**Eighth Reading Analysis**

**Rethinking Childhood and Back to Basics Learning**

In the article, “The community school literally takes place in the community”: Alternative Education in the Back-to-the-Land Movement of the West Kootenays, 1959 to 1980, Nancy Janovicek mainly focuses on two alternative schools developed by back-to-the-land communities in the West Kootenays, British Columbia, different approaches to education and importance of learning rural skills as the foundation of an education that encouraged students to thrive in the place where they lived. Drawing on newspaper articles from the mainstream and alternative press, oral histories, and the privately-held records of political groups, this article examines two alternative schools organized by back-to-the land communities in the West Kootenays of British Columbia. It is part of an on-going research project on the impact of this movement on the economic, social, and cultural development of the region. The author’s thesis statement is, “although people had different reasons for moving to the country, the back-to-the land movement was fundamentally an attempt to create alternatives to destructive economic and political developments that they associated with overcrowded, polluted, and increasingly violent cities.” The author discusses about all the advantages and limitations of both the schools.

In the article by Michael Marker, "It Was Two Different Times of The Day, But in the Same Place": Coast Salish High School Experience in the 1970s, he does a case study of Aboriginal identity under assault by white teachers and students who are intent on maintaining both economic and cultural privilege. He chooses Lummi case to clarify that the Coast Salish community faced a whole clutch of problems as their youth were forced to integrate into unfriendly public classrooms. The state was worsened by the reaction arising out of the *Boldt* decision. He says, “While each place has its own local story, the Lummi story is applicable to Canadian as well as American contexts.” His thesis statement is, "although the federal government moved away from a policy of segregation toward a policy of integration of Aboriginal children in the regular provincial school during the 1950s, the overall approach to education was also notably paternalistic, coercive, racist, discriminatory, and assimilative." He gives convincing argument by using evidence from people’s hearing accounts of life, administrator’s records and his own experiences. The author seems so concerned about the problem of discrimination. He also shares the difficulties while researching about two different places at one time.

In the article, *"Limited Vision: The Ontario Curriculum and Outcomes-Based Learning”, Carol Anne Wien and Curl Dudley-Marling* mainly discuss the drawbacks of The Ontario Curriculum, Grade 1-8. They think that the curriculum was not able to assist teachers, schools, and school boards in creating wonderful results in classrooms and communities. They use the outcomes processed in the schools as evidence to jump to his conclusion that The Ontario Curriculum, Grade 1-8 failed to bring integrative and holistic stance to the education. This article gives a clear picture about the curriculum’s formation process and planning which is very helpful in the understanding of history of education in Canada. The authors’ critical analysis of the curriculum is very well written and equally convincing which is backed up by reliable sources of evidence.

**Bibliography**

Wien, Carol Anne and Curt Dudley-Marling. “Limited Vision: The Ontario Curriculum and Outcomes-Based Learning.” in Sara Burke and Patrice Milewski (Eds.), Schooling in Transition: Readings in the Canadian History of Education, Toronto: University of Toronto Press, 2012: 400-412.

Janovicek, Nancy, “‘The community school literally takes place in the community’: Alternative Education in the Back-to-the-land Movement in the West Kootenays, 1959 to 1980,” Historical Studies in Education, 24, 1 (Spring 2012): 150-169.

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