

about women or about small rural or local settings. In other words, there was political meaning to their historical endeavours.

Politics dominate the events recorded by Alison Prentice and Deborah Gorham. Describing how female graduate students and historians sought to enter the professoriate in the first half of the twentieth-century, Prentice makes clear those women who succeeded did so only because many women had been occupied in storming the walls of male-dominated academe. She raises interesting questions about why women found it easier to secure and hold appointments in departments of history in western Canadian universities (Margaret Ormsby and Hilda Neatby being but two outstanding examples). Gorham carries the story forward by recounting efforts to introduce women's history courses into various departments around the country during the 1970s. Examining the struggles and achievements of a strong group of female historians, Gorham questions the role of feminist analysis in historical interpretation, noting how the rhetoric and practices of professionalism can dilute feminist critique and co-opt women into traditional, masculinist approaches to history.

To their credit, Boutillier and Prentice make no grand claims for their book, insisting it is but the beginning of a more thorough and complete story. They particularly acknowledge that the lives explored come primarily from the white, Anglo-Celtic segment of society, and are not necessarily "typical of the women who have taken up the work of history..." (9) Despite these cautions, this book provides a welcome introduction to some of the women who devoted themselves to the creation of historical memory and serves to remind us (again) of how easily women's work and struggles for recognition can be forgotten.

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Paul Anisef, Paul Axelrod, Etta Baichman-Anisef, Carl James and Anton Turriffin, *Opportunity and Uncertainty: Life Course Experiences of the Class of '73*. Toronto: University of Toronto Press, 2000. Pp. 327.

Paul Anisef and his colleagues revisit familiar ground in his latest volume exploring the post-high school experiences of the Ontario class of 1973. Originally conceived by the Ontario Ministry of Colleges and Universities as a one-time project to better understand the post-secondary education choices of high school seniors, Anisef extended the life of the project many times over resulting in a 22-year perspective on the lives of these (now not so young) Ontarians. This research, the first longitudinal study of its kind in Canada, is updated in this book with results of the 1994-95 follow-up surveys and interviews.

As with previous publications and papers, this new work continues to explore the effects of socio-economic status, geography, gender, race and the immigrant experience on the educational, economic and social outcomes of the 1973 graduates. The authors report their data concisely in clean prose, supplementing the text with tables to provide details of survey results or to explain the interactions among

the different characteristics of the former students. The latest findings are put into context by recounting the results of the preceding five phases of the project, and by providing an overview of the social, educational and economic conditions of Ontario in the 1960s and early 1970s.

In a departure from the previous efforts, however, the sixth phase of the project, carried out in 1994–95, extends the methodology from use of survey and follow-up interviews to embrace a life course perspective. Life course theory brings together a range of ideas in an attempt to understand the complex, and often non-linear, paths that individuals take to reach a given point in their lives, while identifying similarities in the development of a given group. As the authors explain in Chapter One, life course theory marries the effect of structure on the individual with the individual's choices within that structure to produce a more complete life story. Further depth is added to the analysis by overlaying the discussion with Pierre Bourdieu's theory of cultural capital. Bourdieu explained the effect of socio-economic status in terms of how characteristics of the dominant class may be acquired by virtue of social position or by conversion of economic capital to cultural goods and experiences. The resulting cultural capital equips an individual with the knowledge and disposition to more effectively navigate social structures than others in their cohort without such benefit. The combined effect of using life course theory and cultural capital theory is to provide a rich macro and micro view of the lives of the Class of '73.

In order to set the "big picture" in which the Class of '73 grew up and entered the workforce, the second chapter recalls the social, educational and economic circumstances of the time. The Class of '73 was born in 1955, growing up in homes fuelled by the sustained post-war economic growth. The parents of the Class of '73 experienced the Great Depression as children and came of age during World War II. As an antidote to their own chaotic childhoods, these parents sought stability and better opportunities for the Class of '73. Indeed, their older brothers, sisters and cousins were already taking advantage of the growth in post-secondary education opportunity in unprecedented numbers. As the Class of '73 entered high school, they became the first students to confront the elimination of streaming and grade-base promotion of Ontario's Robarts Plan in favour of the freedom to complete their secondary education on the basis of acquiring credits on a course-by-course basis. Upon graduation, the Class of '73 was faced with a buoyant economy and mixed messages about the value of higher education. On the horizon, however, were indications that the labour market was to become more volatile.

With this backdrop, the substantive portion of the book explores, in five chapters, the educational, economic and social development of the Class of '73. The survey results are interspersed with the stories of these individuals in order to explain their life trajectories over the next 22 years. As might be expected in such a large-scale study (2,555 participants initially), the overall trends are familiar—more education results in lower incidence of unemployment, greater income, better health, more social and geographic mobility, etc. The real insight in this volume is gained from the experiences of individual study participants in

achieving these expected outcomes. For example, Ray, who thought very little of his education when contacted shortly after graduation, begrudgingly accepted it a few years later, then came to fully embrace it and the opportunities it had provided. Or Kelly, one of ten children of Belgian immigrants, whose parents wanted her to have the opportunity for a better job than working on the tobacco farm, but were willing to pay only for college and not for university.

These types of stories make up the penultimate chapter of the book, where the lives of five members of the Class of '73 are recounted in greater detail. Here we see directly the effects of social structures and economic forces on these individuals and how they chose to use their cultural capital to navigate their life course. These are not triumphalist accounts selected to give hope or moral direction to the underclass; these are the stories of real people, warts and all, dealing with life and making choices, some of which readers may consider poor choices. But it is precisely these poor choices that make this work more interesting than the typical longitudinal study covering the period. Rather than leaving the reader with general assertions about the group, this work takes advantage of newer methodologies (or at least methodologies that now have wider acceptance) to add depth and a personal dimension to the usual conclusions.

I highly recommend this blend of historical sociology and social history to sociologists, historians, educators, and policy makers alike, and to readers seeking a deeper understanding of how Canadians are navigating the complex transition from secondary schooling to post-secondary education to working life. Anisef and his colleagues have created a volume that well represents their data and their own changing perspectives on how such studies ought to be carried out—striking a balance between the big picture and individual narrative. It is informed by theory, rather than constrained by it, allowing the results and the participants to take centre stage. The only minor criticism is that the discussion of race and gender could have been more direct and substantial. The authors did an excellent job in discussing the experiences of first generation Canadians in the group and interweaving the experiences of women throughout, but I still had an appetite for further discussion. It will be interesting to see if this is addressed in follow-up papers or perhaps in the next phase of the project.

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Spencer Boudreau. *Catholic Education. The Québec Experience*. Calgary: Detselig, 1999. Pp. 110.

La littérature sur la religion dans l'école québécoise est très abondante en langue française, mais l'est très peu en langue anglaise. L'ouvrage du professeur Boudreau de McGill apporte donc une contribution opportune pour faire connaître d'abord aux Québécois de langue anglaise, mais aussi à l'ensemble du Canada les caractéristiques de l'éducation catholique au Québec. La conjoncture est, à cet égard, d'autant meilleure que cette province mène actuellement un débat vigoureux sur la place de la religion à l'école auquel j'ai été personnellement associé en