

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

1918 was due to "the potent fear that Bolshevism and radicalism generally were permeating the soldiers' consciousness" (p. 24). Perhaps, but the lecture topics seem tame and predictable and, as the author notes, the real issue was rapid demobilization.

During the interwar period a permanent Army Education Corps (AEC) was established under the leadership of Lord Gorell, a poet, journalist, and part-time editor of the *Times Literary Supplement*. Gorell possessed that blind faith in the virtues of civic education so frequently found among theorists who have never had to implement and test their ideas. The army, Gorell believed, would become the people's university, producing "a stream of young men imbued with traditions of loyalty, manliness and discipline" (p. 45). The term "army," he argued, "will be synonymous for an educational institution."

Army officers concerned with military efficiency were understandably less enthusiastic than Gorell, particularly when he proposed the information of debating clubs within units. In its final form the AEC was charged with the development of general education for both soldiers and their children. The goals included "the making of good citizens." But what sort of good citizens? Who would control the ideological agenda?

The expansion of army education in the Second World War was in many ways a replay of the events of 1917-19, but the activists were imbued with a very different ideology than the one that attracted the support of Douglas Haig. Much of the leadership came from the Workers Education Associa-

tion (WEA), which had been active in adult education since the beginning of the century. The WEA had begun as a highly decentralized liberal-reformist movement but by 1939 it had become overtly left-wing. R.H. Tawney, who became president in 1928, was quite confident that he understood how to correct the injustices of the capitalist system, and WEA lecturers were usually labour party activists.

Mackenzie describes the struggle to control the content of army education with remarkable balance and sensitivity. His writing indicates a broad knowledge of the literature on British society in World War Two so the reader is never left to sink in a sea of administrative trivia. Much of the British Army was to spend the years 1939-44 in England waiting for Operation Overlord and not all the time could be spent on military training. There was ample opportunity to fight over the content of lectures offered to sleepy soldiers waiting to go on leave.

The more conservative elements held their own until after W.E. Williams, editor of the *WEA Journal*, *The Highway*, was placed in charge of a new programme known as the Army Bureau of Current Affairs. This innovation required young and inexperienced platoon officers, who were often struggling to learn their job and win the respect of their NCOs and men, to take on the added task of leading discussions on topics such as "What Price Victory?" This was the title of a *Current Affairs* pamphlet which argued that the war was really about establishing a new Britain; Hitler was secondary. After June 1941 lectures and debates about the Soviet

Union became one of the focal points of current affairs education and the tone was aggressively pro-Soviet.

Mackenzie concludes that "the broadly reformist and left-wing ideological framework within schemes such as ABCA operated in World War Two can be seen as part of a shift in the political consensus" (p. 221). It is nevertheless striking how successful left-wing ideologues were at delivering their message within the army against the wishes of those who were trying to prepare it for battle.

This is a fine book. It is carefully researched, clearly written, and sensibly argued. At \$70.00 you are unlikely to buy it but it is worth a trip to the library.

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Patrick Touher. *Fear of the Collar: Artane Industrial School.* Dublin: The O'Brien Press, 1991. Pp. 176. £9.95 paper.

Here is a book that will stop you in your tracks, assuming that you are reading it while taking a stroll. *Fear of the Collar* is a gripping first-hand account of a childhood spent in Artane Industrial School, a well-known Dublin institution. Artane was founded in 1870 shortly after the Irish Industrial Schools Act became law. It lasted for a century—until 1969 to be exact—and was known as the country's "most feared school." For it was under the direction of the Irish

Christian Brothers, the notorious Catholic teaching order. The Brothers' reputation for brutal discipline, dogmatic religion, and a fondness for pederasty is of course well deserved, and this book only serves to confirm beyond doubt what legend and criminal convictions have already established.

Patrick Touher was sent to Artane in 1950 at the tender age of seven. He knew nothing about the place and had no idea how long he would stay. Upon arrival he received a "miraculous medal"—perhaps an omen that miracles would be needed to survive the ordeal ahead. Like hundreds of others before him he was quickly initiated into what he called "a world full of intrigue, a boy's world, a world of black and white, black habits and white collars."

In accordance with the industrial school model developed in the nineteenth century on both sides of the Atlantic, Artane was designed to be self-sufficient. It had its own farm and numerous workshops—bakery, shoeshop, forge, etc.—which enabled it to produce everything required to feed, clothe, and house its population of 900 boys and staff of 100. Of course much of this work was done by the boys and the older ones acquired trade skills which were supposed to lead to gainful employment upon their release at age sixteen.

Work formed an integral part of a rigid routine which began at 6:30 a.m. when the boys were shaken out of bed to be marched to the toilets and on to Mass by 7:00. An unappetizing breakfast of bread and tea followed and then the day was divided into spells of