

Book Reviews

**Ronald J. Samuda, John W. Berry,
Michel Laferrrière (Editors).
Multiculturalism in Canada.
Toronto: Allyn and Bacon Inc., 1984.
446 pp. \$26.95.**

This book, which is a collection of 31 papers originally presented to a symposium on Multicultural Education at Queen's University in November 1981, is designed for "faculties of education, social science departments, and school boards across Canada for preparing teachers to cope with the realities of multiculturalism in the schools." It is divided into five sections, with a page or so to introduce and integrate the sections.

The first section, "Policies of Multiculturalism" includes six papers with overlapping concerns. The first, by Burke, discusses the educational dilemma posed by cultural diversity and the balance between the "separatism" of structural pluralism and assimilation theory. Burnet describes the history of the policy of multiculturalism and probes some of the myths that surround the myth. (Ironically, some of the myths reappear later in the book as realities.) McLeod outlines three main types of multicultural educations, compares their advantages and disadvantages, and describes current practices in the provinces. Ray also discusses provincial policies, but focusses on some of the difficulties that have to be overcome, and develops a ten point program for teacher-education, including "A demonstrated ability to communicate with a minimum of culturally demeaning, racist, or sexist remarks." The fear of Balkanization, and of multiculturalism, is traced back by Wilson to the settlement of the West but is reinforced by various traditional attitudes towards ethnic groups; he, too, offers a review of provincial policies. Finally, Mallea offers an instructive analysis of pluralism and especially pluralism in education.

The second section, "Attitudes to Multiculturalism" includes Berry's report that "there is general, if moderate, acceptance of multiculturalism," with considerable variation among different groups, and that attitudes of ethnic groups to each other differ sharply. Kalin discusses the development of ethnic attitudes in children, and Ijaz points out some techniques for changing these

attitudes, including his own very successful experiment in Scarborough, Ontario. Kehoe enunciates some do's and don't's for teaching about other cultures and evaluates various programs that have been developed. Finally Pratt updates the well-known book he co-authored, **Teaching Prejudice**, and he finds that there has been "significant progress" in the removal of bias from textbooks in Ontario, at least with respect to the Indians of Canada - the only group he considers.

The third section is on language and includes papers on the history and politics of language in Canada, particularly in education (Laferrière), bilingual education (Edwards), the special case of language education for ethnic (linguistic) minority children (Lambert and Taylor). They point out the success of early immersion programs in kindergarten or Grade 1, and even "double-immersion" programs, but there are difficulties. Kellway offers advice and a program on preparing people to teach English as a second language; among other points he argues that they must have a second language themselves, or start on one, simply to acquire "sensitivity". Some of the difficulties of learning a new language are clarified by Ijaz. Many minority language children have been penalized by the psychological assessments made by professionals, as Cummins documents. He does offer several constructive suggestions however.

The fourth section, on adaptation, addresses various dimensions for various groups. Akoodie discusses the research on self-concepts with reference to immigrant children. The factors effecting educational adaptation are discussed in a series of case studies: Nonwhites in Toronto (Head), rural minorities in the West (Friesen), and Native students in universities (Blue and Blue). The "Cree Way" of education is described by Murdoch. The "double jeopardy" or "multiple negatives" of Asian women in Montreal are analyzed by Ghosh; their experience seems to be harsher than the Asian men's experience. A solution for some of these problems may be multicultural centres, whose roles and structure are described by Elliston. And finally we are able to place Canadian policies in an international context when we consider Bhatnagar and Hamalian's comparative analysis of the education policies for immigrants in Australia and the United States.

The final section is more practical with one paper on the problems of assessing, placing, and teaching ethnic minority students, and suggested solutions (Samuda); another on the different "cognitive styles" of British, Japanese, Jamaican, and Indian children (Bagley). Not surprisingly, given different "styles", values, and cultures, achievement varies, and Vernon focusses on this issue, noting that there may be "some genetic ability differences among Orientals, natives, Caucasoids, and Semitic people, heretical as that may seem." Finally, there are three papers on counselling by Chodzinski, Tinglin, and Wolfgang.

This, briefly, is the content of this very long (448 pages) book. The broad range and the high quality of the papers make it the most comprehensive and useful work we have on

multicultural education. It is essential reading for teachers, counsellors, school board members, and all concerned with education in a multi-cultural Canada.

Listing the topics of the papers may not sufficiently illustrate the range of ideas sparkling here. Just to take a few at random: Wolfgang, reviewing the literature on body language for counsellors points out that Blacks and Whites seem to have quite different styles of listening and speaking behaviour, which can "put both at odds with one another." The same sort of problem may exist with other groups. Kehoe emphasized that inter-cultural attitudes in schools reflect the social structure of Canadian society, but they are also affected by the social structure of the school itself. The most impassioned paper here was presented by Head; I thought his paper was particularly impressive, not just because he cared (for it is apparent that many, perhaps all, the scholars represented are personally, not just professionally, involved) but because it is appropriate to show one cares about abuses; and he quoted individuals, not just books; and he was more concerned with people, it seems, than definitions, paradigms and abstractions, models, methodologies, and matrices.

However, I do have two reservations. I would like to have seen a paper or two from teachers and counsellors describing their personal "hands-on" experiences in multicultural education. This would have given us a "feel" for the topic and for the problems and put the academic papers into context. Surely all these pages are eventually about young boys and girls sweating it out or lapping it up in classrooms across the country. Perhaps they too could speak to us.

Secondly, there is a curious absence of substantive data. Not even the basic statistics on education and ethnicity are presented; and surely they should have been in a book of this sort. John Porter (1965, p.89) raised the question first, pointing out that in 1951 and 1961 those of British, Jewish, Scandinavian, and Asian ethnic origin were over-represented in the school system (males aged from 5 to 24), while those of French, German (not in 1951), Italian, Dutch, and Indian origin were under-represented. The Royal Commission on Bilingualism and Biculturalism (1969, p.27) made the same point with more sophisticated data: "In effect, one person of Jewish origin in four had been to University, while for those of British origin the ratio was one in eight, for those of French origin it was one in 16, and for those of Italian origin it was one in 32." The 1971 Census data for Montreal indicate a very wide range of educational achievement with 30% of those of Japanese origin having at least one year of university down through the Dutch (27%), Blacks/West Indians (26%), Jews (25%), Chinese (19%), British (19%), Americans (15%), French (9%), Greeks (8%), Italians (5%), and Portuguese (4%). One surprise on the educational ladder is that 11% of the Chinese have no schooling - perhaps this is the older population (Synnott, 1980). These sort of data raised serious questions about the accessibility of

education. No doubt the educational inequality is a consequence, as well as a cause, of both economic and occupational inequality in Canada; but clearly these are virtuous circles as well as vicious circles at work here. Both need to be investigated. We cannot assume (as some authors have done) that there are **only** problems for ethnic minorities; and furthermore that the problems can be blamed on the ethnocentric "Anglo-Celtic", dominant "White, middle-aged middle-class" teachers, and counsellors (e.g. 2, 35, 397, 419-20).

Reitz, using mid-seventies survey data from five cities, found that "The Chinese are much more highly educated than any of the European groups" (1980, p.159). His ethnic categories are unfortunately imprecise (North European, etc.); but once again the question is raised: What makes some groups value education more than others? Or do they? Is education simply an effect of socio-economic status? Why do some minorities do so much better than others? Thus the phrases "minority child" and "minorities" in the education system surely seem almost meaningless. Which minority?

Some minorities seem to have excelled in the Canadian education system, but it seems to have conspicuously failed native students. Only 16% of the 14-18 year old Indians are still in school compared to 72% of non-Indians, and the gap is widening. The retention rate from Grade 2 to 12 for Indians is about one-quarter that for non-Indians. And although the number of Indian students in university has increased dramatically, participation is still under one half the national level (Department of Indian Affairs and Northern Development, 1980). And numerous native people have recorded their more or less unpleasant experiences of education in Canada (Campbell, 1973; Willis, 1973).

However, both these reservations about **Multiculturalism in Canada** could easily be met by supplementary reading. The fact remains that this is the first major work we have on education and multiculturalism, and it is extremely good, full of fascinating insights and new ideas, achieving both breadth and depth, and it will be most useful for teachers, lecturers, counsellors, and school boards.

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Don Gutteridge.

Brave Season:

Reading and the Language Arts in Grade Seven to Ten.

London, Ontario: Faculty of Education,

University of Western Ontario, 1983.

210 pp. \$12.95.

A first glance at the title of Don Gutteridge's book might suggest that "Brave Season" is a novel, or perhaps a thicker-than-usual collection of poetry. And a glance at the author's name might lend support to such an inaccurate prediction, since Gutteridge has published an impressive amount of poetry and fiction (as well as "methods" books) in the past.

However, what the reader discovers is that Gutteridge has produced, in a mere 210 pages, a nearly complete and virtually flawless curriculum guide for secondary level teachers of English. All the basic tenets of curriculum (as this reviewer defines the concept) are in evidence throughout the book: contextual concerns, such as students' cognitive and affective development; philosophical concerns, such as educational perspective and the functions of reading, individual and social; goal-related concerns, including the scope and sequence of reading and language arts development, growth indicators, and evaluation techniques; content materials, topics, titles, and themes; and teaching methodology, including lesson planning, questioning strategies, and organization.

With a quality of writing that most of us strive for and seldom attain, Gutteridge has integrated four concepts of major significance to the high school English teacher. Indeed, it would be only a slight exaggeration to say that "Brave Season" is a skillful combination of four books. First, it is a book which defines reading comprehension: its developmental stages, its experiential enablers, its psychological correlates, its supporting activities, its ultimate consequences. Second, it is a book which presents the language arts as a truly integrated concept: reading, writing, talking, listening, viewing, acting out, presenting, discussing, speaking, music, art, dance, drama, film. Third, it is a book which promotes reading in the content fields: the content and form of the considerable body of literature comprising the English curriculum is clearly accorded priority, and all language activities are undertaken with a clear content objective. And finally, it is a book which explains how to plan