

In conclusion, the book presents some worthwhile discussions and understandings about the multiculturalism in the early years. It addresses the important dimensions of teacher education and how teachers need to be sensitized to the many cultures represented in the early years. The book also provides teachers with activities which could be adapted and modified for use in the classroom. The book however has basic weaknesses: First, it needs to define its terms and concepts clearly at the beginning. Multiculturalism and Early Childhood Education, two concepts in the title of the book, for example, were not clearly defined. In this book, cultural pluralism and multiculturalism appeared to have the same meanings (see page 3). Yet, other educators see these concepts as quite different. In an area such as multiculturalism, we need mutual understanding on major concepts. The second problem is an apparent dissonance between the major part of the book, "Multicultural Learning Activities" and the other chapters of the book. However, books for multiculturalism are needed and this definitely is a step in the right direction for the field of Early Childhood Education in Canada.

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Simpson, Douglas J. and Michael J.B. Jackson, *The Teacher as Philosopher*, Toronto: Methuen Publications, 1984, \$14.95, 220 pp.

*The Teacher as Philosopher* is the second introductory text in the philosophy of education to emerge from the Canadian press in the 1980's. Unlike its predecessor *Philosophy of Education: Canadian Perspectives* edited by Donald Cochrane and Michael Schiralli (a collection of essays by Canadians, organized for the purpose of engaging prospective teachers in philosophical discussion of particular educational problems), this work, subtitled *A Primer in Philosophy of Education*, is designed to initiate teachers (prospective and practicing) into "the ABC's of philosophizing about educational matters" through a formal introduction to the analytic, normative and synoptic approaches. The overall purpose of Canadian philosopher Michael Jackson and his American collaborator Douglas Simpson is "to develop philosophically-minded educators." The realization of this ambitious goal, according to the authors, involves (1) cultivating the teacher's understanding of educational philosophy and its place in the day-to-day activities of educators, and (2) engaging teachers in the activity of philosophizing. This the authors attempt to do by means of an impressive number of "arguments, questions, problems, illustrations and situations that demonstrate the necessity of philosophizing about educational matters throughout life."

Beginning from the underlying premise that "the unexamined life is not worth living," the authors argue that the habit of philosophizing is a *sine qua non* for teachers who are called to a life-long career in the field of education. Chapter One sets the stage for the argument by carefully delineating the distinct though inter-related roles of the teacher and the philosopher. Chapters Two, Three and Four respectively describe the teacher as analytic, normative and synoptic philosopher. A final chapter addresses specific instances in which classroom teachers, school counselors, educational administrators and, by implication, all educators are called upon to philosophize from all three perspectives in a variety of settings. Having established the reality that educators must philosophize regardless of their speciality, the authors conclude that the extent to which they do so "consciously, cogently and in an informed manner" will determine the degree of satisfaction and self-fulfilment experienced in their daily lives.

Of the three chapters purported to introduce the tyro to the various aspects of philosophizing, Chapter Two is probably the most useful. In this chapter entitled "The Teacher as Analytic Philosopher," the authors proceed to demonstrate the analytic approach to philosophy of education as it was developed by the so-called "London School" under the tutelage of R.S. Peters. By means of logical reasoning they attempt to make sense of such basic, albeit controversial, concepts as "education," "teaching," "learning," "training," "indoctrination," "schooling" and, in the process, underscore the three major tasks of the analytic philosopher: The clarification of terms, phrases and theories which are significant in educational theory; the justification of arguments produced in an educational context; and, the elucidation of the educational implications the analysis

raises for educators.

Through a careful reading of the text, the beginner should have little, if any, difficulty understanding the analytic *modus operandi*. Further exercises are suggested at the end of the chapter to encourage active involvement on the part of the student. There are "discussion questions" which provide practise in the analytic technique and opportunities for reflection on the implications of the analysis for classroom practise; "chapter highlights" which focus the student's attention on the meaning of terms which will be crucial for further philosophizing; and, a selected bibliography of "related readings" which introduce the student to the Canadian and American as well as the British analytic orientation. An additional primary source which might have been added to the list of readings is *The Logic of Education*. Co-authored by Paul Hirst and Richard Peters and published in 1970, it was the first succinct introduction to analysis designed primarily for students embarking for the first time on the study of philosophy of education as a distinct branch of educational theory.

While logical analysis is considered to be basic to all three of the philosophic roles described in the book, the most important role for the teacher-educator is undoubtedly the normative inasmuch as the very term "education" is value-laden and gives rise to a never-ending stream of moral questions within the formal context of the school. Who should be educated? to what end? and, by what means? Moreover, it is the normative area, as the authors admit, that troubles teachers most. Yet in the opinion of this reviewer, the chapter that focuses on "The Teacher as Normative Philosopher" is the weakest one.

The authors, faithful to the analytic tradition, model the logical reasoning process in their descriptions of the nature of value judgments and moral reasoning, the value questions which are of concern to teachers, and the epistemological value judgments at stake in the educational enterprise. Besides being morally aware and having the ability to reason morally, however, teachers will be expected to make intelligent and wise moral decisions every day of their lives in the classroom, the school and the educational society at large. The authors are cognizant of the fact that value statements in the school setting lead back to questions about the community and human nature; however, locked as they are within the confines of a limited ethical framework, there is no hope of their getting to the existential base, the ultimate ground of moral judgment. Hence, they are unable to provide their students with intelligible and persuasive arguments for the justification of moral decisions. Furthermore, students are short-changed in the suggested list of related readings. Not one title deals with ethical or moral theory!

Alastair MacIntyre in his relatively recent, thought-provoking work *After Virtue: a Study in Moral Theory* (1981) notes that the language and the appearance of morality persist in analytic philosophy even though the integral substance has to a large extent been fragmented and destroyed. What is needed, he contends, is a broadening of the scope of ethics in the pre-modern tradition of ethical theory. It seems to this reviewer that such an approach would provide the beginning teacher with a more meaningful introduction to normative philosophy.

The concept of the teacher as philosopher is an original and an intriguing one which deserves to be taken seriously by teacher-educators. The stereotypes of the teachers and the philosopher operating in practical and theoretical worlds at opposite poles have, hopefully, been laid to rest. Whether the "genuinely-new," survey-like, tripartite approach to philosophy advanced by co-authors Jackson and Simpson for teachers is adequate for the task of effecting an harmonious and fruitful union resulting in the teacher as philosopher is another question. Beginning teachers need to know what philosophy can *do* to assist them in constructing a rationally and morally defensible standpoint from which to judge and act, not more *about* philosophical approaches. A text modelled after that of Oliva Blanchette's *For a Fundamental Social Ethic* (1973) would seem to be more appropriate for the audience and purposes intended. Such an ethic would be dialectical as well as analytical and would start from a reflection on the concrete exercise of moral judgment.

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