Instead, Rich advocates an approach where the child "would learn discipline naturally and effortlessly" (p. 67). Discipline in this approach is not something done to someone, but is "proactive" rather than passive or reactive (pp. 71, 171). It avoids problems of force and coercion because it grows out of "what is healthy, and what individuals genuinely want to do" (pp. 68, 78). What Rich seems to be talking about is self-discipline, an approach which bears some resemblance to that advocated by Rousseau or A.S. Neill.

The entire discussion of discipline is confusing because of a constant shift between two very different uses of the term discipline: disciplined or orderly behavior, self control; and treatment that is meant to correct or punish misbehavior. Rich himself makes this distinction earlier (pp. 52f). The main focus of the book, we are told at the beginning, is to explore the issue of "handling disciplinary problems," problems such as school crimes, assaults, sex offenses, drug-related crimes, etc. (pp. vii, 1). To talk about "discipline" as orderly conduct is to introduce another topic. The real question of the book is what parents and schools should do about disorderly conduct.

If it is maintained that the cure for disorderly conduct is an approach which fosters self discipline, then the recommendations of this book must be dismissed as hopelessly idealistic. Rich himself confesses that he is being idealistic: "Ideally, the failures in discipline found frequently today would be nonexistent or negligible" (p. 67). But, the ideal is nonexistent! We need a realistic approach which will correct the misbehavior and violence so prevalent in our society today. Although Rich acknowledges that "another type of analysis may be needed for school violence" (p. 78), he offers us little help in answering the question as to how to cope with these problems, except for a vague suggestion that the application of a revised "Differential Association approach" might provide a start in the way of correcting violent behavior (p. 96). In Chapter 8, entitled "Improving School Discipline," Rich does make a few specific suggestions. (It should be noted that here "discipline" is used in the more traditional sense). He suggests, for example, that rules and policies should be established, but these should be few in number and should not violate student rights (pp. 162f). The problem, however, is that Rich can say little about enforcing these rules because such enforcement would involve force, violence and punishment according to his own earlier analysis. He does analyse various objectives which sanctions might serve (pp. 163 ff), and is forced to concede that some punishment and violence might be necessary (pp. 158, 168), but this obviously contradicts his main position.

I would suggest that the idealism of the normative-proactive view of discipline with its rejection of corporal punishment rests on the familiar belief in the goodness of human nature, an assumption which is at least clearly spelled out in Rousseau and A.S. Neill. The position also seems to be grounded on a rather arbitrary association of punishment with force and violence. It further assumes that punishment causes harm and often leads to child abuse.

More generally, *Discipline and Authority in School and Family* suffers from a lack of coherence. In the opinion of this reader, the author is trying to do too much and thus touches on too many topics and surveys too many theories. What is needed is a broader philosophical framework in which basic presuppositions are clearly spelled out. This would provide a basis for integrating various theories and providing a coherent approach to disipline and authority in the family and in schools.

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Friesen, John W. *Schools With a Purpose.* Calgary: Detselig Enterprises Limited, 1983, 142 pp. $10.95.

Those who know John Friesen's book *Schools as a Medium of Culture* (Ginn Custom Publishing, 1981) will be familiar with much of the material in *Schools With a Purpose.* The case studies Friesen uses to make his points are identical in both books. Indeed, the central thesis is the same for both

books: "that in Canadian society, schools have been used, abused and manipulated in a myriad of ways, sometimes by dominant society and sometimes by ethnic minorities, but always as a medium to fulfill a specific cultural purpose." What is different is the introductory material. Whereas the earlier book began with a brief history of the functions of schooling in democratic cultures, the later book begins with an examination of the concept of culture. This, in my view, is a considerable improvement as it provides a stronger foundation for what follows. It has been my experience that too few classroom teachers have much background in the relationships that can exist between various aspects of culture and education. Yet in a nation which has been built on the blending of many minority cultures, indigenous and immigrant, the clash of culture with culture and culture with education has been a continuous theme in Canadian history. By setting the case studies in the context of culture rather than in educational history, Friesen has provided a useful addition to the growing number of books that clarify for the classroom teacher the positive and negative effects of the interaction between culture and education.

To the question, "Should schools be a vehicle of culture?" there is only one reply: "Can you stop them?" Friesen does not attempt to answer this question. His concern is that his readers become aware of the ways in which governments and ethnic groups have, over the years, used schools for specific cultural purposes. To get into his topic he poses the question which, in these days of teacher lay-offs may alarm some of his readers: "Is the school really necessary?" That doubt, he suggests, lies behind the actions of those who set up alternative schools. Dissatisfied parents and educators see the schools as failing to teach literacy and numeracy adequately and as brain-washing the children. Friesen looks briefly at private schools with their emphasis on academic standards and free schools with their concern for how and what children learn. He also mentions Christian schools and value schools which, as I shall point out later, I would prefer to have seen included under "Schooling as a Synthesizing Factor."

At this point Friesen gives us the five case studies which are the heart of the book. The chapter on "Schooling as Assimilation" describes the education of native Indian children in western Canada and the often tragic results. However, the concept of assimilation could well be applied to immigrant groups who arrived before cultural pluralism had reached respectability. It is to be hoped that readers will see the similarity. Friesen suggests that assimilation has been slowed, but not stopped — a necessary condition if cultural pluralism is to become a permanent reality. In "Schooling as Cultural Wedge" Friesen examines the education of Doukhobor children and the manner in which the school thrust itself between the children and their homes and communities. These first two case studies reflect the attempts by governments to change the nature of the culture as practised by the native people and the Doukhobors. That the governments of the day were largely successful is self-evident. That they had the right to do what they did has been hotly debated, with not everyone against the governments.

In the last three case studies, the tables are turned. It is minority groups — two religious groups and one ethnic group — that impose their will on the schools. The Holdeman Mennonites used their schools to isolate themselves from the mainstream culture. The Amish sought to prepare their children through their schools to live as adults in the Amish community. The school was the synthesizing agent promoting the goals of the Amish way of life. The Chinese established ethnic language schools to preserve their culture. I have some concern that the value schools and Christian schools were not placed with the Amish under "Schooling as Synthesizing Factor." Values taught in these schools are based on the Judeo-Christian tradition; the role of the school is to further the goals of that tradition. The danger of not including value and Christian schools in the case studies is that they may be seen as acceptable while the Amish and other religious groups are seen as deviant. Yet the purpose which lies behind the establishment of all these schools is similar.

Who is the book for? Not for experts in the field who will be acquainted with the ideas presented, but for classroom teachers across Canada. The beginning teacher can readily grasp the principles and concepts being explicated, while the experienced teacher will gain further insights into the ways in which schooling can be used to accomplish specific cultural purposes.

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