

to engage in the group discussion that the questions are designed to promote. And many of the stories are left unfinished, their dilemmas unresolved. (What happened, for example, to the teacher who was charged with suppressing free speech when she advised a student not to write an anti-abortion essay?) The book's steady diet of problems might also bother the reader who is looking for activities and assignments that work.

Ideally, writing teachers would gather with colleagues, graduate students, and new teachers within their own institutions to discuss the kinds of situations and concerns that *Scenarios for Teaching Writing* describes. Sadly, this is rarely done. In the absence of such discussions, this book offers valuable insights to the many isolated and unprepared teachers of writing, and should help them discover that they are not alone.

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Isabelle Knockwood.

OUT OF THE DEPTHS : The Experiences of Mi'kmaw Children at the Indian Residential School at Shubenacadie, Nova Scotia.

Lockeport: Roseway Publishing, 1992.

159 pp. \$14.98.

How could they do this to children?

Isabelle Knockwood writes in the introduction to her book that she began writing stories about her childhood as a way "... to make sense of everything that was wrong about [her] life. . . ." Much of what she wrote dwelt on the time she spent at the Indian Residential School in Shubenacadie. After finishing each story she would destroy it "... so that no one could see it." After moving back to Shubenacadie as an adult she began to interview former students about their experiences at the school. She became a student at Saint Mary's University, and began to rewrite the reminiscences in manuscript form. It is one of the best written books I have ever read.

By now there has been a lot of attention given to the native residential and mission schools run by religious orders in Canada. The media have focussed on the physical, emotional, and sexual abuse native children suffered in those schools. This book details those experiences from the perspective of the children. In the writer's eyes this autobiography is part of the healing from that suffering. The religious orders and the Canadian government have issued apologies, but, as the writer says, they "... can do little to mend the damage caused by the suffering of generations of Native children. . . ."

The schools were established for the overt purpose of assimilation. The government's objective at the time, never disguised, was the eventual abolition of the Department of Indian Affairs by assimilating natives into the dominant white culture. One way in which this was accomplished was through discouraging native language in the schools. For children away from their families for the first time, expected to speak a language they didn't know, this was a terrifying time, especially when failure to conform meant punishment.

There are other examples of culture conflict as well. In Mi'kmaw culture a child was not supposed to maintain direct eye contact. In the residential school, however, this was interpreted as insolence, rewarded with punishment. Through discouraging native culture, conflict became domination. Every attempt was made to root out native culture, and subordinate the children to religious and cultural traditions foreign to them. "Those who established the Indian Residential Schools across Canada regarded all we had learned from our parents and grandparents with contempt and hatred."

There were many ways in which the students were punished for failure to conform: threats, ridicule, systematic humiliation, being made to go hungry, being confined in a soap closet under the stairs, being pinched and hit, arbitrary withdrawal of privileges, forced feeding of vomit, shaved heads, physical beatings and strappings, sexual assault, even actions amounting to criminal negligence and manslaughter. "Day after day, week after week, month after month and year after year for seven, eight, or nine years, this was the atmosphere we ate our meals in – an atmosphere of fear of the unknown, the unexpected, and the reality that you could be the next."

Even the education received was rudimentary. Not only was the native school abusive, but it was a poor school as well. The training in English was inadequate, and the emphasis on religious ritual was great. Many of the girls were taken from classes to work in the laundry and the boys to work in the stables, thus interfering with learning anything other than manual skills. There was no reward for good work, and often the only way to know the right answer in class was to see that answers which were punished must be wrong.

Native schools are an important period in the history of Canadian schooling. They exemplify how state interests in domination can be embodied in cultural practices; they show how racism can be embedded in institutional structures. This book in particular is important in that it is from the perspective of a native woman. It provides an understanding of the experiences of being a student in the school.

It is a tragic story from an infamous time. It's a horror that they did these things to children.

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John P. Portelli and Sharon Bailin (Editors)
REASON AND VALUES : New Essays in Philosophy of Education
Calgary, AB: Detselig Enterprises, 1993
228 pp., \$20.95

Reason and Values: New Essays in Philosophy of Education is the third such collection to appear in Canada during the last decade. Donald Cochrane's and Martin Shiralli's *Philosophy of Education: Canadian Perspectives* (1982) pointed to the influence of the "London Line," in general, and that of R. S. Peters, in particular, as the dominating force in Canada at the time. For Cochrane and Shiralli, the efforts of Peters were "very therapeutic" (p. 3) primarily because he was responsible for introducing "the astringent demands of ordinary language analysis and the methods and issues of British ethical theory and epistemology" (p. 4). In 1988 William Hare and John Portelli edited *Philosophy of Education: Introductory Readings*, a text intended for use in classes in philosophy of education for preservice teachers. As less than half the authors were Canadian and, indeed, it included a paper by Peters himself, *Introductory Readings* may be said to have carried on the "London Line." With *Reason and Values*, Portelli teams up with Sharon Bailin to both sample current work of the younger philosophers of education in Canada and to show that such current work, in the words of an introductory chapter by William Hare ("Continuity and Controversy in Philosophy of Education") addresses "substantive and normative issues in education more directly and explicitly, utilizing the sophisticated techniques which became part of the philosopher's repertoire in the analytic period but also drawing on the insights and principles of earlier philosophers of education" (p. 2). Hence the title: where "reason" draws attention to the analytical component in the new philosophy of education, "values" highlights its substantive and normative dimension. But has the "London Line" in fact been superseded in the new work?

The argument of the leading and keynote paper, Portelli's "Analytic Philosophy of Education: Development and Misconceptions," is straightforward. For Portelli, recent criticism of analytical philosophy in education has failed to take into account that after the mid-1960s, "with the work of Peters and his followers, an important shift took place in the way conceptual analysis was approached" (p. 22). What had happened was that "the issue