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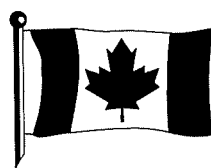
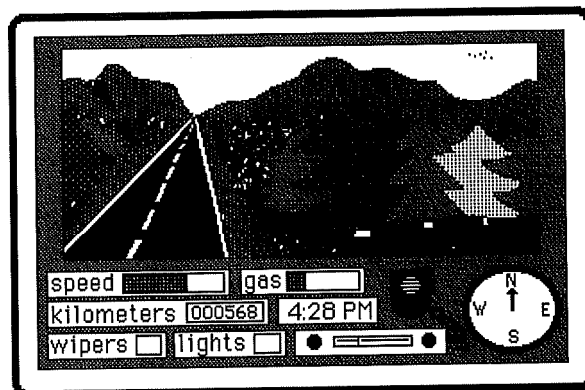
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The History and Social Science Teacher

Volume 26, Number 3, Spring 1992

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Manuscript Guidelines

Manuscript topics should be of interest to Canadian social studies teachers, from the elementary through university levels. Manuscripts dealing with the advancement of social studies education, classroom ideas and methods, curriculum concerns, research, and opinion are welcomed. The editor also welcomes inquiries from potential authors about topics of interest. *Canadian classroom teachers are especially encouraged, and the editor will assist them in submitting their manuscript for submission.*

Canadian Social Studies uses the *Chicago Manual of Style*. Only those works cited in the manuscript should be included in the references at the end of the manuscript. Footnotes should be avoided and notes placed at the end of the manuscript. 750 to 1800 words is a satisfactory length for manuscripts, although the editor will consider longer manuscripts if merited. Authors of research-based manuscripts should consider using an informal style. Plain English should be used by all authors.

Authors should include a cover sheet with name, address, telephone, fax number, and institutional affiliation; and an abstract

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If a manuscript is accepted for publication and has been prepared using a Macintosh, IBM, or IBM compatible microcomputer, please send diskette. **Indicate computer and software package used.**

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From the Editor

Joseph M. Kirman

Thanks to all of you out there who have complimented us regarding this magazine. We hope that we will continue to merit your good words with this and future issues.

The lovely scene on our cover is the Danube River flowing through Budapest. It is ours to use through the courtesy of Per Anger, former Swedish Ambassador to Canada. Ambassador Anger was a close associate of the heroic Raoul Wallenberg during the last year of World War II and is a hero in his own right, having personally saved many people from the Nazis in Budapest. It was my pleasure to meet him in Edmonton in 1986 when my Faculty produced a videotape on Raoul Wallenberg. The photograph shows Budapest prior to January 1945 when the bridges were blown up. The map that accompanies the Raoul Wallenberg game in this issue provides additional details of this area of Budapest.

Because this issue of *Canadian Social Studies* deals with human dignity, it is fitting that Raoul Wallenberg be part of it. With the momentous changes that have occurred in the former Soviet Union since the Wallenberg article on page 102 was written, more information will undoubtedly be forthcoming concerning his destiny, and we await it with much concern and hope.

Cooperation

We are receiving a small but steady flow of manuscripts for the magazine. This is quite heartening and speaks well for the future of *Canadian Social Studies*. It also means people are aware that we are in operation again. One of the nicest aspects of editing this magazine is the excellent cooperation from the field. Many good people have volunteered their time and talents to write the various columns, oversee the different departments, and referee the manuscripts. And I am pleased to note that in a time of regional stress in Canada our entire editorial family stretches from coast to coast as a cooperative network. This reflects the real

Canada where diversity and cooperation work to get the job done—and done right.

I have often thought about the 1989 Montréal Polytechnique tragedy and the families of the victims. Once again I thought of what my response might be if someone came into my classroom with a weapon, prepared to kill or injure my students. What would I do? What could I do? What would anyone do? It's one of those things that you can't second guess: you live it and respond as best you can, if you can. But how in a classroom geared to peace and reason do you go into a self-defense and counterattack mode against a potentially violent intruder? And what if harm does occur to your students if you decide to fight? Would you, or whoever used defensive force, be blamed for inciting the intruder to violence? I hope no one ever has to face such a situation again. But I am rather pessimistic. Copycat behavior can't be discounted.

Meditating on the fate of those young women in Montreal brought to mind a whole gamut of social violence. And the Montreal massacre was just the tip of the proverbial iceberg. From spouse battering, to child abuse, to abusing elders, and attacks on the handicapped by supposed caretakers, there is an epidemic of social violence.

Is there a pattern here? Is there a common denominator? I believe there is. In almost all cases predatory violence is used by the stronger against the weaker. But the situations noted above are too complex to be addressed by any single factor. Yet we must begin somewhere. As a teacher, my way of dealing with the problem is through education, both in schools and at home, where children learn the importance of self-control, and that violence, save in the case of self-defense or aiding a victim, is wrong.

How simple this sounds, and how difficult it will be to implement such objectives. In a society tolerant of violent sports and media entertainment an ethic of peace or non-violence seems hypocritical. In a society where spouse batterers are not dealt with stringently, there appears to be social license for assault in families. It is almost schizophrenic. A stranger assaulting you will be prosecuted for assault, but a spousal assault is dealt with more leniently. Why? To keep the family together? What for if a spouse is not safe there? And what about the children

who witness the assault and think that this is the appropriate way to behave? Often the media report that a spouse batterer became that way from observing one parent battering another. Why keep such a family together? Violence begets violence.

Again, we have a complex issue with a too simplistic answer. For example, this does not address the problems faced by those whose religion forbids them from divorcing. What are they to do while locked into a violent covenant with each other? What about substance abuse? Mental illness? And what about other caregivers who abuse their charges?

We are beginning to see some movement toward a more forceful social reaction to spouse battering, and the Canadian Association of University Teachers (CAUT) is to be applauded for successfully lobbying the federal government for a \$1.5-million program to establish research centers for violence against women and family violence. Yet even if we are successful in finding ways to deal with violence and teach self-control and nonviolent settlement of personal disputes, will it have any effect? The results of such research will probably be based on reason. But often violence is not reasoned behavior: it erupts in an emotional volcano that goes out of control. Can warning signs be determined and strategies planned to circumvent a violent reaction; and will they be heeded in a fit of anger? And above all, will such warning signals and strategies have any relevance for the violently demented? Will a Lepine or a Dann reconsider their potential for violence with such guidelines? No one really knows. But we have to begin. And once the research is in, the implications drawn from it, and the procedures defined, curriculum committees across Canada should examine them closely for their classroom implications and applications.

I also believe that concerned teachers are trying to deal with this matter now. We would like to hear from such teachers and provide them with a forum for sharing and discussing their classroom procedures. Although some procedures may be in the domain of counseling and educational psychology, others may apply to the social studies classroom. Given the seriousness and timeliness of the matter, let us try to do what we can now.

The Iconoclast

John McMurtry



National Testing

As we know, "national testing" has become the latest panacea of public education and is now relentlessly advocated by media and business opinion-makers across the country. Before we adopt yet another quick-fix solution to our educational problems, let us examine three basic confusions the pro-testers have not yet taken into consideration.

First, if national testing is as important to "standards of excellence" as its advocates claim, why then do our universities—which are at the highest level of educational excellence—not have any national tests for graduation from their bachelor's, master's, or doctoral programs?

Lest the devotee of national testing be encouraged to raise a cry for national testing at the university level too, I point out that no national higher education system in the de-

veloped world has a national testing program for its university degree graduation requirements.

This point does not rule out testing or indeed national testing for *admission* to programs rather than graduation from them, but this is an entirely different matter—a matter of minimum standards of entry, not standards of educational excellence. Where standard tests of admission do exist at the higher education level, they select only for quick and accurate mechanical skills (for entry into professional schools) or for a minimum level of preparatory readiness (for entry of mature or foreign students into first-year university). Educational achievement at higher levels of complexity or debate cannot be judged by multiple-choice tests because such standard tests are too simplistic in the questions they pose and, more so, the responses they demand to test effectively for constructive or critical intelligence. We shall see why this is true even at the most primary level when I look at a standard education test below.

Second, the most fundamental issue at any level of education is how best to educate people. But the national-testing lobby has altogether failed to distinguish between *teaching* or *educating* people to be able to do something—for example, to read or to write—and *testing* them on what they have learned. A test, it is true, can be extremely useful as part of an overall feedback process in which students learn from their actual successes and mistakes in practicing a given cognitive skill or art. But a test can never replace the process of *learning first what is later tested*, any more than a cart can pull a horse. Yet you'd never know that the standard-test advocates were aware of this elementary distinction. We can tell this from the way they carry on about standard tests as if they were educational as opposed to diagnostic.

Standard tests do not indeed even diagnose students' work in a way that assists them, because they do not show students where they went wrong or right in their performances. The students never see their corrected test papers. Since no national or provincial or even district standard test ever returns corrected test papers to its students, even the

limited capacity of tests to play a feedback role in educating students is ruled out.

In the end, standard tests are antieducational in nature. What the students do correctly or incorrectly on any question is not revealed to them, and why they went right or wrong is thus never known, let alone explained to them. They are thus left in the dark from beginning to end. Even the teachers are left in the dark. They normally play no part in the standard test's construction, do not mark the answers or even see them, and have therefore nothing to contribute to the process of educating the students by means of these tests.

So, you might rightly ask, What function do these standard testing mechanisms play? They do not educate. In fact, they prevent the educational process of corrective feedback from occurring. What they do is classify students: sorting them by means of instant-response tests and add-up scores into those who "can" and those who "can't" without teaching any of them anything, and doing so by a system of computer scoring that requires no work from any educator.

The real appeal of standard tests may be that they rank students into quantified sets quickly, cheaply, and without the need to get involved in the tough job of teaching anybody how to read or write or calculate. This is all very convenient for those who do not want to devote the work, time, resources, or money to what it takes to actually educate. They can avoid doing any of this, but pretend to be doing it by calling for ever more tests of achievement. This fits very well into a political agenda of educational cutback and indifference to educating those who most need it. National testing may be most attractive precisely because it allows people to escape the deep demands and costs that public education actually require of us while appearing to demand just the opposite.

A third unspoken feature of standard testing is that standard tests do not in fact test for what matters *most* in educational achievement. As we know such tests now are invariably of the multiple-choice kind. This means that students who are tested never have to construct for themselves the answers

to questions, nor ever think in any way past the questions and answers that are already constructed for them. They merely have to select from an array of packaged alternatives. What is most important to and difficult in education is thus never required nor even permitted in such standardized tests. They rigorously rule out the student's independent constructions, criticisms, creations, or questions.

The very hard business of, for example, writing a coherent paragraph is never required, nor even allowed, and the process of critical feedback and debate, which is the essence of education and thought, is excluded altogether.

How can these tests be ever thought to achieve standards of educational excellence? What is tested here is facility at selecting at a fast rate what one has not considered, composed, questioned, or developed oneself, a facility at conditioned cognitive response. That this could be accepted as a test of educational excellence, and moreover pressed as a basic solution to our educational problems, gives us a sign of how far we may have already allowed education to degenerate into a kind of quick-fix, administrative operation. This may ensure a world of ready-made, standard-response minds, but it can hardly be thought to be a way of developing educated students.

Because the standard multiple-choice test shortcuts the cognitive process into a set of instant, prefabricated questions and answers, it also makes for dubious "correct" answers at even the most primary level of testing. I have in front of me an Alberta Ministry of Education Achievement Testing Program Bulletin for Grade 3 Social Studies (1991-92). Question 7, one of 9 Model Questions, asks "Which picture BEST shows people keeping a custom?" Underneath are four block pictures—a pick-up truck, three Native people in traditional costume, kids in

uniform playing hockey, and group of teenagers dancing. The last three of these pictures all qualify as representing "people keeping a custom." Yet only one picture qualifies as "correct." This means that a grade 3 child could be marked wrong for choosing correctly in two of the three cases, that any reason or argument over what is in fact true is ruled out even if it is fully justified, that a genuinely critical intelligence will be thrown off by a test that is demonstrably arbitrary in its selection of what is right and wrong, and so on. If such anomalies arise in even "model questions" for the most primary level of educational testing, one can see a telescoping of the problem as the achievement level rises. I have looked at many standard tests over many years, including the so-called Intelligence Quotient tests, and have found that shallow test-questioning is indeed widespread. It is not only a matter of these tests posing questions that demand no independent construction from the students themselves, even of writing a single sentence, but of their imposing the conditioned assumptions of the test-constructors onto students as the only "correct" answers, even when they demonstrably are not. At this point trivialization of what is educationally important becomes distortion on the level of the trivial, and the whole—masquerading as a universal solution for educational excellence—becomes a positive danger and delusion.

What, then, is the proper place for national or provincial standard testing instruments? A very modest place. Given rigorous and independent screening first to ensure their clear correctness, such instruments can test minimum achievement levels of reading speed and comprehension, spotting of grammatical errors, rapid and accurate mathematical calculation, recognition and simple application of scientific formulae, and other kinds of very straightforward, right-or-wrong cognitive operations. But no stan-

dardized test can educate anyone. It cannot, in its current multiple-choice form ever test for what is most basically important and difficult to learn—the ability to write coherently. It cannot, in principle, test for interpretation, originality or creativity, compositional ability, or critical independence. In short, almost all of what we hold dear in educational achievement can neither be taught by nor even discerned by the standard test mechanism. Since its format rules out recognition, practice, or achievement of our most important educational objectives, it is a very limited device. Moreover, since it can also be used to avoid the real tasks of educating, it can be a destructive distraction from what we need most to do and to achieve as educators. That said, standard testing instruments can perform a useful function, but only if we understand how limited they are and how they can be politically misused to escape the actual demands of teaching.

In Volume 26, Number 2 of *Canadian Social Studies*, John Myers should have been named with Tom Morton as joint guest editor.

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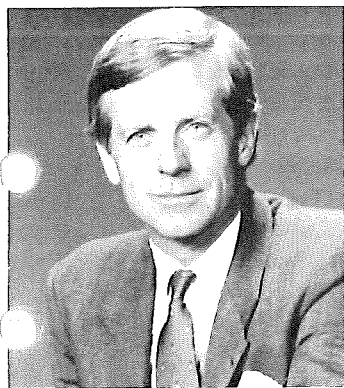
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The Front Line

David Kilgour



Whither 1992?

Many Canadians entered the new year with deep anxiety about whether we will leave it a single great nation. My crystal ball for 1992 would focus on the following points crucial to the type of reforms that can still succeed in keeping our country together.

Following receipt of the Dobbie-Beaudoin Committee majority report, Prime Minister Mulroney and his cabinet will put the package of proposals they accept into legal language and send them to all 10 premiers for their response. As any package must be approved by the Parliament of Canada and a majority of legislators of any seven provinces having more than half our national population, the federal cabinet must determine if they can get some package of proposals ac-

ceptable to Robert Bourassa and six other premiers through the necessary parliaments.

As of now, Claude Ryan's genuinely federalist faction in the Bourassa Liberal caucus will probably carry the day over the "nationalists" provided something substantive remains of the distinct society feature in the package. In a speech recently, Ryan spoke about two insults to Quebec: one in 1982 by which a constitution containing a Charter of Rights was enacted despite the opposition expressed by Quebec; and the rejection of the Meech Lake accord. Much more positively, his speech added that a "strong and united Canada can and will better measure up to its North American neighbour. It will better hold its place in the world than a divided Canada.... For Quebec, as for the rest of Canada, this separation would have unpleasant consequences." How right he is!

Compromises still possible

Whether the rest of Canada will "concede" some substance to the distinct society clause in exchange presumably for aboriginal self-government within Canadian sovereignty and a Triple-E Senate is probably where push will meet shove. A willingness to compromise on these issues will be crucial, but a fairly current Angus Reid-Southam poll says that approximately half of Canadians, both in Quebec (43%) and outside (56%), would vote in a referendum for the federal constitutional proposals even as they are rather than see Quebec become an independent country. True, many Quebecers (46%) would still rather vote to leave Canada than to accept the package as it is, but a widespread willingness on both sides to compromise (57% outside Quebec, 49% in Quebec) suggests that some workable compromise can still be fashioned.

If a revised constitution containing something minimally acceptable to enough legislatures can be anticipated by October 1992, we are still unlikely to avoid for long another Quebec referendum on independence. Either a Bourassa or a Parizeau government seems likely to call one before long and that will be the next real moment of truth. As a student of Quebec and part-time resident there by choice for the past 11 years, I

believe the next victory for Canada as a single nation will have to be won by "plain folks" in Quebec against the siren calls to independence of many in their media, academe, business and artistic circles, trade unions, and among their politicians. Once the referendum is called, the media, for example, will presumably have to show a modicum of fairness to the federalist side. If the question is fair—"Do you want Quebec to be an independent country?"—I believe a healthy majority of Quebecers will vote "non" with a balance of both head and heart. Among the many opinion surveys done over the years, none to my knowledge has ever indicated that more than four in 10 Quebecers would vote for full independence.

Public cynicism about politicians

A caveat to the foregoing is the profound and well warranted cynicism about politicians that now prevails everywhere across Canada. Sometimes I ask myself, "What if enough Canadians simply throw up their hands, say 'to heck with it,' and resolve to vote for one of the two political parties now represented in our House of Commons that are not very interested in compromises?" If enough Canadians decide that the time for constitutional compromises is past, the next House of Commons will have a radically different complexion. Quebec would leave Confederation soon after such an election and the rest of Canada would have to get on with refashioning itself—presumably by means of a genuine constituent assembly in which persons not already elected to the House of Commons or the provincial legislatures would dominate as representatives of Canadians.

The best and surest road to greater national unity throughout Canada lies through the practice of national justice for all regions. The sooner we all take the first steps down that road, the more secure for our children will be this most fortunate piece of national real estate on our shrunken planet. My friend the late Eugene Forsey said it best:

I have faith that Canadians, both English-speaking and French-speaking, will be able to face the future united—"One equal temper of heroic hearts ... strong in will/To strive, to seek, to find, and not to yield."

Native Viewpoints

Noella Steinhauer



Self-Government: No Easy Answers

Reports of discussion of self-government for First Nations people within the next 10 years left me both elated and saddened. I was elated Native people had finally gained a victory with the federal government. Almost simultaneously I began to feel sad and worried as I looked around at my reserve and reflected on the events of the last century. The path of First Nations people is guided by a flame. In the past it has been threatened by the many winds of change, yet somehow it has burned brightly. With the announcement of self-government I have become deeply concerned about the future of that flame.

Anyone who goes to an Indian reserve will quickly come to realize that as in any other community the primary concern is the daily activities. If you stay awhile you realize that daily survival here can be more difficult than in other places and that self-government is important to the people. Unfortunately, some reserves have become maladministered political units. Reserves are like the child who grows from a highly dependent infant to an adolescent who demands greater independence.

With the signing of the treaties, First Nations people gave up the right to live the life they had lived for centuries before and began a life governed by alien policy. As Native people had promised in the treaties, they began to live on reserves. They no longer could live in roving bands following the seasonal migration of food. They were now forced to report their whereabouts to the Indian agent assigned to each reserve. Hunting was limited to certain areas. They could not live as they chose. They had to learn how to farm.

Along with these changes in lifestyle, the government introduced an electoral system. Native people now had to vote and have council meetings sanctioned by the Indian agent who gave his approval of the leadership, elections, meetings, and life in general.

Because Native people were "heathens" and needed to be saved from some evil power, they must be Christianized and educated. Thus came the infamous residential schools, run on the ethnocentric ideals of foreign missionaries. The merits of residential schools are few, but they did educate, though quite haphazardly. Apart from the many horror stories about life in the schools, the important point to remember is that the children were *forcibly removed from the care of their parents* by government policy. As a result, parents did not have to be parents or develop parenting skills because the government would take care of raising the children.

The mentality that evolved was the result of the paternalistic attitude of government. No one had the foresight to realize that the ever-growing degree of control would cause such

extreme dependence. Like the cycle of poverty, the legacy of paternalism is difficult to end. Another problem is that the largest employers are usually the school and the band administration. Every move and action of their employees are scrutinized by the community because they are the only people who have consistent employment. The fact that all activity is monitored by the community is not unlike any small community, but there is a different factor on a reserve: a new chief and council are elected every three to four years. As in the provincial and federal elections, there are many factions, false promises, and mudslinging during campaigns. Because the community is smaller, the results are amplified and affect a greater number of people. After each new election there could be mass hiring and firing depending on who gains leadership. There might be patronage appointments at various levels; often senior administrative positions are affected. This whirl of change in leadership every few years brings constant uncertainty.

Although there are, and have been, many good politicians and senior administrators, the corruption of a few has left scars on the community. Some newly elected politicians begin with good intentions; suddenly, there is criticism of how the money is being spent. After hearing this for awhile, they may decide they will do exactly what they want for whomever they see fit. This is the route to corruption. As a result, some First Nations people begin to distrust these leaders. So how is progress to take place?

The establishment of self-government is not an easy undertaking and unless all factors are considered the flame that guides the First Nations people may be in danger of being snuffed out. Care must be taken to avoid both the extremes of paternalism and the heady idea of unchecked freedom. More than ever the First Nations of Canada must look to education to prepare our people for their coming responsibilities. More than ever, Native teachers are needed for this purpose. It is a worthy goal. A free people must be an educated people or their future is in jeopardy.

Quebec Report

Yarema Gregory Kelebay



Multiculturalism on the Mind

Looking back two months or so, I find the most newsworthy thing about Quebec is the continuing proliferation of potholes in the province. Montreal itself is fast getting to look like a typically lapidated third-world city. Driving back into Quebec increasingly reminds me of the jolt I first got when crossing the border from San Diego to Tijuana.

The next most visible thing in Montreal are the *for sale* signs on the lawns in both the English and French parts of town. My father is no longer here because he is now among the faithful departed. If he were here he would say the *for sale* signs have sprouted like

mushrooms after the rain: the reign of utter political stupidity.

I have indulged myself by taking four taxis over the past two months. Four out of four drivers explained to me that the first of the month was always their busiest day in Montreal: "Start early ... don't stop all day." I asked why. "Because that's when the welfare cheques arrive," each driver said. The pattern of the trip for this welfare aristocracy is, apparently, "Call a cab, stop at the bank, to the pop shop for booze, and then home to commiserate." Judging from the comments from the drivers these freeloaders give the poor and needy a bad name.

I am teaching two courses this semester: Philosophy of Education with 88 students; and History Curriculum and Instruction with 64 students. About 15% of my students are from out of province, mostly Ontario. At the start of the History Curriculum course I assigned a syllabus critique. The students were to analyze our grade 10 compulsory course on the history of Quebec-Canada. Forty of the 64 critiques argued that the major problems with the syllabus were that it was Eurocentric and insensitive to Canada's Native peoples. It was also male-centered and anti-women, and it was impervious to the multicultural minorities of Canada. Not one student saw the syllabus as excessively focused on Canada's most aggressive affirmative action minority, namely French Canada. I guess there are fashionable and unfashionable minorities. Thankfully, as yet no student has argued that the authors of the syllabus were homophobic.

After returning the assignment I pointed out the curious unanimity and uniformity in their voices. (And I did say voices, not reasoning.) They were offended by my suggestion that they may be in the intellectual prison of a single dogma, or entrapped in what George Orwell called "the smelly little orthodoxies" of politically correct thinking. In fact I may have even said

that many of them were wittingly or unwittingly intellectually goose-stepping. They did not like that. They also did not like being required to read Gertrude Himmelfarb's *The New History and the Old* (1987). They found Professor Himmelfarb's little book repetitive and tiresome, not to say conservative. But they did not find their undergraduate menu of Marxist and Marxoid history courses repetitive or tiresome, not to say derivative. My last line of defense was that I required them to read Himmelfarb because it was the voice of a woman, and they looked at me as if I were crazy.

As of this academic year we have a new dean of education at McGill. Officially it is now just McGill because it has dropped the word *university* from its name. The unexpressed reason for this is that since McGill now spends less than 50% of its efforts and resources on what Cardinal Newman called "the advancement and dissemination of knowledge" it is no longer just a university but a holding company. Dropping the designation *university* protects it from a possible class action suit for misrepresentation and misinformation and the charge of false advertising. It also evades the whole English-French thing in Quebec.

The new dean of education at McGill is Dr. A.E. (Ted) Wall, a Montrealer and a physical educator who came to us a few years ago via the University of Alberta. Lately our faculty has been morose and despondent. So Dr. Wall has taken up the challenge to energize our faculty. He wants it to provide leadership in the creation of a better society. To that end, on February 4 he invited our faculty and representatives of local school boards to a Faculty Dialogue on Multiculturalism, at which Dr. James Banks of the University of Washington lectured on the teaching of multicultural literacy to teachers. Dr. Banks is a pleasant and earnest man, and he said that there are five variables to teaching multicultural literacy to teachers. But when I heard

the word *variables* I was reminded of Pierre Teilhard de Chardin's definition of research as the 20th-century secular form of prayer. In the past one often heard "The Bible says," and today one only hears "Research says," and then the dirty dancing of the variables begins.

Back to Dr. Banks: "Teaching multicultural literacy can mean five different things: content integration or creating what is called a curriculum of inclusion; knowledge construction, or research (preferably government funded) in areas where none existed; prejudice reduction so that no minority's accomplishments are ever judged superior or inferior to those of another; equity pedagogy, the meaning of which was vague to me, but I suspect it means aggressive affirmative action appointments in the teaching profession; and, of course, empowerment, which is what this is ultimately all about, that is, the transferring of power from the present authorities to the soviets of blacks, women, and gays.

Dr. Banks was also kind enough to provide us with an elaborate bibliography on ethnicity and multicultural education. But in it I found no reference to Thomas Sowell, who has recently argued that affirmative action has been a worldwide disaster. Nor was there reference to the pioneering work on ethnicity by Nathan Glazer and Daniel

Patrick Moynihan, who 20 years ago expressed concern about gerrymandering the curriculum and asked, what are the proper claims of any minority, and what are the proper claims of the majority? Since we cannot teach everything, what should be our principles of selection when we choose what to teach?

Glazer and Moynihan also addressed the ideological origins of the new ethnicity and the new pressure for multicultural education. Their thesis was that before the emergence of the welfare state the disadvantaged and dispossessed organized on a socioeconomic and class basis. They formed economic interest groups like trade unions to improve their economic condition. After the welfare state was constructed and eradicated most of the socioeconomic and class distinctions in modern society, socioeconomic and class-based organizations lost their strategic efficacy in vying for the benefits of the state. Under these new conditions it was more strategically efficacious to demand the further redistribution of wealth, advantage, and status on an ethnic or minority basis. Ethnicity had moved beyond the melting pot and multiculturalism became the latest mutation of socialism.

There is another sense in which multiculturalism is connected to socialism. The left has always held the nation-

state bourgeois nationalism and patriotism in contempt. But in the past the left's alternative was to suggest loyalty to the international working class and to the idea of internationalism. This was arguably a larger, less provincial loyalty than loyalty to the nation-state. But with the embarrassing crack-up of the Union of Soviet Socialist Republics and the demise of socialism, the ever-unrepentant and incorrigible left has had to change its tactics. Still hostile to the bourgeois nation-state and contemptuous of patriotism, they now suggest allegiance to any social formation *smaller* than the nation-state, namely any ethnic group, minority, or tribe on the market. Therefore, I predict that the 1990s will be yet another low and dishonest decade on the left.

As I left the symposium I thought of William J. Bennett and his book *Our Children and Our Country* (1988), in which he argues that the business of schools is to unapologetically teach the canon of Western civilization for three reasons: because it is ours; because it is good; and because it is under attack.

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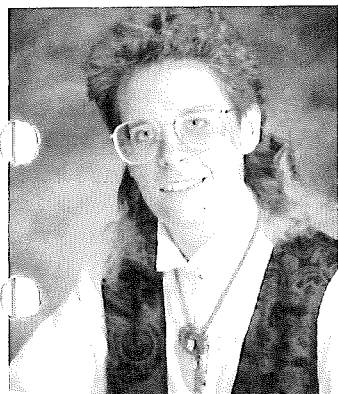
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As I See It

Gae Mackwood



Postmodernism and the Social Studies Curriculum

Revealing that knowledge and power are simply two sides of the same question: who decides what knowledge is, and who knows what needs to be decided? (Lyotard 1989, 8)

There is no social practice outside of ideology. (Hall 1985, 103)

What is postmodernism, and how might it affect teachers, administrators, curriculum developers, and governmental officials conduct educational practice? Postmodernism is such a recent development that philosophers such as Stephen Toulmin (1982) conclude "it has not yet

discovered how to define itself." One method of defining the postmodern is to contrast it with the modern, specifically in relation to ways of knowing or understanding the world. Modernism has generally been recognized as belief in linear progress, absolute truths, and metanarratives (universally accepted grand theories to explain the happenings of social culture). Postmodernism, in contrast, implies a distrust of these universal truths, a shift toward the fragmentation of society, and a recognition of the plurality of an increasingly complex world.

If all this philosophical discussion seems a bit nebulous and vague, the debate about how postmodernism affects society is similarly scattered and indefinite in educational circles as well.

Some educational scholars studying how postmodernism might be displayed in classrooms point to changes in curriculum that allow for multiple ways of knowing the world. Hence Howard Gardner (1983) speaks of various *frames of mind* and multiple intelligences; Elliot Eisner (1985) speaks of enhancing artistic competencies; Donald Oliver wants us to use multiple senses to see experiences in a complete and holistic manner (Oliver and Waldron Gershman 1989).

None of these ideas is new. Many are encompassed within a traditional view of curriculum that divides children's learning experience into subject areas. This notion is reflected in the age-old cry for children to have a well-rounded education, or in university settings, for a solid liberal arts tradition, thereby receiving instruction in multiple orientations. Many social studies teachers, in the name of interdisciplinary approaches, invest time and energy into incorporating artistic, musical, or literary works and modes into the teaching of history and social studies.

This is, however, a limited view of postmodernism at best. Not only are the subject areas an experience of multiple

ways of knowing the world, but the very knowledge we purport to teach in social studies has been arrived at because of the influence of multiple and varied perspectives. The people who create knowledge carry with them the biases of race, culture, gender, and socioeconomic status. This affects our work as social studies teachers dramatically.

Take, for example, the question of sex differences. Deborah Tannen's (1990) work in conversation differences illustrates how the same experience (a man reading a newspaper at the breakfast table) is interpreted in completely opposite ways by the two partners. She concludes the woman feels rejected by the husband who reads the paper at the table instead of talking with her, because she sees communication as a means to a relationship and interaction. The husband, on the other hand, understands reading the paper in the literal sense: talk is information, not an aspect of a relationship. If she wants to talk, she must want to communicate important information to him. The two drastically different ideas about the purpose of talk can leave the man frustrated and the woman hurt.

This seemingly simple example has drastic implications for social studies teachers struggling to impart knowledge to students. Whose viewpoint of knowledge is to be used, and how can one deal with multiple understandings of the same experience? When aboriginal peoples make land claims, they make them on the basis of their understanding of land ownership: whoever lives there and uses the land should have the right to own it. Other races understand land ownership as a question of title: whoever can show legal documents of entitlement to a described piece of land (bought with money or appropriated through some other means) owns the land. The second party further calls the first party's understanding of land ownership by the derogatory term *squatter's rights*. How do we teach the

Raoul Wallenberg, Human Rights Hero: A Role Model for Students of Social Studies

Maxine Fischbein

Abstract

The story of Raoul Wallenberg provides a role model for independent, humane behavior in the face of oppressive authority. Wallenberg's case lends itself to such a study on the secondary level because it extends as an historical study from the Holocaust period to the present and is a current events issue. It can thus be used for a number of themes and topics. Raoul Wallenberg is an especially appropriate role model for Canadian students because he holds Canadian citizenship. This article provides background information and resources for teaching about Wallenberg.

If social studies teachers could bank a nickel for each time a student verbalized the plea, "but I'm only one person; what could I ever do that would really make a difference?" there would be no need for teacher retirement funds; but there would remain the obligation to demonstrate to our students that one human being can make a significant difference. The fact that Wallenberg "saved more Jews in the Second World War than any single government" (Cotler 1990, Appendix A) underscores the potential for an individual to overcome brutality and oppression. Raoul Wallenberg is Canada's first and only citizen by act of Parliament. His story can be an excellent conduit for a number of themes and topics in secondary social studies classes.

Responsibility to others

The Wallenberg story provides an excellent jumping-off point for discussion of such basic and important issues as the extent of a human being's responsibility for others. Despite the fact that he had everything to lose and nothing to gain by it, Raoul Wallenberg stood up to Adolf Eichmann and the Nazis in order to save as many lives as he could. He willingly and enthusiastically traded his privileged lifestyle in a neutral country for the opportunity to be "his brother's keeper." A comparison between Wallenberg's attitude and values and those of his adversaries would make for some interesting and worthwhile discussions with students who have most of their major life's decisions ahead of them and could benefit from outstanding role models.

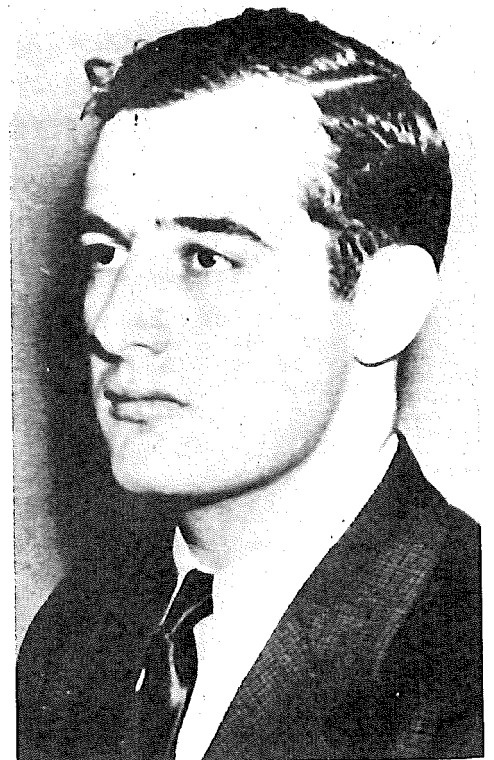
Independent humane action

Teachers can also use Wallenberg's actions to stress the merits of independent thought. The Holocaust did not occur solely as a result of frightening ideologies and the determination of the Nazis to implement them. The Nazis very nearly realized their goals because of the apathy of bystanders in Germany, in Europe, and throughout the world. Unlike Wallenberg and other individuals, many people, institutions, and governments were prepared to look the other way while Jews and other im-

agined enemies of the Nazis were tortured and murdered by the million. Wallenberg's actions provide an excellent alternative to the potentially fatal apathy so movingly expressed by Pastor Niemoller when he said:

In Germany, they came for the Communists,
And I didn't speak up because I wasn't a Communist.
Then they came for the Jews,
And I didn't speak up because I wasn't a Jew.
Then they came for the trade unionists,
And I didn't speak up because I wasn't a trade unionist.
Then they came for the Catholics,
And I didn't speak up because I was a Protestant.
Then they came for me,
And by that time no one was left to speak up.

Teachers must encourage their students to think, act, and participate independently for humane goals. Stories such as Wallenberg's reinforce this necessary individualism.



Raoul Wallenberg (Photo courtesy of the Canadian Raoul Wallenberg Committee).

Why study about Wallenberg?

Some teachers and students may question the value of studying the Wallenberg story and the Holocaust when there are so many current examples of human rights violations that require energy and action. The Wallenberg story, rather than preempting this activism, should serve to encourage it; therefore, it could be extremely useful as an introduction to a unit on human rights that includes both historical and current examples. Knowledge of Wallenberg's feats can only serve to encourage further study and action on behalf of endangered people wherever (and whenever!) they are. The abuse of Wallenberg's rights, for example, remains a current issue of overwhelming concern.¹

The Holocaust

The Holocaust was a period when many embraced the values and ideologies of the Nazis and worked relentlessly to accomplish Adolf Hitler's goals. Many more stood silently by as the supposed enemy of the Reich, the Jewish population of Europe, began to disappear in the night and fog. One man—one of relatively few—who would refuse to stand silently by as the genocide took place was Raoul Wallenberg. His story, though tragic, nevertheless renews one's hopes for mankind, for Raoul Wallenberg saved up to 100,000 Jewish Hungarians from murder in the death camps of Europe. The ironic reward for Wallenberg's humanitarian efforts was his capture by the Soviet Red Army in 1945 and his disappearance into the Gulag of the USSR where, despite recent and startling moves toward liberalization, he is still languishing.

Raoul Wallenberg

Wallenberg was born on August 4, 1912 into seemingly privileged circumstances. In Sweden, Wallenberg's family was, and still is, a distinguished family promi-

nent in banking and business circles. Raoul was raised by his mother and maternal grandmother and later by his stepfather, Frederick Von Dardel, whom his mother, Maj, married six years after Raoul Wallenberg Sr.'s premature death.

While a young adult Wallenberg already showed a tendency toward individualism. Though his paternal grandfather hoped that young Raoul would one day take a position in the family bank, the younger Wallenberg chose instead to travel to the United States where he studied architecture, a field in which he excelled. Having earlier promised his grandfather that he would try his hand at the family business once he had had the chance to pursue his own dream, he apprenticed as a banker, first in Capetown, South Africa and then in Haifa, Palestine.²

Born and raised a Christian, Wallenberg seemed from a young age to be dedicated to the principle of being his "brother's keeper." Working in Palestine in 1936, he witnessed the plight of Jewish immigrants who already sensed impending doom in Europe. Perhaps this sympathy was heightened by his later relationships with several Jewish refugees. When in 1937 his grandfather died and Wallenberg was not taken into the family business, he met a Jewish Hungarian refugee Kalman Lauer and joined his small import-export company. As a result, Wallenberg's business travel took him to Hungary between 1941 and 1944, a period when conditions facing European Jewry were worsening.

Nazi atrocities

Although the Allied countries and the International Red Cross had long known of the atrocities being committed by the Nazis and their allies, it was only in January 1944 that United States President Roosevelt created the War Refugee Board (WRB) whose task was to rescue the victims of Fascism and to provide them temporary refuge. The WRB

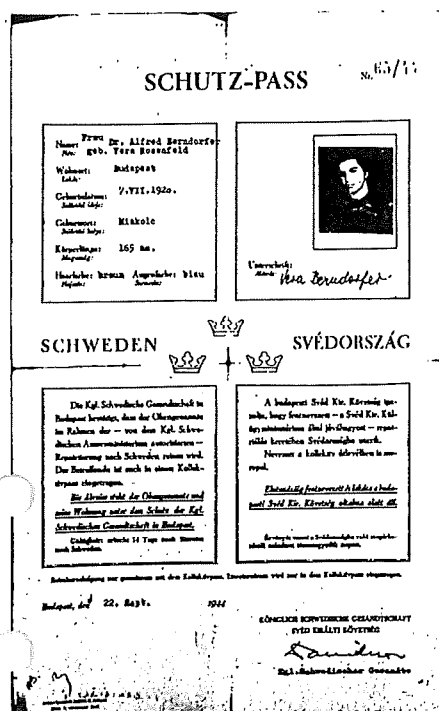
needed a non-Jew from a neutral country to represent them under the cover of a neutral legation. Iver Olsen, a representative of the WRB stationed in Sweden, met Kalman Lauer who recommended Wallenberg for the job.³

Despite the personal hazard, for he could not be assured protection from the Nazi perpetrators, Wallenberg went to work with ingenuity and determination. So great was his enthusiasm for his humanitarian task that he said at his farewell party (Werball and Clarke 1982, 25): "I am going to leave you now for one reason: to save as many lives as possible; to rescue Jews from the claws of those murderers."

The deportation of Jews to the death camps, a process begun much earlier in other Nazi-occupied countries, began in Hungary on May 15, 1944. During a three-week period over 400,000 Jews were swept from the provinces, most sent directly to the ovens of Auschwitz. The Nazis, in their race to make the rest of Hungary Judenrein (free of Jews), were poised to mete out the same terror on the Jews of Budapest when Raoul Wallenberg arrived there on July 14, 1944. He immediately set out to foil the best laid plans of his notorious Nazi counterpart, Adolf Eichmann.

Schutz-Passes

Prior to Wallenberg's arrival, the Swedish Government had already been providing *schutz-passes* (protection passes) to Jewish refugees. These documents provided Swedish protection for the bearers and were initially made available only to those individuals who could prove they had a tie with Sweden. One of Wallenberg's first initiatives was to redesign the *schutz-passes* to create a greater image of authority, a quality he knew would appeal to the Nazis. He then convinced the Regent of Hungary, Miklos Horthy, to allow 5,000 passes to be issued. Although the move alarmed the career diplomats with whom he



A Schutz-pass.

worked, Wallenberg then issued many more of the "Wallenberg Passports," getting Hungarian officials to turn a blind eye. Though the protective passes had no validity in international law, they were so effective that other neutral legations began to issue them as well, most notably the Swiss legation.⁴

Swedish safe houses

Next, with the funding of the WRB, Wallenberg established Swedish safe houses in the International Ghetto. Once again, other neutral legations followed suit. Under the protection of the flags of these neutral countries, refugees were provided with shelter and food. Free of the constraints that might have been felt by career diplomats, and never one to be restricted by the conventions normally associated with consular work, Wallenberg paid spies to provide him with intelligence on potential raids of the safe houses by the Nazis and their Hungarian counterparts, the Arrow Cross.

Danger increases

By October 1944, new and ominous events spelled further threat for the Jews of Budapest and for their protectors. Miklos Horthy arranged a separate peace with the Allies that prompted the Hungarian Arrow Cross, with the assistance of the Nazis, to stage a coup. This gave Eichmann the opportunity to continue planning the destruction of the remaining Jews of Budapest.

Meanwhile, the protective passes of all the neutral legations were declared invalid and the neutral legations were requested to remove the Jews under their protection from Hungary—a move that would have left thousands more Jews in Budapest stranded with nobody to intercede on their behalf (Bierman 1981, 76-77).

Once again, Wallenberg turned to conventional, but effective, methods in order to continue and extend his humanitarian efforts. Per Anger (1981) states,

To accomplish his ends, he applied every means. He bribed Arrow Cross officials. Sometimes he threatened execution. Other times he promised pardon after the arrival of the Russians. He used [Hungarian] Foreign Minister Kemeny's wife [who was of Jewish descent and greatly admired him] to influence her husband to approve [reinstatement of] the protective passports and so on.

Death marches

Because of Wallenberg's cunning, the *schutz-passes* were restored, and the neutral legations stalled for time while continuing their missions in Budapest. However, Eichmann began his infamous death marches on November 8, 1944. Raoul Wallenberg, together with Per Anger and other colleagues, followed the death march, endeavoring to provide the suffering people with food, water, clothing, *schutz-passes*, and hope. It has been estimated that as a result of these efforts 1,500 people were spared the horrors of Auschwitz. Wallenberg continually reminded those who were

committing atrocities that they would be held accountable for their unspeakable deeds when the Nazis were defeated and the ravaged countries of Europe liberated.

Toward the end

While Wallenberg's very presence warned of defeat for the oppressor, it again promised hope for the seemingly hopeless (Rosenfeld 1982, 58). As he worked day and night, often forgetting to eat or sleep, Wallenberg's life was in constant danger. Adolf Eichmann threatened him several times and even made one attempt on his life; finally, though, on Christmas of 1944, Eichmann retreated toward Vienna to escape the rapidly advancing Russians. Still, Wallenberg felt his work was far from over. Thus, while other foreign diplomats took refuge together in Buda, Wallenberg remained in Pest, saying "I'd never be able to go back to Stockholm without knowing inside myself I'd done all a man could to save as many Jews as possible" (Anger 1981, 89).

Soviet custody

On January 17, 1945, Wallenberg was taken into the supposed protective custody of the Soviets. As Wallenberg left with his Russian escort, he said, "I don't know if they're protecting me or watching me. I'm not sure if I'm their guest or their prisoner" (Bierman 1981, 119). Ever since, the question of why he was never released has been posed countless times by his family and by organizations and governments around the world. Some speculate that the Soviets suspected Wallenberg to be an American spy. Lars Berg, who worked with Wallenberg in Budapest, suggested that the Russians did not understand Wallenberg's motivation for saving Jewish lives (Anger 1981, 116). Bierman (1981) states that as early as 1944 Wallenberg had worked on an economic relief plan for Hungary to be instituted with American aid after the war (117-



Per Anger, former Ambassador to Canada (Photo courtesy of the Canadian Raoul Wallenberg Committee).

118). Perhaps no one will ever know if Wallenberg revealed this plan to the Soviets; if he did, this might for them have been reason enough to incarcerate him.

A cover-up

Even more puzzling than Wallenberg's arrest is the Soviet cover-up that continues to this day. Maj von Dardel, Raoul's mother contacted Alexandra Kollantai, the Soviet Ambassador in Stockholm, who told her that Raoul was safe. But on March 8, 1945, a Soviet radio broadcast claimed Wallenberg had been killed en route to Debrecen (Larsson 1986, 13). The Soviets then later claimed that he died on July 17, 1947 in a Soviet prison (12). But action by Sweden on behalf of Wallenberg was delayed because of what appeared to be negative attitudes in high circles (Anger 1981, 152-153). It is ironic that Wallenberg, who knew when to shun the diplomatic niceties in order to save a fellow human being, fell victim to this political game.

A reversal

In a major reversal in 1957, the Soviets stated that Wallenberg had indeed been

in the Soviet Union but had died of a heart attack on July 17, 1947 in the Lubianka Prison. Yet the Russians, usually precise in record keeping, were unable to provide either a body or credible documentation regarding Wallenberg's fate. Ever since, the Soviets have remained unwilling to clear up the Wallenberg mystery—even after released prisoners of the state have testified to Raoul Wallenberg's continuing existence. Evidence collected by the Swedish Foreign Office, Wallenberg's family, and the International Commission of Inquiry re Fate and Whereabouts of Raoul Wallenberg⁵ includes sightings of Wallenberg alive as recently as the 1980s (Cotler 1990). Successive Soviet leaderships have done little to come clean on the topic of Wallenberg despite pressure from western governments⁶ and a mission to the Soviet Union in 1989 by members of Wallenberg's family; but one can fervently hope that recent stunning moves toward liberalization might make this the right time for individuals and organizations working on Wallenberg's behalf to redouble their efforts to obtain correct information from the Soviet Union: "The fate and whereabouts of Raoul Wallenberg remain the most compelling 'blank space' of Soviet history and a litmus test of Glastnost" (Cotler 1990, Tab 1, No. 11).

He is still alive, and one must operate on this assumption in the absence of compelling evidence to the contrary. Raoul Wallenberg is now 79 years old.

Concluding thoughts

Some teachers find it effective to end units such as the Holocaust with the uplifting stories of Wallenberg and other individuals who risked their own lives to do the right thing. This is an excellent idea—indeed we would be remiss if we were to forget or underemphasize the deeds of these courageous women and men. After studying the Holocaust and confronting such shocking examples of terror and brutality, those such as Wal-

lenberg provide a badly needed source of optimism. Teachers must, however, be careful to point out this disturbing fact: relatively few individuals chose his course of action. Had more people put their courage and resourcefulness to the test, rather than collaborating or standing silently by, a great tragedy could possibly have been averted. Teachers must, therefore, also take care not to present the deeds of a person such as Wallenberg as unreachable for the average person.

Santayana warned that "Those who cannot remember the past are condemned to repeat it." For this reason, human rights education and studies of such periods as the Holocaust are vital to our students. When teachers use stories like Wallenberg's to bring this past into clear perspective, they help their students to gain a better understanding of current events that concern human rights and to deal responsibly with future challenges.

Notes

1. On Thursday, September 5th, 1991, CNN reported that the KGB had the day before released previously withheld archival documents pertaining to Raoul Wallenberg. Although the documents do not contain any new information, CNN reported that Wallenberg's family is hopeful that recent changes in Soviet thinking may lead to further findings. The Soviets have stated that the Wallenberg investigation is not over. A joint Soviet-Swedish Commission has been established to further investigate the fate of Raoul Wallenberg.
2. Palestine was proclaimed the State of Israel on May 14, 1948.
3. Wallenberg had a great understanding and an even greater distaste for the life-threatening delays that could result from being tied to the rules of a large and unwieldy bureaucracy. He therefore demanded as a condition of the job that he be given a free hand to ransom as many of the victims as possible without having to get the permission of a higher authority each time. His appointment had to be referred to the Prime Minister who in turn consulted the King (Bierman 1981, 33).
4. Elie Wiesel (1981) points out that others played a major role in the rescue of Budapest Jewry. Wiesel states, "With Equal heroism and devotion the Swiss consul—Charles Lutz, a legendary figure in his own right—took part in

the same struggle, as did the Apostolic Nuncio Angelo Rotta and other diplomats from neutral countries" (13).

5. The International Commission of Inquiry re Fate and Whereabouts of Raoul Wallenberg is chaired by Professor Irwin Cotler, Faculty of Law, McGill University.
6. In addition to the efforts of the Swedish government, Canada and the United States continue to press the Soviets for further information regarding Raoul Wallenberg. Raoul Wallenberg has been made an honorary citizen of Canada, the United States, and Israel. It is noteworthy that he is Canada's only honorary citizen.

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The Secretary of State for External Affairs



Secrétaire d'Etat aux Affaires extérieures

February 28, 1992

Joseph Kirman, Ph.D.
Professor and Editor
Faculty of Education
University of Alberta
Edmonton, Alberta
T6G 2G5

Dear Dr. Kirman:

Thank you for your letter of August 16, 1991, regarding Raoul Wallenberg. I regret the delay in replying.

I can assure you that Canada, through our Embassy in Moscow, will continue to press for the truth about the fate of this remarkable man. The recent dramatic changes in the former Soviet Union give me hope that the world is closer than ever to finding out what really happened to Raoul Wallenberg.

Thank you for writing to me on this important subject.

Yours sincerely,

Barbara McDougall
Barbara McDougall

cc: David Kilgour, M.P.

Ottawa, Canada K1A 0G2

Wallenberg: A Study in Exemplary Behavior (Videotape and Teacher's Resource Kit). Edmonton: University of Alberta, 1986.

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Maxine Fischbein was formerly a social studies teacher at Alberta College and Public Relations Coordinator for the Edmonton Jewish federation. She is now giving full time to raising her family.

Raoul Wallenberg in Budapest: The Human Rights Game

Joseph M. Kirman

This game is for grade 10 and up. It deals with the rescue of Jews from the Hungarian Nazi Iron Cross Guards by members of the Swedish legation during the time of Raoul Wallenberg's mission in Budapest. The board is a map of central Budapest of the period and shows the locations of the Swedish safe houses, Wallenberg's headquarters, the Swedish legation, and a railway depot where Jews were deported to death camps. The game can be used in units on the Second World War, the Holocaust, Raoul Wallenberg, modern Jewish history, and human rights education.

Level: Senior High School

Objective of play

The game is based on the situation in Budapest in 1945. The objective is to protect the Jewish families from the Hungarian Arrow-Cross Nazis. The Jewish families are safe if they reach the Swedish Legation, the Swedish Safe Houses, Raoul Wallenberg's Headquarters, or if Raoul Wallenberg or other members of the Swedish Legation in Budapest intercept them. The game concludes when all characters representing Budapest Jewish families have either reached safety, been deported, or died fighting.

The game is played on a street map of central Budapest of approximately 1945. On the map are located the Swedish Legation, the Swedish Safe Houses, Raoul Wallenberg's Headquarters, and the railway depot for the deportations. There are a maximum of six players, three each representing a Jewish family and three each representing a Swedish diplomat one of whom is Raoul Wal-

lenberg. There has to be at least one Jewish family and one Swede for the game. These people play against the Arrow Cross Nazis. No game player represents the Arrow-Cross. The Arrow Cross cards determine the actions of that organization, and the Jews and Swedes take appropriate action to counter the Arrow-Cross.

Game materials

- 1 1945 Map of central Budapest, divided into 48 grids by letter and number
- 6 popcorn kernels
- 48 2cm sq black paper or cardboard blockade markers
- 33 Budapest Cards
- 12 Arrow-Cross Cards
- 1 die

Board notations

Swedish Safe Houses, Box E-4

Swedish Legation, Box H-5

Wallenberg Headquarters, Box G-4

Deportation Station, Box G-1

Procedure

1. a. Up to six players: three Budapest Jewish families and three Swedish Legation officials.
b. Fewer than six players: players can move more than one character if they agree to do so, for example, one player can move two or three Swedes and the other player can move two or three Jewish families.

2. Players representing Jewish families pick any starting position in boxes A-1, A-6, H-1. Only one family to a box.
3. All Swedish Legation members start at the Swedish Legation in box H-5. Raoul Wallenberg starts at his Headquarters, in box G-4. (See #13)
4. Each player receives a popcorn kernel. Move only 3 blocks for each move. You must move along the streets and avenues.
5. Order of moves is Arrow-Cross, Jews, Swedes.
Arrow-Cross moves first by someone lifting and reading an Arrow-Cross card. Board members must do what it says. The Arrow-Cross cards will note in which squares mass arrests take place for this go-round. All squares noted on the card are blockaded with a black marker for the rest of the game. Jewish families in or entering a blockaded square without a *Schutz-Pass* are arrested. Shuffle cards before each game.
6. *Budapest Jewish families move next* in order of their starting points clockwise from box A-1. Each Jewish family player takes a Budapest card and moves according to its instructions. Shuffle cards before each game. Each Jewish family player begins the game with a *Schutz-Pass* Budapest Card and a move in any direction for the first move. Hold the *Schutz-Pass* until needed. Place used cards at bottom of deck.
7. If a Budapest card orders a move in a particular compass direction and no street goes directly in that direction, then the player *must move in the street most nearly in that direction*. Thus, if there is a requirement to move west, and there is no street going west, then the player goes in a westerly direction even if it is SSW or NNW. If there is no street in a westerly direction, then the player does not have to move. All required direction moves follow the contours of the streets.
8. Certain Budapest cards are *Schutz-Passes* that can be used by a family to move through a *blockaded square*, or *escape from a street arrest*. If a *Schutz-Pass* is used it must be placed at the bottom of the Budapest card deck.

The author would like to thank Mr. Bill Kobluk and his students at Edmonton's Archbishop MacDonald High School, Vivian Green, Tia Martina, Helene Constatin, Margaret Gould, Michael Paniccia, Randy Nailer, Anthony Yu, and Nicole Pruss for their cooperation in piloting this game.

9. If captured, Jewish families have the right to choose to *fight and run*. If this option is selected, a die is thrown and the result is read from the "Fight and Run" list.
10. If the fight and run option is not exercised, the families are sent to the railway depot in box G-1 for deportation to a concentration camp. At the next round of moves, the Jews at the railway depot throw a die to determine their fate. The result is read from the "Railway Depot" list. No Jewish family may be deported in that round until after the Swedes make their moves.
11. If the Raoul Wallenberg selection on the "Railway Depot" list is rolled, then the popcorn marker for Wallenberg is moved immediately to the depot. All Jews there, not only the one whose move it is, are safe and their markers are moved to the Swedish Safe Houses.
12. Wallenberg remains at the depot until his next move. Then he must make his move either from the depot location or from where he was on the board before he went to the depot. If any Jews are captured and sent to the depot while Wallenberg is still there they are sent to the Safe Houses.
13. Swedish Legation players move after the Jewish families. Swedish Legation players can move in any direction they wish, are not stopped by blockades, and cannot be arrested. Order of moves and who will be Raoul Wallenberg is by agreement by players of Swedes.
14. Members of the Legation can assign their moves to one of their players in any round. For example, if there are three members of the Legation two of them can allow the third to have their moves for a total of three moves at one time for that round. After the Swedish Legation moves, then the Arrow Cross begins the next round of moves with the Arrow-Cross cards.
15. If Swedish Legation members intercept any Jewish families, they are safe and their markers are moved to the Swedish Safe Houses. *Interception occurs when a Swede's or a family's marker reaches the other's location.* Both Swedes and Jews, together go to the safe houses. Swedes can move from there to help other Jews

or assign their moves to another Swede. Jewish families reaching the Swedish Legation or Raoul Wallenberg's headquarters have their markers moved to the Safe Houses.

Fight and run choices (throw die)

- 1, 2 — You have escaped: make two moves in any direction
- 3, 4 — You are mortally wounded in fighting: game ends for you
- 5, 6 — You are captured: go to railway depot

Railway depot choices (throw die)

- 1, 2, 3 — You are deported: game ends for you.
- 4 — You are held for deportation: throw die again in next go-round.
- 5 — Jews dressed as German soldiers rescue you: go to Swedish Safe Houses.
- 6 — Raoul Wallenberg arrives: go to Swedish Safe Houses.

Strategy considerations

Players can discuss the problem on the board and organize their moves cooperatively. Swedish Legation players and Budapest Jews can plan where to meet for an interception point. Each Legation member can pair off with a Jewish family for the best possible interception point. Legation players can decide when to give their turns to one of their members who may need to move quickly.

Levels of difficulty

1. One card for Arrow Cross from 1st go-round.
2. Two cards for Arrow Cross from 1st go-round.
3. Three cards for Arrow Cross from 1st go-round.
4. Player number variations, for example, 3 families and 2 Swedes.

Variations on the above levels of difficulty can be made by changing the number of streets permitted for each move.

Budapest cards

(number)

- (3) Schutz-Pass

Jewish Family Players begin with this card

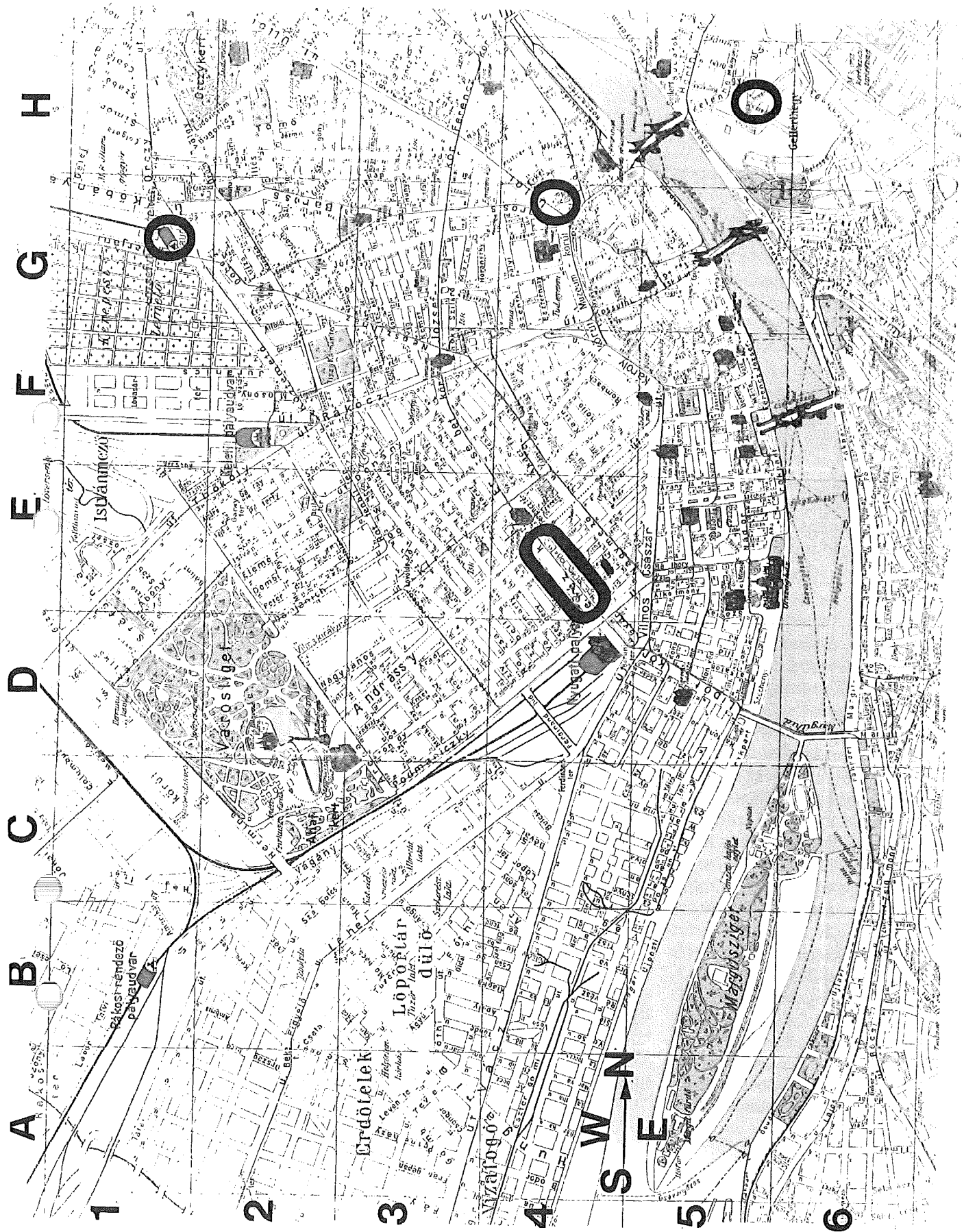
Hold this card for safe hiding in case of arrest or to bluff your way past a blockade or through a blockaded square. Return card to deck after using it.

- (5) Remain where you are. The streets are dangerous.
- (3) Move in any direction or remain where you are.
- (5) Move north or west or remain where you are.
- (5) Move south or east or remain where you are.
- (1) You must move north unless blocked by edge of board. If so, remain where you are.
- (1) You must move south unless blocked by edge of board. If so, remain where you are.
- (1) You must move east unless blocked by edge of board. If so, remain where you are.
- (1) You must move west unless blocked by edge of board. If so, remain where you are.
- (4) Move in any direction or remain where you are.
- (4) Move 6 blocks in any direction. The streets are safe.

Arrow Cross Cards

12 Arrow Cross Cards

1. A1	A2	H1	H6
2. A2	A5	H2	H5
3. A3	A4	H3	H4
4. B1	B6	G1	G6
5. B2	B5	G2	G5
6. B3	B4	G3	G4
7. C1	C6	F1	F6
8. C2	C5	F2	F5
9. C3	C4	F3	F4
10. D1	D6	E1	E6
11. D2	D5	E2	E5
12. D3	D4	E3	E4



The Portrayal of Women in Classroom Textbooks

Patricia Baldwin and Douglas Baldwin

Abstract

This article examines the historical role of textbooks in fostering negative images toward women in Canadian classrooms. It discusses the importance of textbooks in creating gender stereotyping and analyzes the extent of gender biases in Canadian history textbooks from the 1960s until the present. The article concludes with a brief prescription for amelioration.

The problem

Despite the growth of women's liberation in the last decade, Canadian women still face a long, uphill struggle to achieve equality. According to 1985 statistics, women consistently earn less money than men, even in the same occupations. In managerial posts, for example, men earned an average salary of \$35,380, whereas women made only \$20,360. Maritime university enrollments for 1985-86 listed 3,068 males in engineering compared with 385 females, and 442 men in law courses compared with 294 women. Although 52% of Canadian BAs granted in 1985 went to women, only 26% of all doctorates were earned by women—which has been one factor in the low ratio of women to men in university faculties (Prentice et al. 1988). Battered wives, prostitution, pornography, and rape further attest to women's inferior status.

All cultures create social structures (with their accompanying power, influence, and control) to organize their collective existence. Sex role differentiation, which posits appropriate male and female occupational and social be-

havior, is one such structure that militates against female equality. Although many factors reinforce such beliefs, the educational system plays a major role in socializing both girls and boys into accepting the "fact" that women are different from and inferior to men. This article examines the role of textbooks in fostering negative images toward women and concludes with a brief prescription for amelioration. Of course, classroom materials provide only a small amount of the input students receive each day on gender stereotyping. Parents, peers, television, video games, and movies are also influential.

The written word is a potent force in transmitting cultural and sexual stereotypes. Although most research on children's penchant for imitation has concentrated on the individuals involved in the child's immediate environment, several studies on the impact of films, comics, and reading materials indicate that children mime the behavior of the characters depicted in such media (Pyke 1975, vol. 2, 52). One study discovered a high correlation between achievement imagery in children's stories and the reader's subsequent employment history (Medinnus et al. 1969, 202). Children's books illustrate appropriate behavior for girls and boys, men and women, and thus serve as powerful socialization agents. "Learning materials," claims the Ontario Ministry of Education, "profoundly affect the learner's perception of self and influence understandings and attitudes" (n.d., 10).

Textbooks, which are authorized by the government and acknowledged by the teacher, are often viewed by students as the official, authentic version of the world. These learning materials are frequently the first and only books many elementary students will read, and they provide the child's important initial introduction to many social issues. In addition, the average teacher employs textbooks between 70 and 90% of classroom time (Muther 1985, 7). Hodgetts' (1968) study of 847 Canadian classrooms discovered that civics and history teachers allowed the textbook to determine the content of the course, and that 89% of the classes unquestioningly followed the textbook's version of controversial issues, the students often having to recite the book's exact words (24-27, 45). Equally distressing were the research findings that indicated that the vast majority of teachers shared the same viewpoints as the assigned textbooks, so that the two reinforced each other (Muther 1985, 7).

The influence of reading materials is particularly strong on children with authoritarian personalities, because they tend to view teachers and textbooks as the source of ultimate truth (Pratt 1975, 102). Because elementary school students have not reached the Piagetian stage of formal operational thought necessary to adopt a critical attitude toward what they read, the textbook's influence can be of crucial importance in determining future sex roles. Before examining the messages broadcast by the schools' reading materials, it is essential to study how these texts are written and selected.

What little research has been done on textbook authors indicates that they are successful teachers in their 30s or 40s who have risen to administrative positions in the school (Muther 1985, 8). Often an academic is included as a co-author or consultant to ensure accuracy. Until recently, the repetition of the same facts in text after text indicated that



authors borrowed heavily from one another rather than performing their own primary research (Muther 1985, 120-121). Inevitably, these middle-class authors propound middle-class values (110). The publishers are guided by what sells, which means gaining provincial authorization, not necessarily publishing the "best" materials. Editors censor each book in anticipation of what they *think* the ministries will deem acceptable.

For example, an advertisement was deleted by the McGraw-Hill Ryerson editor of *Ideologies* because she felt any mention of sex would be taboo with the provincial evaluators (Baldwin and Calder 1982). The grade 11-12 high school textbook is authorized in Ontario, Alberta, Prince Edward Island, and Nova Scotia. The purpose of the advertisement was to illustrate how companies use sex appeal to sell their products, and to initiate class discussion on advertising techniques. The liquor advertisement was deleted for similar reasons before the book reached the provincial reviewers. Middle-class dominated text-

books also generally avoid references to violence, tobacco, obscene words, and downbeat stories. In other words, they present an unrealistic view of the world and an uncritical approach to many social issues.

Evaluators

Each province employs anonymous evaluators to monitor potential textbooks for appropriate content, language, and (more recently) bias and discrimination. In Alberta, for example, each textbook is evaluated according to "tolerance and understanding" guidelines. Significantly, concern for racist statements preceded consideration of sexist language by several years (Ontario Ministry of Education, n.d., preface). Although teachers usually have a wide range of titles from which to choose, most instructors are not trained to evaluate or purchase classroom materials. Teacher training provides little instruction in this regard. If the titles of completed MA theses and doctoral dissertations on social studies education in the mid 1980s are any indication, univer-

sity professors are uninterested in textbook evaluation. Of the 46 theses in social studies completed in Canada between 1981 and 1985 none was concerned with gender issues or textbook evaluation (Dhand 1988, 99-102). Too often teachers tend to select reading materials for reasons other than pedagogical. In addition, many teachers insist on easy-to-read-and-duplicate teachers' guides before purchasing a class set of books (interviews with seven authors of school texts and publishers' representatives for Holt, Rhinehart and Winston and McGraw-Hill Ryerson 1989).

Textbook selectors must be extremely sensitive in adopting classroom materials suitable for the students' age, reading level, interests, ethnic origins, special needs, and sex. Women need a knowledge of their own history and biology. They need role models, a realistic vision of their past, present, and future opportunities, and a positive image of members of their own sex. Without this knowledge, argues Adrienne Rich, women are estranged from their history, doomed to function without context, and vulnerable to male oppression (Rich 1985, 24). Just because boys and girls sit in the same classrooms, read the same books, and write similar examinations, does not mean education is equal. He-man grammar and subtle sexist messages leave women with the unmistakable understanding that they live in a man's world where women and girls take second place. Paulo Freire's description of oppressed peoples in authoritarian societies who are denied their own voice and experiences due to the imposition of the oppressors' dominant world view, is thus pertinent to women in Canadian society. The dominant male society selects the content, and the students passively accept it. Too often Canadian textbooks have trivialized and ignored women's role in society.

Until recently, sexist language permeated classroom reading materials. Statements such as "the settlers took

their wives and children with them to the West," treated women as passive objects unable to take action without male help. Phrases such as "inventors and their wives," or "a scientist must devote his every waking hour," excluded women from these roles and conveyed the impression that science and invention were male activities. Although feminist efforts to combat sexist grammar are often ridiculed, experimental studies have demonstrated that children illustrate stories about primitive *man* with drawings of men. Likewise, university students asked to select appropriate illustrations for chapters entitled "Social Man" and "Industrial Man" usually chose male illustrations, whereas a control group illustrating chapters for "Society" and "Industrial Life" selected pictures of both sexes (Stanworth 1983, 20-21). Sex stereotyping has no more place in schools than racial or religious stereotyping.

Research

American and British studies into gender and classroom reading materials in the 1970s clearly indicated that women were relegated to secondary roles by omission. When females were included, they were portrayed as insipid, passive, and ineffectual. *The Norton Anthology*, for example, included the works of 169 men and 6 women. In another study of 144 American elementary readers, boys appeared as the main character in 881 stories compared to 344 for girls. California textbooks generally depicted women as lazy, quick to give up, incapable of independent thinking and likely to collapse into tears or act on petty and selfish motives (Frazier 1973, 104, 116-118). Biographies of men outnumbered those of women six to one. And whereas the boys grappled with the question "What shall I be?" the girls worried about "Who shall he be?" In addition, fictional stories portrayed females in only a limited number of occupations (mostly performing such traditional tasks as baking and baby sitting), whereas male workers held an almost limitless variety

of jobs, usually involving initiative and independence (Pyke 1975, 53-67; Sexton 1976, 68, 118).

Science and mathematics textbooks also discriminated against females. In illustrations, boys were more likely to be the ones holding the bunsen burner or the test tube, and noted women scientists and mathematicians were ignored. As a result, both sexes emerged from school with the belief that chemistry, physics, and electronics were more suitable for males than females (Stanworth 1983, 18; Sexton 1976, 68).

Although research into sex stereotyping in Canadian textbooks is in its infancy, the initial studies indicated similar biases (Pyke 1975, 51-73). The 1970 Royal Commission on the Status of Women in Canada, for example, reported that in school textbooks "a woman's creative and intellectual potential is either underplayed or ignored in the education of children from their earliest years" (Canada 1970, 175). Other studies during the early 1970s revealed that when measured against men, women received less education, were socialized to have lower expectations, and were employed in lower status work. Everywhere sexual inequality was widespread (Stephenson 1973). These findings added fuel to the women's movement.

Minority and ethnic groups

In the last two decades, such minority ethnic groups as black and Native people have demanded and received more acknowledgment of their own history in order to provide them with a sense of identity and accomplishment. An examination of seven provincial ministry of education guidelines published in the late 1970s and early 1980s for grades 6 to 9 Canadian history courses reveals that multicultural concerns dominated all discussions on bias and discrimination.¹ The "expected outcome" for the Newfoundland grade 7 course was "an appreciation of the diversity of peoples and cultures; the shared

history, lifestyles, values, aspirations and future prospects." The "general objectives" for the Ontario grade 7 history program was to "develop an understanding of the lives of people who immigrated to and settled in Canada The prairie provinces all included similar statements but added a particular emphasis on understanding Native peoples. None of the provincial guidelines mentioned the importance depicting the role of women in Canadian history textbooks.

Visual materials were no better. Fiona Nelson, Chairperson of the Toronto Board of Education, recalled her horror at viewing an eight-minute film for primary social studies called "Big People, Little People":

It was very careful to reflect a racial mix, showing a lot of children playing adult roles with black boy playing the mayor. But apparently the idea of female roles had never occurred to the filmmakers. Throughout the entire eight minutes, females appeared twice; the total time they were on screen was thirty-eight seconds and each time they were carrying mops. (Nelson 1976, 173)

Ignoring women

An analysis of perhaps the best-selling grade 9 history text in Canada, *The British Epic*, which was in general use from 1959 through the 1970s, reveals a similar lack of interest in women's history. Other than royalty, the book mentions only one woman (Florence Nightingale), and of the approximately 150 drawings, fewer than 10 include women (fashion changes, crowd scenes and women being beaten in factories; Ricker, Saywell et al. 1967). Prior to the 1970s, women were also ignored in Canadian history texts. When females were discussed it was in the context of great events (gaining the franchise), or as biographical sketches of great women of national stature (Emily Murphy and Nellie McClung) who had succeeded in areas traditionally dominated by males (Andrews 1977, 69-71). Despite the introduction of sex equity requirements in the 1970s, a team of researchers discovered that of the 66 history textbooks

approved for classroom use in Ontario since 1980, females were assigned less than 13% of the total pages (Light, Staton, and Bourne 1989, 18-19). Bennett's (1980) *Rediscovering Canadian History: A Teacher's Guide for the '80s* 'made virtually no mention of the importance of including women in Canadian high school courses. None of the 38 suggested essay topics, for example, dealt with the role of women in our history (40-41).

Resistance to change

In 1988, Peter Flaherty (1989) was one of a team of teachers chosen by the Metro Toronto Boards of Education to design a curriculum for a new course on Canada. He reported

Personally encountered the resistance to teaching about women in history that still prevails within many history departments (which until very recently have tended to remain 'boys' clubs'). Teachers across Toronto were asked to rank in order of priority the units they would most like to see developed ... the one dealing with the women's movement in Canada and the U.S.A. came in last on the list.

The team's solution was to assign this topic to independent study (1989, 15). Indeed, the first session on women's history at the Canadian Historical Association was not held until 1973 (Conrad 1983, 140). As a result, students were treated to a history in which women appeared to have played a shadowy role at best (Pierson and Light 1982, 140). If it is true that all women need to know that they have played a proud and essential part in the course of world events (Frazier and Sadker 1973, 122), then Nancy Frazier was justified in proclaiming that "our history has been stolen from us" (104).

Largely in response to the growth of the women's movement, Canadian school textbooks in the 1980s all included mandatory pictures of women, eliminated sexist language, and discussed women's contributions to national development. Putting women into the picture, however, was only the first stage in the women's movement. The add-women-

and-stir approach did little to recognize women's unique contributions to society, as it tended to view success from a male perspective. In most cases the chapters on women were supplementary to the main story, included almost as an aside or to satisfy provincial guidelines, which could safely be ignored by teachers without disruption of the "important" themes. As Simone de Beauvoir has noted, man defines woman not in herself, but as relative to him (de Beauvoir 1971, xvi).

Women's views

Viewed through women's eyes, virtually all historical topics take on a different perspective—a perspective still conspicuously absent from Canadian classroom materials. Both male and female experiences must be included in order to adequately understand human history. In addition, women have traditionally lived two lives, one in the male-dominated culture where they often endured second-class existences, and a parallel private life replete with their own support structures and separate culture (Conrad 1983, 190). Such topics as reproduction, housework, sexuality, marriage, and divorce are all still ignored, even though they are essential to providing women with a sense of their own history, as well as furnishing men with an historical perspective on the relations between the sexes. In many cases the traditional categories and periodization of history do not pertain to women (Silverman 1982, 521). Significantly, the first book-length history of Canadian women did not appear until 1988 (Pren-tice et al. 1988).

Title change

In the fall of 1989, the Kings County District School Board of Nova Scotia sent a memorandum to all grades 5-9 social studies teachers regarding the treatment and sequencing of Canadian history and geography courses. The Board noted that the curricula devoted a "fair amount of attention" to 10 topics, including Native peoples, explorers, early set-

tlement, Confederation and culture/multiculturalism. Not only were women excluded from the list of important topics to be discussed, but nowhere in the descriptions of each topic was there any mention of gender issues (Bill and Carty 1989).

In summary, school textbooks often reproduce the patterns of subordination and male domination that characterize our society. Women are denied positive role models and deprived of the knowledge of their own culture that is needed to raise their self-esteem and sense of identity. As a result, women generally fall short of their potential and society fails to utilize all its human resources. In addressing Maritime teachers who were about to adopt the new grade 9-10 regional textbook *The Maritimes: Tradition, Challenge and Change*, Conrad (1986) warned the assembled instructors of the importance of integrating women's studies in this course for "the mental and physical health of the next generation of Maritime women" (108).

Gender-blind materials

Some people believe that school reading materials should be gender-blind, and that by eliminating sexism, greater equality of opportunity will be promoted (Tyack and Hansot 1988, 34). Although this is an expensive proposition, it is already underway in every province. McGraw-Hill Book Company has published a pamphlet entitled *Guidelines for Bias-Free Publishing* for its authors and editors, and Ontario textbook evaluators receive a checklist prepared by the Ontario Council on the Status of Women (*Guidelines* n.d.). The textbooks of the 1980s made tremendous strides in eliminating blatant gender stereotyping. Where women performed "notable" contributions in science, mathematics, and literature their work was acknowledged, often in a small boxed item or sidebar. Many literary anthologies made special efforts to balance the gender, nationality, and ethnicity of their contributors. The authors of history textbooks included material on women and

even counted the number of pictures to ensure a proper gender ratio.

Such attempts, however, were not completely successful. An analysis of the four most popular grade 7 history textbooks about the early history of Canada reveals some continued flaws (Hundey 1979; Garrod et al. 1981; Kirbyson et al. 1982; Deir et al. 1981; two of the 10 authors were women). Concentrating on political and military history for much of the texts, the authors relegated women to minor roles of supporting men's endeavors. In the chapters on Native peoples, only the Iroquois women are mentioned, presumably because they performed male tasks such as farming and participating in politics. In the New France period, *les filles du roi* came to marry the men and have babies, and women's religious orders ministered to the colony's sick. The pioneer women in Upper Canada did the housework. All of this was true, but there is much more. Since the traditional categories and periodization of history do not always pertain to women, new formats must be devised to better examine women's role in history.

Suggested solutions

What can be done? One suggestion is to include separate women's courses in the curriculum. This approach, however, would ghettoize women's concerns and reinforce current stereotypes. As with special education, integration is preferable to separation. The most promising solution is to meet the issue head-on. Sexism is present in society. Changing the curriculum and degendering the reading materials will not change the facts of life. Students must be prepared for life when they graduate; ignoring the issue will not help. Schools must provide special guidance to overcome societal prejudices. In addition to providing nonsexist textbooks, the schools should teach students how to recognize bias and how to counteract it. Rather than discarding *Cinderella*, the

historical context of its prejudices should be examined. The teacher might even try reversing the roles in the story. However, teachers must first be trained in detecting bias. Women's groups in Newfoundland, for example, have pressed for several years to have a course on gender roles included in teacher training schools, but without success (Ryan 1989, 11). Unfortunately, this is an all too familiar pattern across the country.

Notes

1. The following provincial guidelines for the early 1980s were consulted: Prince Edward Island, Ontario, New Brunswick, Alberta, Newfoundland, Saskatchewan, and Manitoba. Courtesy of Terry Leeder, sponsoring editor, McGraw-Hill Ryerson.

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Negative Images of the Irish in Canadian Curriculum Materials

Donald Power

Abstract

At the time of Confederation in 1867, the Irish were the largest English-speaking ethnic group in Canada, but references to Irish contributions to Canadian history are infrequently found in the school curriculum today. Not only is there bias by omission regarding the Irish, but a negative picture of them emerges based on decades of misunderstanding, and that stereotyped image should be corrected by focusing more attention on Irish Canadian achievements.

Bias by omission and commission permeates the teaching of the humanities in Ontario's educational system from kindergarten through to graduate school. This opinion was recently expressed by Anver Saloojee in a keynote address at an Education Equity Conference for Post-Secondary Students held on March 25, 1991 sponsored by the Ontario Ministry of Colleges and Universities. In Saloojee's (1991) view:

Curriculum is a most sacrosanct area for academics. However, we must focus on what is in as well as what is not in our curriculum and ask where there are biases of commission and omission.

We have to take an active approach to challenging prejudice, stereotyping, biases and racism. We must look for them and eliminate them from our textbooks and lectures. (3)

One example of bias by omission is the use of the Irish in the Ontario school curriculum. Although the Irish formed the largest English-speaking ethnic group in Canada at the time of Confederation, there is little mention of

their achievements in Ontario school texts. As Kendall (1983) says with reference to the Irish and other cultural communities in Canada:

The Ontario school system was designed to mirror, almost exclusively, the Province's English heritage. The contributions made by other groups, such as Native Canadians, Chinese, Irish, Jamaicans, and others simply have not been written into school texts. This means that whole groups of people lack visibility in the curriculum and constantly receive the message that they are not, and have not been, important to our society. Since this is clearly not a fact, it's time that we embraced a new vision of our home. (3)

When the Irish are mentioned in Ontario school texts, they are often referred to as being violent, immoral, sick, and disloyal. Cross and Kealey (Bennett and Jaenen 1986) refer to the Irish as a people with long traditions of disrespect for authority and of violence:

The rapidity of the peopling of Canada almost guaranteed instability as disparate elements, different nationalities, different religions, and different classes were thrown together in a new environment. Friction and disorder were inevitable especially when one of the elements, the Irish, had long traditions of disrespect for authority and of violence. To these factors were added ethnic and religious discrimination, as well as the economic oppression that tormented groups such as the canal workers. (213)

Yet the other side of the story is that many Irish resisted what they considered as politically imposed authority, and they were not always to blame for the violence around them. Nevertheless, some of the most common stories in Irish Canadian history are centered on deadly, brutal, and violent themes, and

interpretations of some of these stories as they appear in school learning materials are now considered.

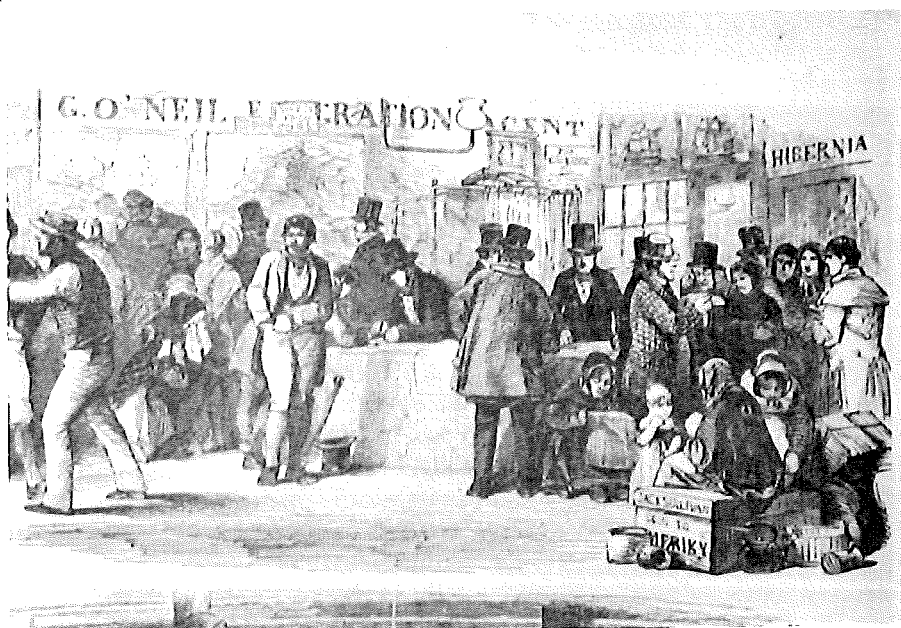
Disease-ridden Irish immigrants

First, there is the story of Irish immigrants who came to Canada between 1815 and 1850, as told by Francis (1985). According to Francis, the Irish were regarded as "Britain's Surplus Poor" in 1815. After their voyage across the Atlantic, they arrived in Canada in an unhealthy condition, and they "created serious problems for Canadian authorities" (989). Francis quotes, without comment or qualification, Catherine Parr Traill who said she was thus informed by a ship's officer about the wretched condition of the Irish landing at Grosse-Ile, "I think you would turn away from them with heart-sickness; you would there behold every variety of disease, vice, poverty, filth, and famine—human misery in its most disgusting and saddening forms" (988).

In his story of Irish immigration to British North America, Francis (1987) emphasizes that thousands of Irish contracted disease and spread it throughout Canada. A central message is that the Irish were a social menace. But Francis does not criticize British and Canadian authorities who might have done more to prevent and minimize that great tragedy. Neither does Francis give much credit to the Irish who between 1815 and 1850 did much hard work to lay the foundations for the settlement of eastern Canadian society.

Fenian incursions

Recollection of the Fenian attacks on British Canadian military positions is an oft-told story of 19th-century Irish activity. One version of that story by Graves (1986) describes Fenian efforts to liberate Canada from British rule as a curious and colorful chapter in Canadian history. He says that Irish veterans of the Union Army "were too restless to



Early Irish immigrants.

return to the drab predictability of civilian life" (1154), and he gives the impression that the Fenian actions were caused by a reckless abandon rather than by any high moral or political purpose.

Graves' (1986) narrative of Fenian strategies to liberate Canada from British rule is far from sympathetic to their ideals of an Irish-Republican-in-Exile and a democratic Ireland. In his article, Graves includes a satirical sketch of the Fenians showing them as a bunch of apes, and adds another cartoon ridiculing John O'Neill. He describes the Fenians as raiders, not as liberators, and refers to their military attempts as acts of aggression against Canada. He considers their campaigns over the border as amateurish invasions. Finally, he negates the intelligence and courage of the Irish American soldiers by saying that "the raids themselves were badly planned and the fighting spirit of the Fenians was often shaky" (1159). This conclusion can be disputed, however, because the Fenians were victorious in their attack on Ridgeway in Upper Canada, and it was the superior military might of the American, not the British

Canadian, authorities that was most responsible for the Fenian defeat.

Irish immigrant women: A moral menace

Before 1850 Irish immigrants were regarded as a health hazard in Canada, and later in the century they were considered a moral menace. Turner (1975) says it was reported in the *Montreal Daily Transcript* on May 16, 1865 that "80 stout and healthy girls" had arrived from Ireland to work as domestic servants in Canada. According to the *Transcript*, the girls, who had come from a Limerick workhouse, began to act in an incorrigible and profane manner; they were drinking with males in taverns and committing even more serious crimes. The *Transcript* saw these actions as part of a wholesale export of vice from Irish workhouses to Canadian towns and cities, and the newspaper argued for a moral quarantine against it. The story was quickly spread in other Canadian newspapers.

In reporting the story of the immigrant Irish women, the newspapers made some errors. First, it was actually 60, not 80, women who had come out from

Limerick. Second, a government inquiry showed later that only a minority of the women were of suspect moral character and it appears that most of the innocent 60 went to work as domestic servants in cities in Quebec and Ontario. It is Turner's view (1975) that the Irish women were victims of Canadian moral self-righteousness:

These women were victims, not criminals: victims of poverty in Ireland, and of poverty, friendlessness, and fear in Canada. It may be, in fact, that they suffered more harm from the few but loud cries of moral outrage than the harm they ever did to Canadian morality. (48)

Turner's defense of the Limerick 60 is commendable, yet he does not give an explanation as to why these women were singled out for notoriety by the Canadian newspapers. At that time hundreds of British and Irish women came out to Canada to work as domestics (Turner 1975, 40). In fact, the Canadian government advertised in Europe for servants, and to encourage women to emigrate the government often paid half or all the fare. Sometimes pauper women and children were literally taken off the streets of English, Scottish, and Irish cities to work in Canadian homes. So why were the Limerick 60 reviled? Even Premier John A. Macdonald continued to refer to them as "a consignment of some sixty prostitutes" (Turner 1975, 48). There are at least two possible answers: first, the Irish had had a poor reputation in Canada for many decades, and the story of the antics of some of these Irish immigrant women embellished the negative stereotype; and, second, the improper behavior of some of the Limerick 60 may have been used to persuade government officials to slow even further the tide of Irish immigration to Canada.

The assassination of D'Arcy McGee

Another Canadian story of suspected Irish lawlessness is one connected with the assassination of D'Arcy McGee. As McGee opened the front door of his boarding house on the night of April 7, 1868, he was killed by an assassin's bullet.

let. Immediately it was widely reported that he had been shot by a Fenian, and after the arrest of hundreds of Fenian sympathizers Patrick James Whalen was charged with the murder (Francis 1987). Whalen, convicted of the charge on flimsy evidence, was executed on February 11, 1869.

The story of the murder of an Irish Canadian who became known as a Father of Confederation, and the story of the execution of an Irish Canadian convicted of the murder are said to be facts of Canadian history, but the retelling of these events would seem to be part of a pattern. From the earliest days of Irish settlement in Ontario, the most commonly told stories about the Irish centered on some form of tragedy, violence, or death, and one of the most significant effects of repeating such stories as part of the centrality of Canadian history is to perpetuate a myth that the Irish were a tragic, an unfortunate, and a violent people.

The Black Donnellys

The story of the Donnelly family is one of the most violent in Irish Canadian history as told in *The Black Donnellys* (Kelley 1954). Over half a million copies of this historical novel were sold. It tells the tale of an immigrant Irish family who settled in the Lucan area of southwestern Ontario in the 1840s. From the beginning the Donnellys were in trouble with the law. Then, in 1880 James and Johanna Donnelly, two of their sons, and a niece were brutally murdered. Neighbors who were accused of the slaughter were never convicted of the crime. Nellie McClung, a famous Irish Canadian who was a leader in the suffragette movement, said that when she was a child "there were two stories told at everyone's table: the story of Louis Riel and the story of the Donnellys" (Reaney 1988, 785). But what caused the massacre of the Donnellys, and why were so many Canadians interested in their tragic story?¹

There were two popular published versions of the events that led to the mur-

der of the Donnelly family. The first book, *The Black Donnellys* by Kelley (1954), is based on old newspaper records, on police and court files, and on conversations with old timers in the Lucan area. Kelley presents his story in an sensational and dramatic fashion in a manner unsympathetic to the Donnellys, as the book cover description shows:

The Black Donnellys describes with verve and insight the story of those lawless years and the demonic family who were hated by everyone who came into contact with them. The story of James and Johanna Donnelly, their seven sons and one daughter, is an engaging saga of one family's reign of terror.

Kelley presents the story of the Donnelly massacre from the perspective of the vigilantes who believed that through these deaths the Lucan people were rescued from a dangerous social menace.

Not long after the publication of Kelley's version of these events, Miller (1962) wrote about the Donnellys. Miller's claim is that his book is the first true and authoritative account of the Donnelly tragedy. Tracing the source of the Donnelly troubles back to feuds in Ireland, Miller argues that the family played a minor role in a much larger historical struggle. Miller says that despite the unlawful acts of some members of the Donnelly family the Donnellys were more to be pitied than blamed for what happened to them. He attributes blame to the greater forces behind the calamity:

There is no question that upon occasion the members of the Donnelly family committed misdemeanours. There can equally be no question that they did not merit the savage punishment meted out to them by their neighbours. I consider their unavenged death an unexpunged blot on the Canadian judicial system.

I believe that the blame for the circumstances leading up to their deaths must rest with the Roman Catholic Church, the Orange Order, the Protestant churches, the two great Canadian political parties and the local news organs. If all, or any of these institutions had taken decisive action before 1880, lives might have been saved. (x)

James Reaney, a well-known Canadian author and dramatist, has also written sympathetically of the Donnellys. In discussing contemporary attitudes toward

them, Reaney believes that there is a tendency to either think of them as all bad, or to consider them as basically good people who were victims of circumstances. Reflecting on after-dinner discussions about the Donnellys by people in southwestern Ontario, Reaney (1988) observes:

The object seems to be to tell as many horrible stories against the Donnellys as can be invented or remembered from Kelley. To this day, children are told to go to sleep or the Black Donnellys will get them. A folk saying has, however, sprung up: "The Donnellys did not do all of the bad things in Biddulph"; and, since Miller's book, more people are saying this ...

Yes, there were Protestant friends of the Donnellys who no doubt got their punches in under the cover of the Donnellys' umbrella; yes, there were homeless delinquents who stayed at the Donnelly farm, and so on. At the same time there were two papers in the Perth County village of St. Mary's which summed up two poles of response; one welcomed the news of the Donnellys' death with "at last the brutes have been extirpated," while the other quietly said that they had become a family of Ishmaelites who were blamed for everything. The possibilities in this latter statement seem to make the most sense. (787-788)

Whatever the degree of culpability connected with the actions of the Donnellys and their neighbors, these families represented only a minority of those who emigrated from Ireland to Canada during the time of the Great Famine. Most of the Irish who arrived in Canada went on to live law-abiding lives, and their descendants have either integrated or been assimilated into Canadian society. As Miller (1962) says,

Between the close of the Napoleonic Wars and the outbreak of the American Civil War thousands of Tipperary families migrated to North America. Most of them assimilated peacefully into new neighbourhoods and soon forgot old hatreds. (29)

In *The History and Social Science Teacher* (Tersigni 1990), there is an article in which a teacher describes how he led his high school class on a field studies trip to Lucan to study the legend of the Donnellys. One purpose of the article is to inform other teachers about the importance of teaching field studies

methods, but in this case the content for inquiry was uncritically selected.

Tersigni (1990) describes the Donnellys as notorious, and compares these immigrant Irish to the American outlaw Billy the Kid. Tersigni justifies his field studies trip by saying that the high school students were motivated by the "sensational and interesting" Donnelly deaths. Without reference to possible effects that such a study might have on the self-concept development of students of Irish heritage, Tersigni concludes that the field trip was "a great educational and fun-filled experience," yet he does not consider the extent to which his students may have learned to accept negative stereotypes of the Irish. In his estimation, the field trip turned out to be "not only the highlight of the course, but a great learning experience for everyone involved," and he gives a list of contacts and activities that "can be used to help the teacher plan a fun-filled, interesting and rewarding learning experience in Lucan" (130-131).

While this article draws attention to useful methods of field studies inquiry, what is missing from it is due consideration of the possible adverse effects of negative stereotyping of the Irish.

Conclusion

Stories about physical infirmities and moral weaknesses of Irish immigrants, tales of the Fenian threats, and legends of the criminal activities and murder of the Donnellys are present in textbooks and other learning materials authorized for use in Ontario schools. One cumulative effect of such stories is the perpetuation of a negative image of the Irish—the creation of a myth that the Irish were and are depraved. A main root of these stereotypes, false beliefs, are probably due to the social Darwinian attitudes of the 19th century. It is now time to correct that myth through an emphasis on new historical scholarship that will give deserved credit to the many Irish contributions to Canadian society.

In early Canada, generations of Irish immigrants cleared land, built roads, dug canals, and constructed public and private buildings. In Halifax, for example, they were involved in extensive construction of wharves, warehouses, and stores; from 1926 into the 1830s, they worked as laborers, stonemasons, teamsters, and carpenters on the Shubenacadie Canal, and from 1829 to 1869 many of them earned their living constructing fortifications on Citadel Hill. "The quarrying, conveying and placing of stone, the levelling and the haulage, the erection of structures, were all labour-intensive; much of that work force was Irish" (Punch 1988, 217). In Quebec they were active in politics, especially in the reform movement of the 1830s (O'Gallagher 1988, 257-258; Bowen 1988, 96). In Ontario they dug canal systems in the east, worked in the forest industry of the Ottawa Valley, and participated in the construction of roads and public buildings in Ottawa and Toronto. Across Canada a succession of Irish teachers have over decades devoted their lives to the education of youth.

In the development of Canada, many Irish personalities gained recognition in commerce, politics, education, and other fields of endeavor. For example, Francis Collins championed freedom of the press in Ontario; Robert Baldwin was a strong proponent of responsible government; William Baldwin founded Canadian liberalism; Edward Whelan led the struggle for tenants' rights in Prince Edward Island; D'Arcy McGee was a Father of Confederation; Timothy Anglin served as Speaker of the House of Commons; Nellie Mooney McClung was a prominent suffragette and the first female member of the CBC's board of governors; Joe McDonough and his family established a mining corporation in northern Quebec and Ontario; and Marshall McLuhan, Morley Callaghan, and Brian Moore wrote books of celebrated international acclaim. These Canadians, along with numerous others of Irish heritage, should have their achievements celebrated to offset the negative

image of the Irish that is part of the mythology and history of this country.

Note

1. The roots of the Donnelly problem went back to sectarian strife in Ireland. Miller (1962), in "Bloody Tipperary," the fourth chapter of *The Donnellys Must Die*, traces a main cause to Oliver Cromwell's conquest and resettlement of Ulster. Reaney (1988) also says that the Catholic-Protestant feud in western Ontario originated in Ireland (785-89).

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What's Worth Reading

Charles Curtis
and Ian Wright

As the title of our column suggests, our purpose is to introduce readers of the *reincarnated History and Social Science Teacher* (and we sincerely congratulate Joe Kirman on the magnificent job he and his team have done in revitalizing this much needed magazine) to reading materials that we think will be of interest.

Recently (1991) Macmillan published the *Handbook of Research on Social Studies Teaching and Learning* edited by J.P. Shaver, Associate Dean of the College of Education, Utah State University, and a former president of the National Council for the Social Studies. In this column we carry on a conversation about the *Handbook* during a coffee break just prior to our afternoon classes.

Ian: I see that, at last, the *Handbook* is out. I'll be using it in my graduate social studies course, but I wonder if it has anything to say to preservice classroom teachers, or to those who are not pursuing graduate degrees in social studies. For example, the students in our courses have been practicing teachers and are now updating their qualifications. They want to know how to teach social studies so that it is interesting, realizes the objectives they set, and relates to our social studies curriculum. Would there be any benefits to them in reading all or parts of this *Handbook*?

Charles: You're right, Ian, after being in preparation for over three years, the *Handbook* is now available. I think that it was well worth waiting for: 53 chapters, 71 contributors, and topics that cover just about any area of social studies teaching and learning that you can think of. It is the most comprehensive statement about the state or research in social studies that I'm aware of.

Ian: The *Handbook* sounds impressive. But my question is will I likely make much use of it in my preservice methods courses?

Charles: First, let me say that I'll also be using the *Handbook* in my graduate social studies courses, especially in the Review of Social Studies Research course. Imagine, in a single volume, a thorough description of the research in social studies. And, in addition, each of the 53 chapter reviews concludes with the identification of future research needs in the particular area. That is, each chapter reviews the research findings pertaining to a particular area and then suggests specific problems that require further studies.

Clearly, the *Handbook* will be invaluable for graduate students seeking thesis topics or working to refine their topics into researchable problems. Let me give you an example. In the chapter I wrote on social studies for students at-risk and with disabilities, I examined the effectiveness of cooperative learning models in a section entitled, "Procedures for Organizing Instruction." Based on the findings of the cooperative learning studies, I concluded that this approach tends to promote positive interactions between handicapped and non-handicapped children in mainstreamed classes, and that it is likely that these interactions lead to increased self-esteem in the handicapped children. But I also suggested that there are important questions about cooperative learning that needed to be addressed by future researchers. For instance, among the questions I raised were: How can cooperative learning be used with at-risk and disabled students to develop citizenship skills such as problem solving and decision making? Is the effectiveness of cooperative learning in mainstreamed social studies classes related to the frequency of its use? What specific roles do at-risk and disabled students assume in cooperative groups? Do the effects of cooperative learning correlate with specific disabling conditions? Does cooperative learning result in long-term acceptance of individual differences?

Ian: Charles, I have no trouble with its use with graduate students, but let's talk about whether the *Handbook* has a place in our in-

troductory and advanced preservice courses. I have several concerns about scholarly publications such as the *Handbook*. I assume that it was written in an academic style, and therefore is not written in a reader friendly way. Will our students require a research and statistics background to read the *Handbook*? And what about classroom teachers—will they pick up the *Handbook* and get anything out of it?

Charles: Let's be fair to the *Handbook*; it was never intended to be a how-to-do-it book, nor was it written as a textbook for social studies methods courses. In the Preface to the *Handbook*, Jim Shaver states that it was

produced first of all for practicing and prospective researchers ... including university professors and graduate students and persons in local, state, regional, and national agencies that conduct and support research—as they seek to identify research problems and plan investigations on social studies education.

So, that's the primary readership for the book.

The secondary audience was to be "curriculum developers, instructional leaders, and school policy makers interested in using research information in addressing their questions and tasks." Even though it was not written specifically for classroom teachers, Dr. Shaver suggested that they would "find much of value" in the *Handbook*. This was the opinion expressed also by Jim Campbell, Supervisor of Social Studies for the Calgary Board of Education, at a recent (October 17, 1991) Alberta Teachers' Association Social Studies Council conference in Banff. Jim argued that "although not written for classroom practitioners, the *Handbook* ... does contain information of practical use for teachers who wish to understand the various writings."

Ian: Charles, let me ask this question another way. Classroom teachers want to know what works in terms of classroom instruction. My experience is that being informed of studies in which the null hypothesis was rejected and a .01 significance was obtained in favor of an experimental treatment is mainly viewed with disdain. Teachers want to know if the treatment would work, or is likely to work, in their unique circumstances.

Charles: I understand your concern here, but I think that you'll be pleasantly surprised by just how reader friendly most of the chapters are. Two sections of the *Handbook* that will likely be of special interest to practitioners are entitled, "The Student in Social Studies Education," and "Teaching for and Learning Social Studies Outcomes." There are also several chapters in the section "Components of Instruction" that teachers will find useful. In the reviews in these sections, most authors have managed to describe the findings in the studies they examined in a manner that should be comprehensible to most readers, even those without a research or statistics background. While there are references to statistical significance in some chapters, and outcomes are occasionally described in terms of *standardized mean differences (SMDs)*—which Dr. Shaver explains very well in his chapter on quantitative reviews of research—it's my impression that many teachers will have little trouble understanding the discussion and concluding statements in these chapters. And I think that teachers will find applications for their teaching if they take the time to study these chapters carefully.

However, it's important to note here that not all research conducted in social studies is experimental. There's an excellent, and very readable, chapter on qualitative research in social studies in the *Handbook*. As you know, qualitative research is based on descriptions of observations designed to answer the question, "What is happening here?" The data for many of these studies is narrative and not described in statistical terms. Furthermore, qualitative studies are discussed in many of the chapters dealing with the research on teaching strategies and content in social studies. I don't think that many teachers will experience difficulty understanding the findings of these studies.

Ian: Can you be a bit more specific? Let's have an example of conclusions in a review that might have relevance for a classroom teacher.

Charles: If teachers are looking for outcomes that will be exactly replicated in their class-

rooms they may be disappointed. Certainly the generalizability of findings concerns researchers and reviewers of research, and there are conventions for discussing it. But that's another discussion. I think that conclusions in the chapter entitled, "Knowledge and Concept Development in Social Studies" would be of interest to most teachers. In this chapter the author has deduced instructional strategies for knowledge acquisition and concept development from the research. These strategies are clearly and succinctly stated, and teachers should have no problem understanding the implications for classroom practice.

Ian: What are some other topics covered in the *Handbook* that our preservice teachers would likely find to be of interest?

Charles: I think a number of reviews would be useful for our preservice teachers to read, even for those who are very practical minded, for example, reviews of the research on teaching history, economics, the social sciences, government, civics and law, and geography. Other reviews that deal with the research on teaching for thinking and decision-making, concept development, international understanding, and controversial issues. Additional chapters describe the state of our knowledge about teaching culturally diverse, gifted, and at-risk and disabled students. All of these reviews have information that should be relevant to these students.

Ian: If, as you say, these reviews are written in a manner that does not overemphasize statistical analyses, then perhaps the *Handbook* may have a role to play in our preservice programs. I'll certainly look forward to examining it when I can get a copy. Now let me ask another question. Many research handbooks contain current knowledge about, for want of a better term I'll call, the psychology of students: how they learn; how they develop socially and morally; and what their attitudes and beliefs are. What does the *Handbook* contribute to this concern with psychology?

Charles: Three of the six chapters in the section entitled "The Student in Social Studies

Education" review the research on the cognitive, emotional, social, and moral development of preschool children, and primary, intermediate, and secondary students. And you will be particularly interested in the chapter entitled "Achieving Social Studies Affective Aims: Values, Empathy, and Moral Development."

Ian: Now let me ask you one final question. In the social studies literature the question of what social studies is continues to be raised. In every social studies methods text that I know, there is a chapter or chapters on the meaning and purposes of social studies. Does the *Handbook* make any contributions that would be relevant to the concerns of classroom teachers to this debate?

Charles: I'm not quite certain how to answer that question, Ian. There's an excellent chapter on the historiography of social studies in which the author examines changing views of social studies. However, the study is focussed on social studies in the United States, and you will have to decide for yourself whether it has meaning for Canada. I can find reference in this chapter to only one Canadian educator, Kieran Egan, and he merits a single sentence. A second chapter, entitled "Philosophical Inquiry and Social Studies," considers questions relating to the nature of social studies that I know you and I encourage our students to think about. Perhaps social studies teachers concerned with similar questions may find this chapter a good place to start their inquiry.

Following this comment our coffee break was over, the bell starting our afternoon classes rang, and we rushed off to meet our students. Charles left convinced that, as a result of the conversation, Ian was more open to considering the *Handbook* relevant for his preservice teachers, and, perhaps, for practicing teachers as well.

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Clips & Snips

Jacqueline Stevens
Howard N. Riggs

It began when a student returned from a trip to Costa Rica, and before *was over*, *Laurel Green's* class in *Beacon Hill School* in *Beaconsfield, Québec*, had transformed their classroom into a tropical rain forest. Social studies and science combined with the language arts in a study of this rapidly disappearing natural phenomenon.

As these third and fourth grade children learned of the endangered flora and fauna of the tropical rain forest, the classroom began to resemble that habitat—large paper trees draped with yarn vines provided food and shelter for papier maché mammals, birds, reptiles, and insects.

In addition to learning about the ecosystem, considerable activity was directed to the social action needed to preserve the remaining rain forests, both in the tropics and those at higher latitudes, such as the British Columbia rain forests.

This group of children became *creators* of a rain forest in their classroom—perhaps their initiatives will have some small effect on the *destroyers* of the earth's rain forests.

Student teachers in the Art Education Department at *Concordia University* in *Montréal* engage in a unique curriculum integration activity during their semester-long elementary school field experience. During each week they present children with one visual art activity, and then focus other art activities on the social studies program.

Judith Buzzell, a *Concordia* instructor, reports that her students quickly acquire a broader view of the school curriculum as they plan a unit that brings art into the social studies.

Anne Torchinsky, one of the host teachers for *Concordia's* program, enjoys the opportunity to work with an art-specialist-in-training. She believes that the integration of art and social studies brings a new richness to both areas of the curriculum. Student teacher *Susan Cherry* worked with Ms. *Torchinsky's* 4th grade class to develop the concept of environment. She took the students from their known environment, through some imaginary environments to an early North American environment, focusing on First Peoples' way of life.

Third grade children in *Ida Ripley's* class at *Bancroft School* in *Montréal* have the opportunity to explore their neighborhood on different scales. While taking 30 children out for the usual walking tour of the school neighborhood has its place and can help with some aspects of a neighborhood study, Miss *Ripley* claims certain advantages for a giant 3 x 4 meter plastic map of the neighborhood. It can easily be spread out, with some children seated along each of the north, south, east and west sides. While individual children walk particular routes—to school, to a friend's house, to the store—others can *describe* or *direct* the trip from their bird's-eye vantage points.

It seems that the students have a tendency to walk gingerly along the narrow streets, as if on a high wire. Although they are like *Gulliver* in *Lilliput* on this representation of their community, Miss *Ripley* reports that the difference in scale is not a significant drawback.

Joanne Tompkins, principal at *Arnaqjuaq School* in *Hall Beach, Northwest Territories*, encouraged and assisted as teachers went beyond their mandated curriculum to study the importance of walrus to that Inuit community. *Hall Beach* (about 69° N; 81° W) is on the east side of the *Melville Peninsula*.

Using elders in the community as the principal resource, students from grades 4 to 9 collected information and took photographs as they learned more about their own culture and the importance of the walrus to their survival.

Nunia Qanatsiaq a teacher trainee in *Arnaqjuaq School*, was instrumental in guiding students as they produced a booklet, written in Inuktitut, on the preparation of *igunaq*, what would best be called "rotten walrus" in English. Walrus meat is cut up, placed in shallow gravel pits, and covered for up to six months, allowing it to ferment. This partially fermented meat is considered a delicacy in many Inuit communities in the Eastern Arctic.

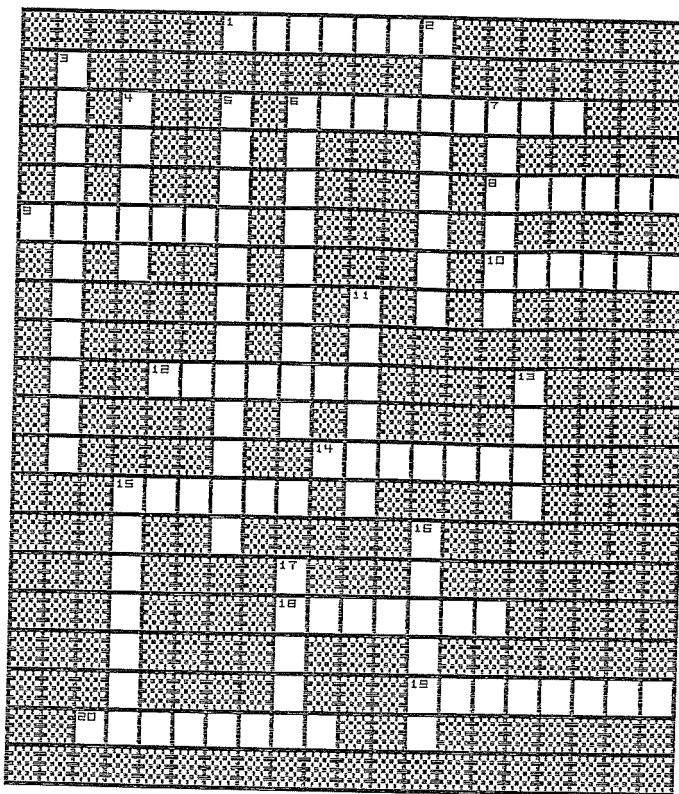
Puzzle Corner

Ian A. Andrews

Wordfind Puzzle

Hidden Words

taxes
constituency
election
party
government
governor general
local
cabinet
ballot
federal
majority
provincial
campaign
representative



Crossword Puzzle

Prime Ministers

Across

1. Born in New Brunswick, this prime minister served during the Great Depression
6. The first prime minister, nicknamed Old Tomorrow
8. This senator and former Orange Lodge leader resigned before running in a federal election
9. He won the Nobel Peace Prize for suggesting a United Nations Peacekeeping Force
10. A former premier of Nova Scotia, he returned from London to become prime minister
12. The first French-Canadian prime minister
14. He served briefly as prime minister on two separate occasions
15. The only Liberal prime minister who failed to win a federal election as party leader
18. The political party that has held power for the most time since Confederation
19. The process whereby governments are chosen by the population

20. The only Conservative to be elected prime minister twice in this century

Down

2. He died in London after serving as prime minister for only two years
3. A populist prime minister, this Saskatchewan native was noted as a great orator
4. Defeated as party leader, this former prime minister later became a cabinet minister
5. Known as Uncle Louis, his government was defeated after the "pipeline" debate
6. While he was prime minister the Supreme Court and the Mounted Police began as Canadian institutions
7. Chosen as prime minister from the Senate after the death of Sir John A. Macdonald
11. Prime minister during the Great War
13. The longest serving prime minister in Canadian history
15. Prime minister during the FLQ crisis
16. The nickname for the Progressive Conservative Party
17. The only leader of the Liberal Party not to become prime minister in our first century

G A F G R T O X B V I T N J X T B
C O N S T I T U E N C Y B M Q A P
P Q V C J B T W Q A C V K L O X Q
Z Q R E P R E S E N T A T I V E R
C A P K R I W S O R E J X Q N S E
A A H S X N P Y U I H C Z W I O L
M Z B P L G O V E R N M E N T P E
P Q Y I B A V R L Q W Z E K O P C
A R V T N P M Q G I Q H S B L U T
I Q O R T E X M L E K Q I I L T I
G A Y V P Q T A K Z N O T Q A A O
N P Q B I O X J M Z T E X P B V N
Z Q P N C N P O B Q I O R B X Z C
Q A R V B N C R H I B K P A R T Y
P N A R X Q O I J V L A C O L O P
U V X Q U A N T A I Q M X B P A M
A L B E R N Q Y Z L A R E D E F V

Word List

ABBOTT	KING	PEARSON
BENNETT	LAURIER	SAINT LAURENT
BLAKE	LIBERAL	THOMPSON
BOWELL	MACDONALD	TORIES
BORDEN	MACKENZIE	TRUDEAU
CLARK	MEIGHEN	TUPPER
DIEFENBAKER	MULRONEY	TURNER

Crossword solution on page 101

Ian Andrews teaches history at Oromocto High School and is editor of *Focus*, the New Brunswick Social Studies Council's journal.

The Long Haul A Grade 5 Game

Brent MacArthur, Janet Magdalinski, and Rhonda Smilar

This game is designed for three to five players.

Objectives

The students will:

1. Review where Canada's main natural resources are located.
2. Become familiar with Canada's major highway routes (e.g., Number 1 and 16.)
3. Reinforce previously gained mapping skill, such as knowledge of Canada's capital cities, names of the Great Lakes, etc. will be reinforced.
4. Enhance their skills of cooperation when working in pairs.
5. Become more aware of natural and man made hazards that might occur while travelling.

Procedure

The players have been selected as one of the top truck drivers of Canada's Big Wheels Truck Company. They have been instructed to pick up various resources and deliver them to certain designated areas throughout Canada.

Since Big Wheels is a busy company with numerous deadlines to complete, they are offering a bonus for the first truck driver to complete the assigned challenge. It is essential that an accurate and quick route be planned. One word of caution! Beware of the task cards for they can either hinder movement or help players move closer to the game's completion.

To start

The game requires three to five players. If desired each player may roll the dice and the player with the lowest roll chooses first. Shuffle

the task cards and place them to the side of the game board for future use. Shuffle the challenge cards and arrange them in three piles. The cards are marked on the front with a number 1, 2, or 3.

1. Each player is to take three challenge cards, one from each pile divided by region (1, 2, and 3). These cards tell the players where to travel and what resources they are to transport to a certain destination. Remember! Only one challenge card may be played at a time as you cannot carry more than one resource in your truck.
2. Now that each player has three challenge cards, each player must plan a route across Canada, fulfilling the players' assignments in the least amount of moves as possible.
3. Since there are three starting points, the players may choose where they would like to begin. If two or more players want to start from the same place, they may do so. Starting points are in British Columbia, Ontario, and Quebec. Please see the map legend.
4. Each space or area of highway is represented by a circle. This is where the players will move along to pick up their needed resources. The initial movement is determined by the throw of the dice. The highest roll will move first.
5. Play continues clockwise for the continuation of the game. If the player lands on a circle marked T.C. (task cards) that player will pick up a task card and move accordingly to its direction. These cards tell the players why they must move ahead, back up, or stay where they are on the highway until further notice.
6. The game is ended when one of the following events occurs:

- a. when the first player has successfully completed his or her challenge cards.
- b. when time expires. If this occurs, the player who has completed the most challenge cards wins. In the event of a tie, each will share the title of the winner. Teacher sets time for playing the game.

Contents

- Gameboard
- Challenge Cards
- Task Cards
- Dice
- Playing Pieces

Construction

1. The size of the board game is 1 m by 0.8 m. The board can be made from a map of Canada that is enlarged using an opaque projector.
2. Twenty challenge cards are needed. More can be designed to add variety and help reinforce the various locations of Canada's natural resources. Three challenge cards are used as a means of making the game fair for all players. Three challenge cards allow every player the opportunity to pass through various provinces where they begin or end up at either coast.
3. Twenty task cards or more are needed. The teacher can design more especially to reinforce a concept.
4. The size of the cards is 9 cm by 7 cm.

Information on task cards

The new four-lane highway you are on means there is no traffic congestion. With the time you will save here, it might give you the opportunity to finish the history book you have been reading when your trip is over. Advance 4.

Before the trip, you remembered to check everything to do with the truck except the oil. What were you thinking? You pull over and find that you are very low on oil. Proceed to the nearest gas station.

This particular stretch of road is littered with gravel. The vehicles ahead of you have kick-

ed up that gravel and severely damaged your windshield. Proceed to nearest gas station.

Others on the road must appreciate drivers like you. You pull over to the right lane, in passing lane locations, which allows traffic to flow nicely. Advance 4.

You forgot to phone ahead and check the road conditions. Because of a freak snow storm, traffic has come to a standstill. Miss 2 turns.

Of all trips, you pick this one to forget a spare tire. Lose a turn while a gas station attendant brings you a new one.

Aren't you glad you packed a lunch before you left? Now you only have to stop for ten minutes to eat, instead of stopping for twenty minutes at a diner. Advance 2.

The particular trailer you are towing is a flat bed. Obviously, the people that loaded and secured your shipment did not do a good job as it has just spilled onto the road. Miss a turn as cleanup is done.

The engine light of your dash board is on and you do not know why. You must now go to the nearest gas station to find the reason why.

You have just witnessed the sighting of a forest fire. Pull over without moving ahead and radio its location. Thank you! Make 2 moves next time.

It is 38C outside, and you are pushing your truck too hard. I would overheat, too, if I was treated that way. Pull over without advancement and wait for the engine to cool.

A fellow trucker ahead of you has radioed that there is an accident blocking all left lane traffic. You have stayed in the right lane and have missed most of the traffic stand still. Advance 2.

Heavy rains have created mudslides ahead. At police roadblocks you are informed to come back in the morning when the road is clear. Go back to the nearest city or gas station. There is probably a motel near it where you can spend the night.

You thought that they had finished construction on that bridge by now. Now you have to wait for ten minutes as the traffic controllers let one lane move at a time. Miss a turn.

The driver in front of you has been tailing too close to the car in front of him. A sudden stop by the car in front causes a rear-end collision. However, you have been following at a safe distance and miss the accident completely. Advance 3.

Driving at night is not so bad after all. With less traffic on the road, you are making better time than usual. Advance 2.

You prepared well for this trip. With the muddy conditions on the road, window washing fluid is a must. Advance 2.

It is a good thing you brought a co-driver along for this section of the trip. Now, instead of losing travelling time while you sleep, he can do the driving. Advance 3.

You are a smart driver. With all this snow on the road, you remembered to put your chains on the truck's wheels. Advance 3.

It pays to go the speed limit. Many of the drivers who have passed you have been pulled over by the police for speeding. Wave good-bye as you pass them and move 2 spaces.

Information and challenge cards

The numbers following each card (1, 2 or 3) are the regions. Keep all regions together. Separate the region cards into individual piles (numbered 1, 2 and 3).

Due to the recent population increase, the Awesome Food Store in Yellowknife needs extra wheat products, such as cereal, bread, and flour. 1

Due to the world oil crisis Bandex Oil in Victoria needs 1000 cases of motor oil. Transport it. 1

Highway construction is now taking place in the North West Territories and a transport of oil is needed to pave the roads. 1

Jem's Jewellers in Alberta is in need of a large delivery of silver for the production of women and men's jewelry. Please deliver this silver. 1

The citizens of the North West Territories require a truckload of fruits and vegetables for use during the winter months. Please deliver. 1

The Glencourt Mining Company in Alberta would like to relocate its abundance of zinc from an adjacent province or territory. Please do so. 1

The toy factory in Whitehorse needs lumber to make new Christmas toys. Send them half a truckload. 1

The Happy Burger chain in Winnipeg has opened a new location and needs extra beef on their next delivery. Transport the beef to the new location. 2

Glencourt Mining Company has just discovered a hidden coal mine. All the extra coal needs to be shipped to Toronto for export. 2

Due to Christmas rush Fannies Furrier in Edmonton requires 25 crates of furs immediately. 1

Gold has been discovered by the Glencourt Mining Company. All the extra gold will be shipped to Toronto for future use. Thank you. 2

Jem's Jewels in Regina needs extra gold for their anniversary sale. Double their regular shipment. 2

Many residents of Winnipeg are interested in becoming cattle ranchers. Please deliver a truckload full of cattle to them. 2

The Seafood Café restaurant in Quebec City needs 25 cases of fish for their Bonhomme festival. 2

It's September and the Halifax school board needs extra paper products immediately. Ship ASAP. 3

On behalf of its electrical subtrades, the renovation division of Outland Construction in Fredericton is buying copper to replace the existing electrical wiring. Ship them 200 rolls of copper wire. 3

Outland Construction company in Charlottetown has just built 25 new condominiums along the coast of Prince Edward Island. Ship them one truckload of iron pipes for plumbing purposes. 3

Pierre's Place in Quebec City would like to double its order of fish due to its new hot item "Fish Fingers." Please deliver. 3

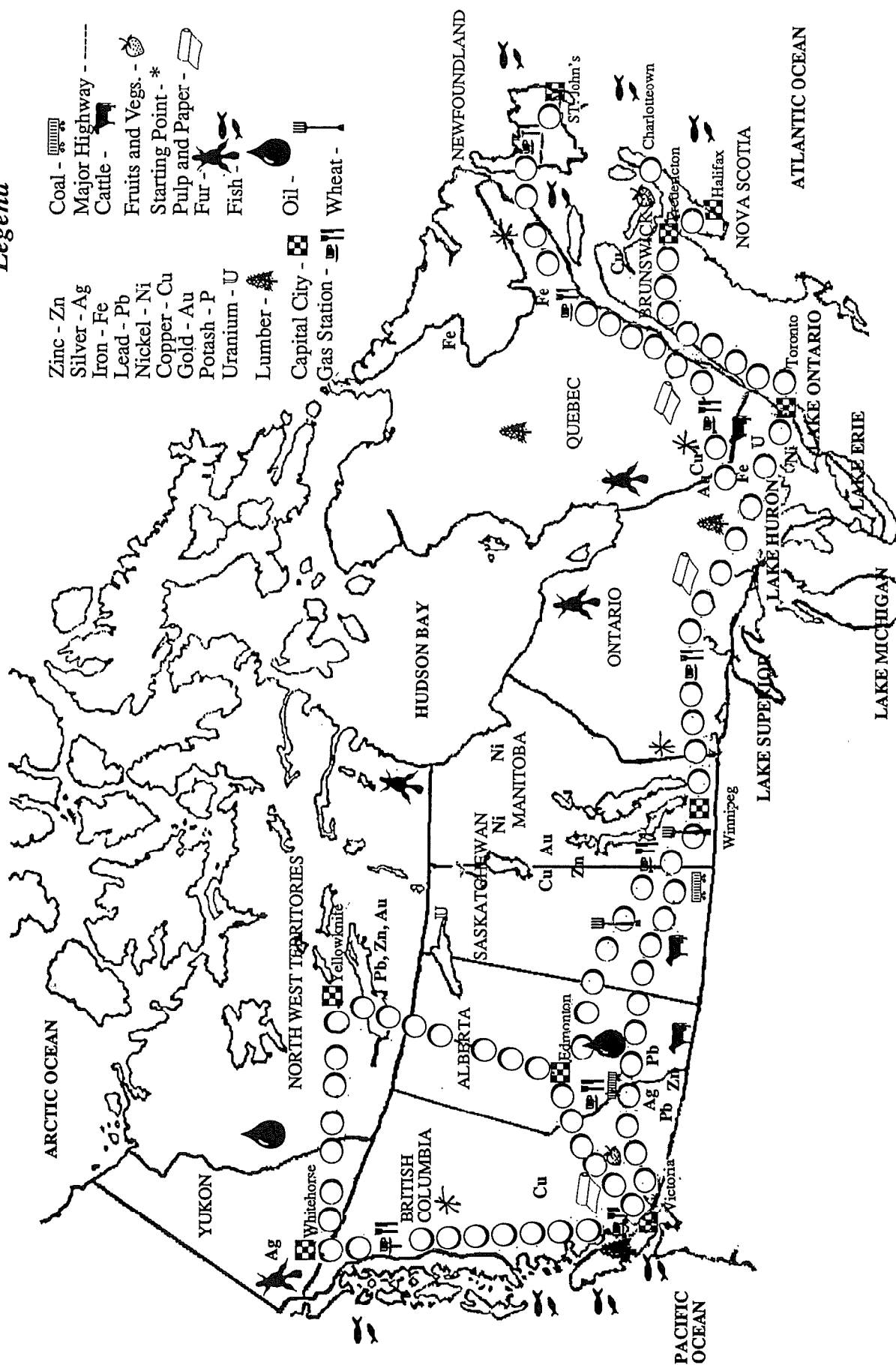
Tasty Treats, located in St. John's, is requesting a delivery of fresh fruits for the production of its famous desserts. 3

The customers of the Awesome Food Store are upset at the quality of fruits and vegetables recently purchased. In order to save the reputation of this store in St. John's, send the owners another 50 crates promptly.

Brent MacArthur, Janet Magdalinski, and Rhonda Smilar developed this game as students at the University of Alberta. They are now members of the teaching profession. 3

Legend

- | | |
|----------------|----------------------|
| Zinc - Zn | Coal - |
| Silver - Ag | Major Highway - |
| Iron - Fe | Cattle - |
| Lead - Pb | Fruits and Veggies - |
| Nickel - Ni | Starting Point - * |
| Copper - Cu | Pulp and Paper - |
| Gold - Au | Fur - |
| Potash - P | Fish - |
| Uranium - U | Oil - |
| Lumber - | Wheat - |
| Capital City - | |
| Gas Station - | |



Computer graphics design by Vikki Pinches

Media Reviews

Robert Nicholas Bérard

First Journey, Fort William.

Videocassette (VHS), 24 minutes, color, 1987. Produced and distributed by the National Film Board of Canada. #C 0187 016. Grades 7-11. History, Social Studies, Canadian Studies.

This film represents an attempt to introduce a young audience to the history of the North West Company, one of the two great trading companies that shaped the colonization and development of the Canadian north in the 19th century, and to explore the impact of the Company on relations between Europeans and aboriginal peoples engaged in the fur trade. That the topic is central to the history and mythology of Canada there can be no doubt. It is not clear, however, that this film would effectively engage most students in the story of the Company or in the social and political issues that the story raised.

The film employs both fact and fiction by combining voice-over segments in which basic facts about the North West Company and its history are given with the fictional story of 12-year old John MacKenzie, son of a Scots-Canadian trading post manager and a French-Cree mother. Thus, while the voice-over outlines the dependence of the North West Company and other traders on the Native peoples and describes the Company's policy of encouraging its representatives to intermarry with Native women, the fictional story line illustrates these points. The fictional story follows the young MacKenzie on his first journey with his father to the annual North West Company July Rendezvous, held at Fort William (now Thunder Bay, Ontario). At the Rendezvous we are introduced to the conflicts between the Company's agents, whose practical knowledge of the

conditions of the frontier and the needs of the Native people on whom the fur trade depended, and its directors, based in Montréal and concerned primarily with questions of profit and loss. Through John's eyes, we see the subtle but clear distinctions of rank that prevailed even on the frontier and that John would have to learn as he grew up to follow in his father's footsteps.

It does not appear that the film is incorrect in any of its historical or fictional assertions, but it does seem incomplete and unconvincing. Its aim, clearly, is to celebrate the cooperation of Scots, French, and Native peoples in the building of Canada, but the conflict that was equally part of the process seems underplayed. Worse, as is so often the case in historical costume drama, the acting and the dialogue are not up to the task. People are so obviously speaking phrases crafted to make historical points that their unbelieveability undermines the credibility of the points. Furthermore, the film was shot on location at Old Fort William and the scenery looks like a sanitized recreation park. The narrator assures us of the perils of the long journey to Fort William, but it never looks perilous, dirty, or even all that uncomfortable. Anyone thinking of making a Canadian historical drama should view carefully the recent feature production *Black Robe* to understand how visually to represent the past. *First Journey, Fort William* might have limited value in a junior high classroom with students who are prepared to suspend their critical judgment and concentrate on the delivery of information.

Brian Wiley
Hamilton, Ontario

After the Montréal Massacre.

Videocassette (VHS), 28 minutes, color, 1991. Produced and distributed by the National Film Board of Canada. #O 9190 097. Grades 10-12. Social Studies, Women's Studies.

When Marc Lepine went on his shooting rampage on December 6, 1989 at the École Polytechnique in Montréal, Canadians and people around the world at first reacted with the mixture of shock and resignation that has become almost commonplace in an age in which mass murderers, serial killers, and an endless variety of terrorists regularly lead the nightly news. Almost immediately, however, it became clear that this incident would come to be regarded very differently from all other incidents of multiple shootings and suicides that have taken place in recent years. Not only did Lepine set out to kill women—the late Chicago nurse-killer Richard Speck did also—but Lepine's suicide note made specific reference to his hatred for feminists, and his killings took place in an institution where growing numbers of women were engaged in the study of engineering, a traditionally male profession. For the feminist movement in Canada, and for many individual women, the incident now known popularly as the Montréal Massacre became a symbol of the wider incidence of violence against women, of male resentment of the political and economic gains made by women, and of opposition to feminist ideology. As such, its anniversary is marked—in a way that no other incident of mass shooting is marked—by marches, meetings, memorial services, wearing of white ribbons, and media presentations, such as this film.

Produced by the National Film Board's Studio D, a centre for feminist filmmakers, *After the Montréal Massacre* is at times a powerful and moving film, all the more so for its utter lack of doubt or ambivalence about the meaning of the incident at the École Polytechnique and its causes. The horror of the incident is recalled in news footage of the killed and wounded being carried to ambulances and in the recollections of one of the survivors, Sylvie Gagnon. The

purpose of the film, however, is not primarily to mourn or memorialize the individual women killed, but to advance a particular view of the incident and of the position of women in contemporary society. Feminist leader Charlotte Bunch describes what she believes to be a calculated "war on women" that has reached the stage of a "civil emergency." Québec journalist Francine Pelletier suggests that in his deadly lashing out at feminists, who he claimed "ruined his life", Marc Lépine differed from most men in society only in the degree of his reaction. During a scene at a women's self-defence class, advice by police to women not to resist attackers is dismissed not just as mistaken but as part of a broader social conspiracy to keep women frightened and helpless.

The film has a definite point of view, which it presents clearly and forcefully, and a series of accompanying questions and suggestions for reading also reflect that point of view. Teachers who use the material, however, should not lose sight of the fact that there are other plausible points of view. Students may well identify with a chilling description of the increase in the amount and the brutality of playground violence in schools, but it is a matter of debate about whether this violence is aimed exclusively at female students by male students. It is a matter of debate whether Marc Lépine should be seen as a symbol of a growing threat, a remnant of a dying culture, or a tragically twisted individual. Young people desperately need to confront the issue of violence in society and need to be aware of the feminist perspective on that issue. Used as a source for that perspective, rather than as an authoritative text, this film will prove useful in shaping discussion of a central issue of our time.

Ellen Gillespie
University of Rochester

Black Mother, Black Daughter.

Videocassette (VHS), 29 minutes, color, 1989. Produced by the National Film Board of Canada. #C 0189 025. Grades 7-12. Social Studies, Canadian Studies, Black Studies, Women's Studies.

Almost any catalogue of media material available to teachers today includes a variety

of films, videos, or filmstrips related to multiculturalism, human rights, or the status of women or minorities in society. Some of the material is shrill and tendentious, some naive and saccharine, while most is formulaic, bland, and indistinguishable. *Black Mother, Black Daughter*, produced in Halifax by Shelagh Mackenzie, might appear from a casual glance at a National Film Board catalogue to be just another piece of pop sociology on film. It is not; it is, rather, a small jewel. This short film is a thoughtful, soft-spoken—but all the more powerful for it—celebration of the role of black women in the survival and development of the black community in Nova Scotia.

Director Sylvia Hamilton has conceived this film in part as a tribute to her own mother Marie Hamilton, a teacher and pioneer community leader from Shelburne, Nova Scotia, and in part as a gift to her beautiful young daughter Shani, both of whom appear in the film. Marie Hamilton recalls her early disappointment at being unable to pursue a career in nursing because of the refusal of schools of nursing to accept her; and her decision to become a teacher in order to serve others. Sylvia Hamilton talks about the impact of her mother's life and struggle on her and other black women of her generation and about her mission to ensure that the lessons of that life are passed on to the next generation, growing up in a world where racism and sexism, though changed and far less brutal and impassable, still exist.

Hamilton includes interviews with two other women who may be taken to represent generational change in the black community: basketmaker Edith Clayton, who preserved and developed the methods of wooden basketweaving traditional among black Nova Scotians and passed both her skills and her gentle wisdom on to a new generation of artisans, and Daureen Lewis, an Annapolis Royal businesswoman, who grew up in the segregation of the 1950s but later became the first black mayor of Canada's oldest town and a candidate for the provincial legislature. There are also powerful contributions from the mainly black Halifax a capella singing group "Four the Moment," whose songs help Hamilton depict briefly, but accurately and without self-pity, the

double burden placed on black women in Canadian society and to focus on the strength and enterprise of those women in holding their community together and preserving its identity.

The film also raises some more general points that may lead to fruitful discussion in the classroom. Hamilton emphasizes the importance of oral tradition in preserving the experience of a people whose long contribution to the life of Nova Scotia is not reflected in the artifacts preserved in the province's museums. She also calls attention to the role of the churches in maintaining of a strong sense of family and the interdependence of church and family in the development of the community. As one of the former residents of Africville, the Halifax black community, which was leveled in the 1960s in the name of urban redevelopment, points out, when the church was torn down the local community was lost. Finally, the film draws attention to the role of black women as nurturers, not just for their own children or for foster children, but for all the children of the community. While the sense of every adult having parental responsibility for every child is not atypical in many rural communities, it is even more pronounced among those who have been kept at society's margins. An exploration of the positive and negative aspects of that kind of community would be of real value to young people trying to grow up without similar support systems.

For better and worse, the public often looks to history and social studies to recognize and affirm the noble and the heroic in our past. In less than 30 minutes, *Black Mother, Black Daughter* provides such a lesson, illuminating the strong moral values and sense of responsibility and self-reliance of these true heroines of Canadian history.

Robert Nicholas Bérard
Dalhousie University

Book Reviews

Don Bogle

Joe C.W. Armstrong. *Champlain*. Toronto: Macmillan, 1987. 318 pages.

This book is an excellent read that unravels the fascinating story of the birth of our nation. It is the first authoritative biography of Champlain to appear since Norris Bishop's classic, *Champlain: A Life of Fortitude*. Like Bishop, Armstrong concludes that Champlain is a great heroic figure deserving of the title the Father of New France. His major reference sources are the original Champlain journals, rich in illustrations and graphic descriptions of a new land and its peoples. In the author's words, "The Champlain story is a Homeric saga of early America."

Armstrong captures the talents of this versatile Canadian hero as he outlines the phases of Champlain's life traversing many fields—navigator, warrior, naturalist, political lobbyist, cartographer, administrator, and ethnographer. All of this is done in a style readily acceptable to a general audience as well as academics. The uniqueness of Champlain as a colonial developer and not an exploiter of offshore fishing and coastal trade is an important feature of the presentation.

Importantly, as the author through Champlain opens this gaping continent, he never lets us forget what is taking place back in the homeland and the culture from which our hero has stepped. This marks Champlain's triumphs as all the more phenomenal as he attempted to explain New France's innocence to an arrogant and detached and, most often, unsympathetic aristocracy.

The author is able to develop in the reader an appreciation of the many dimensions of Champlain and the admiration others had of him, especially his Indian allies; but at the same time he has us recognize the simplicity of a man who was blessed with a common sense that put him in touch with the Native people whom he loved.

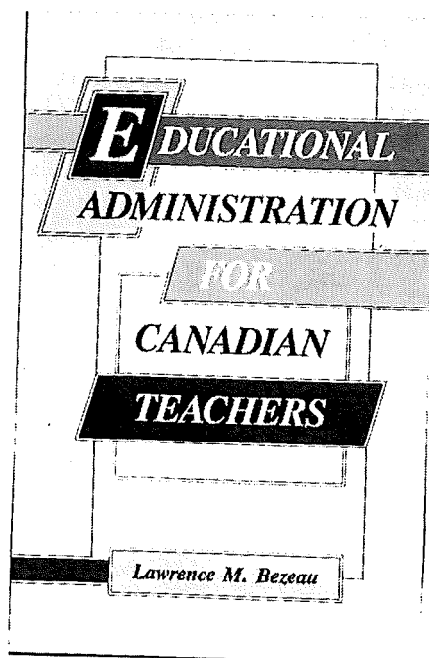
One wonders with the author as to what kept Champlain fighting to retain this colony when in 1627, after three decades of near indifference of home rule, fewer than 70 people inhabited New France and English assault was imminent—an interesting question for any junior or senior high school teacher to explore. We are made to feel Champlain's disappointment with the loss of New

France to England in 1629 and the ray of hope with its return in 1632.

Few people in our country's history have been as determined in their goal as Champlain. To colonize, to Christianize, to explore, all in the name of the motherland France burned in this man. Armstrong has captured the makeup of a true Canadian Hero—A French Canadian Hero at that—a man that all Canadians can look up to and respect. This is a great resource for any teacher of Canadiana who wishes to step back in time with his or her students and understand the making of a great nation and our first Native-European contacts.

Lawrence Starzomski
Antigonish District School Board
Antigonish, Nova Scotia

Lawrence M. Bezeau. *Educational Administration for Canadian Teachers*. Toronto: Copp Clark Pitman, 1989. 409 pages (softcover).



Let's get right to the point. This is a useful book. Undergraduate education students and most teachers will find Bezeau's *Educational Administration for Canadian Teachers*—well, education.

It is not written in a highly entertaining style, does it contain the type of seminal research or administrative principles that would make a graduate salivate. Nevertheless, the book is a sound readable overview of the state of educational administration (accurate, as the author says, to the end of 1988). Publication in softcover heightens the value. You get a lot of solid information at reasonable price.

As with any overview, there are strengths and weaknesses. Federal, provincial educational responsibilities and the constitutional imperative that provide the Canadian administrative framework get a pretty thorough treatment. Perhaps necessary, certainly dull. Administration at the school level is packed into a wide-ranging chapter that gives cursory treatment and little practical advice on topics like school trespassers and the corright bogeyman, and unsupported platitudes of classroom management.

As a teacher who is also a lawyer, I read with great interest chapters on negligence in the schools, the legal status of children, children as offenders, and child welfare.

The chapter on negligence contains a good cross section of case authority on such practical concerns as the use of substitute teachers in nonspecialty class settings, school trips, turning drunks away from school dances, appropriate supervision of premises and activities, and caretaker and bus driver liability. In places the author is too faithful to confusing legalese (particularly when dealing with occupier's liability) and occasionally fuzzifies concepts (e.g., the thin skull victim). However, there is a sizable portion of grade A meat in the chapter and slight problems with garnish should not be overemphasized.

The chapter on child welfare deals with the legal obligation to report concerns about child abuse in a clear, direct way. The chapter on the legal status of children adds a hint of this and a dash of that. Neither subject particularly deserves to stand alone as a chapter topic when the concepts of status and welfare are interwoven in the fabric of the entire book.

The most questionable conclusory statements in the book appear in the chapter on children as offenders. The author states that "any interrogation done in a school must be done in the presence of a professional staff member to protect the school's interests." He never bothers to suggest what these interests might be. He does suggest that teachers should tell children they must tell the police the truth, but does not suggest that teachers should tell children they have a right to speak with a lawyer before speaking to anyone else.

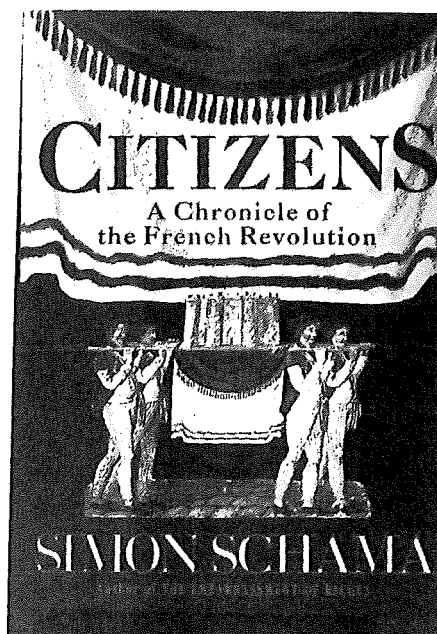
Bezeau also states that school officials should assist the police by providing them with parents' names and that they should know how to contact the youth worker of any young offender on probation who is attending the school. With privacy legislation in place in many provinces, it would be interesting to know the parameters of any discussion a school official could have with a youth worker, and on just what authority parental information could be released.

No clarification is provided in a chapter on student rights that focuses rather tediously on a "Student Bill of Rights" that never got beyond first reading in the Ontario legislature way back in the turn-on, tune-in, and do-your-own-thing year of 1973.

Chapter 18 is a fantasy exercise that will convince one but a teacher that he or she is a member of a profession. The lack of any effective form of self-policing is glossed over as if it really did not matter in the big picture. I for one found this painful effort to pander to readers' egos detracted from the following, highly informative chapter on teachers as employees.

Buy the book. The information may not all be correct, but it is all right.

Paul Atkinson
Sir Sandford Fleming College
Peterborough, Ontario



senior students studying what many historians believe is the "classic" revolution, the yardstick (meterstick?) by which all other modern revolutions are judged.

Bosher's study deviates from the long-held premise that France was "ripe for revolution." Indeed, his revisionist approach is most refreshing, emphasizing the pre-Revolutionary period, the stresses in the social and political order of the ancien régime, as well as the ideas of the philosophers that circulated in the salons and popular press of the era. "Central to the entire account is Bosher's argument, novel and fully documented, that behind the tumult was a generation of revolutionaries whose revolution was not premeditated and a series of events that were anything but inevitable even once the powderkeg was ignited."

Particularly meritorious are Bosher's 30 pages of biographical sketches of many leading figures and on people chosen as examples from among the terrorists, nobles, journalists, clergy, and other groups.

Doyle's book is a worthy addition to the distinguished Oxford History series. The author has long been recognized as a leading scholar on the French Revolution, his *Origins of the French Revolution* being considered a worthy successor to G. Lefebvre's *The French Revolution*.

Doyle traces the history of France from the accession of Louis XVI in 1774, through revolution, terror, and counterterror, to the triumph of Napoleon in 1802, and analyzes the impact of events in France on the rest of Europe. Doyle "shows how a movement which began with optimism and general enthusiasm soon became a tragedy, not only for

the ruling orders, but for the millions of ordinary people all over Europe whose lives were disrupted by religious upheaval, and civil and international war."

The Oxford History of the French Revolution is one of the most authoritative one-volume accounts. It offers a highly readable narrative, along with a guide to all aspects of the Revolution, as well as comprehensive reference material; chronology of events; annotated list of further reading; full index and bibliography.

Kennedy's *Orders from France* broadens the scope and influence of the French revolutionary era. One is reminded of R. Palmer's seminal study *The Age of the Democratic Revolution: A Political History of Europe and America, 1760-1800*, Princeton University Press, 1964), yet Kennedy's approach breaks new, non-political ground by illustrating, literally and figuratively, how extensive was the commerce in aesthetic concepts, technology, real estate, farm products, consumer goods, talent, as well as political ideals between revolutionary France and the newly founded United States.

"Kennedy's book is remarkable both for the freshness of its historical perspective and for its brilliant portrayal of scores of men and women vital to the flow of energy, ideas—and money between France and America." In the midst of the multitude of political histories of this era, Kennedy's study is a most welcomed and unique contribution.

Kirchberger's *The French Revolution and Napoleon* is the first volume in a promising Eyewitness History series. It follows the course of the revolution from its origins in the crisis of the old regime to the end of the Napoleonic era. Providing a diversity of viewpoints—from royalty as well as peasants, generals as well as foot soldiers—here are nearly 1,000 extensive quotations organized into 21 chronologically ordered chapters, each introduced by a brief context-setting introduction and a chronology of events. Interspersed in the book are some 100 contemporary illustrations.

The selection of eyewitness accounts is commendable, and the size of each passage is the right length to hold the reading interest and attention of most senior high school students. One can hope that later volumes in this series (Industrial Revolution, Imperialism, World Wars I and II, the Age of Exploration, the Reformation, the American Civil War, and Colonial America) are as useful in studying an historical period.

Probably the best-seller of the French Revolution books to be published recently is Schama's *Citizens*. It is by far the "weightiest" at more than 900 pages!

"At the heart of Schama's account is the transformation that permanently altered the history of Europe—of 'subjects' to 'citizens.' And what fuels his argument is a strikingly fresh view of Louis XVI's France: hot-air balloons floating over Versailles ... research chemists running tax agencies ...

John Bosher. *The French Revolution*. Markham: Penguin, 1988. 353 pages, \$34.95. (hardcover).

William Doyle. *The Oxford History of the French Revolution*. Don Mills: Oxford University Press, 1989. 46 pages, \$41.95 (hardcover).

Roger G. Kennedy, *Orders from France: The Americans and the French in a Revolutionary World, 1780-1820*. Toronto: Random House, 1989. 526 pages, \$55.50 (hardcover).

Joe Kirchberger. *The French Revolution and Napoleon: An Eyewitness History*. New York: Grosvenor Press, 1989. 480 pages, \$45.00 (hardcover).

Simon Schama. *Citizens: A Chronicle of the French Revolution*. Toronto: Random House, 1989. 946 pages, \$35.95 (hardcover).

As might have been expected, the 1989 bicentennial of the French Revolution led to an impressive array of books on the subject. The books listed above are among the very best received for review by HSST. Each of these should be included in any up-to-date reference list, and should certainly be in all high school libraries for use by teachers and

mathematicians lodged in the Louvre ... a monarch skilled in nautical engineering ... great cities glutted with speculative capital—these are not the usual images of an old regime, resistant to all change, stumbling toward revolution. On the contrary, Schama argues that the new order was born of an infatuation with modernity."

Schama is a great storyteller and his biographical vignettes are as entertaining as those found in Will and Ariel Durant's popular "The Story of Civilization" series, especially *Rousseau and Revolution* and *The Age of Napoleon*.

Other recommended recent books on the French Revolution include: John Paxton, *Companion to the French Revolution* (Facts on File, 1988, \$33.95) and George Rude, *The French Revolution: Its Causes, Its History, and Its Legacy After 200 Years* (General, 1989, \$19.95).

Given the incredible outpouring of such excellent books, teachers and students alike should be well served in their study of the French Revolution.

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W.W. II: Time-Life Books History of the Second World War. Toronto: Prentice-Hall, 1989. 496 pages (hardcover).

John Keegan. *The Second World War.* Markham: Viking Penguin, 1989. 608 pages, \$35.00 (hardcover).

Martin Gilbert. *Second World War.* Toronto: Stoddart, 1989. 846 pages, \$39.95 (hardcover).

Paul Fussell. *Wartime: Understanding and Behavior in the Second World War.* Toronto: Oxford University Press, 1989. 330 pages, \$24.95 (hardcover).

Modris Eksteins. *Rites of Spring: The Great War and the Birth of the Modern Age.* Toronto: Lester & Orphen Dennys, 1989. 396 pages, \$26.95 (hardcover).

Martin Van Creveld. *Technology and War: From 2000 BC to the Present.* Toronto: Collier Macmillan, 1989. 342 pages, \$29.95 (hardcover).

For better or worse, war is a major theme in history, and the recent ceremonies commemorating the 50th anniversary of the beginning of World War II includes a vast array of books, some on the war itself and others on other aspects of war. The following brief reviews survey some of the best books received for review by this journal.

Among the most impressive visually is Time-Life's based on the bestselling 39-volume series, the largest work ever published on the war. It features an all-new text especially written for this edition, as well as the very best photos, maps, charts, diagrams, and commissioned art culled from Time-Life sources. Readers will see a lot of "new" photos here, many in rare full color.

The text does not pretend to be a definitive history of the era, but the narrative does give a very good layman's account. This "coffee table" version will be well thumbed by anyone interested in World War II. The steep price tag precludes its use in school, except in library reference.

Since the death of B.H. Liddell Hart (*The History of the Second World War*, 1971), John Keegan has emerged as the most widely read military historian of our time, with such classic studies as *Face of Battle* and *Soldiers: A History of Men in Battle*. His most recent book, *The Second World War* confirms his preeminence in his field. Much more than a mere chronological narrative, the history of the war is recounted both periodically and thematically.

In addition to a superb narrative of well-known events, Keegan delves into such neglected topics as the race to create new weapons and the logistics of war supply. Such narrative is richly supplemented with an impressive collection of photos, maps, and charts.

Keegan ends his study with "Fifty Books on the Second World War," a most welcomed annotated bibliography that all students and teachers will find useful. It might be some time before a better one-volume history of World War II is written.

Martin Gilbert is one of Britain's most distinguished historians, and is probably best known for his eight-volume official biography of Winston Churchill. His *Second World War* certainly adds "weight" to the writings on World War II. It's over 800 pages long! However, compared with Keegan's study, Gilbert's is somewhat disappointing in most respects.

The narrative is often dull, and lacks zest to hold the reader's interest; too many statistics overwhelm all but the most determined and ardent military reader. Gilbert is best in his portrayal of the Holocaust, not surprising as his *The Holocaust: The Jewish Tragedy* (1986) is one of the best extant.

The richness of Keegan's illustrative material is also lacking here. Particularly commendable, however, are Gilbert's post-1945 chapters that show the lasting effects that this world tragedy continues to display.

Fussell's *Wartime* is a radical departure from the books cited earlier. Fussell continues his tradition begun with his award-winning *The Great War and Modern Memory*, a 1976 study of World War I that focused primarily on literary figures and the image of the Great War in literature. However,

Wartime weaves a narrative that is more personal (Fussell fought in World War II) and wide-ranging. Here the author examines the immediate impact of the war on common soldiers and civilians by describing the psychological and emotional atmosphere of World War II.

As an English professor, Fussell's emphasis is very different from either Keegan's or Gilbert's as he offers serious discussion of the literature of the time. His understanding and perspective are refreshingly unique. His book ranks with Keegan's in its important contribution to the bibliography on World War II.

Rites of Spring is "a book about death and destruction. It is a discourse on graveyards. As such it is also, however, a book about 'becoming.' It is a book about the emergence in the first half of this century of our modern consciousness, specifically of our obsession with emancipation, and about the significance of the Great War ... in the development of that consciousness."

The author also asserts: "The Great War was the psychological turning point ... for modernism as a whole. The urge to create and the urge to destroy had changed places." The impact and lasting effects of World War I are brilliantly described with such diverse events as Lindbergh's flight in 1927 and the publication of the first modern best seller *All Quiet on the Western Front* in 1928. The war's ultimate effect was Hitler's version of reality—the Third Reich.

Eksteins's *Rites of Spring* is strongly reminiscent of Fussell's *Wartime*, but the subject is a different war. Both books are worthy of consideration for anyone who wants to delve beyond the political and military events.

Technology and War offers a comprehensive yet succinct historical analysis of the relationship between technology and warfare over the past 4,000 years. Van Creveld considers the impact of all technological change—not only on combat, but on the totality of warfare, from the everyday physical realities of roads and maps to the complex problems involved in strategy and technological management.

Van Creveld's classic works, including *Command in War* and *Supplying War*, have long been required reading in military academies. *Technology and War* is destined to join the ranks of standard works. Its high school or university use would be limited to courses in military history only, or for dedicated military buffs.

Don B
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Unionville, Ont

Robert Bothwell, Ian Drummond, and John English. *Canada Since 1945* (rev. ed.). Toronto: University of Toronto Press. 500 pages, \$40.00 (cloth) \$19.95 (softcover).

In their updated version of the original text, Bothwell, Drummond, and English have provided additional helpful material on the 1980s for those of us who teach either Canadian history or any economics courses. This text gives us the story of the ecopolitical success of this nation.

As with their first edition, the authors have succeeded in their aspirations to "enrich memory and stimulate thought." The first chapter produces an excellent overview of the major trends from the '40s to the '80s and is a good blend of economics and history. For example, Chapter 8 affords the reader a good capsule version of the Bretton Woods and United Nations structures. St. Laurent's administration and the Coyne Affair are particularly well developed.

The graphics comparing economic growth over the four decades on page 17 are a fine supplement; curiously, the book does not provide any further graphic support, which could have been quite helpful. For example, a Lorenze curve on page 31 would have enhanced the understanding of income equity among the provinces.

On the other hand, the cartoons in this book are excellent. They are representative of both the mood of the times and the authors' viewpoint on issues and events critical to the contemporary Canadian nation. Footnotes in *Canada Since 1945* store a wealth of information and are excellent references for further study.

Each chapter overview allows the reader to get a sense of the contemporary mood and the flavor of the leadership. Detailed personal profiles of each of the leaders are developed, but the authors seem to have deemed St. Laurent the pinnacle of perfect politicians, and all others suffer by comparison.

I was most amused to read on page 93 of the CBC moving into a "derelict girls' secondary school in one of the less savoury parts of Toronto." That school was none other than the original building of the school in which I am now employed!

Although a valuable resource, this book must come with some caveats. First, the text seems unnecessarily anti-American. Second, the last three chapters are not insightful for study about the 1980s, but rather constitute more of a laundry list of economic, social, and political events.

Free trade is poorly dealt with, and the Mexican manquiladora project, which threatens Canadian economic stability and prosperity, is not even mentioned. Women's history is also shabbily treated. What of the appointment of Bertha Wilson or the case of Irene Murdock? Are these not developments significant for at least 51% of the Canadian population? The Notwithstanding Clause of the Meech Lake Accord is referred to, but quickly glossed over, leaving the reader bewildered and confused. Labor movements and minority groups are not given the attention they deserve for their role in helping to weave the Canadian "fabric."

Most of the essential facts and issues that have figured in Canadian history since World War II are in this book. The narrative style makes it easy and pleasant to read. Analysis of the political and economic issues is skillful. While a valuable resource

for both teachers and students, this book must be approached with caution because it has a bias that may go undetected.

Pat Parisi
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John Bryden. *Deadly Allies: Canada's Secret War 1937-1947*. Toronto: McClelland & Stewart, 1989. 314 pages (hardcover).

This book traces the development of Canada's role in the development of chemical and biological weapons of war in the years 1937 to 1947. The book is based on two sets of records: those maintained by the National Research Council, which was responsible for initiating and supervising Canada's early work in chemical and biological warfare, and those of the Department of National Defence, which assumed direct control of this work in 1941-1942. This latter set of documents was inadvertently placed in the National Archives and forgotten until John Bryden, a *Toronto Star* editor and the author of *Deadly Allies*, sought access to them under the Freedom of Information Act. (Bryden has little good to say about the usefulness of this legislation, terming it the Secrecy Act.) The book contains footnotes and a select bibliography for those readers interested in examining the basis for the claims made in the book.

Canada undertook research into chemical and biological weapons in response to the use of mustard gas by the Italians in Ethiopia in 1936. The original work was supervised by General Andrew McNaughton in his capacity as head of the National Research Council, a body created in 1916 by the federal government to promote scientific and industrial research. Sir Frederick Banting, Nobel prizewinning discoverer of insulin, was an early associate of McNaughton in this work. In 1939 Banting drafted a 19-page memorandum to McNaughton that Bryden describes as a "blueprint for bacteriological warfare for the next two decades" (36). To Banting the possibilities seemed endless: anthrax, plague, typhoid, and cholera, among other agents of death could be packaged and delivered to the enemy in various guises.

Two locations assumed particular importance in Bryden's story: Grosse Ile, where anthrax was produced for use in anthrax bombs, and Experimental Station Suffield, located a few miles from Medicine Hat. Work at Suffield included tests on human subjects, some with devastating results. By the end of the war more than 1,000 Canadian soldiers had been injured, some badly, in mustard gas experiments.

An interesting theme throughout the book concerns the role of Canadian universities in this work. Following a tour of university and industrial laboratories across the country, Otto Maass, head of chemistry at McGill, assumed the task of getting chemical warfare research outside the National Research Council started. Besides the work done

"A lively account of the wide successes, the inevitable failures and the occasional hilarities in postwar Canada ... Good judgments and good stories abound in this bright book ... it is an exciting record of an increasingly civilised, decent and prosperous country." *The Economist*, on the first edition of *Canada since 1945*.

BOTHWELL,
DRUMMOND
ENGLISH

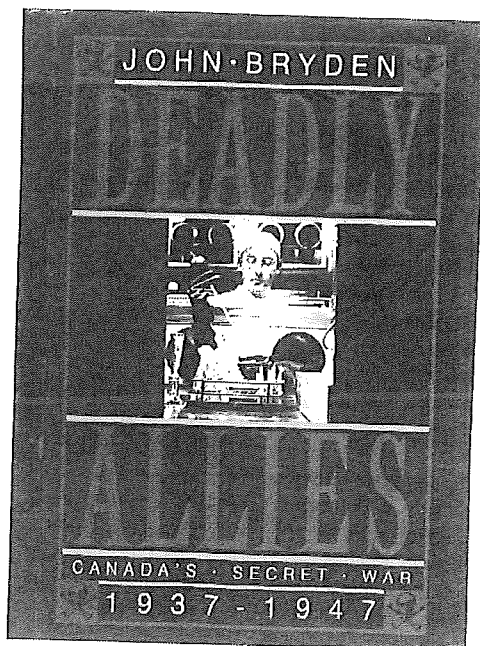
CANADA
since 1945

TORONTO

ROBERT BOTHWELL, IAN DRUMMOND, JOHN ENGLISH

CANADA since 1945





at McGill, Maass arranged for a number of projects to be undertaken in other Canadian university labs.

Another interesting, though muted, theme of *Deadly Allies* concerns the creative relationship between research into techniques and substances concerned principally with causing death and destruction and those for saving life. Bryden notes that the discovery of penicillin was an indirect product of biological warfare research. Mustard gas ultimately became the basis for chemicals in the treatment of cancer. Of course, genetic research now being undertaken poses dangers far greater than all the deadly organisms developed in World War II.

Bryden includes two chapters that have only a peripheral relationship to the central concern of this book. The first concerns efforts to construct a 2,000-foot slab of ice to serve as a giant airfield and, relatedly, a substance termed supercooled water (one recalls Kurt Vonnegut's Ice-9) that would freeze instantly on contact, thus sealing up enemy guns and imprisoning the crews of enemy ships below decks. Both were the creation of one Geoffrey Pyke, characterized by Bryden as a crackpot. The second concerns atomic research, Russian spies, and the Cold War. While both chapters make interesting reading, their relationship to the core of the book is weak.

Bryden is not ambivalent about the value of the work done in Canada from 1937 to 1947 on biological and chemical weapons. Indeed, he is critical of Canadian authorities for their reluctance to admit to Canadians that Canada has been both a pioneer and innovator in germ and chemical warfare. Such work was necessary then and,

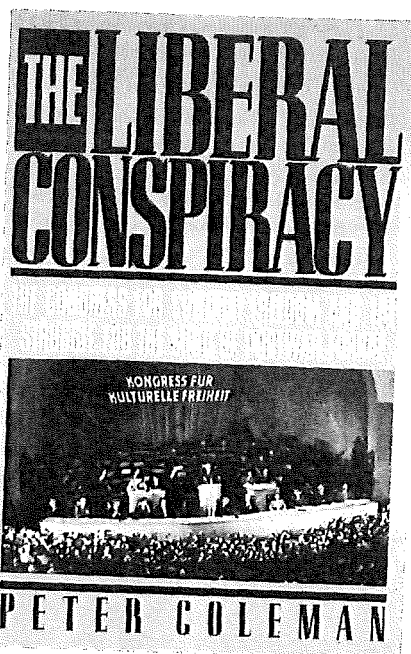
by logical extrapolation, now, as the progress of science and the waging of war become ever more entwined. A fearful prospect.

I recommend *Deadly Allies*. It is a good read, well researched, and unique in content. In particular, the book will appeal to readers interested in current affairs, science fiction, and history. The book also raises a variety of important and timely ethical questions concerning the development and use of weapons of mass destruction.

Tom Mitchell
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Peter Coleman, *The Liberal Conspiracy: The Congress for Cultural Freedom and the Struggle for the Mind of Postwar Europe*. New York: Free Press, 1989. xii, 333 pages, \$22.95 (hardcover).

The Liberal Conspiracy: The Congress for Cultural Freedom and the Struggle for the Mind of Postwar Europe is an excellent and timely book. Coleman gives us an examination, which for many is a long lost organization, that is now winning a war that it began nearly 40 years ago.



The Congress for Cultural Freedom was an intellectual "guerilla" group set up by European and American writers to combat the Stalinist assault on Western liberal values. Coleman, with complete access to the Congress's archives, demonstrates the group's triumphs in the battle for the allegiance of the world's intellectuals. He does not, however, overlook the fatal flaw of permitting, without the knowledge of most members, the continued financial support of the CIA. With the help

of notable scholars and journalists, the Congress kept the fact of Soviet totalitarianism and the existence of liberal anti-Communism alive in the tile climate of leftist intellectual chic. The 1960s saw a broadening of focus in the attempt to lay the basis of an international community of liberal democratic intellectuals. However, in the era of the Vietnam War, with a new left, a new conservatism, and an emerging detente, the Congress began to falter, and was dissolved in 1967 amid revelations of its funding by the CIA. However, consensus has today shifted, and all agree with the Congress's assessment of Soviet totalitarianism, for which it fought its lonely battles 30 years ago.

Coleman examines the Congress in the light of this change in consensus. He asserts that "the cloak-and-dagger questions of who paid whom how, and for what are in fact far less important than the astonishing story ... of the idealistic, courageous and far-sighted men and women of the Congress for Cultural Freedom who fought this war of ideas—with its attendant suffering and atrocities—against Stalinism and its successors. was, we now know, a necessary war, fought when much of the world was quite unaware of the fact that it was taking place."

Coleman has a vested interest in this story. He is currently the editor of the Australian cultural review *Quadrant*, and was from 1981 to 1987 a member of the Australian Parliament. In 1967, Coleman himself was a member of the Congress for Cultural Freedom, and his interest in the story stems from the disclosures of the CIA connection with the organization. The Congress had for many years commanded his loyalty and helped form his view of the world, and he insisted at the time that outside pressure did not influence any editorial decisions. There was a lingering doubt however, and it is this doubt that created the book under review.

The book itself is scholarly and well written, with Coleman combining a journalist's flair and an historian's eye for detail. The story of the Congress is told chronologically, from rise to fall, and concludes with a critical retrospective examination. The narrative is excellently complemented by the series of appendices. These include some primary documentation including the Manifesto of the Congress, its sponsorship of conferences, institutions, and publication, as well as its expenditures. The text is well noted and includes a comprehensive bibliography.

Coleman has written an invaluable source for anyone studying the intellectual history of the postwar world. It is especially timely, though in light of recent happenings in Eastern Europe and, as Coleman himself says, it may "perhaps, offer some useful suggestions for viewing our recent history."

Michael Longo
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Gregory M. Dickinson and A. Wayne MacKay. *Rights, Freedoms and the Education System in Canada: Cases and Materials*. Toronto: Emond Montgomery, 1989.

Dickinson and MacKay have provided us with a scholarly work on educational law. It is an excellent resource for a variety of purposes; for example, for teacher preparation at colleges of education, for general teacher, librarian, and administrator professional development in an era of change, for curriculum planning and development at the senior high school level, and for senior student research.

Structurally, however, the book is likely to present some frustrations to the senior high school student user. While the "Summary Table of Contents" and the "Detailed Table of Contents" would be valued, the absence of a topical index at the end of the book is a difficulty. Other features that are present in Kenneth Fogarty's scholarly work entitled *Equality Rights and Their Limitations in the Charter*, by contrast, are noticeably missing in this work.

Each unit begins, as it does in Fogarty's work, with a set of superb focusing questions; however, unlike Fogarty, these authors do not bring the issues to any meaningful resolution at the end of the unit. Similarly, wonderful practical application scenarios such as "Randy's Box" (286), "Island Child" (289) are provided without a simple outcome follow-up suggestion. Particularly disappointing to any reader is the omission of any sort of conclusion chapter in the book wherein the legal trends and forecasts regarding the Charter's likely impact on the future of education, made in the body of the work, are meaningfully summarized.

Another minor frustration in the book's organization to a student trying to process this information is the authors' tendency to assume a prior knowledge of case law. Frequently they will make reference to a case outcome several pages before presenting the case in detail for the first time.

The law teacher wishing to develop an appreciation of the workings of the Charter of Rights and Freedoms using the familiar topic of education has great support material in this book. The comparison of the Bill of Rights and the Charter protections, numerous passages on jurisdictional problems in interpretation of equality rights, the interpretation of s.1, the reasonable limits clause as it pertains to school rules, the role of the courts as interpreters of the Charter, the difficult issues requiring evolving interpretation such as language rights and Native children's rights, the concept of shifting burden of proof, the distinction between substantive and procedural grounds for complaint, the definitions of common law *natural justice* and *due process* are just a few examples of the materials a teacher might use in a lecture preparation.

A senior social science or English teacher, using an issues approach, would greatly value some of the exciting issues this book raises. Is education a legal right or just a statutory/common law privilege? Is the integration of the disabled child into the high school program mainstream an emergency concern? Should school administrators teach justice by due process example or shortcut due process in their objective of achieving control? Should secondary school teachers have the right to academic freedom? Is a student a person under the Charter? These are only a few of the issues developed in the book that would hold high appeal to students. The presentation of the issues is made more controversial by the inclusion of many well-written essays by columnists such as Robert Fulford and Judith Anderson. This book's authors do not hesitate, as well, in presenting their own thought-provoking theses, such as those presented on parent vulnerability under Bill 82 and teacher abandonment in the era of the Charter.

The legal smorgasbord herein provided has tremendous scope and depth on a number of levels. Very recent examples from international law, American and European contrasting practices, regionally different cross-Canada legal approaches all provide the reader with a great deal of historical and cultural context to validate the conclusions drawn by the authors. The authors have also selected their case illustrations well. Cases such as Ward, Taylor, Sweet, Kitchen, Keegstra, Smith, Samms, and Blainey are highly relevant to student interests and, being relatively easy to comprehend, are useful to student research. Finally, the legal commentary is supported by many excellent inclusions of sections of the actual law, reports of parliamentary bodies, and overviews of critical statutes such as Bill 82 and the Young Offenders Act.

In terms of readability, in my opinion this is a book meriting moderate acclaim. Unfortunately, sections of the book are simply dull. Issues in the assessment of Bill 82 and in the private school funding question are tediously presented. Topics are not well bridged. Logical linking is left up to the reader. The book is full of deep side trips into American law to the point of reader discouragement.

As it is the objective of this review to suggest this book's suitability to a high school's agenda of resources, it must be reinforced that much of the content of the book is geared to the adult rather than to the student reader. Sections on the school funding issues, on teachers' rights in the era of Charter change, on teachers' ethical responsibilities within the profession, on administrators' relationships with the police in dealing with young offenders clearly have limited interest appeal to the student researcher. However, for the advanced or enriched level senior student, competent in independent learning skills, this book is a challenge. With these qualifiers, then, this book

should be recommended as a quality library resource for all Canadian high schools today.

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John English. *Shadow of Heaven: The Life of Lester Pearson. Volume I: 1879-1948*. Toronto: Lester and Orphen Dennys, 1989. 414 pages, \$28.95 (hardcover).

In *Shadow of Heaven* John English chronicles the formative years of Lester Pearson's life from his birth to his entry into politics as Minister for External Affairs 51 years later. The post-1948 period of Pearson's career will be reserved for a second volume.

Shadow of Heaven is an excellent biography. The book is superbly written and meticulously researched by one of Canada's most prolific professional historians. English has a fine, effortless reading style. He is able to put his subject into the context of the times so that readers not only come away with a better understanding of Lester Pearson, but are provided with a marvelous portrait of international affairs and Canadian society over the initial five decades of the 20th century.

Canadian voters were inclined to view Mike Pearson the politician as an easygoing, affable individual whom they could identify with because of his avid interest in sports rather than his intellectual prowess. Clearly as a young man Pearson displayed the same charm that outwardly characterized his later years. But behind this easygoing exterior was a reserve that prevented even his close friends and associates from penetrating his innermost thoughts. After his entry into External Affairs, Pearson took his career very seriously and wherever possible pushed for promotions and salary increases and was quite disturbed that Mackenzie King appointed Norman Robertson as Undersecretary of State for External Affairs on Skelton's death in 1941.

Pearson is the focal point of this study, but readers are also able to observe the evolution of the Department of External Affairs. Pearson worked with colleagues like Charles Ritchie, George Ignatieff, and Hume Wrong, all of whom make cameo appearances in the English biography. His diplomatic tasks brought Pearson into close contact with prominent Canadians of the period such as Andy McNaughton, the Masseys, and of course R.B. Bennett and Mackenzie King. His experiences with these notables and their assessment of him are interesting and entertaining.

English devotes the better part of a chapter to Maryon Pearson who has been the recipient of much negative comment over the years. The author attributes her behavior to the fact that while her husband's career was in the ascendancy, her own aspirations began to wither and her

cherished independence disappeared in the restrictive diplomatic environment.

As one would expect, English's fine writing is supported by extensive research. In addition to visiting the National Archives of Canada, the author has also worked in university archives across the country. Primary sources relating to Pearson have been consulted in Britain, at the League of Nations Archives in Geneva, and a number of American locations. Additional material has been obtained through extensive interviews with Pearson's immediate family and acquaintances. A wide variety of secondary sources, most dealing with Canadian foreign policy, have also been examined.

Shadow of Heaven has an index and several pages of photographs. This volume may be read profitably and enjoyed by those at the senior high school level and beyond. This study provides an excellent supplement to the Pearson memoirs and is the first serious, in-depth analysis devoted entirely to Canada's 14th prime minister. It deserves wide readership.

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K. Finsterbusch and George McKenna, eds.
Taking Sides: Clashing Views on Controversial Social Issues 5th edition. Guilford, CT: Dushkin, 1988.

In the preface the editors point out that it is difficult to study sociology without dealing with social issues. They point out that while the purpose of sociology is to examine the relationship between the members in a society and to describe how society is organized these relationships are not perfect and result in attitudes and debate often marred by stereotypes and "knee-jerk reflexes."

This is one of a series that the editors have created in order to present two sides of social issues with their ultimate aim being to "counteract fanaticism." In their preface the editors state that they feel the counterweight to fanaticism is open discussion. The difficult issues that trouble society have at least two sides and society loses if it hears only one side. At the individual level the answer to fanaticism is "suspending our defences in order to appreciate what someone else is trying to say. In short, the individual must listen."

Thus the editors have produced a book containing 20 issues being hotly debated in American society. Each issue is covered by pro and contra articles that the editors feel contain lively and thoughtful statements encouraging the reader to think about the issues. These issues are organized under seven larger themes native to the field of sociology. These larger areas are: The Values of Sociologists; Culture; Sex Roles and the Family; Stratification and Inequality; Political Economy; Social Control/Protection of Society and the Future. Some of

the social issues chosen for debate include "Are Traditional Families More Successful? Is Racial Oppression Declining in America? Does an Elite Rule America?"

The editors have decided to reproduce the articles as attractively as possible. The print is large and clear and within some essays are headings that make the authors' structure clear to the reader. Each of the seven parts of the book begins with a list of the issues contained in that part. Then the issue being dealt with is stated and the two opposing articles are listed with a one sentence summary of each author's point of view. The editors then present a two-page analysis of the issue placing it in a historical context. The two opposing articles then follow. After the articles comes a Postscript in which the editors comment on the arguments presented in order to point out the idiosyncrasies and biases of the authors. As well, the editors list other sources (textbooks, articles) should the reader want to examine the issue in greater depth. At the end of the book are an index and a section containing a short description of each author's credentials.

The vocabulary of the articles and the approach suggests that this book is best used at the senior high school level. Many of the topics could be useful for debates either in English classes or as resources for senior family studies courses.

Some concerns must be expressed about the sociological authority of several of the authors. Some are social scientists with training in the fields of sociology and political science while others are commentators/editors from a variety of publications like *New Republic* or *Fortune*. Articles have been gathered from lawyers and economists; from Phyllis Schlafly and John Kenneth Galbraith. Consequently, some articles could be criticized as being more likely to entertain than to inform. Few authors quote authorities or research to support their views. On the other hand, the journalistic nature of some of the articles has one advantage, as it means that the articles are easily read. Anyone seeking more academic fare can locate these through the postscript at the end of each section.

As well, because this is an American publication the social issues and the authors are primarily American using American examples and statistics with references to the American experience.

Kathy Hindle
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Markham, Ontario

R. Douglas Francis. *Images of the West: Changing Perceptions of the Prairies, 1690-1960*. Saskatoon: Western Producer Prairie Books, 1989. 268 pages, \$27.50.

For R. Douglas Francis, the West is an intriguing place and idea. For him the key that unlocks the "mental ethos" that governs the images that people have of the West is found in the shared per-

ceptions of numerous observers. Even though he admits such ideas or images may have been only partly articulated or were imperfectly understood by those who have held them, they contain the power to elicit responses. In the case of the Canadian prairie West, he contends that "ideas or images of the West shaped the region as much as, if not more than, the decisions of politicians, the intricate workings of the economy, and the daily activities of its people." Beyond this claim, however, the author is circumspect, offering only to describe the changing images of the West without explaining in precise detail the *how* and *why* of those image changes or their peculiar impact on the lives of Westerners. This was perhaps a wise choice on his part given that his examination of images of the West spans fully three centuries of white exploration and settlement.

Francis has assembled a wide range of excerpts from journals, expedition reports, immigration promotional material, settlers' accounts, "booster" materials, literary works, poetry, songs, and visual art forms. With them he ably demonstrates that while images of the West have sometimes overlapped, one can nevertheless identify a dominant or "guiding image" for particular eras. Those guiding images, he contends, were at first largely shaped by writers and artists whose frame of reference began outside the West, yet nevertheless they profoundly influenced the attitudes that other early settlers had toward the region. Until 1850 we find that the image of the West as a wasteland completely unsuitable for agriculture in European terms dominated and prevented settlers from regarding the region as a potential homeland. This view, we are told, suited the purposes of the Hudson's Bay Company fur traders for whom the notion of agricultural settlement was anathema.

The centerpiece of Francis' thesis is that the mythic West, once inconceivable apart from an encounter with the image and reality of a West's starkly physical topography, by the post-World War II era had become more and more the product of the state of mind of Westerners whose mental perceptions were shaped by the experience of themselves being "children of the West." Historians, writers, and artists with physical and cultural roots that were by then embedded in the region, explains Francis, found that past images of the West lacked meaning for them or were inappropriate. They therefore set out to rediscover and express an image that, while remaining mythical, was a truer reflection of the mental landscape or "region of the mind" than they shared as individual Westerners. As Manitoba-raised historian W.L. Morton, whom Francis draws on heavily, maintained an attitude of inferior or subordinate status in relation to the metropolitan centers of Canada, a sense of having been victimized by outside interests, and a history of aggrieved protest were far more persuasive influences in creating an image than mere perceptions of the environment alone. Finding their identity not in topography but

in the experience of people and place, writers like Margaret Lawrence also depicted a social environment, claims Francis, that was stifling, imprisoning, and sometimes intolerant. He writes, "In essence, she captured the West in her own imagination and in that of others, in so doing, she created the West."

While an image is an important aspect of regional identity, the emerging particularities and accelerating changes in the prairie West today suggest that changes in the political, social, and economic culture of Western Canada may again alter the dominant image that both residents and outsiders form of the region. Quite separate and unique provincial political developments and ideologies, variegated ethnic class and gender patterns, rapid urban growth, the realities of modern large-scale mineral resource exploitation, and the long-term crisis of agriculture's declining importance all point to the next chapter of Francis' study of images. If Francis' conclusion is correct, then the mythologies that have always supported the images of the West formed in the past will again be reinvented in the future to take some as yet obscure form. That is, of course, if the region we now know as the West remains a viable and comprehensive entity or region of the mind. Any who might doubt that keeping myths that support regional images alive is not taken seriously in the West would do well to scour the editorial pages of *Alberta Report* for weekly proof that the myth of a "downtrodden West," for one, remains strong.

Providing the first comprehensive description and analysis of perceptions concerning the West, the book is a deserving winner of the Association for Canadian Studies Award of Merit for 1990. Joining the more detailed study by Douglas Owram *The Promise of Eden* (1980) and Ronald Rees' *New and Naked Land* (1989), it marks a maturing of our historical understanding of perceptual responses to the West. It certainly deserves a place in secondary school libraries and will be an indispensable aid of undergraduate college and university students involved in Canadian studies.

Richard Willie
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Mary Beacock Fryer, *Elizabeth Postuma Simcoe 1762-1850: A Biography*. Toronto: Dunburn Press, 1989. 276 pages.

Elizabeth Simcoe had *Postuma* for her middle name because her father died seven months before her birth and her mother one day after. She was not only an heiress but well born into the English upper gentry, and by the time she was married at the age of 16 was well read, pretty, and resilient. When her husband was appointed the first Lieutenant-Governor of the newly created province of Upper Canada in 1791, she decided to accompany him. Leaving behind four of their six children, Elizabeth Simcoe resolved to keep an ac-

count through long diary entries and letters to English correspondents: Ann Hunt, in charge of the Simcoe children, and Mary Ann Burges, a close friend. Versions of this correspondence, which dates from 1791 to the Simcoes' return to England in 1796, have been previously published by J. Ross Robertson in 1911 (republished in 1973) and by Mary Quayle Innis in 1965.

Fryer has augmented this particular archival source with the return letters to Elizabeth Simcoe from her correspondents and with material relating to her life both before and after the Canadian interlude. Much of Fryer's evidence is genealogical: names of acquaintances and their families are listed in the text and an appendix.

Elizabeth Simcoe was a conscientious, cheerful woman who responded robustly to the challenge of her Canadian experience. She loved social life and was also able to appreciate quieter times in the wilderness. Often in the company of her younger children, and escorted by junior officers, she traveled frequently. Her writing and drawing exhibit a discerning and observant talent.

Marian Fowler included a short account of Elizabeth Simcoe's Canadian career in *The Embroidered Tent* published in 1982, constructing a convincing 18th-century European context. Similarly, Innis' edition of the Simcoe diary included notes and an admirable introduction to the important five years when Simcoe was creating a model for subsequent colonial administrators' wives. This present book tells the reader more about Simcoe's family and her life after leaving Canada, but is less analytical in its assessment of the significance of her achievements and character. At times the biographer seems submerged in the extensive archives she has used in Canada and Britain, but Elizabeth Simcoe is nevertheless forceful enough to impart the impression of a resourceful and powerful personality.

Mary Kinnear
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Susan E. Houston and Alison Prentice, *Schooling and Scholars in Nineteenth-Century Ontario*. Toronto: University of Toronto Press, 1988. 418 pages, \$19.95 (paperback).

This book is the 15th volume in the Ontario Historical Studies Series, that on completion of the planned 32 volumes, will form a "comprehensive history of Ontario from 1791 to the present." Houston and Prentice treat the province's educational history to 1876, while the period since 1876 has been covered in Robert Stamp's *The Schools of Ontario* (1982), also in this series. Historians of education in Canada have waited years for the appearance of this book, and its selection in the fall of 1990 by the Canadian History of Education Association for its biennial award for the best

monograph in educational history suggests that the wait was worthwhile.

The title reflects a major difference in approach to educational history from that taken by Stamp; Houston and Prentice look less at formal policy and legislation relating to schools in favor of a broader treatment of schooling as a social and cultural process. In so doing, they have built on work of a generation of able and productive social and educational historians—many of whom were their students—as well as on their own extensive research. The result is less a narrow institutional history than an analysis of the social and economic development of Ontario.

The book is comprised of three parts: the first, examines "pioneer" schooling in the years prior to the establishment of a system of state schools; the second focuses on the major school reforms associated with Egerton Ryerson and the creation of Ontario's public school system; and the third—certainly the most interesting for school students both in terms of content and methodology—looks "Behind the Schoolroom Door" to actual classroom life in what was widely regarded throughout the world as a model educational enterprise. In each section the authors draw on a variety of source materials, including diaries and letters, that not only serve to support their analysis but that are also woven skillfully into the narrative, allowing students and teachers a "voice" often missing in more traditional histories of education. Their account reflects the rich diversity of life in 19th-century Ontario rings true.

There is a temptation to think of the creation of the public school system as a triumph of enlightenment over a *grand norceur* of earlier times. Houston and Prentice illustrate, however, the extent and importance of informal and voluntary education in the first third of the century. Apprenticeships, home schooling, and the employment of tutors and governesses—not just for the upper classes—supplemented a variety of private venture, religious, industrial, and charity schools, as well as traditional independent grammar schools, in providing education to the growing colony. The authors also depict the diversity of those engaged in teaching in these different settings. They describe an age in which teaching was an entrepreneurial enterprise and in which enterprising women exercised a degree of independence and authority beyond what they have been allowed within public education, perhaps even to this day.

Houston and Prentice analyze the conflicting motivations that underlay the creation of the common school. Paternalism and democratic idealism, the desire for economic improvement and moral reform, nation-building and imperial loyalty, the quest for social harmony and political stability, and the reality of religious bigotry each played a part in shaping Ontario's public school system. While Ryerson remains in this study a central figure in the school reform movement, it is less as

a visionary genius than an energetic embodiment of these diverse, even contradictory, motivations. The second section of the book closes with an analysis of the creation of a teaching "profession" to staff the common school, particularly through the creation of the Toronto Normal School. The authors examine the efforts of Ryerson and other reformers to improve both the standard of teaching and the status and remuneration of teachers, without allowing them any professional autonomy. They note also the reluctance of local school boards to employ normal school graduates, in part because of their lack of community identification. Finally, they demonstrate that the teaching "profession" became one "in which men governed as superintendents, trustees, and headmasters, while women served as assistant teachers" (186).

The last section of the book explores the gap between the Ryersonian ideal and the reality of schooling in Ontario. The authors inquire into who went to school and why. They examine the curriculum in the common school, approaches to discipline and classroom management, and the development, and the pedagogical tools—from merit cards to globes and magic lanterns—that supported them. The recollections of students and teachers help to measure the gap between the intentions of educational managers and their execution in the classroom. The authors also include an important chapter on those not included in the common school, including Roman Catholics, black and Native students, and those whose families could choose independent grammar schools.

The book is a model for the writing of social history, sensitive but not captive to the categories of class, race, and gender, genuinely open to the complexity of human life. It is also intensely readable. This volume can serve as a valuable resource tool, and the authors' discussion of the experience of schooling will provide today's students with an important link to the past. Making use of the history of education as a path to the broader exploration of social history is a proven classroom technique, and *Schooling and Scholars in Nineteenth-Century Ontario* provides a wealth of material for any teacher wishing to employ it.

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E.L. Hurlburt and M.A. Hurlburt. *School Law Under the Charter of Rights and Freedoms*. Calgary: University of Calgary Press, 1989.

It may not be necessary for teachers and educational authorities to carry out their duties with a copy of the School Act in one hand and the Charter of Rights and Freedoms in the other. Nevertheless, educators need to keep informed of the continuing impact of the Charter of Rights on educational matters.

This, of course, is easier said than done, especially given our busy and overcrowded professional

agendas. But help is at hand in the form of *School Law Under the Charter of Rights and Freedoms*, a timely book that will make the above task considerably easier.

This book focuses on living under the rule of law, students' rights, search and seizure, the police, young offenders, minority language rights, religion in the public schools, and teachers' rights. The specific frame of reference is, as the title states, the considerable impact of the new Charter of Rights.

The approach is one that effects a happy marriage between the functional and the scholarly. Thus the reader encounters theoretical issues such as freedom of expression, equality, freedom of association, and mandatory retirement set in the real world of daily education. In this way concrete and predictable conflicts are examined that involve how principals work with the police, how the administration monitors student newspapers, how teachers grapple with creating fair rules, and so forth.

Since any statute, albeit an entrenched charter, means only what the judges say it does, this book is well fortified with recent and leading case law. These cases serve to illustrate precisely what the Charter means when applied to specific school settings. They also provide a bonus in helping to reveal the attitude our courts tend to take toward conflicts in the educational arena.

Although there is no substitute for reading this book oneself, it may assist one in appreciating what it can offer by examining one small area, that of search and seizure of students by educators.

Of all the new areas of law opened up by the Charter for educators, search and seizure may be

the most significant so far. In the past teachers were primarily concerned with punishment a reporting to parents when marijuana was found on a student. Now the teacher must be concerned about the legal ramifications of searching a student. The teacher will have to ask himself or herself if there is sufficient cause to justify violating the student's right to liberty. Since the Charter guarantees everyone safety from unreasonable search and seizure (section 8), each teacher will have to balance the degree of intrusiveness of search against the degree of cause that he or she has for making such a search. Factors such as the student's past record and the urgency of the situation will be relevant in assessing these types of situations.

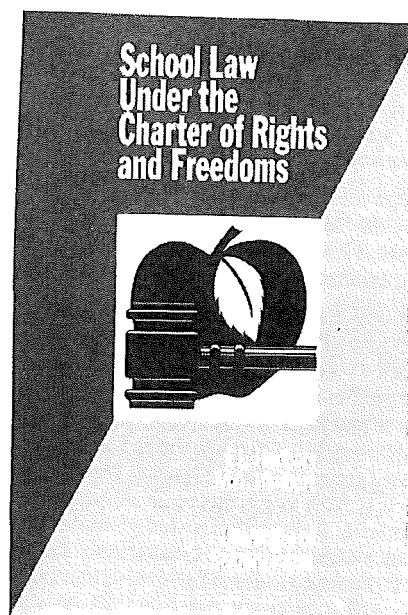
The leading Canadian case in this area is *Hunt et al. v. Southam Inc.* (1984), where the Supreme Court set up the standard to be followed for a reasonable search as that of probable cause. This is the standard to be followed when the police have participated in the search. But when a school official conducts the search, the courts have reduced this standard. Two recent cases in Ontario illustrate this, *R. v. L.L.* (1986) and *R. v. J.M.G.* (1988). Both cases are thoroughly examined in this book.

This is the kind of material one can expect when reading the above book. I personally found the exercise rewarding and interesting. I recommend this book to other educators.

David Snider
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David Laycock. *Populism and Democratic Thought in the Canadian Prairies, 1910-1945*. Toronto: University of Toronto Press, 1990. \$45.00 (hardcover); \$19.95 (softcover).

Populism and Democratic Thought in the Canadian Prairies, 1910-1945 is the 14th in a series titled *The State and Economic Life*. The aim of the series is to focus on "Canadian political economy and economic history, with particular emphasis on the part played by the government in shaping the economy." Laycock's contention that prairie citizens through populist experiences contributed more to democratic thought in Canada than any other regional population is well placed in this series. On a scholastic level and in the words of Reg Whitaker (author of *The Government Party: Organizing and Financing the Liberal Party of Canada, 1930-1958*) this work is a noteworthy contribution to at least three areas of Canadian scholarship: it is a distinguished addition to the regional literature of the prairies, but more than this, it offers important insight into the shaping of our political institutions and constitutes an innovative approach to the neglected subject of evolving ideas of democracy in Canada."



The work is a synthesis of representative primary and secondary literature of prairie populism between 1910 and 1945. The book is tightly constructed on a thematic and comparative analysis that spans six chapters. The introductory chapter explains the conceptual premises, approaches, and categories that result in four identifiable approaches as described in each chapter. Laycock completes the analysis with a restatement of this thesis through a conceptualized comparative overview and presses the point of relevance.

Laycock's proposition is that prairie populists "contributed more to Canadian thought about the nature and practice of democracy than did any other regional or class discourse." He develops the argument that each of the four variants of populist thought were clearly differentiated through a "distinctive and coherent understanding of democratic goals and practices." From this rationale he develops the hypothesis throughout the study that "the relation between populism and democracy best reveals the distinctiveness and complexity" of prairie politics. These comments are presented in Chapter 1 along with the operational parameters of the study's time span and of populist thought.

The data are treated comparatively and thematically with the expressed intent to better "understand the underlying structure, strengths and limitations of the various modes of populist democratic thought." Six dimensions of prairie populist democratic thought are identified: concepts of the people, participatory democracy, cooperation, the state, the good society, and technocracy.

These concepts are applied to four populist approaches identified by Laycock to the problem of democracy: crypto-Liberal, radical democratic, social democratic, and plebiscitarian. He argues effectively that reducing the differences between the Co-operative Commonwealth Federation, United Farmers of Alberta, Social Credit, and Progressive organizations to either a "hinterland protest" or a "petit bourgeois agrarian politics" perspective is oversimplistic and does not account for the diversity of populist democratic thought.

The four ideological approaches are clearly developed through a careful and comprehensive analysis of the literature. The analysis is supplemented by the inclusion of the Farmers' Platform (update 921) and numerous references for individual chapters. The index provides ready access to information for specific or comparative information.

This book should be well received at the university level by students who have a good foundation in Western Canadian and Canadian history with an understanding of political science concepts. While the book is well beyond the high school audience, it should be read by teachers who deal with such Western Canadian topics as alienation, secularism/regionalism or in a political studies course. The purpose here would be to develop constructs based on the dimensions utilized in this

book to further develop the history and understanding of prairie democratic thought.

Laycock's book is a scholarly work that informs, provokes reflection and debate, and causes one to contemplate the future of democratic society.

Eric Dowsett
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Michael Liepner and Bryant Griffith.
Applying the Law (3rd ed.). Toronto:
McGraw-Hill Ryerson, 1990. 462 pages
(hardcover).

If your goal is building students' critical thinking skills or finding a text that doesn't bury the law in jargon, this is the book for you. The reading level is right for high school, and the writing is straightforward, clear, and concise. No excess verbiage intrudes here. As a law text or a reference book, *Applying the Law* is an excellent choice.

Any attempt to survey the law in a single volume is doomed by the scope of the subject. This pitfall is avoided here by the simple expedient of adopting a sampling technique. The main areas of law are surveyed, but, wisely, no attempt to study each comprehensively is made. Instead, representative samples are used to demonstrate legal principles and to engage students' interest. In the section "Once Over The Criminal Code," for instance, offences that might well affect teenaged students are featured alongside new, high profile offences like computer crime.

Legal language is essential to any study of law and this text does not ignore terminology. The writing is such, however, that the jargon does not overwhelm. Important terms are highlighted, secondary terms are italicized, and a glossary is provided for easy reference. Any student would be able to identify key terms and find their meaning with relative ease.

Teachers will appreciate the clarity with which objectives are stated at the beginning of each section in *Applying the Law*. Students should also benefit from such clear statements of what they are setting out to learn.

The end of each chapter holds the most pleasant surprise for teachers, however. Here is a series of student exercises clearly designed with Bloom's Taxonomy in mind. Each set of exercises provides ideas for guiding students, in incremental steps, from recall to application. Applying established principles to new situations, as required in these exercises, is both the essence of the law and an important life skill.

Readers of this text are also reminded frequently that the law is constantly changing. Proposals for new laws or amendments are marked with a gavel icon. In this way they are clearly identified as items for debate rather than as some immutable truth called "the Law." The process of discussion this suggests is one that can train students to think

critically; it is also an excellent vehicle to promote consideration of the principles underlying the law. As law is ultimately based on values, students are thus forced to consider their value systems and concepts of fundamental justice.

Another attractive feature of the text is the frequent use of cartoons reflecting legal points. These add visual interest to the work and would provide excellent openers for class discussion. They might equally serve as the basis of quick reviews. More importantly, their use forces students to consider legal concepts that are presented visually. Encouraging students to understand ideas presented in a different mode is a sure way to deepen their understanding.

Applying the Law is undoubtedly a good text, but it is not perfect. A number of things could be improved. The discussion of Meech Lake as a *fait accompli* is perhaps understandable given the timing of the book's publication. Nonetheless, it is an area that would have to be corrected in the classroom.

The case index that facilitates the location of individual cases in the text is an excellent feature. Unfortunately, cases are listed alphabetically by name, making it tedious to find one illustrating a specific point. An index cross-referencing cases with the legal issues involved would have been more useful. There is a good general index, however, that goes some way toward remedying this problem.

Those of us living in "the regions" will also, once more, have to translate parts of the text from Ontario applications. A case in point is the description of court structures. Many of the courts described do not exist in other provincial jurisdictions. While it is obviously difficult to include all the variations in a federal system like Canada's, it would be nice if the attempt were more generally made. As it is, every description of provincial institutions and processes must be carefully checked for local applicability. In fairness, a number of charts exist in the text that indicate the provincial statutes governing particular areas of law. This will make investigating local circumstances somewhat easier.

Despite the criticisms expressed above, this is a very good high school text. It would be useful as a reference book or as a core text for an introductory general law course. It contains sufficient material to be equally useful in a consumer or business law program. It is also well written and shows concern with the achievement of important educational objectives. It is far more than just a survey of Canadian law.

Kim Evans
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Fred McFadden. *Origins: A History of Canada*. Toronto: Fitzhenry & Whiteside, 1989. 336 pages, \$12.95 (hardcover).

Origins: A History of Canada. TVOntario Marketing, Box 200, Station Q, Toronto, M4T 2T1.

The collaboration between TVOntario and a team headed by Fred McFadden effectively provides intermediate students with an understanding of their societal origins within the context of a global political economy.

The availability of 16 half-hour videos in either English or French will capture the attention of a generation nurtured on television. Five-minute modules with on-site shots, dramatizations, and voice-over paintings and drawings may be used to introduce, illuminate, or recapitulate a lesson. While the book spans time from prehistory to 1880, the videos cover the prehistorical period to 1855.

The format of this textbook certainly will appeal to adolescent students. The copy, arranged in double columns, is broken by using a variety of full-color illustrations consisting of old and new maps, charts, photographs, and paintings from collections such as *Confederation Life* and C. W. Jefferys, as well as original paintings done for this book. Depictions of the Iroquois longhouse, the abandoned Henry Hudson, voyageurs defying the rapids, and the bustle of Louisbourg create new images for another generation.

While much is to be lauded in this exciting format, the effort is not flawless. Careful proofreading would have assured the presence of the thought-provoking introductions entitled "Consider this" and the focal question for each subchapter and would have differentiated water and land masses in several maps. Better labeling on some maps would be more helpful for students.

Faced with the current restructuring of the global political economy, Canadians recently made some controversial adjustments. This book chronicles that our history has always been molded by global developments. Three of 16 chapters are devoted to the pre-European period. The chapter, "Lost Civilizations," examines the Maya, Aztec, and Inca and how these civilizations' influence extended to Canada. Largely ignored is the richness of the Northwest Coast Indian society. In detailed chapters, this textbook describes the demise of Amerindian culture as European powers came to see Canada not as an obstacle to the procurement of Oriental luxuries, but as a hinterland able to supply them with whales, fish, furs, timber, and wheat. Canadian participation in world history is addressed by focal questions such as: What tragedy took place in the mid-1750s? How did America cause the British the biggest headache following the Seven Years War? What developments in the

United States prompted Canada to look at the Northwest?

Teachers who see Canada's nation building as a product not only of external factors, but also of internal factors may see the book's perspective as somewhat restricted. Acknowledged are the contributions of exceptional women such as Gudrid Karlsefni, the first European to give birth in North America, the Acadian Marie la Tour, and the pioneer Susanna Moodie. Putting this information in boxes implies women's contributions were peripheral. Required was a better understanding of gender contributions to the timber and wheat economy and the impetus generated by the National Policy in the industrialization of Canada. Also useful would be a fuller description of the lives of workers and producers who fished the Grand Banks, who transported the furs from the West, who cleared for the wheat farms, and who constructed the canals and railroads.

Unquestionably, young people eager to understand their country as part of a global village are rewarded with this trend-setting collaboration between print and visual media.

Al Jantzi
Unionville High School
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The Chronological Atlas of World War II. Text by Charles Messenger. New York: Macmillan, 1989. 255 pages.

As any experienced history teacher knows, few of our students, junior or senior, have more than a hazy notion of the geography of North America, far less the geography of World War II era Europe, continental Russia, or North Africa. Fewer still, three years after the 50th anniversary of its outbreak, have a firm grasp of the chronology of World War II and the effects of its events, campaigns, and conferences on the world of today. It is difficult for students to comprehend the immense scope and complexity of a global war, and easy for them to get frustrated in the course of an in-depth study of World War II. They are confronted with the basic problems of plotting events on a world map; of quickly determining when, why, and how the events happened; of seeing particular events or campaigns in the context of the war as a whole; and of understanding their effects both inside and outside the geographic area in which they took place.

This convenient, informative, and readable atlas-cum-chronology by Messenger is designed to build a causeway for students through the morass of events that constitutes World War II. The book begins with a prelude on the legacy of the World War I, which contains succinct analyses of the Treaty of Versailles, the abortive League of Nations and disarmament movements, the rise of dictators and militarism, and the path to war. The "meat" of the book covers the major campaigns and battles in virtually every theatre of war, and

also has entries on the Allies' strategic planning conferences at Quebec, Yalta, and Potsdam, the development of the atomic bomb, and resistance movements in Axis-occupied Europe. A short final section deals with the cost of the war crimes trials, and postwar problems such as the beginning of the Cold War.

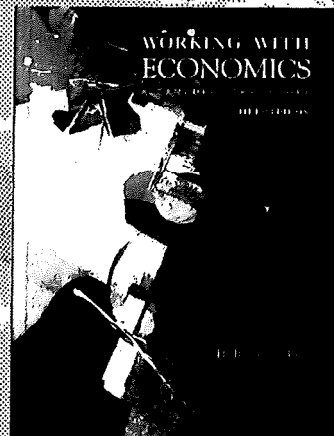
Each of the more than 100 subjects included in the book follows the same format: a two-page spread that has at the top a time-scale in the form of a chart; at least one large, clear, two-color map; an introductory narrative placing the event in context; and a succession of "diary" entries comprising the bulk of the text. The diary on "The development of the Atomic Bomb," for instance, has 11 entries, starting with Leo Szilard's demonstration that a nuclear bomb was feasible, on March 3, 1939, and culminating with the first successful explosion of a nuclear device at Alamogordo on 16, 1945. At the bottom left of each two-page spread is a red arrow referring back to the last related topic, and on the bottom right, an arrow pointing to the next spread on the same topic—useful idea. By using the diary form, Messenger has made it easy for the reader to pinpoint specific facts, and to rapidly trace the chronology of events relating to particular topics.

Messenger's decision not to cover each theatre of war in finite blocks, but to break the war down into chronological sections, pays off, enabling the reader to gather a large number of threads together, and heightening awareness of the evolution of overall war strategy. Messenger, one of Britain's leading military historians, has given us a work of admirable lucidity and breadth of scope, especially in his treatment of the complex Russo-German and North African campaigns. His tone throughout is dispassionate—he describes but takes no stand on such controversial issues as the dropping of the atomic bombs.

There are very few typographical or factual errors, though Franz Von Papen twice slips through as "Fritz." There are several irritating omissions, however. Why the conspicuous failure to show the devastation wreaked on ships, aircraft, and personnel at Pearl Harbor? Again, the synopsis of the Holocaust could have more clearly itemized the prewar Jewish populations of Europe, country by country, and compared the numbers of postwar survivors. The severe space limits imposed by the two-page spread format inevitably results in omissions. Overall, though, *The World War II Chronological Atlas* is an excellent reference work for the teacher of history who wants a vivid, concise, and comprehensive account of the immense sweep of the war.

Ian Henderso
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