

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

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

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

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

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

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

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

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

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

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

While this story is effective in

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

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

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

While we revel in the excitement

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

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

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

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

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

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

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

Roger Magnuson
McGill University

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

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

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

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