

that all youngsters follow a common, largely academic program, with little provision being made for elective courses. The new curriculum subscribed to the "back to basics" philosophy of education.

The 1980s also witnessed attempts to restructure school boards along dual language (French and English) lines in the belief that the division of boards along Catholic and Protestant lines was anachronistic, no longer reflecting the social reality of present-day Quebec. However, attempts to modernize school board structures floundered on political and constitutional grounds.

Between Past and Future is not without flaws. One problem is not that the authors fail to meet their objective of producing a broad and comprehensive treatment of contemporary education in Quebec, but that they succeed only too well. Their attention to detail, as reflected by the abundance of statistical data, figures, lists, graphs, and the like, is at once impressive and smothering. At times the work more closely resembles a government report than an academic essay, making it difficult for the reader to separate the important from the trivial. One wonders where the editor was in the production of the book.

Despite the completeness of the work, one can always find evidence of neglected areas. For example, one would have wished for a more systematic treatment of private education—perhaps even a chapter—if only because Quebec boasts the largest and most dynamic private school network in Canada, involving almost ten per cent of the province's

school-age population. Also missing is a discussion of the educational impact of France on Quebec over the last several decades. Thanks to a France-Quebec rapprochement in the 1960s, the two governments have worked closely together in education. It has been suggested elsewhere that Quebec's penchant for educational centralization is in part traceable to the influence of France's bureaucratic model.

On balance, however, *Between Past and Future* is a quality piece of work, showing evidence of having been carefully researched. The authors have something to say and they say it well, though their obsession for facts and figures sometimes gets in the way. Still, better to err on the side of thoroughness than on the side of neglect. In any case, the book is required reading for an understanding of Quebec education since 1960 and the social forces impinging upon it.

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Michael R. Welton, ed. *Knowledge for the People: The Struggle for Adult Learning in English-Speaking Canada 1828-1973*. Toronto: Ontario Institute for Studies in Education Press, 1987. 187 pp., illus., \$24.00, paper.

This volume is not a history of adult education for the period indicated in the title, as might be assumed. It is rather a series of nine essays, each on an aspect of the subject. It is a stimulating series of papers, generally

revisionist in character, which focus in the main on educational projects which served "the people" rather than middle-class clientele of adult education. We learn about mechanics' institutes, Frontier College, forms of workers' education, the Women's Institutes, the co-operative movement, the National Film Board, and adult education as a political storm centre in the early days of the Tommy Douglas government in Saskatchewan. The book is a welcome addition to the historical literature about adult education in Canada, and at least at my institution, is already being used in degree credit courses in the field.

Michael Welton, who teaches at Dalhousie University, spells out his goals for this volume with characteristic vigour. He laments that the field of adult education is not adequately represented in "mainstream Canadian historical writing." More important, he urges adult educators to pay attention to, and learn from, the history of their field. To a degree, his is an appeal to adult education practitioners not to lose the sense of social movement which once inspired the leadership of the field. There is concern among some adult educators that the field, in its efforts to gain legitimacy and professionalization, is losing its commitment to those values. There can be little doubt that this is true, but not all adult educators are worried about it. Welton expresses the hope that by "reclaiming its past" adult education will be inspired to regain its sense of social purpose and act as an agent of social change.

Most of the projects dealt with in this volume are high profile ones in the

field of adult education. The Women's Institute organization was a Canadian invention and has long since become a world-wide movement. Carol Dennison's essay on the W.I.s in British Columbia focuses on the differences which she finds between the goals of the members of the organization on the one hand, and those of the provincial Department of Agriculture on the other, which supported the organization in so many ways. George Cook's chapter on the early years of Frontier College, which is one of Canada's best-known contributions to adult education, concentrates on the work and ideas of Alfred Fitzpatrick, the founder and long-time director of the organization. Fitzpatrick strove with missionary zeal (indeed he was for a time a Presbyterian minister) to meet the social and educational needs of "the bunkhouse men" in isolated work camps on the Canadian frontier, even securing for a time a Dominion charter for a university to serve this group. Most famous of all Canadian adult education projects, perhaps, is the "Antigonish Movement," the extension programme in co-operative education which was officially begun in 1928 by St. Francis Xavier University in Antigonish, Nova Scotia. The first part of the title of Welton's book was borrowed from that of the founding document of the Antigonish Movement. The chapter by Welton and Jim Lotz concentrates particularly on the 1920s, the people, conditions and events which led up to the launching of the programme. It adds significantly to our knowledge of what is already the best-documented of Canadian adult education projects.

Ian MacPherson, the historian of the co-operative movement in Canada, contributes a most interesting chapter which tells the story of the founding in the early fifties of the Western Co-operative College in Saskatoon. There is much valuable insight into the ideas and leading personalities in the co-operative movement in the prairies in this period. Finally in this group of well-known projects, recognition should be given to an admirable article by Juliet Pollard on John Grierson and his work at the National Film Board of Canada during World War II. Although we have several other books about Grierson, this article is notable particularly for the information it contains about the film circuits which were so effective in getting N.F.B. films before the Canadian people.

Apart from these relatively well-known programmes, the volume explores new ground by including selections on several other significant projects. The Montreal Mechanics' Institute is in a sense representative of hundreds of such bodies which existed in Canada in the nineteenth century. Nora Robins' chapter is based on an interesting range of largely primary sources and skilfully places the story of the institute against the background of Montreal's development. Like the Mechanics' Institute, the Workers' Educational Association was an organizational import from Great Britain. Radford and Sangster's essay is a history of the Ontario body, the only place in Canada where the W.E.A. really took root. The longest chapter in the book, this one tells the story of the struggles and accomplishments of the W.E.A. and manages to do so in a

very lively and interesting fashion. It is a complicated tale, one which is admirably presented by the two authors. Michael Welton contributes a chapter on his own, the troubled tale of Watson Thomson and his brief period as director of adult education under the C.C.F. administration of Tommy Douglas in 1944-45. The account is well adapted from Welton's doctoral dissertation, and fits well with the other contents of the volume. The final section of the book to be mentioned is a chapter on "Workers' Theatre" in the 1930s, by Sandra Souchotte. Described as a journalist, the author had a difficult task in bringing her rather scattered facts together in a satisfactory account. Unlike the case of the other chapters in this book, the author's sources remain largely a mystery to the reader.

Michael Welton and the O.I.S.E. Press have rendered a valuable service to the field of education in Canada with the publication of this book. It reflects some of the colour, social passion, and in some cases, controversial nature of the educational projects described, many of which sought to bring about social change. Many of the articles catch the excitement of such endeavours, but at the same time treat them with balanced judgement and due regard for the sources.

We still do not have a comprehensive history of adult education in Canada. The complexity of the field and its high degree of decentralization render that task extremely difficult. Welton's *Knowledge for the People* adds significant new material to what is available. Much of what has been published in this field consists of in-

stitutional histories and a relatively few biographies. Welton's book is a helpful summoning up of the "social movement" tradition and is a further step in dealing with the "invisibility of adult educational thought and practice" of which he complains.

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J. Robert Wegs. *Growing Up Working Class: Continuity and Change Among Viennese Youth, 1890-1938.* University Park, Pennsylvania and London: Pennsylvania State University Press, 1989. U.S. \$12.95.

This examination of the young of working-class Vienna is premised on recognition of the internal stratification of the proletariat. Wegs demands that historians recognize the divide separating out what he calls the upper, middle, and lower strata of labour. These divisions were lived out in highly differentiated incomes, work experiences, housing conditions, and outlooks. The privileged aristocracy of skilled manual workers was highly organized and active in the Social Democratic Party; wives remained in the home and children normally attended trade schools; unemployment seldom stalked the doors of this labouring layer and respectability was its aim, both as a social practice and an ideological ideal. In Wegs' middle strata was the bulk of the Viennese working class; less secure in their skill and their jobs than those perched above them, these workers nevertheless had steadier work, more stable

residence in the working-class quarter, and smaller families than those truly impoverished unskilled, often newly-arrived, workers locked into the casual labour market. Both parents of this middle strata were forced to work for wages, however, leaving the children of this group to fend for themselves far more than the offspring of the respectable skilled. Their quest for respectability, rather than its attainment, marked them in a myriad of ways, leaving them little time for politics or cultural pursuits. Resembling what Wegs refers to as "that much-disparaged 'lumpenproletariat' described by Marxists," was the lowest stratum, a marginalized contingent of ill-housed, poorly-paid, incompletely acculturated first-generation labourers forced to rent their beds to fellow ethnics to make ends meet in a world dominated by economic insecurity and the hostility of their superiors and working-class neighbours.

The kinds of distinctions Wegs makes much of were no doubt present in the historical experience, but for them to be reconstructed on the pages of a text requires a research programme both innovative and prodigious. Wegs brings neither feature to this book. Instead, he relies on 120 interviews, only 70 of which were conducted by himself, and on a wealth of printed sources, primarily those written by other historians but also including published surveys and government documents from the period studied. Of the 70 interviews Wegs undertook, 31 of the informants are identified as upper stratum, 21 as middle, and 17 as lower (one appears to have "gone missing" if the Appen-