

native language and culture, upon self-concept? Were there advantages to the segregated programme at Spanish when compared with prevailing "integrated" programmes? Johnston avoids any evaluation or analysis. This is unfortunate, but he does tell a good story.

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J.A. Mangan, ed. "Benefits Bestowed?": Education and British Imperialism. Manchester: Manchester University Press, 1988. Pp. 251.

In this collection of eleven essays every author but one considers the significance, for the development and maintenance of the British empire, of a particular aspect of formal education during the late nineteenth and early twentieth centuries. One author seems to have been caught in a time-warp and writes only of Newfoundland in the early 1820s.

The first essay (by Richard Aldrich) provides a fitting overture as it notes the rejection a little over a century ago of "literary" and "scientific" modes of historiography in favour of history-with-a-persuasive-message. Starting with J.R. Seeley's *The Expansion of England*, he traces the growth of a large corpus of historical writing which, in schools, universities, and homes, insinuated its message of imperialism into the minds of the people—especially those who really mattered. Scarcely disapproving,

Aldrich provides a closing discussion of ways in which history teachers of today might "explain" decolonization and conciliation.

Curriculum is also the focus of the second study, which highlights imperialist rhetoric in the work of the elementary schools of metropolitan Britain. In it, Pamela Horn traces imperialist fervour in Education Department directives to Her Majesty's Inspectors, textbooks, adventure stories, and especially to the zealous efforts of the Earl of Meath. Three studies examine the imperialist roles of certain annexes of the English public school, namely, the preparatory school (Donald Leinster-Mackay), the network of freemasonry lodges in metropole and empire associated with public schools (Paul J. Rich), and a Colonial College which prepared public school boys for a life in the overseas dominions (Patrick A. Dunae).

There are five regional studies which focus, respectively, on Irish National schools (John Coolahan); missionary schooling in Newfoundland (W.P. McCann); patriotism in New Zealand primary schools (R. Openshaw); empire loyalty in Australian "corporate" schools (Geoffrey Sherington and Mark Connellan) and the education of black girls in South African mission schools (Deborah Gaitskell). A final chapter examines British education policy for the empire but pays particular regard to the African colonies (Clive Whitehead).

The purposes and parameters of the work are set out in the editor's introduction where he notes the

vastness of the literature on imperialism and the ambiguities and disagreements which beset the use of the term. Avoiding detailed discussion of its etymology and usage, he simply adopts a working definition from Nadel's and Curtis' *Imperialism and Colonialism*. This is really two definitions, one concerned with "extension of sovereignty and control" by the imperial power, and the other with "ideas justifying or opposing this process." Disregarding the words, "or opposing," which seem a little odd, this distinction between process and ideas is absolutely crucial to any discussion of cultural imperialism and demands an emphasis which is quite lacking in this book.

Imperialism as a process commenced by invasion of territory (or economic penetration if applied to new forms of imperialism). In traditional terms, it proceeded by military advance, by installation of political, administrative, and judicial institutions, and by insinuation of religious and other socializing agencies including schools. In this volume the contributions of some of the components of formal education to the process are demonstrated, although for the period covered, the other part of the definition, concerning the *ideal* of imperialism, is more significant. This was truly an "ism" which inspired and justified the subjection of the weak by the strong, endowing the colonizing process with virtue, presenting it as altruistic, and depicting it, not only as morally commendable, but also as splendid in its majesty and extent; as unifying, through its common language, culture, citizenship, and

gifts of peace and justice. This belief system, during the period of these studies, carried a level of inspirational drive that can only be compared to the force of great religions, to revolutionary zeal, or to the Calvinist work ethic in "modern" Europe. The way in which the imperial ideal was sown in the minds of the young and impressionable pupils of elementary and preparatory schools of England, respectively, is demonstrated in illuminating ways by Pamela Horn and by Donald Leinster-Mackay. Other essays offer overseas analogues.

Greater emphasis on the distinction between process and ideal would not only have helped to clarify the overall message of the book but would, more than anything else, have served to define its time-span. Before 1880, it could not have been said that there had been consensus on the question of empire. The "Little Englanders" had hitherto enjoyed strong support and, at a time when the population of England and Wales was comparable with, say, Australia today, the burden and possible consequences of continued imperial growth were widely feared. There is subtle truth in Seeley's celebrated dictum that "Britain had conquered and peopled half the world in a fit of absence of mind." The launching of Disraeli's aggressive foreign policies in spring 1878, in response to national expansionism in Europe, is often taken as a turning point. After that time, the imperialist ideal, with its accompaniment of hysteria, jingoism, and nationalistic fervour, gradually captured the hearts of the British people. This volume, apart from its

one anachronistic essay, tells how, from that time, formal education served as a powerful vehicle for transmitting both the ideal and the fervour of ideological imperialism.

Hindsight, of course, reveals the almost comic dimensions of the passion of imperialist rhetoric and myth-making at that time. The editor and at least one contributor seem to consider the passion of condemnation with which, in recent decades, neo-Marxist historians have judged the process of imperialism to be almost as remarkable. The editor's introduction sets the stage rather for an evaluation of the "good along with the bad" which avoids moral judgement as much as possible, is neither "excoriation nor eulogy," and provides "exegesis not polemics." Writings such as Martin Carnoy's influential work, *Education as Cultural Imperialism* (1974) are rejected because of their "uni-dimensional and uni-directional" interpretations both in the introduction and, more extensively, in Clive Whitehead's closing chapter on colonial education policy. Neither of them pay much regard to more recent contributions in the same genre (e.g. Altbach, Bourdieu and Passeron, Mazrui, etc.) or to the newer forms of "dependency theory." Indeed, the literature of cultural imperialism (and of the sociology of knowledge) is still very fluid, and the problems for the historian of changes in his own frame of interpretation are interestingly recounted by Roger Openshaw in his thought-provoking chapter on patriotism in New Zealand primary schools in this volume.

There are certain surprising omissions from its offerings. In his introduction, the editor stresses "the great importance of the close and continuing association between British imperialism and the English public school," and his other publications attest to his conviction. Yet this book contains no specific treatment of the topic, although the relevance of the preparatory schools—where the beliefs and attitudes of so many public schools were initially nurtured—is ably sketched by Donald Leinster-Mackay in chapter three. Ironically, another cognate chapter describes the work of a solitary college which, for just eighteen years, sought to redress the alleged failure of the alumni of public schools to contribute effectively to the development of the overseas dominions. In fact, the chapter makes one wonder whether the value of the public schools in producing empire-builders in any way matched the value of the empire in providing congenial employment for their products. In this context, readers will be fascinated by Paul Rich's revelations of the extent of the old-boy-freemasonry-network by which privileged access to imperial opportunity was reinforced.

Presumably the major work of bestowing the benefits of education and of socializing young citizens in the colonies and dominions rested with the many government systems of schooling. Apart from the essay on patriotism in New Zealand schools, however, these large and growing networks of educational activity receive scarcely a mention. Since

colonial government schools were often an arena of contest between claims of indigenous people to education as subjects of Her Majesty Queen Victoria and her successors, on the one hand, and segregationist—even racist—attitudes, on the other, such studies would have raised many interesting and important questions. Such issues, together with questions of gender discrimination are, however, usefully developed in relation to South African *mission* schools by Deborah Gaitskell in chapter eight.

Such seemingly vital omissions are commonly to be found in symposia, the pattern of which is largely dictated by the academic predilections of contributors. The rich veins of erudition which are consequently revealed usually compensate for such design-faults and this book is no exception. It fills an important gap in the more traditional historiography of education and imperialism and offers a wealth of novel insights. With perhaps one exception, the essays are very readable and there are no instances of the often tortured English or tortuous argumentation that so often bedevils writing in this field.

Although the book is handsomely presented, some criticism must be levelled at the publishers for many type-setting errors, including the misprinting of names (e.g. "Barlyn" instead of "Bailyn," p. 6; and "Altback" instead of "Altbach," p. 10). A more serious criticism concerns the omission of captions from the illustrations which precede the chapter texts. Authors' names are printed so close to the illustrations that they have

the appearance of captions with unfortunate effect, particularly in one instance where the illustration is of a cartoon from *Vanity Fair*!

The question mark in the title of the book, "*Benefits Bestowed?*", might lead readers to hope for an evaluation of the balance in the profit and loss account of education under British imperial rule from the points of view of both colonizer and colonized. After reading it, they may feel that they have simply been left with the question mark. In fact, they will have greatly enhanced the store of evidence on the basis of which they can make their own judgements.

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David A. Nock. *A Victorian Missionary and Canadian Indian Policy: Cultural Synthesis vs Cultural Replacement*. Waterloo: Wilfrid Laurier University Press, 1988. Pp. 194. \$14.95 paper.

A Victorian Missionary and Canadian Indian Policy: Cultural Synthesis vs Cultural Replacement is a fascinating biography for those concerned with the on-going controversy around missionaries, residential schools, and First Nations' people. David A. Nock elucidates the life of Edward Francis Wilson, an evangelical who spent most of his missionary days from 1868 to 1893 near Sault Ste. Marie as principal at Shingwauk and Wawanosh Residential Schools. Nock focuses on