

sion and because his book was interesting, well crafted, and richly documented, it seems redundant at this point to remark that his is a good book.

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Carmen Luke. *Pedagogy, Printing and Protestantism: The Discourse on Childhood.* Albany, N.Y.: State University of New York Press, 1989. Pp. xii, 171. \$14.95 U.S.

This is a small book with big aims. The author's basic objective is explained right at the outset: "This book describes and explains how the relationship of printing, literacy, and early German Protestantism influenced the reconceptualization of childhood and pedagogy" (p. ix). The author is careful to make clear that she is concerned not with the history of childhood as such, but with changes in the way that children were perceived, discussed, and controlled by adults. Drawing on the work of Philippe Ariès and other historians, the author posits that "the concept of childhood changed from the 'premodern' concept typified by alleged adult indifference towards children, to the early 'modern' concept marked by increased and more systematic attention to children" (p. 1). Ariès, writing about France, placed this shift primarily in the seventeenth and eighteenth centuries. The author

notes, however, that many of the changes involved in this shift had already become evident in sixteenth-century Germany. This, she argues, was due to a number of factors peculiar to Germany, particularly the profound impact of printing and the Lutheran Reformation.

"Those looking for new historical data," the author makes clear, "will not find it here" (p. xi). Nor, in fact, is there anything new about the actual topics examined in this book. The relationship between the development of printing and the spread of the German Reformation has long been a familiar subject of study. The ways in which Martin Luther and his followers promoted new ideas about the training and education of children have also been carefully examined, notably in the rich and subtle book by Gerald Strauss, *Luther's House of Learning: Indoctrination of the Young in the German Reformation* (1978). What makes Luke's book original is the author's attempt to discuss all of these subjects by using the method of discursive analysis pioneered by the late French philosopher and social critic, Michel Foucault. The author should be commended for the clear and lucid way in which she summarizes Foucault's methodology, and there is much to be learned from the way in which she applies the concepts pioneered by Foucault to the familiar issues examined in this book. What is less clear is whether this approach actually adds anything substantive to what is already known about these topics.

One can see this, for example, in the author's discussion of the influence

on Martin Luther of Saint Augustine's concept of human nature. This is an important subject, since Luther's belief in the innate sinfulness of humanity had a major bearing on his view of children. In fact the relationship between Augustine and Luther has been the subject of countless previous studies. Luke shows with great skill how the way in which Luther appropriated and adapted Augustine's ideas exemplifies Foucault's concept of an "emergent discourse." It is refreshing to see how this old topic in the history of theology can be reformulated with a new vocabulary, and it certainly teaches us something about Foucault—but it does not tell us very much about Luther. Indeed, the author slips back into a traditional statement of the issue when she says that "Saint Augustine's doctrine of original sin was rearticulated by Luther but given a new twist" (p. 94). This we have always known.

The author has much to say about some previous works on the history of childhood and education. Her rejection of the psychohistorical approach to the study of childhood is closely argued and highly convincing. Her treatment of some other authors, however, is somewhat less satisfactory. Her position on the influential work by Ariès, *Centuries of Childhood* (1962) is certainly ambiguous. In general the author accepts the argument she attributes to Ariès that the "discovery of childhood" in early modern times "separated children from adult society, limited their freedom among adults, and imposed severe disciplinary controls on children and youth" (p. 23). Indeed, one of her main arguments is

that a "change in the concept and social relations of the Protestant German family" occurred in the early sixteenth century and thus predated similar changes in France which Ariès placed in the seventeenth and eighteenth centuries (p. 16). Yet elsewhere the author raises some doubts about the argument, also attributed to Ariès, that benign indifference towards children gave way to a "reign of terror over the young" (p. 65). This, however, is surely an exaggerated formulation of anything Ariès said.

Another target of Luke's study is Lawrence Stone's much-discussed work *The Family, Sex and Marriage in England, 1500-1800* (1977). According to Luke, "Neither Ariès nor Stone make clear that their sources are representative of an elite, literate minority only, which may or may not reflect family relations or child-rearing practices of the society at large" (p. 25). This may be a valid criticism of Ariès but it is scarcely fair to Stone, who in fact states in the very first chapter of his book (p. 12): "It has to be admitted that the nature of the surviving evidence inexorably biases the book towards a study of a small minority group, namely the literate and articulate classes."

The author of *Pedagogy, Printing and Protestantism* is an educational sociologist, not a historian. Of course the study of history must never be confined to professional historians, as that would be the surest way to isolate the subject from interaction with other disciplines. Indeed, the author should be commended for venturing into the difficult area of Reformation studies and linking her findings about that subject

to modern concerns about the evolution of educational theory. It is regrettable, however, that only works in English could be consulted for this study. Of course many major writings of the Protestant reformers are available in translation and the author has drawn on many useful secondary works. Her overall grasp of the subject is sound. But sometimes the author arrives at dubious conclusions which a broader knowledge of the Reformation era might have helped her to avoid. It is certainly convincing, for example, to suggest that the detailed school ordinances passed by many Protestant governments in sixteenth-century Germany reflected an aspiration to impose a greater level of state control over individual students. Where the author seems to err, however, is in assuming that these ordinances were always carried out in full. In any case she does not provide any evidence to back up the assertion that the intentions of the reformers yielded an actual "accumulation of personal files of students, their families and schoolmasters" in territorial capitals like Stuttgart (pp. 127-28).

Throughout the work, in fact, there are numerous errors of detail that are bound to create some confusion. Perhaps one should overlook an inaccurate term like "Electorate of Hesse" (p. 122) or a puzzling reference to "Imperial Rome" (p. 128). But it is completely wrong to say that "populations in Europe increased steadily during the fourteenth and fifteenth centuries" (p. 78)—a statement which ignores the catastrophic decimation of the European population during the Black Death of the mid-fourteenth century.

Much of what the author writes about German books of the sixteenth century is given at second-hand, and inevitably errors creep in. In a footnote in Gerald Strauss' book, for example, the author found a reference to the *Betbüchlein* (little prayer-book) of Andreas Musculus. The author misread this as *Bettbüchlein* (little bed-book) and thus concluded, on no further evidence, that this must have been a "bedtime prayer-book" (p. 63). The name of Philippe Ariès is misspelled throughout the book by leaving the accent off his name. Yet this is not because the publisher was unable to provide diacritical marks—for in fact umlauts and French accents are liberally provided elsewhere, sometimes for words that do not require them.

By and large these are minor errors, though cumulatively they cannot fail to undermine some confidence in the author's treatment of the subject. Certainly they cannot detract from our admiration for what the author has attempted: a reformulation in terms inspired by Foucault of the relationship between printing, literacy, Protestantism, and new concepts of childhood which emerged in the sixteenth century. The author has given us a new vocabulary with which to describe and discuss these familiar problems. But it is less clear that in the new matrix provided by the history of discourse "reordered data will bear directly and/or indirectly on the discourse under study in ways...that traditional histories have failed to note and conceptually have been unable to consider" (p. 143). For in fact most of the phenomena which Luke describes have indeed been noted and con-

sidered by traditional histories. The author's vocabulary is new, instructive, and in many ways illuminating. Most of her findings, however, are consistent with arguments long since developed by more traditional historical writing.

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E. Brian Titley, ed. *Canadian Education: Educational Themes and Contemporary Issues*. Calgary: Detselig Enterprises, 1990. Pp. 216. \$18.95 paper.

This collection of essays concerned with both historical and contemporary themes in Canadian public education was designed primarily for students enrolled in teacher-preparation programmes. Viewed from this perspective the book is eminently successful. The authors eschew new or original interpretations but, in many cases, offer refreshing insights into many problems which continue to face teachers. All the essays are well written and avoid using jargon or invoking murky abstractions. One advantage for students is that most of the authors state their themes very early and clearly.

The historical roots of Canada's public education systems are recalled by Robert Carney in "Going to School in Upper Canada." Not surprisingly

he locates the principal source of this development in the Ryersonian era of the colony's life. Observers from other regions might object to this limited view. Virtually no account is given of the different responses made in Quebec or Newfoundland to the demand for state control of education. Carney surveys the well-trodden account of Ontario's design, describing how this system acquired its particular features, especially its highly centralized system of administration. His account builds on two decades of scholarly work although some of his generalizations have been challenged in monographs recently published.

In "Religion, Culture and Power: The School Question in Manitoba," Brian Titley bravely tackles this hoary topic. His opening sentence sets the stage for a well-crafted essay. "The Manitoba school question is a mess—a wearisome, convoluted mess that brings together in odious confusion those two persistent wrinkles in Canadian history, language and religion" (p. 45). In rehashing the confusing details of this wretched episode Titley clearly indicates the impact of these two wrinkles on the growth of Manitoba's school system and the education of students of various minority groups. It is an excellent performance and may well stand as one of the best descriptions of this question ever written.

The second section of the book contains three essays that try to analyse and assess the impact of Progressivism in Canadian education. First, Eamonn Callan in "John Dewey and the Two Faces of Progressive Education" attempts to distil a clear definition of