

central des examinateurs dès 1921 et la *Conduite des écoles* est l'oeuvre du fondateur Jean-Baptiste de La Salle.

Même si l'oeuvre visait surtout l'éducation chrétienne et primaire des enfants du peuple, l'Institut ne s'adonna pas seulement à l'enseignement secondaire ou l'équivalent ainsi qu'à l'enseignement commercial et scientifique, mais aussi à l'enseignement supérieur de la pédagogie à l'Institut pédagogique Saint-Georges de l'Université de Montréal.

En dépit de l'ère de prospérité dont l'Institut pourrait se vanter, l'auteur ne dissimule pas les problèmes ou les difficultés rencontrés. Par exemple, les frères arrivés de France en 1905 traitaient de façon hautaine leurs confrères canadiens et ceux-ci se sentaient rejetés par les précédents. Quant aux frères anglophones, ils ont toujours mal toléré que leur noviciat soit à Montréal jusqu'en 1914. Les relations n'ont pas toujours été harmonieuses entre les commissions scolaires et les frères enseignant dans leurs écoles. On critique aussi le nationalisme des frères francophones dans les provinces anglophones.

Les frères assistants et visiteurs donnent l'impression de sévérité. Comme pour atténuer cette rigueur, on leur prête une grande bonté et la capacité d'écouter leurs subordonnés.

Dans leurs rapports, les frères visiteurs soulignent les manquements à la règle comme le retard du lever, l'absence ou le retard aux prières en commun, la baisse des études catéchistiques. Ils s'en prennent à l'usage défendu du tabac, aux

promenades en auto, à la négligence dans le port de l'habit religieux, particulièrement du tricorne, aux sorties trop nombreuses dans les familles ou pour assister à des spectacles. Le personnel des grands collèges est stigmatisé davantage que les autres. Et jusqu'au cardinal Villeneuve qui accuse les frères de n'être qu'un «pur syndicat de célibataires nantis du droit de loger et de manger en communauté». Heureusement qu'il rappelle la grande estime qu'il a pour les Frères des Écoles chrétiennes. Dans toutes ces critiques, on sentait l'attachement à un conservatisme qui ne résistait plus à l'épreuve du temps. L'édifice résistera-t-il à l'assaut du siècle présent?

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**Shiame Okunor.** *Politics, Misunderstandings, Misconceptions: The History of Colonial Universities.* New York: Peter Lang, 1991. Pp. 190. \$34.95 U.S.

In pre-colonial times, communal and egalitarian principles were not always the basis of action in African societies; and colonial rule often perpetuated the authoritarian features of these communities to serve the exploiting powers from Britain and elsewhere. At a conference on "African Universities, the State and Civil Society" held in Oxford, Thandika Mkandawire, secretary-general of the African research organization Codesria, was quoted as saying that

the colonial state was by definition a state of domination and was compulsively repressive. Colonial rulers avoided the onerous task of repressing intellectuals by producing as few of them as possible. (*The Times Higher Education Supplement*, Sept. 11, 1992, p. 40.)

Shiame Okunor provides evidence to support this theme by exploring the attempts of two countries—Ghana and Sierra Leone—to establish universities during the colonial period.

*Politics, Misunderstandings, Misconceptions: The History of Colonial Universities* is divided into six chapters. Chapter one covers the early European activities in West Africa. It sets the tone of the book by rehearsing the rivalries between European powers (British, Dutch) for supremacy over the African people. Chapter two goes into further detail and narrows the coverage to British colonial activities in West Africa. This chapter could easily have been omitted since it fails to provide pertinent historical information for what follows.

Chapter three deals directly with the early beginnings of formal education—European-style—in West Africa. Considerable detail is provided on Ghana including the establishment of Achimota College in Accra in 1924 and on Sierra Leone detailing the founding of Fourah Bay College in 1876. Chapter four provides a short history of problems in establishing universities in Ghana and Sierra Leone. The general difficulties

associated with power and control, curriculum and knowledge distribution, and indigenization of institutions are all touched upon at a superficial level. The evolution of an elite system of higher education was unavoidable given the opposition by Africans themselves to the study of local history and needs of the indigenous people; a classical education, seen as the source of the white man's power, was preferred.

Chapter five gives short sketches of three "pioneers" in higher education who fought strenuously against colonial powers (and sometimes local leaders) to establish post-secondary institutions according to their own persuasions. Blyden, Horton (or Norton), and Hayford exerted major influences in shaping the nature of post-secondary education in Ghana and Sierra Leone. Chapter six is a summary and conclusion, is comparatively long, and contains many repetitions.

The purpose of this book is not clear; indeed it has neither a preface nor an introduction. The title is misleading—"The History of Colonial Universities" as a sub-title is even more pretentious especially when, in less than 200 pages double-spaced, the author writes about two countries in West Africa. If the author meant that these short histories are paralleled in other colonized territories, he certainly did not make the point; even so, to generalize from these two situations runs the risk of shoddy scholarship.

The book appears to be hurriedly slapped together; there is no index and the reader cannot determine whether the name of an educator is Norton or Horton (pp. 83, 87, 90, 93, and 94 and throughout the book); again, one has to

guess whether it is "intergroup" or "intragroup" (p. 148). The book is rambling and lacks focus. Although the biographical approach taken in chapter five is appropriate and interesting, there are too many extraneous details; for example, why is Norton's obsession with racism important in the development of post-secondary education? Again, why is Blyden's alleged adultery with Mrs. Royce important (p. 105)? An attempt to show how each chapter was helpful in explaining the development of universities in Ghana and Sierra Leone would have helped to provide a focus to this work.

The author provides a history of the emergence of West African states and their struggles for independence. Education, and particularly higher education, is treated as a parallel development—an enabling factor or "a leg supporting the centrepiece" of history (p. 183)—in the quest to overthrow the yoke of colonialism. To indigenize means to stop borrowing indiscriminately and to develop one's own resources through the cultivation of local talent and potential. The university was seen as a major instrument in the movement towards self-determination and self-reliance in West African states. The book makes this point in a circuitous way.

The conclusion is confusing and rather distressing. Okunor tries to integrate some of the themes of colonial history such as oppression, foreign domination, and exploitation with the present push for *relevant* curriculum. He questions whether "literate" leads to "developed" (pp. 179, 181) without adequately explaining what is meant by these terms. Equally important is

the question: can there be a "developed society" without having a "literate society"? (However the terms are defined!)

I found the following statement astonishing:

I posit that there is no appreciable correlation between African Studies or *women's education* [emphasis is mine] and national development as defined by contemporary Western standards (p. 181).

Okunor goes on to state that the value of African Studies must be questioned because it is proposed in a framework "divorced from real life" (p. 181). What does African Studies entail? Surely it must include history, sociology, geography, literature, language, etc.! How can these be "divorced" from "real life"? And on the question of women's education, Okunor offers no defensible explanation for his position. It is clear in all societies that women make substantial contributions to the nation's development. In "third world" societies such as in West Africa, women contribute a substantial amount to the economy, yet do not have many opportunities for education (at any level). Indeed much of foreign aid in education to African countries is concentrating on "women in development." Women's education must be seen as crucial in any national development effort; but this does not mean that foreign values should be imported without careful scrutiny, selection, modification, and sometimes rejection. Education here

must be seen in its broadest perspective, that is, the development of one's potential to the fullest. If education is accepted as an instrument for ultimate political independence, women, as contributing citizens of African countries, *must* have access to education and training. Okunor does not seem to recognize this.

Okunor raises critical questions about the lasting effects of colonization on universities in West Africa and suggests future directions for such institutions in these countries. This book contains some basic information for anyone interested in the growth of universities during the colonial period in Ghana and Sierra Leone; but it is certainly not "*The [emphasis is mine] History of Colonial Universities.*"

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**S.P. Mackenzie.** *Politics and Military Morale: Current Affairs Education in the British Army 1914-1950.* Oxford: Clarendon Press, 1992. \$70.50 Cdn.

This book examines the work of social activists who sought to introduce "progressive" citizenship education into the British Army in the twentieth century. Before the First World War the Army Corps of Schoolmasters taught basic literacy and numeracy to soldiers and their families with considerable success. The enlistment of hundreds of thousands of civilians after 1914 swamped the ex-

isting system and it was not until 1917 that the first attempts to create a new general education programme began.

S.P. Mackenzie begins his study of the struggle for control of army education with a brief account of morale problems in 1917 and the ad hoc attempts to address them through lectures on current affairs and post-war prospects. In France, Major-General Bonham-Carter, appointed Director of Training in October 1947, became an enthusiastic supporter of current affairs talks. Lecturers were employed close to the front. The Chaplains also became involved in distributing war aims pamphlets and encouraging discussion groups. The army bureaucracy would have blocked the development of these initiatives if Bonham-Carter had not found an ally in the person of Commander-in-Chief, Sir Douglas Haig.

The author attributes Haig's support to the events of the summer of 1917 when parts of the French army mutinied and signs of unrest were apparent in some British units. It seems more likely that Haig, who strongly identified with the men of the expeditionary force, accepted the value of civic education for empire citizenship. Haig was aware that the Canadian Corps had already developed a successful programme and he approved the appointment of full-time education officers. By the summer of 1918 a new Educational Training Scheme had been established with a permanent staff and a mandate to build morale and discipline through education.

The author suggests that the patriotic and anti-Bolshevik tone of the lectures offered to soldiers in late