

dominance of political parties, are not even described as being about the *form* of political relations.

Little's original research emphasized the civil secretary's correspondence files, a valuable source in state paper collections for local voices on policy matters. His resuscitation of these voices is a helpful contribution. However, he has not been similarly attentive to the origin of government policy initiatives, often taking these as givens against which people in localities reacted. This approach to the sources has the ironic and unintended consequence of casting "the state" as a monolithic entity on policy formation, and Little does not clarify matters by his practice of using the concepts "the state," "the government," and "the administration" interchangeably.

On the whole, then, historians of Canadian education should certainly read this study, but they may find it, as I did, to be more interesting and informative in its empirical materials than in its engagement with debates of interpretation.

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Jean-Pierre Bastian and Rosa del Carmen Bruno-Jofre, eds. *Protestant Educational Conceptions, Religious Ideology and Schooling Practices: Selected Papers* (Monographs in Education no. 22). Winnipeg: University of Manitoba, 1994. Pp. 164.

The papers in this collection, the proceedings of a symposium on Protestantism and education in Latin America, contribute significantly to our knowledge of Protestant education in Latin America. When read with other volumes on Christian home and foreign missions in the nineteenth century, this work adds to our understanding of the Protestant mission impulse.

Protestant Educational Conceptions, Religious Ideology and Schooling Practices achieves partially the three major tasks Jean-Pierre Bastian claims: (1) to create an inventory of the networks of Protestant schools in selected Latin American countries, (2) to compare Protestant education networks with state education systems and Catholic networks, and (3) to contrast the models of education employed by the Protestant missionaries and educators and the content of instruction in their schools. The authors thereby portray the dynamics of Protestant schooling in Latin America and show how far these efforts succeeded: "the formation of individuals with [Protestant] character and democratic civil conscience."

Jether Pereira Ramalho's "The Pedagogical Characteristics of Protestant Schools and the Ideological Categories of Liberalism" explores the linkages between the theory of liberal progressive education and its practice in Protestant schools in Brazil in the early twentieth century. On the evidence, Protestant schools implemented the theory of progressivism: education for liberal democratic development, emphasizing the integration of theory and practice, respect

for and development of the individual as a citizen, and the promotion of civic responsibility. Based on a study of three major schools, Periera Ramalho convincingly portrays a successful experiment. We are not informed, however, to what extent the philosophy and practice of these schools, along with their underlying Protestant ethos, influenced a generation of civic leaders.

In "The Argentinean Evangelical Schools, 1898–1910," Amestoy details the religious, social, and political ideological aims of the AES; compares the AES with state and Roman Catholic schools; and contextualizes the AES initiative in its social, religious, and political environments. Amestoy characterizes the AES as both confrontational (with the Roman Catholic Church) and nation building (supportive of the state education system and of the "conservative liberal" ethos of Argentinean republicanism). The AES served the lower classes and industrial suburbs of Buenos Aires, thereby promoting education as an "efficient instrument in the process of social change and modernization, as well as the fundamental agent in achieving civilization and progress" (p. 18). The AES sought to create "good children and good citizens." To promote citizenship development within a democratic framework, the AES curriculum and pedagogical methods incorporated participatory, progressive methods. To make productive citizens, education was practical as well as theoretical, reflecting early twentieth-century enthusiasm with progressive vocational education. The AES were perceived by the state as useful since they served the immigrant and working-class sectors of the metropolis. The Roman Catholic Church portrayed the AES and its Protestant supporters as agents of imperialism and apostasy. Amestoy argues convincingly, although not uncritically, that the AES were agents of progress, of democracy and modernization.

In "Ideals of Protestant Womanhood, Religious Ideology and the Education of Women in Mexico, 1880–1910," Bastian examines the methods by which evangelical Protestants provided schooling to young women and women of the lower orders, and the impact of these schools and how their alumnae societies enhanced the position of women from the lower orders. Shunned by the dominant classes, Protestantism used free schooling to attract adherents. Combined with their primary schools, Protestant societies allocated significant resources to the maintenance of secondary and normal schools for women. Normal schools served two objectives: to provide female teachers for mission schools and to provide Protestant teachers for the state schools, thereby infiltrating the state system with suitably trained models of Protestant womanhood. An innovative element is the discussion of alumnae associations' effect on their members. These associations provided support networks for women who worked alone in isolated towns, offered ongoing professional education, and assisted in promoting the principles of Protestant maternal feminism. Alumnae associations extended their work by providing "redemptive" and adult education services to lower-class women—"ironing, midwiving, and washing" and the branches of basic education: reading, writing, arithmetic, and hygiene and home

economics. As with Protestant missions in non-Christian societies, Protestant schools combatted what they perceived to be systemic and concerted efforts to keep women, the true reformers, in ignorance and subjugation. The Protestant woman was the new woman, a reformer, a liberal, and an educated woman.

Bruno-Jofre's "The Ideal of Womanhood in the Context of Protestant Missionaries' Concept of Education and Citizenship, 1916-1929" explores the ideology of womanhood promoted by Protestant missionaries and teachers. In her analysis of the proceedings of a series of international conferences held in Panama (1916), Montevideo (1925) and Havana (1929) and the writings of *La Nueva Democracia*, Bruno-Jofre shows that both Latin American and North American Protestant women viewed the future role of the Latin American woman in terms modelled after progressive North American women. In the 1916 and 1925 conferences, the Social Gospel and progressivism suggested for women an activist role in education and citizenship formation, all the while promoting the cult of domesticity. By 1929, in Latin America as in North America, the Social Gospel was waning and the reformist model was replaced by a more traditional domestic role. Women, in Latin America as in North America, were portrayed as having "regenerating power" and could fashion "the ideals of the nation" in their role as mothers and first educators. As Bruno-Jofre shows, the imperialism of evangelical Protestant women missionaries ignored the progressive views of Latin American women for an imported, superior model.

Bruno-Jofre's critical analysis of the discussion of evangelism and the feminist debates of the period is useful and Amestoy's study of ideology is well constructed. *Protestant Educational Conceptions, Religious Ideology and Schooling Practices* fills gaps in our knowledge of evangelical Protestant education in Latin America and shows the important, if at times somewhat marginal, role of these denominations in the education of women and men of this region. The authors demonstrate that for evangelical Protestants education had sacred and secular roles, enhancing the respectability of Protestantism in a predominantly Roman Catholic realm, and encouraging republican and democratic movements for citizenship. Apart from these important matters, the authors should have linked Latin American Protestant educational and missionary efforts to the world-wide evangelical and missionary enterprise and to progressive education and feminist movements of the era.

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