

perspective of education had to be developed, while others rejected this, or called for a multiplicity of viewpoints.

The general consensus of the authors from a postmodern perspective is that the field of adult education has changed dramatically from its traditional origins, and one can no longer look back at formerly held "grand narratives" for answers. Focusing completely on the individual also seems to pose problems, however, since individual experience has a limited capacity to offer insights into the nature of larger social problems. No individual can possibly be aware of the multitude of factors which impinge on their existence, and the subjective interpretation of each individual is affected by many external factors.

Adult educators are also questioning their ability to effect social transformations, and whether in fact it is their role to attempt to do this. Many of the authors are concerned about the process of instrumental rationalization which is effecting adult education by subjecting it to marketing and consumer whims, rather than focusing on more fundamental issues.

Parts of the book were not clearly understandable, and in places the translation to English is awkward; i.e., "touch the sore" rather than "touch on a sore point" (p. 158). It is an interesting book, however, because it presents a mixture of new and challenging ideas about experiential learning and social change in a postmodern world. In many ways this book poses more questions than it answers, but it serves as a starting point for discussion about the role of adult education in the future.

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***FASHIONING FARMERS: IDEOLOGY, AGRICULTURAL KNOWLEDGE AND THE MANITOBA FARM MOVEMENT, 1890-1925.***

Jeffery M. Taylor (1994). Regina: Canadian Plains Research Centre, University of Regina

The cover for *Fashioning Farmers* describes it as examining "the educational institutions that developed in Manitoba agriculture before 1925, the dominant ideologies that arose within these institutions, and the impact these ideologies had on the agrarian movement within the province." The author argues that the curriculum developed by the Manitoba Agricultural College produced a "knowledge" and an "identity" that displaced an older radical agrarian ideology. This book is therefore important for educational scholars who are interested in understanding the formation of knowledge and Canadian identity as well as the roots of adult education.

The book begins by explaining the historical context including the growth of state education structures and the agrarian, working class, and women's movements. It then provides a more detailed outline of the educational institutions with chapter three dedicated to an examination of the Manitoba Agricultural

College (MAC) and its influence on school and adult curriculum through the development of an extension service. This is followed by an account of the theoretical and practical components of dominant ideology. The analysis here discusses how a new ideology was formed, how social problems were defined and named. The author then discusses the language used to describe the worlds of Manitoba farmers, the competing voices and in particular the feminist critique which challenged the dominant ideology within the farm women's movement.

As this outlines suggests, this is not an easy book. It will resonate with more serious graduate students, with those who see the importance of ideology in framing the understandings of Canadians. One of the problems with a simple Freireian approach to adult education has been a belief that "naming the world renders it intelligible" is unproblematic. Insufficient attention has been paid to how difficult it is to escape a hegemonic ideology, to find a language that is "one's own." This book helps to problematize this issue by providing historical evidence of how the popular language of agrarianism was formed.

In relation to the historical context Jeffery Taylor argues that by the end of the 1920s "prairie agriculture was firmly established as a household-based economy producing commodities for international and national markets. Farm households purchased virtually all of their nondomestic inputs and sold virtually all of their produce in the capitalist market" (p. 11). He next turns to examine women's domestic work and traces how the subordination of agricultural production lead to the effective subordination of domestic work arguing that the farm woman had to "manage the domestic sphere of the household in conformity to the market" (p. 14). Taylor then moves from production to identity, to trace how the social and political ideology of farmers developed. He looks at practical and theoretical ideologies and at ideologies of resistance; that is, how critical ideologies developed in relation to production. He concludes this context chapter with discussions of the development of the educational state, and gender resistance.

Adult educators will perhaps be most interested in the account of public education institutions in Manitoba agriculture and how the development of agricultural economics, rural sociology, and domestic science within the MAC came to provide the dominant viewpoint of farmers. Taylor discusses the development of agricultural courses and how the college extension supplanted the farmers' institutes as the provider of outreach and adult education. The agenda for this program was to provide "better" farming techniques, thus rooting Manitoban farmers within the "agro-industrial capital" view of farming.

The author also discusses farmers' connections to other popular movements and links this to resistant ideologies within the farmers' movement. At this point it would have been useful to adult educators to know more about nonformal adult education operating within the farm and workers' movements. While there is some discussion of competing education and social movements for farm women, it would have been helpful to understand more about the relative strength of radical farm women's organizations versus the Women's Institutes and their differing educational agendas. There is, however, a useful discussion of the relationship between radical farm women and the suffrage movement.

In his analysis of how the dominant ideology was formed Taylor includes a number of quotes describing the role ascribed to farm women. These will provide valuable ammunition for feminist scholars: Taylor argues "the farm woman's social identity was based upon her homemaking role and was expressed through male language and institutional models" (p. 79). He then discusses how this conditioned the public and community roles played by women, centering them on homemaking, motherhood, and citizenship.

The chapter on the language of agrarianism looks at radical, conservative, and female agrarianism and argues that while the dominant conservative ideology was established by the 1920s there was a residual of radical agrarianism throughout the first quarter of the twentieth century. This radicalism was too weak, however, to influence the political agenda of Manitoba farmers or to provide support for farm women faced with an appropriation of their goals by middle-class women.

Overall *Fashioning Farmers* is a valuable resource for adult educators who wish to better understand the educational, social, and economic forces which underpin the foundations of Canadian adult education. It would be even more useful if it had an index.

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### ***THE THIRD CONTRACT: THEORY AND PRACTICE IN TRADE UNION TRAINING.***

Michael Newman (1993). Sydney: Stewart Victor Publishing

At first glance, Michael Newman's book would appear to be only of interest to those engaged in labour or workers' education. While his central audience is labour educators, his arguments are important for others involved in nonformal adult education and provide illumination for all adult educators. His work as a "union trainer" in Australia provides a backdrop for a wide-ranging discussion of adult education/training methods and philosophies. In the core of the book he works systematically through four traditions which he sees as the basis for adult education and training in Australia: the liberal tradition, drawing essentially on United Kingdom (UK) experience; the mechanistic, which includes Malcolm Knowles and Cyril Houle; psychotherapy, including Carl Rogers and Jack Mezirow; and community development and social action, which review contributions by Myles Horton, Paulo Freire, and Jane Thompson among others. He is sympathetic to all contributions and explores how these writers can be useful to adult educators (in his case union trainers).

The thrust of his argument is that there is a "third contract" in union training which goes beyond the contract between the formal union structure and the trainer (the first contract, which may be linked with mechanistic training for union roles) or that between the course participants and the trainer (the second contract, a