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Terry C. Jones



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transition from mission to Bantu Education was far from seamless. Instead, past and present interpenetrated one another with resistance and compliance cohabiting in a complex new social order. At the same time as missionaries complied with the new Bantu Education dictates, they sought to secure a role for themselves in the face of demands of local communities for secular state-controlled education. When the latter was implemented in a perverted form from the mid 1950s, one of its tools was textbooks in local languages developed by mission societies as part of a transnational project with African participation. Introduced under the guise of expunging European control, Bantu Education merely served to reinforce such control. The response of local communities was an attempt to domesticate and master the foreign body of the mission so as to create access to a larger world. This book focuses on the ensuing struggle fought on many fronts including medium of instruction and textbook content with concomitant sub texts relating to gender roles and sexuality. South Africa's educational history is to this day informed by networks of people and ideas crossing geographic and racial boundaries. The colonial legacy has inevitably involved cultural mixing and hybridisation with paradoxically parallel pleas for purity. Chisholm explores how these ideas found expression in colliding and coalescing worlds: one African, the other European, caught between mission and apartheid education. **The Journal of Education**, 1902 *The Educational Times*, 1874 **The English Academy**

Review, 2003 *The Rhetoric of Remediation* Jane Stanley, 2010-01-31. American universities have long professed dismay at the writing proficiency levels of entrants and the volume of this complaint has been directly correlated to social, political or economic currents. Many universities in their rhetoric have defined high need for remediation as a crisis point in order to garner state funding or to manage admissions. In *The Rhetoric of Remediation*, Jane Stanley examines the statements and actions made regarding remediation at the University of California Berkeley, Cal. Since its inception in 1868, university rhetoric has served to negotiate the tensions between an ethic of access and the assertion of elite status. Great care has been taken to promote the politics of public accessibility, yet in its competition for standing among other institutions, Cal has been publicly critical of the underpreparedness of many entrants. Early on, Cal developed programs to teach Subject A Composition to the vast number of students who lacked basic writing skills. Stanley documents the evolution of the university's rhetoric of remediation at key moments in its history, such as the early years of open gate admissions, the economic panic of the late 1800s and its effect on enrollment, Depression era battles over funding and the creation of a rival system of regional state colleges, the GI Bill and ensuing post WWII glut in enrollments, the Red Scare and its attacks on faculty administrators and students, the Civil Rights Movement and the resultant changes to campus politics, sexist admission policies and a de facto male quota system, accusations of racism in the instruction of Asian Americans during the 1970s, the effects of an increasing number of students beginning in the 1980s for whom English was a second language, and the recent development of the College Writing Program which combined freshmen composition with Subject A instruction in an effort to remove the concept of remediation altogether. Setting her discussion within the framework of American higher education, Stanley finds that the

rhetorical phenomenon of embrace and disgrace is not unique to Cal and her study encourages compositionists to evaluate their own institutional practices and rhetoric of remediation for the benefit of both students and educators **tyhe**
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