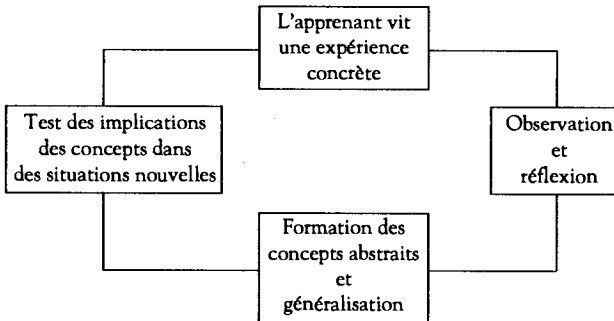
Piaget maintenant, d'après son analyse épistémologique de la méthode scientifique, que le processus d'apprentissage pouvait être défini de la même manière que le processus de développement des connaissances scientifiques. Selon lui, le processus d'adaptation de l'intelligence, ou le processus d'apprentissage, est le résultat d'un équilibre des tensions qui existent entre nos conceptions de la réalité et nos expériences concrètes dans cette réalité. L'expérience (phénoménisme) et la conceptualisation, la réflexion et l'action, représentent les dimensions des deux "continua" de base dont Piaget se sert pour expliquer le développement cognitif chez l'être humain. Le développement cognitif, de l'enfance à l'âge adulte, est le produit d'un cycle d'interactions entre l'individu et l'environnement. Il définit 4 phases dans son modèle de développement cognitif: I. Sensori-motrice, (0 à 2 ans), II. Représentation symbolique, (2 à 6 ans), III. Opération concrète, inductive, (7 à 11 ans), IV. Opération formelle, hypothéticodéductive, (12 à 15 ans).

MODÈLE DE PIAGET



D'autre part, l'analyse épistémologique de Lewin portait sur les méthodes de recherche-action et de groupe-laboratoire, ex: jeux de rôle, T-Group, etc. D'après lui, l'apprentissage, le changement et la croissance personnelle sont facilités par un processus intégré qui débute par une expérience concrète, suivie d'une collecte de données et d'observations par rapport à cette expérience. Les données sont analysées et les conclusions de cette analyse sont communiquées aux acteurs pour qu'ils les utilisent pour modifier leurs comportements et leurs actions dans une nouvelle expérience. L'expérience concrète immédiate est la base de l'observation et de la réflexion. C'est pourquoi ce type d'apprentissage est appelé "l'apprentissage basé sur l'expérience". Les observations sont organisées en une "théorie". Elles forment un ensemble de concepts abstraits et de généralisations. On peut déduire de ces concepts abstraits de nouvelles implications pour l'action. Ces nouvelles implications ou hypothèses servent de guide pour l'action et la création de nouvelles expériences. Lewin conçoit l'apprentissage par l'expérience comme un processus comportant 4 phases: a) expérience concrète, b) observation et réflexion, c) formation de concepts abstraits et généralisation, et d) test des implications des concepts dans de nouvelles situations.

MODÈLE DE LEWIN (Selon l'interprétation de Kolb, 1993)



Selon Kolb, ce type d'apprentissage est appelé "l'apprentissage basé sur l'expérience" parce qu'il tire ses origines intellectuelles des travaux de Dewey, de Piaget et de Lewin, et pour mettre l'accent sur le rôle fondamental que joue la réflexion sur l'expérience concrète dans le processus d'apprentissage. La théorie de l'apprentissage basé sur l'expérience est différente des théories cognitives qui mettent l'accent sur l'acquisition, l'assimilation et la mémorisation des symboles abstraits. Elle diffère également des théories comportementales (behavioristes) qui excluent de leur champ d'études, comme invérifiables, les données

de la réflexion et la subjectivité de l'expérience. La théorie de l'apprentissage par l'expérience ne propose pas une troisième voie par rapport aux théories cognitives et behavioristes, mais propose plutôt un point de vue holistique de l'apprentissage qui intègre l'expérience, la perception, la cognition et le comportement; l'apprentissage est le processus par lequel le savoir est créé à partir des interactions entre la personne et son environnement (Kolb, 1993).

Le modèle d'Argyris (1985)

Argyris, Putnam, et Smith (1985) posent le problème de l'écart qui existe entre la théorie et la pratique, entre la science et l'action, et proposent le modèle de la science-action comme un pont entre ces deux cultures:

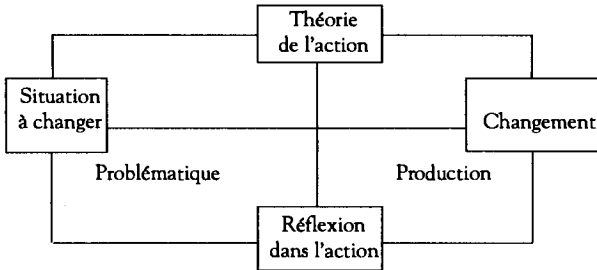
Action and science are central concepts in Western thought that are more often contrasted than conjoined. We are accustomed to distinguishing between theory and practice, between thought and action, between science and common sense. Action science proposes to bridge these conceptual chasms. (Argyris, Putman, et Smith, 1985, page 1)

La science-action étudie comment les êtres humains planifient leur action et agissent en pratique, dans leurs relations interpersonnelles. À partir d'une analyse épistémologique de la méthode scientifique, Argyris pense que les préceptes qui guident les chercheurs dans leurs démarches de production des connaissances peuvent également orienter les délibérations et les réflexions des praticiens dans leurs interventions pour changer des situations.

Selon lui, il y a un écart systématique entre ce que nous avons l'intention de faire ("espoused theory") et ce que nous faisons en réalité ("theory-in-use"). Pour réduire cet écart et produire des théories d'action efficaces, le concept central de la science-action est la réflexion et le matériau de base est le langage, le dialogue, à partir duquel on infère les valeurs, les croyances, les sentiments et les intentions des acteurs. Les orientations philosophiques de la science-action viennent de Lewin (recherche-action en psychosociologie) et de Dewey; ces deux auteurs, les mêmes qui ont influencé Kolb en l'occurrence, souhaitaient l'intégration de la science et de la pratique, c'est-à-dire qu'ils souhaitaient pouvoir contribuer simultanément au développement du savoir dans le domaine des sciences humaines et à l'action sociale dans la vie de tous les jours.

St-Arnaud (1992) interprète et illustre le modèle de la science-action de la façon suivante:

MODÈLE D'ARGYRIS (Selon l'interprétation de St-Arnaud, 1992)



Dans ce modèle, l'axe horizontal réfère à l'activité typique des professionnels: définir un problème (problématique) dans une situation particulière et produire un changement. L'axe vertical représente la théorie d'action, c'est-à-dire les intentions et la stratégie d'intervention du praticien, et la réflexion dans l'action selon les préceptes de la démarche scientifique.

D'après le modèle de St-Arnaud (1992), le formateur devrait élaborer une "théorie d'action" et définir le cadre de sa réflexion dans l'action, par rapport à sa propre pratique. En application de ce précepte, la section suivante propose une nouvelle théorie d'action (théorie d'enseignement) pour faire apprendre à faire.

FAIRE APPRENDRE A FAIRE: UNE THÉORIE D'ACTION

Le rôle du formateur en formation pratique est d'aider les praticiens chercheurs à apprendre à faire quelque chose. Selon la problématique particulière à chaque situation, le formateur doit définir sa "théorie d'action" (théorie d'enseignement) à partir de la description d'un processus d'apprentissage. A priori, l'enseignement et l'apprentissage forment un couple; l'apprentissage est un processus à la fois intellectuel et émotif auquel l'enseignement doit s'arrimer afin de le rendre plus opérant. En formation pratique, le formateur se trouve partagé entre deux impératifs: l'apprentissage basé sur l'expérience d'une part, et la transmission et l'assimilation des connaissances théoriques, d'autre part.

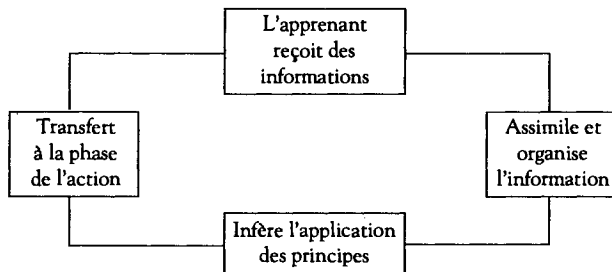
Dewey note (voir le modèle de Dewey) que les connaissances théoriques, qui peuvent nous aider à comprendre une situation, viennent partiellement de notre mémoire (souvenir de ce qui est arrivé dans une situation antérieure semblable) et partiellement des informations, des avis ou des mises en garde de la part de ceux qui ont plus d'expérience

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que nous. En pratique, l'apprenant cherche naturellement des informations pertinentes auprès des acteurs impliqués dans une expérience concrète, auprès de collègues, d'amis, de parents, de professionnels, d'enseignants ou dans les revues spécialisées. Le savoir théorique est de plus en plus accessible ; l'apprenant ne fait pas abstraction de cette partie de la réalité et n'a pas à le faire. Plus encore, il a intérêt à ne pas le faire. Le formateur rend donc davantage service à l'apprenant s'il inclut dans sa "théorie d'action" le modèle traditionnel de la transmission et de l'assimilation des connaissances, (Coleman, 1977).

Coleman (1977) illustre le modèle traditionnel de transmission et d'assimilation des connaissances théoriques de la façon suivante:

MODÈLE COLEMAN (1977)

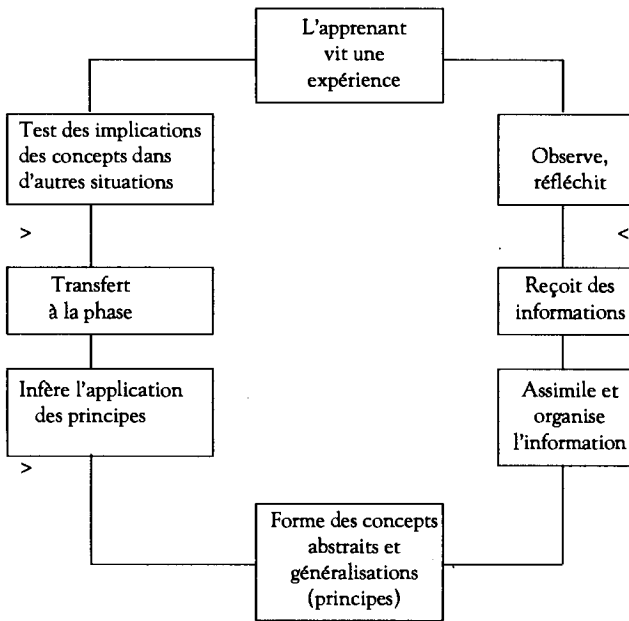


L'intégration du modèle de l'apprentissage basé sur l'expérience de Lewin selon l'interprétation qu'en a faite Kolb (1993) avec le modèle traditionnel de la transmission et de l'assimilation des connaissances théoriques présenté par Coleman (1977), nous donne un nouveau modèle de l'apprentissage basé sur l'expérience. Ce nouveau modèle est illustré à la page 288.

Le rôle du formateur est de faciliter ce processus d'apprentissage en aidant l'apprenant à en réaliser chacune des étapes. Les points d'arrimage enseignement/apprentissage, c'est-à-dire les points où le formateur peut particulièrement aider l'apprenant dans son processus d'apprentissage sont indiqués par un >. Nous pouvons illustrer la relation apprenant-formateur comme un scénario où le rôle de l'apprenant est défini selon les étapes du nouveau modèle d'apprentissage basé sur l'expérience (Gaudet 1995), tandis que celui du formateur est déterminé par l'aide offerte à l'apprenant. Nous appelons cette théorie d'action ou ce scénario, faire apprendre à faire et nous l'illustrons à la page 289.

Le rôle du formateur dans cette théorie d'action (théorie d'enseignement), ou dans ce scénario, est extrait d'une analyse

MODÈLE D'APPRENTISSAGE BASÉ SUR L'EXPÉRIENCE (Gaudet, 1995)



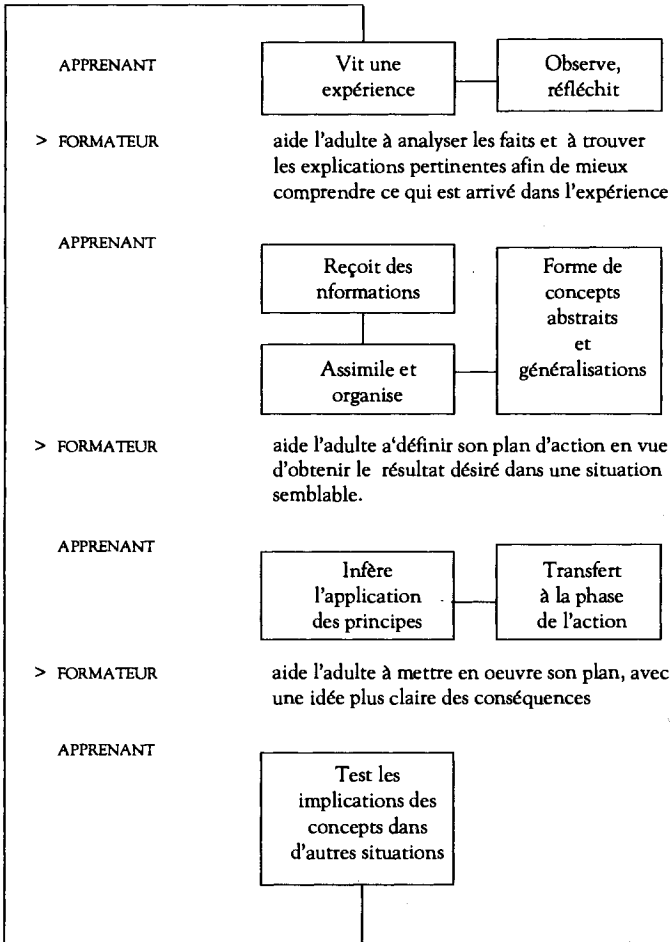
épistémologique de la méthode MODAS (Method of Designing Action Systems) de Ingham et Hanks (1981) (Gaudet, 1982). Dans le but de faire apprendre à faire, le formateur oriente son action à partir d'une situation réelle vécue par les apprenants, non à partir d'une matière académique. Le formateur intervient seulement dans la mesure où l'apprenant en a besoin: plus l'apprenant devient autonome et développe les habiletés requises pour faire un travail intellectuel efficace, moins le formateur intervient dans le processus.

CONCLUSION

Notre analyse épistémologique suggère une réponse positive à la première partie de la question posée au point de départ. Si nous acceptons comme vrai le postulat que l'apprentissage basé sur l'expérience peut inclure la transmission et l'assimilation des connaissances, alors, en théorie, il y a convergence entre les préceptes, les finalités et le scénario proposé pour faire apprendre à faire, et ce, quel que soit le type de formation pratique que l'on privilégie parmi le stage, la formation en alternance, l'exercice, la résolution de problème ou l'internat à distance. L'inclusion des connaissances théoriques dans le processus d'apprentissage basé sur

La formation pratique

FAIRE APPRENDRE A FAIRE (Gaudet, 1995)



l'expérience est une condition essentielle pour réaliser l'objectif ultime de la formation pratique: seulement l'utilisation systématique des connaissances théoriques dans une situation réelle peut transformer l'acte immédiat, intuitif ou impulsif, en praxis.

Il reste la deuxième partie de la question. Avant d'élaborer un scénario pour faire apprendre-à-faire, scénario qui soit applicable dans toutes les professions, (une métaméthode pour élaborer des méthodes sur mesure) à l'instar de la formation scientifique, plusieurs autres recherches

fondamentales seront nécessaires. Selon le modèle de St-Arnaud, après l'axe de la théorie de l'action, une seconde analyse doit porter sur l'axe de l'action elle-même, soit sur la problématique de la situation à changer et de la production du changement demandé. Cela suppose que nous étudions la réalité concrète de la praxis et de la formation pratique correspondante dans différentes professions et que nous en comparions les modalités dans plusieurs pays, avant de pouvoir, éventuellement, déterminer des concepts généraux susceptibles de constituer les bases d'une andragogie de la praxis. La praxéologie, science de l'action, offre peut-être un cadre approprié d'analyse pour ces futures incursions dans le champ d'études, relativement peu exploré, que constitue la formation pratique?

NOTE

1. Le masculin est utilisé pour désigner les deux genres, sans aucune discrimination et uniquement dans le but d'alléger le texte.

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REPORT FROM THE FIELD

THE PROFESSIONAL DEVELOPMENT SCHOOL IN CANADA: ONE PARTNERSHIP EXPERIENCE

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ABSTRACT. This paper describes a professional development school project in which a faculty of education and a large secondary school cooperate in preservice teacher education. In this case, one university faculty member was incorporated for two units of study into the high school's history department. This approach to improving teaching practice is described, along with its impact on the university faculty member, school staff, students, and curriculum. Some conclusions are drawn about the necessary conditions for such projects to achieve success in Canada.

RÉSUMÉ. Cet article rend compte d'un projet de perfectionnement professionnel en milieu scolaire, dans le cadre duquel une faculté de sciences de l'éducation et une grande école secondaire dispensent de concert une formation préalable à des enseignants. Dans le cas présent, un professeur d'université a été détaché auprès du département d'histoire de l'école pour la durée de deux unités. L'article présente cette approche de perfectionnement de l'intervention pédagogique et en décrit l'effet sur le professeur d'université et le personnel, les étudiants et le programme de l'école. Certaines conclusions sont présentées quant aux conditions nécessaires à la bonne réalisation de tels projets au Canada.

In its 1990 analysis of American education, the Holmes Group underscored the value of close partnerships between faculties of education and community schools in order to improve educational practice. Specifically, it called for the establishment of "Professional Development Schools" where school personnel would actively participate in preservice teacher education in a university faculty of education, for preservice student teachers to be massed in a single school site, and for the reciprocal involvement of university faculty in the Professional Development School's teaching programmes. It did so, recognizing that the roles of school and university teachers would need to be altered, a process made more difficult by institutional restrictions. The commissioners noted that

[i]f there are difficulties in expanding the roles and responsibilities for school teachers, there are equal difficulties in engaging university faculty in working in the Professional Development School. . . . The university will have to change existing rules, roles, relationships and reward systems for faculty who want to collaborate in the Professional Development School. This will be one aspect of a broad organizational change process that will ultimately reconfigure the university school of education. (Holmes Group, 1990, p. 94)

Sadly, the promise of this vision of collaboration between faculties of education and local schools has not been realized. In a recent survey of twenty-nine colleges of education in eight American states, Goodlad (1990) finds that there is a **reduced** rather than an increased commitment to teaching by faculties of education, whether at the university or school level.

The rapid expansion of higher education, together with unprecedented changes in academic life, have left professors confused over the mission of higher education and uncertain of their role in it. Although the effects of these changes in academic life transcend schools and departments, the decline of teaching in favor of research in most institutions of higher education has helped lower the status of teacher education. In regional public universities, once normal schools and teachers colleges, the situation has become so bad that covering up their historic focus on teacher education is virtually an institutional rite of passage. Teaching in the schools and teacher education seem unable to shake their condition of status deprivation. (Goodlad, 1990, pp. 700-701)

The notion of the Professional Development School sites in Canada has recently received signal support in the Ontario Royal Commission on Learning which recommends that faculties of education establish partnerships with school boards and schools that agree "to work with faculties in preparing student teachers" (Ministry of Education and Training, 1994, p. 72). While the Royal Commission Report is silent on other components of the Professional Development School model, the goals of improving instruction through university faculty/school staff cooperation are consistent with its support for shared responsibility in the training of teachers. Further, Canadian educational research has documented the connections between educational reform and changing role descriptions (Fullan, 1991; Fullan, 1990; Fullan, Connelly, & Watson, 1987; Leithwood, 1986; Leithwood & Montgomery, 1986; Russell & Munby, 1992). At the heart of educational reform, argues Michael Fullan, is an understanding of the deteriorating "conditions of teaching" grounded in increased teacher stress, sustained community criticism, a proliferation of goals and expectations for schools, and an

ambivalence on the part of youth about the value of education. "When teachers do get help, the most effective source tends to be fellow teachers, and secondly administrators and specialists" (Fullan, 1991, p. 120). The challenge for faculties of education is obvious: if they are to contribute in any effective way to educational reform, and particularly instructional reform, they must resituate themselves in schools. However, the prevailing "rules, roles, relationships and reward systems" of the Canadian university community, as in the United States, discourages such partnerships.

The purpose of this paper is to consider how Canadian members of faculties of education might reasonably participate in the complex experiences contained in school culture, forging productive collaborative relationships with school staff members. In such partnerships, there is much to gain: at the very least, a reformed teacher education programme and improvement in instruction amongst experienced teachers.

CONTEXT OF THE STUDY

For several years, a major Canadian university faculty of education has worked closely in a modified Professional Development School project with a large secondary school. A corps of between ten and twenty-one preservice student teachers has been placed in the school for an extended practicum for the past five years. During this time, various school departments worked closely with the university faculty members to coordinate the project, and none more closely than the history department. At various times, the history department has provided associate or supervising teachers for preservice student teachers; it has organized and presented full-day workshops at the university for all history students in the pre-service programme; and it has offered small-group seminars in the school for these same students on special-interest topics. In the words of Ontario's Royal Commission on Learning, the school staff has had a well-established role in "guiding student teachers through their learning" during the preservice phase (Ministry of Education and Training [Ontario], 1994, p. 72). But until the experiment reported here, there had been no attempt to extend the terms of the Professional Development School to the incorporation of a university faculty person into the school's teaching staff. In doing so, several of the Holmes Group's conclusions were confirmed, some of the recommendations of the Royal Commission on Learning were tested, and conclusions about the dangers and considerable potential of closer university-school teaching partnerships in a Canadian context can be drawn.

METHODOLOGY

Subjects

One tenured faculty of education member was incorporated into a high school history department to teach two units of study to an anglophone academic class of intermediate level students. The university faculty member temporarily replaced the head of the department in his teaching duties with this one class of students. The units of study were: Canada's Role in World War Two and the Research/Thesis Essay. Five other teachers shared the teaching of this compulsory Canadian history course. It was understood that all students would complete several assignments and a major research paper during the units of study. In addition, a common examination would be written by all students at the termination of the course. Because the university faculty member is a certified teacher in the province of Ontario, and well known in the school, the high school administration was agreeable to this unofficial partnership. It undertook to contact the board of education.

Data Collection

Throughout the experiment, the university faculty member maintained a journal of her goals, observations, and conclusions. The five cooperating history teachers were interviewed by the department head throughout the process and at the end of the project. The students' observations were collected through a written evaluation and analyzed at the end of the process. The department head and university faculty member maintained regular contact, and a joint report was written at the conclusion.

Procedures

The process which the university faculty member and the five other teachers involved in the course pursued in developing a working relationship was the following. Tentative units of study had previously been outlined by a curriculum committee; the university faculty member added topics, found the resources to support these additions, and submitted the resulting revised unit outlines to the committee and to the other teachers who would need to follow the same unit of study. In due course, enough common territory was agreed upon that the students could all write the same final examination.

The university faculty member identified four specific questions, all of which related to possible changing conditions of teaching in the six years since she had left high school teaching. They were:

1. How has French Immersion, as the program of choice in secondary schools, affected the anglophone history program? (Conventional wisdom suggests that parents in the area served by the school and university choose French Immersion whenever possible. Hence, more able students gravitate to French Immersion programs in which history is a staple, while student "problem cases" are relegated to the English history program. The university instructor wanted personal contact with an anglophone history classroom to assess the validity of this common belief, and further, to identify other effects of the popular French Immersion programmes on the curriculum.)

2. To what degree have Socratic/lecturette methodologies been replaced by student-centred ones? (Ministry of Education and Training documents, pedagogical literature, and course textbooks assume a preponderance of group work and activity-centred strategies. She wanted to see how common such methodologies were in the school at large and in this classroom in particular. What were student expectations of appropriate methodologies? Did students possess adequate comprehension and work skills to complete a good deal of work independent of the teacher's direct instruction?)

3. Has the balance between social history, as opposed to political and economic history, been altered? (Recent curricular documents stress that social history has greater relevance and interest for students than does history predicated on political, economic, or constitutional principles. The university instructor was eager to see how today's high school students understand the intersection of these strands of history, and the degree of validity ascribed by students to different historical lenses. Most particularly, she was interested to see the impact of women's history on the high school curriculum and classroom process.)

4. Has the emotional "baggage" which many students carry into the classroom increased? Is this a more stressed generation of learners than teachers encountered in the past? To what degree has this stress added to the deterioration of the "conditions of teaching" identified by Michael Fullan?

The high school host teacher also identified several questions:

1. Are intermediate level students better served through teacher continuity, or through the variety of styles and materials provided by two competent teachers?

2. How “transferable” is curriculum developed on-site by teachers, and how “closed” is teacher culture to outside agents? (Two of the department’s younger members had worked assiduously to retool the history course in question to make it conform to the rigours of a newly-implemented semester system. There was some concern that any alterations to the course suggested by the university faculty member might be perceived as an affront to their diligent efforts. This concern was further magnified by other factors. It had been agreed by the five teachers involved with the course that similar cognitive and skill objectives would be taught at about the same time and that there would be a common final examination. The revised World War II unit proposed by the university faculty member emphasized a shift away from a military and political interpretation of the period to a social one; she also suggested an alternative topic for the research/thesis essay than the one that had been agreed upon. How amenable to further change would staff members prove to be?)

3. Are teacher-university faculty partnerships one possible approach to experienced teachers’ professional development?

Results

Both the university professor and the host teacher were enabled to answer their respective research questions. In particular, the university partner concluded that:

1. The extension of French Immersion to the secondary level has indeed had a profound impact on the quality of scholarship that can be carried out in a typical anglophone classroom. The students in this classroom included: (a) recent arrivals with insufficient French to be able to undertake an *histoire* course, (b) students with a wide range of learning difficulties, (c) English as a Second Language (ESL) students, and (d) those with behavioural problems who could or would not focus their attentions long enough to receive instruction in various subjects in French. The university partner concluded that today’s classroom teacher is presented with a wider array of (and more deep-seated) problems amongst anglophone students in French Immersion schools than had been true just a few years ago. This single factor caused the university partner to restructure her history pedagogy course at the university in order to equip new teachers with the requisite skills to cope with such classrooms.

2. While she observed a great deal of student-centred teaching in the host school at large and in this classroom in particular, including group projects and small group simulations, direct instruction continued to be a mainstay of this and other classrooms. Students expected that important concepts, debatable points, and critical supporting information would be provided and underscored by the teacher. Furthermore, because of the range of abilities and behaviours in this classroom, many students lacked the necessary skills to operate independently in completing tasks with any degree of complexity. One area in which student skills had obviously declined was in contextual reading. When assigned the task of constructing a timeline from narrative accounts, many students had great difficulty. Several approached the task by deciding to take capitalized words (hence, important words, in their view) from the narrative and search for decontextualized definitions on the new CD-ROM in the library.

3. The university faculty member observed a good deal of social history being taught in such units as "Life in the 1920s" or "Depression Canada." Social history was accorded much less attention, however, in the "war units." Women's history seemed still to be regarded as an "add on" to the main narrative. Yet, there are signs that this is changing with the introduction of usable resources.

4. The answer to the final research question remains ambiguous. It was not apparent to the university faculty member that these students were more emotionally freighted or fragile than a previous generation had been. Nevertheless, there seemed to be an unwillingness to work very hard at any task. Undoubtedly, this was due in large part to the trouble many students experience in reading selections of any length. On the whole, teachers' common complaint that they are witnessing the death of the "work ethic" in their classrooms was largely borne out in this teaching experiment. The consequent necessity for teachers to work exceedingly hard at motivating unwilling students clearly contributes to worsened "conditions of teaching."

The host teacher drew the following conclusions:

1. After overcoming some degree of uncertainty and uneasiness, the students happily took to the university faculty member's style of teaching and proceeded with their tasks. A survey of student opinion conducted at the conclusion of the teacher exchange revealed no unusual concerns. It seems clear that if two teachers are able to work well together, that their combined efforts will benefit students. In addition

to the enrichment of teacher resources experienced by the students, the "time out" provided to the high school host teacher by the university faculty member taking over his class meant that problem students were monitored by both teachers, and that students with serious problems now received attention from two rather than one teacher. This also permitted the host teacher additional time to contact other professionals to help students with problems beyond the classroom teacher's purview.

2. Any initial concerns over the switch in teachers on the part of other staff members quickly dissipated and in the end the pilot project could be termed successful by all the parties involved. Any teacher intransigence about proposed changes to the course content dissolved when the university faculty member delivered a wealth of teaching materials, all sorted and annotated.

3. The host teacher found that he was also able to observe some new approaches to a traditional unit, and that his department was the beneficiary of timely packages of resource materials, including some on women's history. Further, with the additional free time created by the teacher substitution, he was able to accomplish a great deal in administrative tasks and in professional coaching of younger staff members.

Four factors seem to have been important in the success of this experiment. First, the teacher substitution was preceded by a good deal of warning, permitting the parties to choose the most convenient units of study and time of year. This also allowed the host teacher to discuss the ramifications of the project with the students and other teachers in the department, particularly those who would share the teaching of the units in question. Secondly, the university and the host school have a long tradition of working together in teacher education, and both educators have held leadership positions in this working relationship from the start; this project seemed a natural extension of a well-established professional association. Thus, one common source of difficulty in such collaborative ventures – unclear, uncomplementary, and underdeveloped role descriptions (Hawley, 1990) – seems to have been avoided. Thirdly, both the high school's administrative team and the university administration were supportive of the project. Fourthly, the scope of the project, both in terms of weeks (3 1/2), classes (75 minutes), units of study (2), and people directly involved (2) seemed optimal. There was time to develop a professor-class relationship, but not so much time as to unduly hamper the host teacher-class continu-

ity. Furthermore, the dislocating effect of widespread educational change means that limited experiments of this sort are likely to be less disruptive, even if of lesser impact (Fullan, 1991, p. 19; Ministry of Education and Training, 1994, p. 72).

DISCUSSION

Throughout this process, the university faculty member was conscious of the danger of appearing to be an outside "expert" bent on making changes to a deficient curriculum. As a faculty of education professor holding a doctorate in history, it seemed to the university faculty member that the "minefield" through which she was carefully walking exposed her to possible criticism from the high school teachers on pedagogical, curricular, and social grounds. On the other hand, if additions of resources and methodology did gain acceptance with other high school teachers, the university faculty member might contribute some of the necessary ingredients towards Fullan's recipe for educational reform (Fullan, 1991, chap. 7). Fullan posits that teachers operate within severe constraints of routine, workload, and stress. Under these circumstances, innovation can either "aggravate the teachers' problems or provide a glimmer of hope. It can worsen the conditions of teaching, however unintentionally, or it can provide the support, stimulation, and pressure to improve" (Fullan, 1991, p. 126).

The university faculty member and the host high school teacher agree on several things as a result of this experiment. First, each learned a great deal that could be applied directly to their respective teaching responsibilities. The partnership resulted in fresh perspectives, not only for the two educators involved, but also for members of the high school history department, and for other faculty of education instructors. While this "test case" seems to have been successful, satisfying most of the limited objectives set for it, the team is mindful also that more such partnerships need to be forged using a variety of models. At the same time, the project exacted demands that not everyone would be prepared to tolerate. At the high school level, there was a measure of staff disruption: an extra person was wedged into already-limited space, some adjustment was necessary in topics to be covered and evaluation to be used, and this change occurred during the first year of semestering. From the standpoint of the university instructor, the major problem was finding the time to satisfy expectations of both the university and high school. If the metaphor for the high school's challenge might be cramming yet one more book into a crowded bookshelf, the university

instructor, who had no reduction in workload during the project, often thought of herself as a tennis ball ricocheting at a wild rate from site to site. Such difficulties have been found to be common in studies of differing cultural expectations and work culture between university faculty and school teachers (Abdal-Haqq, 1991; Brookhart & Loadman, 1989; Ciscell, 1993; Sirotnik & Goodlad, 1988; Watson & Fullan, 1992; Winitzky, Stoddard, & O'Keefe, 1992) and the magnitude of work culture dissonance suggests that Professional Development School projects are always implemented at a cost.

This experiment has confirmed the Holmes Group's warning that for Professional Development Schools to be fully realized, "roles, relationships and reward systems for faculty" must be reconsidered if they are to be fully realized. As with Goodlad's research in an American context, there is little evidence that these organizational structures are being seriously questioned yet in Canadian universities. Consequently, such projects are likely to be dependent for some time yet on the quiet commitment of interested teacher-professor teams. If the Royal Commission on Learning's enthusiasm for Professional Development Schools is to amount to more than uninformed cheerleading, all partners in such ventures – the government Ministry, school boards, administration and staffs, university administrations and faculties of education – must equip themselves with the necessary skills, relationships, and rewards to make this promising idea a reality.

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BRIAN McCLEAN is Head of History and Social Sciences at Gloucester High School, Carleton Board of Education, Gloucester, Ontario.

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BRIAN McCLEAN est directeur du département d'histoire et de sciences sociales à l'École secondaire Gloucester de la Commission scolaire Carleton, à Gloucester (Ontario).



BOOK REVIEWS

GERALD GRACE. *School Leadership: An essay in policy scholarship*. London & Washington, DC: Falmer. (1995). 230 pp. \$36.00. ISBN 0-7507-0415-2.

Since the late 1970s schooling in the advanced capitalist countries has been undergoing considerable change and transformation. Within the Anglo-Saxon world this has been expressed as "restructuring," "decentralization," the "new vocationalism," or "marketization." Although the reforms that have issued from these international trends appear to have divergent aims and objectives within different national contexts, they share a common educational politics that has emerged throughout the 1980s and 1990s. This has exhibited several recurrent features, the most notable of which are: cuts in educational expenditure; a growing trend toward centralized control, particularly over the curriculum, assessment, and teacher appraisal; the return to differentiated curricula provision; the appearance of new methods of managerial control; the "deskilling" of classroom teaching and de-professionalization of teachers; "privatization" and the shift to market-driven forms of regulation (as in user fees, voucher schemes, "contracting out", and competitive tendering).

As Grace observes in his study of eighty-eight school principals in *School Leadership*, the combined effects of these developments have had profound implications for the culture, organization, and management of schools in Britain. In particular, Grace argues that such trends have "commodified" or recontextualized education "as a product in the market place." As he explains:

This commodification process has been accomplished by a series of reforms, such as the introduction of local management of schools (which has established the discourse of the budget centre), the

promotion of a league table of school results (which has created a language of 'output', 'value-added' and measurable product') and by official discourse which has constituted the curriculum as an entity to be 'delivered' and the parents and pupils as the 'consumers' of the education product. (p. 40)

In short, English educational policy of the last decade has increasingly forced schools to act as if they were businesses operating within a market. One of the major effects of commodification has been to reconstitute the aims, purposes, and rationale of educational leadership in schooling. Where educational leadership focused on "managing virtue" in the nineteenth century and has been regarded as a professionally autonomous service during most of the post-war period, since the early 1980s it can be characterized by the emergence of the school principal as a "business manager" presiding over a "senior management team" of specially selected teachers. In effect, the traditional conception of the "scholarly educational leader," or the more open and democratic decision-making styles that were fostered under the auspices of progressivism during the 1960s and 1970s, have given way to that of the CEO and the board of directors.

In this respect, although Grace's study centres on an ethnographic investigation of the effects of a "managed market" on the practices of school administrators, it places this within a broader historical analysis of the changing social relations and practices which have generated different forms of educational leadership. Seen this way, *School Leadership* contributes to a growing (and alternative) literature on contemporary transformations in school management which is informed by critical studies in the sociology and history of education. In Britain, this analytical approach has been explored by Stephen Ball in his *Education Reform* (1994) and Bowe, Ball, and Gold's *Reforming Education and Changing Schools* (1992) in developing their notion of a "policy sociology," while Tyack and Hansot's *Managers of Virtue* (1982) and Hannaway and Carnoy's *Decentralisation and School Improvement* (1993) represent a North American response to similar questions. The themes of this emergent body of work are exemplified by the chapters in *School Leadership*, which deal with a critique of positivism and management science in education; critical perspectives on school leadership; the moral, ethical, and professional dilemmas faced by principals in managing schools determined by the market and its associated values of "enterprise;" women and leadership; the role of educational leadership in constructing a democratic culture for schooling.

Reviews

While *School Leadership* would be of great value to educational researchers working on the history and sociology of educational leadership, the book would be equally suitable for developing graduate courses or modules concerned with providing alternative and critical perspectives to the profusion of managerialist texts that currently dominate the market. Indeed, for this reason I have adopted it as a required text for teachers/principals taking my graduate course in educational policy studies at McGill. I have no doubt that the book's open and engaging style will provoke much controversy, analysis, and reflection on their respective roles within the educational enterprise. In writing *School Leadership*, Gerald Grace has made an exemplary contribution to our understanding of the theory and practice of educational leadership in the present era, which I hope that others will seek to emulate.

STEVE JORDAN *McGill University*

J.M. RICH & J.L. DEVITIS. *Theories of Moral Development*.
Springfield, IL: Charles C. Thomas (1995).

164 pp. \$34.95 cloth; \$19.95 paper. ISBN 0-398-05924-9265.

There are several ways to introduce readers to the theories of a particular discipline. One way is to take an evolutionary-narrative perspective. Here one simply begins with the pioneering work in the discipline and shows how subsequent theories evolved. This approach situates each theory in time and place and examines those issues, problems, and controversies that marked particular transitions in this evolution.

A second approach is to organize the theories thematically and to give all theories equal "air time." This is the approach favoured by Rich and Devitis in *Theories of Moral Development*. The authors begin with an overview of moral development theory in education and psychology. Subsequent chapters look at moral development in childhood, adolescence, higher education, and through the life span. The final chapter examines issues in moral development theory. Each chapter is divided into sections which summarize the work of the relevant theorists. In the chapter on moral development in childhood, for example, Rich and Devitis summarize the work of Freud, Adler, Jung, Bandura, and Piaget. Each section also includes a summary of the literature critiquing the particular theory presented.

The strength of this book is that it presents theories often neglected in the literature on moral development. While the authors rightfully

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The strength of this book is that it presents theories often neglected in the literature on moral development. While the authors rightfully

acknowledge the ground-breaking contribution of Kohlberg, readers of this book will see that there is more to moral development theory than the perspective of cognitive-moral development. Given that the book is well written, concise, and very accessible, it would be extremely valuable in an undergraduate course designed to introduce students to this area. I would hesitate, however, to use it as the only text. A limitation of the book is that it fails to provide an adequate evolutionary perspective. Students of moral development theory need to understand how each theory evolved and where each theory fits into the present landscape. Although it is important to give each theory equal emphasis, it is also important to give the reader a sense of which theories have been most influential in spurring scholarship, empirical research, debate, and curriculum development. Much of the recent discussion and research in moral development theory, for example, is influenced by the work of Carol Gilligan. Whether or not one agrees with Gilligan, the reader needs a better sense of her contribution and influence.

A second problem with the book is the omission of important contemporary perspectives. One example is Robert Coles (1986), whose research involves observing and listening to children as they confront real life conflicts. Coles' refusal to categorize children, or to reduce them to stages, brings an important perspective to bear on moral development theory. Another example is the absence of Robert Kegan's (1982) theory of human development. Although this theory is not solely about moral development, it examines the process and structure of knowing, being, and valuing throughout the life cycle (cf. Kegan, 1994). Kegan's work served as the basis for Guiwdon's (1992) theory of moral development, ethics, and faith, Conn's (1986) theory of moral and religious conversion, and Morris' (1994) life span perspective on sexual values education. Another major omission is the absence of any reference to the growing body of literature on narrative and moral development (e.g., Tappan & Brown, 1991; Witherell, 1991). This literature represents the most recent trend in moral development theory, and is of particular significance since it coincides with the emergence of a substantial body of literature on the place of narrative in moral reasoning, ethics, and education (e.g., Egan, 1986, 1992; Johnson, 1993; Maguire, 1991).

In summary, Rich and Devitis provide a valuable introduction to a broad range of moral development theories. As an undergraduate course

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text it would need to be complemented with material that provides an evolutionary and contextual perspective, and with literature that examines recent developments in moral development research.

RONALD MORRIS *McGill University*

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ANNE M. TROUSDALE, SUE A WOESTHOFF, MARNI SCHWARTZ
(EDITORS). *Give a Listen: Stories of storytelling in school*.
Urbana, IL: National Council of Teachers of English (1994).
136 pp. \$12.95. ISBN 0-8141-1846-1.

Preaching to the converted, I thought. Don't teachers already know about storytelling? I reluctantly began to read the collection of seventeen articles that make up this book.

In the first section, "In the Beginning: How storytellers get started," Smith tells how she uses storytelling to lead into daunting literary works. Using storytelling, literature becomes more accessible and humane – and the tellers derive such satisfaction from the telling.

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In the first section, "In the Beginning: How storytellers get started," Smith tells how she uses storytelling to lead into daunting literary works. Using storytelling, literature becomes more accessible and humane – and the tellers derive such satisfaction from the telling.

Durand explains how she uses storytelling on class walks – students telling their own stories or continuing where another teller leaves off. In the classroom, art and puppets help fine-tune their imaginations, and students realize the impact they can have on an audience.

Mallan's classes discuss the story after the telling – how they feel, parts they enjoyed. She says successful stories raise questions, observations, and hypotheses which make the students more confident as storytellers and in themselves.

A cooperative venture where students participate in the story, is how Trousdale sees storytelling. Students are often asked to join the chorus or supply conversation. They examine each story for unpredictability, and try to understand it from the inside out. Again, the gain in self-confidence is mentioned.

Schwartz describes the use of the learning log in storytelling. After a story is told, students list key events, characters, landmarks, sensory details. By reading and choosing folk tales to tell, they feel more secure because this is a "safe place."

Family tales (verbal relaxation and narrative art) is Yukish's topic. This storytelling is fundamental and vital, children joining in with their own tales at an early age. It achieves a level of intimacy and interaction beyond that of reading aloud, giving experience with language, plus causing wonder and happiness.

The second section is "Making Connections: Discovering the power of storytelling in the classroom." Merrill advocates the use of storytelling in ESL classes, where immigrants have such rich histories, are in familiar territory with their own stories, and learn English from telling about their past experiences.

Kane uses storytelling in her freshman composition classes, emphasizing Gypsy Rose Lee's works, "Wow 'em in the beginning and leave 'em wanting more." Kane says we all have stories to tell, and must learn to adapt them to different audiences. She shares her life in stories for them, and expects them to do the same with her.

Andrew is the subject of Connelly's article – quiet, shy, illegible writer, social loner, "at risk." In a storytelling club, he finally tells a tall tale to the group. After this initial success (running parallel to a lackluster academic and social life) he tells more and more stories, which leads to a starring role in the school's talent show.

Lieberman approaches storytelling as a means to improving a “flat” written story. By telling the story orally, the writer can be asked by other students to supply more information or to clarify confusing points. This is a familiar setting, the writer does not feel uncomfortable, and in talking about his work, can greatly improve his next draft.

A research project is the topic of Romano’s article. The students are asked to research an era and to write a short fiction incorporating the facts. One student writes of Ellis Island in 1914 when her grandfather emigrated to America. Romano is quite moved by the results of this endeavour, calling it a “fictional dream.”

Lipke is full of praise for storytelling. It entertains, builds a community of sharing, builds self-esteem, gives new skills and enhances old ones, and helps understanding of oneself and others and their values and beliefs. It imprints it affects memory as no other kind of teaching does. It enhances listening and speaking skills, verbal development and self-confidence.

The third section, “Coming Together: Building a community of listeners and learners,” begins with Vilen’s telling of his students’ search for heroes in ordinary lives. Students interview relatives, read diaries and letters, and trace the traditional twelve-step path. By studying myths, they learn how to make their own myths about real people.

The dynamics of storytelling is the interest of Hamilton. He stresses the importance of good beginnings – how a few words can set a mood or theme, noting predictions – when they are correct or not, noting how experiences are based on prior experience. His students “listen to how they listen,” note how they read and what they bring to the text. Besides building a sense of community, it is also the basis of conversation about literature.

Conroy says that “it isn’t so much what you say as how you say it,” stressing that expression and inflections bring literature to life. He encourages creative writing – modern fairy tales, new points of view, and tall tales.

Sunstein talks about telling stories to her students, which she says defines, confirms, and evaluates the social construction of reality. Students enter a folk culture, deep in the tradition of their elders.

Murphy’s tale of Edmund, in a youth protection centre, is an article that lingers in my mind. A very quiet but obviously respected boy sits in her

storytelling class for days until finally speaking up – to tell the story of Rap, a drug dealer who accidentally causes the death of a little girl and then shoots and kills her brother. It is after this telling that other inmates cry, “Word up, Man,” meaning they agree with the speaker or his telling. And then a boy tells Murphy that the teller’s story is about Edmund himself. The reactions and actions of Murphy grip us in its telling – the true test of a well-told story.

Lately I have remembered summer evenings on the wide porch of my aunt’s boarding house, where as a child I sat spellbound while guests recited poetry and told stories in the dark. I remember from university days the hush as Robert Frost spoke to us in his crackly voice. I remember, a few years ago, Jackie Burroughs telling the story of Jane Bowles from Jane’s diary. Again, we were mesmerized. Recently I heard a storyteller telling the tale of a Quebécoise born in the 1880s, who fought for rights in the English workplace. But when an English Protestant proposed marriage, she refused, not daring to oppose her parents’ wishes. In spite of that, they shared their great love until he died in his seventies. Years later, she said, “I knew where he was every hour of the day.”

The storyteller’s story may soon be forgotten or may be remembered for years. Some of the stories in this book will not soon be forgotten. I am amazed at the many facets of storytelling which have been revealed by the enthusiastic teachers/authors of this book. It is to the credit of them and their editors that *Give a Listen* serves to stir our imagination, memories, and creative thinking. To them I say, “Word up, Man!”

JUDITH ISHERWOOD *Ste-Anne-de-Bellevue, QC*

BOOKS RECEIVED

The following is a list of books received by the MJE. 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.

Perlmutter, Alvin H., Executive Producer. *The creative spirit*. A series of 4 videos: Inside creativity, Creative beginnings, The creative spirit at work, The creative community. Running time of each: 59 minutes. New York: Ambrose Video Publishing, 1290 Avenue of the Americas, Suite 2245, New York, NY 10104. (1991).

Allison, Leslie Minturn. (1959). *Mildred Minturn, a biography*. Ste-Anne-de-Bellevue, QC: Shoreline, 192 pp. \$18.95. ISBN 0-9698752-3-1.

Barman, Jean, Sutherland, Neil, & Wilson, J. Donald. (1995). *Children, teachers and schools in the history of British Columbia*. Calgary: Detselig Enterprises. 426 pp. \$28.95. ISBN 1-55059-103-7.

Christenbury, Leila, (Ed.). (1995). *Books for you: An annotated booklist for senior high students*. 1995 edition. Urbana, IL: National Council of Teachers of English. 432 pp. \$21.95 (NCTE members \$15.95). ISBN: 0-8141-0367-7.

Goebel, Bruce A. & Hall, James C., (Eds.). (1995). *Teaching a "new canon"? Students, Teachers, and texts in the college literature classroom*. Urbana, IL: National Council of Teachers of English. 259 pp. \$25.95. ISBN 0-8141-5191-4.

Jones, David C. (1995). *The spirit of teaching excellence*. Calgary: Detselig Enterprises. 223 pp. \$17.95. ISBN 1-55059-120-7.

Maguire, Mary H. (1959). *Dialogue in a major key. Women scholars speak*. Urbana, IL: National Council of Teachers of English. 199 pp. \$19.95 (NCTE members \$14.95). ISBN 0-8141-0881-4.

Books Received

McKeough, Anne, Lupart, Judy, & Marini, Anthony (Eds.). (1995). *Teaching for transfer. Fostering generalization in learning*. Mahwah, NJ, Hove, UK: Lawrence Erlbaum Associates. 238 pp. \$49.95. ISBN 0-8058-1309-8.

Pimm, David. (1995). *Symbols and meanings in school mathematics*. London & New York: Routledge. 220 pp. \$17.95. ISBN 0-415-11385-7.

Portelli, John P., & Reed, Ronald F. (Eds.). (1995). *Children, philosophy, and democracy*. Calgary: Detselig Enterprises. 262 pp. \$25.95. ISBN 1-55059-115-0.

Reynolds, Cecilia & Young, Beth (Eds.). (1995). *Women and leadership in Canadian education*. Calgary: Detselig Enterprises. 253 pp. \$26.95. ISBN 1-559050-116-9.

Tiffin, John, & Rajasingham, Lalita. (1995). *In search of the virtual class. Education in an information society*. London & New York: Routledge. 204 pp. \$17.95. ISBN 0-415-12483-2.

Trottier, Claude, Perron, Madeleine, & Diambomba, Miala. (1995) *Les cheminements scolaires et l'insertion professionnelle des étudiants de l'université. Perspectives, théoriques et méthodologiques*. Sainte-Foy: Les Presses de l'Université Laval. 240 pp. \$35.00. ISBN 2-7637-7388-5.

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The School Years: Current issues in the socialization of young people (2nd Ed.)
London & New York: Routledge, 1992 (By: David Mandzuk, 116)

D'OYLEY, V.; BLUNT, A.; BARNHART, R.

Education and Development: Lessons from the Third World
Calgary, AB: Detselig Enterprises, 1994 (By: Suranjita Nina Dhar, 211)

FULLER, W.E.

One-Room Schools of the Middle West: An illustrated history
Lawrence, KS: University Press of Kansas, (1994) (By: E.L. Edmonds, 110)

GOLDSTEIN, J.H. (EDITOR)

Toys, Play, and Child Development
Cambridge, England; New York, NY; Melbourne, Australia: Cambridge University Press, 1994 (By: John Allan, 107)

GRACE, G.

School Leadership: An essay in policy scholarship

London & Washington, DC: Falmer, 1995 (By: Steve Jordan, 325)

HERRNSTEIN, R.J., & MURRAY, C.

The Bell Curve: Intelligence and class structure American life

New York: Free Press, 1994 (By: Anastasios Karagiannis, 111)

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Sexual Harassment

Toronto: Second Story Press, 1994 (By: Ada L. Sinacore-Guinn, 219)

MOFFETT, J.

The Universal Schoolhouse: Spiritual awakening through education

San Francisco, CA: Jossey-Bass, 1994 (By: Linda Anderson, 108)

MULLINS, J.A., & WALLACE, R. (EDITORS)

Inter-sections. Theory-practice in the writing center

Urbana, IL: National Council of Teachers of English, 1994

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Winnipeg, MB: Peguis Publishers (By: Robert J. Graham, 212)

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The Handbook of Environmental Education

London & New York: Routledge, 1994 (By: Gordon Oliver, 214)

RICH, J.M. & DEVITIS, J.L.

Theories of Moral Development

Springfield, IL: Charles C. Thomas, 1995 (By: Ronald Morris, 325)

STERNBERG, R.J. & WAGNER, R.K. (EDITORS)

Mind in Context

Cambridge: Cambridge University Press, 1994 (By: Douglas Vipond, 120)

TROUSDALE, A.M.; WOESTHOFF, SUE A.; SCHWARTZ, M. (EDITORS)

Give a Listen: Stories of storytelling in school

Urbana, IL: National Council of Teachers of English, 1994 (By: Judith Isherwood, 327)

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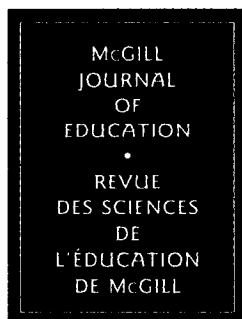
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Le but et le rôle de *Revue des sciences de l'éducation de McGill* sont bien précis en ce qui concerne la recherche, la théorie et la pratique dans le domaine de l'éducation au Canada. Son tout premier objectif est de faire connaître les progrès dans le domaine de l'éducation au Québec, où l'enseignement en anglais est donné dans un milieu francophone et où l'enseignement en français est donné en collaboration avec une importante minorité anglophone. En raison de ce lien, les enseignants anglophones et francophones rédigent des articles qui font état des progrès dans le domaine de l'éducation de ce point de vue particulier. De plus, les théoriciens et les chercheurs provenant de milieux divers et uniques se servent de cette revue comme une tribune, à l'échelle nationale et internationale, pour présenter leurs idées et les découvertes de leurs recherches. Aucun autre journal portant sur l'éducation au Canada n'apporte une contribution aussi unique dans le domaine de l'édition savante. Cette revue tout en mettant en valeur le caractère unique de l'éducation au Québec, laisse une place de choix aux écrits savants d'un public international qu'elle apprécie, ce qui permet aux spécialistes connus à l'échelle internationale d'apprendre l'histoire de même que les progrès récents en ce qui concerne l'éducation au Québec, en particulier, et au Canada, en général, ce qui, en retour, peut faciliter l'avancement dans le même domaine dans leur propre pays.

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