

yet been published. It is somewhat like the *Encyclopaedia Universalis*, last edition, *ad usum Delphini*, Robert M. Hutchins (Ed.). Universal knowledge also takes care of moral education, of citizenship training, of individual differences in learning by way of the 'Golden Rule,' as stated in *pyshodes*, or plain-common-sense-rules-of-thumb. For instance,

Another insight we gain from psychology is that the "direct pursuit of happiness" is often futile. A person who is continually looking into himself or herself and is planning and scheming above all else to be happy usually fails to attain his or her objective. A much better recipe for happiness involves working diligently at a productive job, having interests outside oneself, and trying to do things that will make others happy. (p. 78)

And so on.

The main problem in Williams' thesis (and what might destroy whatever bonds hold his well-intentioned considerations together) is the not so implicit question of the ultimate ends at the foundations of his philosophy. From the start, it is mentioned that the atomic holocaust is the new biblical Hell, and consequently, that international peace is Heaven.

In this context, *Rethinking Education* might be worth adding to the list mentioned above — for the duration of the Star War Series.

André Girard
Université de Montréal

Weeren, Donald J. (1986). *Educating religiously in the multi-faith school*. Calgary, Alberta: Detselig Enterprises Ltd., 150 pp., \$10.95 (paper).

The title poses the problem in Donald Weeren's "attempt to demonstrate the value and feasibility of educating religiously in multi-faith schools" (p. 95). If religious education can be justified as a valuable component of education, how can we educate religiously in the multi-faith school? Can the multi-faith school contribute to the religious development of its diverse student populations without offending one or more of the religious groups? The consideration of these and other pertinent questions provide the principle content of this book.

If you believe that appropriate discussion which leads to potential answers is attainable only if you start with the right question(s), then this is a dissertation which will delight you. The highlights of the discourse are the crisply-stated and challenging questions. What is the climate of opinion in Canada regarding "educating religiously?" What are the historical roots of these attitudes? How far can this historical foundation carry us toward solutions to the current challenge? How is "educating religiously" different from "teaching religion," "educating secularly" or "educating morally"? Can schools with religiously-mixed staffs and student

bodies contribute to the religious development of their students? Is it practical, is it worthwhile, to engage young teenagers in a public school in a serious encounter with world religions?" (p. 81). What has been the experience of contemporary Canadian educators in their attempts to educate religiously in multi-faith schools? This series of provocative questions coerces the reader into acknowledging their existence and the realities of the situations from which they stem. The author mounts an expedition which explores all of these queries, offers answers to each, and persuades with observations "which support not every feature but the overall thrust" (p. 1).

The author states clearly that he proposes to demonstrate the value and feasibility of educating religiously in multi-faith schools. To that end he advances the proposition that "educating religiously is an historically defensible, natural component of schooling, inseparable from secular education, synergetic with moral education, and consistent with students' freedom to learn" (p. 95). The evidence to support these stances is contained mainly in the case studies which put forward three principal modes of "educating religiously." One is via a secular curriculum typified by Biblical literature or a social studies unit in world religions; another would be through religious observances such as daily public readings and/or prayers; and the third, through formal religious study as a component of the regular curriculum.

As to the supporting evidence, there may be an over-reliance on the persuasiveness of the selected case studies. They do not represent a comprehensive survey. To be fair, they do range widely, both geographically and in the representative samples of school populations and programs outlined. The perspective seems to be one of let me show you what some programs are doing, rather than a claim of "proof positive." The cases outlined appear to be positive examples of the ecumenical spirit. Serious attempts are made to be fair by inviting all to contribute or participate. The guidelines are sensitivity toward and understanding of. In most cases, parental and community involvement is sought and received, at least to some extent. One is left with the impression that reason and a proper spirit are companions to tolerance and sharing.

The author identifies a "common core of human values" (p. 18) which all religions support as a workable starting point in all such endeavors. Excerpts from the writings of the individual religions are cited as examples and as support for the claim. Some of the similarities are striking, not only in teachings put forward, but in many cases, in the actual wording. And, of course, the tenet is that students will come to that same conclusion through sharing, learning, and understanding their various faith systems.

The author illustrates his own faith in the value systems of religions by stating his belief that the way to understand others' traditions is through deepening the knowledge and understanding of one's own creed. In a time of religious pluralism, this position has an undeniable merit.

In summary, the author has "attempted to demonstrate the value and feasibility of educating religiously in multi-faith schools" (p. 95). It is a rational discussion

which attempts to untangle emotional and political realities; however, if any proposition is to be sustained, it must start with an intellectual foundation. This one does.

Robert Monterio
St. Thomas University

Clandinin, D. Jean. *Classroom practices: Teacher images in action*. Philadelphia, PA: The Falmer Press, Taylor & Francis, Inc., 1986, 194 pp., \$12.00 (paper).

At last a book, *Classroom Practices*, about teaching by a researcher who has taken the time to talk and work with teachers and understand teaching from the inside out. Jean Clandinin has written a book which honors the personal practical knowledge of teachers. At the same time, she has written a solid piece of research using the dialectical view of theory and practice. As she notes on numerous occasions, the dialectical perspective sees practice as theory in action, a view central to her study.

Clandinin's study helps to correct an imbalance in research on teaching, a literature which all too often does not acknowledge teachers' experience and history. Here we have a study which demonstrates that not only is the teacher perspective valid, but indeed it should be central in research on teaching. The research which Clandinin reports in her book,

... draws on work which adopts the perspective of the teacher practitioner. Teachers are assumed to hold, use and develop personal practical knowledge. The intent is to understand the personal practical knowledge of two teachers from their perspectives and, in consequence, to elaborate a teacher-based conception of image (p. 12).

The book has three parts. In the first, Clandinin not only attempts to see the world of the classroom through the eyes of the teachers, but she also produces a "... conceptualization of teachers' personal practical knowledge in which teacher practices are experiences of the images the teachers hold" (p. 15). The second part is a series of interpretative accounts "which give a picture of the two teachers' personal practical knowledge in terms of this imagery" (p. 21). The final section of the book uses the research results to support the conception of 'image' as a component of personal practical knowledge. This concluding section also looks back, in a reflective mode, at "the research process, and ahead to the educational possibilities of the conceptualization offered" (p. 21).

The concept of image is central to Clandinin's thesis. It is the concept she uses "... for relating the specific and the general, the practical and the theoretical" (p. 130). Images are seen as the means teachers use for mediating the unconscious and the conscious, as the source of inspiration, ideas, insight and meaning. In