

Cripps. Cripps' monument as a missionary are the various crumbling churches he built about his district and the devastated acres of Maronda Mashanu where people were allowed to plough and cut down trees as they liked. His influence

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never extended beyond his own district and without his poetry he would probably be forgotten. Paget on the other hand did build for the future and finally his compromise was more creative than Cripps' obduracy.

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Educational Co-operation in the Commonwealth: An Historical Study By N. D. Atkinson Salisbury, Univ. of Rhodesia, 1974, Education Occasional Paper No. 1, 265 pp. Rh\$5.10.

The author explains that his book 'is intended to provide an assessment of educational co-operation in the Commonwealth, during both the imperial and post-imperial periods. There has been no attempt to examine the educational policies or institutions of individual territories, except in so far as they have affected the development of international co-operation' (p.5). Even within this limitation, Atkinson deals with a vast subject and the chief value of this book is as a wide-ranging documentary survey rather than as a definitive assessment, especially as the author relies heavily on official reports and accepts their statements somewhat uncritically.

Atkinson begins with the general influence of British life on the Commonwealth. First he assesses the influence of the English language and then he states that a second influence, namely 'the rule of law and democratic ideals of government, has had less obvious effects in many parts of the Commonwealth. African countries, during the early years of independence at any rate, have increasingly tended to react in favour of the traditional norms and attitudes of African culture' (p.8). This judgement reflects perhaps an oversimplified view of both de-colonisation and African culture. The creation in certain African countries of what Atkinson goes on to describe as the 'autocratic framework of the one-party state' might be seen as not so much a reaction as a replacement of the imperial autocratic framework by a centralised single-party democracy which aims to facilitate what Atkinson describes as 'a transformation of the sharply defined group relationships of tribal society' (p.8). This introductory chapter is completed with a view of the evolution of the Commonwealth concept from an adherence to

the 'holist' philosophy of General Smuts down to the 1963 Ditchley Park Conference definition of it as 'an association of peoples rather than an organisation of governments' (p.12). An important aspect of the subsequent assessment of events is to show how Commonwealth co-operation has grown to embrace some nations which were never under British rule, and excludes others which were.

The second chapter, entitled 'Imperial Legacy', sketches aspects of imperial education from the exclusively Anglican denominationally-orientated 'mistake' of the Tudors in Ireland (p.15) down to Milner who made the 'first real attempt at a thorough-going programme of development through the Colonial Empire as a whole' (p. 23). Naturally, such a broad survey must overlook certain aspects of imperial education but surely the origin and development of 'industrial training' at least requires some mention in any assessment of Commonwealth co-operation. Similarly twentieth century Colonial Office policies on education in Africa, which Atkinson deals with at some length, need to be assessed in their nineteenth-century historical perspective, with reference to Kay-Shuttleworth's 'Practical Suggestions' of 1847 and the policies of Earl Grey and Sir George Grey in various colonies (see A. E. du Toit, *The Earliest British Document of Education for the Coloured Races*, Pretoria, Univ. of South Africa, 1962, Communication No. C34).

Moving into the twentieth century, Atkinson first reviews the significance of the Imperial Education Conferences in 1911, 1923 and 1927; but it is not clearly stated whether the recommendations of these conferences on such things as teacher exchanges and conditions of

service applied equally to all races in the Empire. Such imprecision is confusing, for Atkinson next goes backward in time to the turn of the century, and with particular reference to the West Indies, Malaya and West Africa, considers educational difficulties which presented a 'uniformly desolate picture' (p.30). The reader has to assume that Atkinson is now talking about non-white education. From the turn of the century, the author moves rather swiftly forward to the 1920s and assesses what he considers to be an initiative taken by administrators in Africa itself to 'lay down principles of educational development for the Colonial Empire as a whole' (p.30). In connection with the 1923 White Paper on Kenya which announced the paramountcy of indigenous interests in colonial policy, and also the 1925 Colonial Office memorandum 'Education Policy in British Tropical Africa', Atkinson dwells at some length on the influence and ideas of Lugard and Guggisberg. Most attention is given to Guggisberg as the founder of Achimota School: 'To a greater extent than Lugard, he was concerned with the problem of producing a responsible and capable leadership class, in a setting where British influence had already been in operation for more than a century before' (p. 34). Guggisberg, Atkinson asserts, also struck 'at the central problem of educational organisation in any developing country', namely, the need to ensure the 'identification between the educative influences of the home and of the school', lest pupils 'always run the risk of lacking any sure foundation in either the old or the new cultural traditions' (p.35). Atkinson sees the ideas of Lugard and Guggisberg as most influential in 'a much wider movement of heart-searching and renewal amongst British colonial administrators during the years which followed the end of the First World War' (p. 37).

Unfortunately, only superficial note is taken of the influence at this time of the American sponsored Phelps-Stokes Commission. Its leader, Dr Thomas Jesse Jones, is only mentioned in a footnote and his chief supporter in Africa, Dr C. T. Loram, is not mentioned at all (p.38). Surely the widely felt influences of these two men in colonial Africa and in the United States required critical attention in any 'assessment of educational co-operation in the Commonwealth' at a time when Whites de-

termined black needs and when policies often selfishly repressed rather than encouraged black advancement and aspiration (see R. D. Heyman, 'C. T. Loram: a South African liberal in race relations', *The International Journal of African Historical Studies*, 1972, 5, 41-50; K. J. King, *Pan-Africanism and Education*, Oxford, Clarendon Press, 1971). The rest of this chapter is connected chiefly with the Colonial Development Acts which Atkinson sees as 'essentially altruistic' expressions of colonial policy (p. 55). In answer to critics of colonial policy before 1945 who 'even went so far as to suggest that the courses being devised for Africans were intended to keep them in a permanent position of social and intellectual inferiority' (p. 63), Atkinson concedes that 'paternalistic ideals, no matter how sincere, could hardly fail to arouse some measure of resentment from people who were impatient for a swift and decisive ascent to political power. Nevertheless, these considerations must not be allowed to obscure the significance of the ultimate purpose which British Administrators had in mind. They were working, as one of their number explained, in the light of certain clear convictions: "a belief in the potential equality of all races of mankind"' (p. 63). Atkinson clearly has little sympathy for those leaders who strove for the swift emancipation of Africa from British rule and who, he suggests, were merely seeking political power. It seems that Atkinson identifies himself with the paternalists who believed in the 'potential' equality of all races. It is particularly unfortunate that he has not considered the investigations of King into Phelps-Stokeism, Pan-Africanism and British and American policies on black education between the wars, for this would have given him a less idealised picture of Colonial Office policy and a more sympathetic appreciation of black aspirations. Moreover, reference to King's work might have made Atkinson realise that there was not a great deal that was 'new' about certain political and social aspirations in newly-independent black African States which he considers later on in his book (p. 66).

At least half of *Educational Co-operation in the Commonwealth* is devoted to developments since 1945. In this connection, particularly since the Colombo Conference in 1950, Atkinson has performed a useful service in providing what is probably the first attempt to

gather into a single narrative all educational schemes which have affected the Commonwealth and its world relations down to the early seventies. In a project of such complexity some factual errors crop up almost inevitably. Some of the slips made by Atkinson, however, suggest that he is only superficially aware of the historical significance of some of his material. For example, in a chapter entitled 'Higher Education' Atkinson states: 'In one of the most thoughtful papers read before the Congress of 1912, Sir George Parker, Organising Representative of the Rhodes Scholarship Trust, pointed to the wide variety of knowledge and experience available amongst university teachers throughout the Empire' (p. 137). Here (and in the index) Atkinson is in fact referring to Sir George Parkin, Organising Secretary to the Rhodes Trustees, who had a wide knowledge of education all over the empire as well as in the United States, and whose biography Atkinson might well have consulted (see Sir John Willison, *Sir George Parkin: A Biography*, London, MacMillan, 1929). In his assessment of the Commonwealth Scholarship schemes Atkinson refers to Rhodes Scholarships only in a footnote (p. 170) and the authority cited, F. Aydelotte, is misspelt and not included in the bibliography; also W. C. F. Plomer's *Cecil Rhodes*, (London, P. Davies, 1933) is somehow transformed into *The Rhodes Scholarships*. These errors lead one to suspect that Atkinson only considered Parkin superficially and Rhodes Scholarships as an afterthought. Moreover, the educational activities of that eminent Rhodesian Rhodes Scholar, Kingsley Fairbridge, as well as the scholarship scheme which bears his name, are entirely ignored by

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Atkinson.

It would require more space than that afforded here to review all aspects of Commonwealth co-operation which Atkinson happens to assess. Suffice to say that students of Rhodesian history will find much of local interest, particularly in the relations between Rhodesia and the outside world as they affect our University. Also with local relevance, Atkinson considers the activities and influence of Jeanes Teachers, Ranche House College, The Capricorn Africa Society and special assistance given to Blacks from Rhodesia at universities and other educational institutions in foreign and Commonwealth countries. The three final chapters of the book assess a diversity of educational schemes and relationships, the nature of which, as the titles of each chapter suggest, namely 'Research', 'Methods and Media' and 'Bridge Building', can be summarised as parts of a far from simple process of promoting peace and understanding in a not always very harmonious Commonwealth and in an uneasy world. It is unfortunate, however, that when Atkinson here surveys the work of Milner and Smuts in connection with specialised Commonwealth studies, he singles out Smuts for particular reference to his 'traditional Afrikaaner [sic] belief in the intellectual and administrative superiority of the white man' (p. 178), whereas Milner revealed in his public utterances very similar prejudices.

In conclusion, then, Atkinson has conducted a broad and often very useful survey, but numerous points make one doubt whether the historical assessment is entirely accurate, well-balanced and dispassionate.

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