

ment in a fundamentalist straightjacket. It saw adaptation not as a sign of weakness but of strength. Third, the crisis of religion in the early twentieth century was not one of secularization. Following the insights of H. Richard Niebuhr, Van Die argues that religion has always been part of a dynamic relationship with society and social change. Profoundly affected by social developments, religion also seeks to explain and transcend the society of which it is a part. Burwash and his generation were worthy of this task, articulating a religion that tried to harness social change and turn it towards positive religious goals. Their problem was not that religion became secularized but that the pace of social change exceeded the grasp of religious explanation. The crisis that haunted Burwash at the end of his life was cultural. He assumed his religious synthesis would hold for all times—it only lasted for a few generations. When he took his leave from Victoria College it was not over a major theological issue but over the rules of behaviour for women in the students' residence.

An Evangelical Mind deserves a wide audience.

William Westfall
Atkinson College
York University

Harold Silver. *Education, Change and the Policy Process.* London: The Falmer Press, 1990. Pp. 230.

In the introduction to his book Harold Silver says, "The essential pur-

pose is to put historical tools to work on some contemporary and recent educational phenomena. The incentive in all cases is an interest in penetrating current debate and policy, the processes, practices and vocabularies in which they are embodied, and which they reflect and engender" (p. 1).

Silver believes that in general historians have been reluctant to commit themselves to policy research because of its demand for an orientation towards the future, its high level of generalization, threatening tyranny of concepts, clash of methodologies, and proximity of ideological conflict. As a result social and political scientists doing policy research either neglect its historical dimensions or become their own historians of policy. Silver sees a two-sided problem with such an outcome. On the one hand, historians who hesitate to do policy research fail to understand that history is always "substantively about the future" (p. 7) and it is inevitably theoretical. On the other hand, policy analysts who delve into historical studies often fail to appreciate the implicit doubts and question marks affecting historical descriptions and interpretations—"What history *is*, and how it is defensible, are questions never settled once and for all, to the satisfaction of its proponents and its critics" (p. 5).

The first two and the concluding chapters of the book focus on this general argument for historical policy analysis and the problems that may be anticipated for historians of education adopting such an approach. The intervening chapters illustrate Silver's own approach to historical policy analysis.

They cover the evolution of standards in British higher education from the nineteenth century to the 1980s, a comparative analysis of the changing concepts in Britain and the United States of what comprises the public sector in higher education, the change in political attitudes ("from great expectations to bleak houses") toward British higher education from the mid-1960s to the 1980s, the postwar development of the concept of "vocationalism" in British further education, the history of Britain's international educational relations, and changing views on "disadvantaged children in school" from the 1920s to the 1980s. One further, and very useful, chapter explores the directions, approaches, and methodologies of contemporary historians of education in the United States who have been more willing to become committed to historical policy analysis than their British counterparts. As this list of subjects perhaps makes clear, this is not a book of closely linked chapters in which a thesis is developed step by step. Rather it is a collection of essays which are related by their perspective but which can be read separately.

Silver's advocacy for historians to do more policy studies is persuasive. Similarly important for social and political scientists doing policy research is his reminder that "like any form of social or political analysis, history means versions of history, may be radical or conservative, may be engaged in the confident pursuit of a reality or in reassessing the sources of confidence" (p. 184). Questions begin to arise, however, in the middle chap-

ters as we see what Silver makes of historical policy analysis in practice.

Silver cites approvingly the Canadian political scientist Keith Banting's conception of policy making as "both an intellectual activity and an institutional process" (p. 34). Silver does indeed describe the flux of institutions and ideas in policy areas such as higher and further education, but little sense of the patterning of policy and policy making emerges from these chapters. Perhaps this is the intended result. Certainly, the best expression of Silver's approach to policy analysis lies in his statement that with regard to recent history "I found intriguing areas of research in the processes, forums and interpretations of what I termed 'opinion', to distinguish these from the processes differently approached in terms of ideology" (p. 217). "Opinion," however, affects policy when it is held by people with power and used to guide their actions. Policy making is a process based on power: ideas that have power to influence and persuade, institutions that have power to enable or constrain, and actors who have power to reward and coerce.

In Silver's work as an historian of education one applauds his insistence that "it would be mistaken to trace the fortunes of higher education from the early 1960s to the late 1980s as a linear descent" (p. 81) and his conclusion that "from the 1960s through to the late 1980s there were considerable zig-zags of attention" and "clearly no simple trajectory to describe and analyze for the concept of disadvantaged children or for the systems of schooling or the classroom process

they experience" (p. 200). Such attention to the profusion of educational opinion and political events is surely the professional concern of historians of education and no doubt one of the special contributions they can make to policy research. But they owe us also their judgements on the hegemony of ideas, the domination of institutions, and the possession of power. Silver recognizes this obligation in his theorizing, but in this book at least he does not realize it in his practice.

Ronald Manzer
University of Toronto

Maria Tippett. *Making Culture: English-Canadian Institutions and the Arts before the Massey Commission.* Toronto: University of Toronto Press, 1990. Pp. 253. \$40.00 cloth, \$17.95 paper.

Like many aspects of the Canadian experience, the history of our cultural producers and institutions is woefully inadequate. A constant in all the successive waves of fashion in historical investigation—from constitutional to political to economic to biographical to social—has been the neglect of the history of our ideas and our arts, whether "high" or popular. To correct this lacuna in one major area—with respect to painting, theatre, music, and (to a lesser extent) literature in English Canada from 1900 to 1950—is one of Maria Tippett's primary goals in this work, and one in which she has been admirably success-

ful. Piling example upon example, she creates a dense and detailed portrait of a cultural life which, if not exactly vibrant, was certainly much more significant and ubiquitous than the previous historical record has revealed. Far from being totally preoccupied with the material development of the northern half of the continent, English Canadians clearly possessed "a serious and deeply founded interest in cultural pursuits" (p. xii) in the first half of this century.

The main argument constructed is that this "long lineage" of artistic activity was an essential precursor to the very different—and better-known—cultural life that has flourished since the Royal Commission on National Development in the Arts, Letters, and Sciences (the Massey Commission) reported in 1951 and a cultural funding agency along the lines it recommended, the Canada Council, was set up in 1957. Ironically, Tippett points out in her Epilogue, precisely because post-Canada Council culture has been so government-dependent and so professionally oriented, it has tended to turn aside memories of the tradition out of which it grew. Nevertheless, she argues, that heritage was "an important part of what led to the shaping of a coherent cultural policy," and "the council itself was a product, as much as it was a creator, of a distinguished history of cultural activism" (p. 187).

Tippett examines English-Canada's cultural tradition under five main headings: professionalization, education, government patronage, private patronage, and foreign influences. A number of important issues are covered. While some are very familiar