

Miller argues that differences in the social theories of missionary congregations account for the survival of residential schools until the 1970s. Whereas most Protestant groups and the government favoured day schools by the mid-twentieth century, Anglican and Catholic bishops continued to lobby for residential schooling, the latter vehemently opposing the integration of Aboriginal Catholic children into the public system.

Given the broader colonialist assault on Aboriginal peoples, cultures, and languages, it is extremely difficult to isolate the specific impact of residential schools. Only a tiny minority of Inuit and Indian children ever attended the schools. But Miller provides ample evidence of more than a century of negative and frequently brutal treatment. Nor will he allow us to limit blame to a few perverse and brutal individuals either ignored or shielded by authorities. He holds the government responsible for gross indifference to children and their communities, and all Canadian citizens accountable. Our collective indifference to the plight of Aboriginal children under State and Church care earns us a share of shame and moral responsibility.

Thousands of Aboriginal people have now launched legal action seeking redress for sexual and physical abuses, for cultural and language losses, and for widespread social dysfunction linked to post-traumatic "residential school syndrome." *Shingwauk's Vision* provides the historic foundation for understanding the effects of coercive colonial practices. Its impressive breadth and attention to historic detail, and its wealth of diverse recollections and assessments, make it an essential text.

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Pavla Miller, *Transformations of Patriarchy in the West, 1500–1900*. Bloomington: Indiana University Press, 1998. Pp. 397.

Covering four centuries in Europe and North America, this ambitious book chronicles political and social change in the West, from world-shaking revolutions of the eighteenth century through immense contemporary changes in family life and the very concepts of male and female. The glue that holds all this together is the notion of patriarchy and its transformation, a concept Miller has utilized in much of her previous writing over the last decade (sometimes with Ian Davey, whose inspiration she acknowledges). She is particularly interested in how the patriarchal social order sought to instill self-government or self-mastery into subject populations through the efforts of various social reformers. The main institution called upon to carry out this important process of state-building was the public school or, as Miller prefers, "state school systems." She contends that this institution played a primary role in creating, transforming, and reproducing gendered institutions, social structures, populations, and relations of production.

Readers of Bruce Curtis' *Building the Educational State: Canada West, 1836–1871* (London, 1988) will be familiar with this line of argument, although

Miller lays considerably more emphasis on patriarchy and gender. The end result in *Transformations of Patriarchy in the West* is a breathtaking account of complex interactions among the labour movement, family economics, gender, class, and age relations, demography, and compulsory schooling. Miller underlines all this with recent developments in the theory of state formation and power relations.

The author has based her book on research in a vast array of secondary sources and literature drawn from three continents. Numerous references are made to the writings of Locke, Rousseau, de Tocqueville, Castiglione, Malthus, and Adam Smith. She is as much at home with the history of modern Sweden as she is with that of her current home, Australia. She eschews any one orthodoxy, instead drawing liberally from feminist theory, Michel Foucault, the work of Norbert Elias, various Marxist-inspired historians, and studies of colonialism. The result is a book that balances collective and individual action, drawing as much from sociological theorizing as from historical methodology.

Miller is particularly good at pointing out the frequently unintended consequences of social reform. Her stimulating new synthesis stresses the continuity of patriarchy and of patriarchal governance while highlighting points in history when distinct challenges were made to patriarchy—the French Revolution, especially during the Jacobins' hegemony, and the era of Chartists and Owenites in British and utopian socialists on the continent. An important section on “inventing nationalism” draws on Benedict Anderson. The significant role assigned to the public school by emerging nation states in establishing national language and identity is duly noted. Egerton Ryerson, for example, stressed how the common school was to create “British Canadians” and thus clearly distinguish them from Americans. In France, Parisian French was to replace Breton, Provençal, and other provincial languages spoken for centuries in regions of what was to become France. Miller points out how Australian children began to fail exams if they spoke with an Irish, Scottish, or working-class accent. Following Herder, language was a kind of cultural identity. And “states required a civic religion, patriotism,” Hobsbawm reminds us, “all the more because they increasingly required more than passivity from their citizens” (141).

The three most pertinent chapters for educational historians are Five through Seven. In these, Miller trots out all the traditional arguments in favour of the implementation of common schooling, but supports Bruce Curtis's contention that “schools might have been more effective in strengthening state power than in producing pious households,” their declared objective (203). Moral education was a primary aim of all common school proponents from Horace Mann to Egerton Ryerson. Like Curtis, Miller wants us to accept that “the struggle over education was at once struggle over political rule” (211). She joins Curtis in opposing the social control theorists of the 1970s. She prefers an interpretation stressing that school's (essentially the teacher's and the inspector's) role in leading their charges to accept self-government. Success in this transformation, dubbed by one scholar “the taming of chance” (205), would in due course result in new forms of morality and behaviour:

order, constancy, regularity, and predictability, the willingness to cede legitimate political authority to representatives, to defer to experts, to follow detailed rules and procedures, to keep records, to respect the legitimate rights of others. (204)

By the last quarter of the nineteenth century the interventionist state of the twentieth century began with the attainment of free, universal, and compulsory schooling. Together with the state's capacity to collect information about citizens through statistics, this marked the administrative revolution that provided the underpinning for the modern state. Herein, in Miller's eyes, lies the true significance of the institution of common schooling.

Some pertinent titles are strangely absent from a truly impressive bibliography. Miller's Australian colleague R.J.W. Selleck's magnificent 1994 biography of Kay-Shuttleworth, surely one of England's leading social and educational reformers of the early nineteenth century, is nowhere to be seen. Similarly, neither of the two major studies of the history of Canadian children by Neil Sutherland (published 1976 and 1997 respectively) with ample reference to schooling and social reform affecting children, is cited. Accounts more in keeping with the author's own theoretical perspective seem to be preferred.

Despite some dense writing, this book will benefit anyone, scholar or student, interested in the history of gender relations, of childhood and the family, of public education, demography and state formation, or the social history of modern times in the West. Congratulations are due also to Indiana University Press editor Harvey Graff for adding this title to an already impressive series of "Interdisciplinary Studies in History."

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Andrée Dufour, *Histoire de l'éducation au Québec*, Collection Boréal Express, no 17, Montréal, Boréal, 1997. Pp. 124.

Dans la petite collection Boréal Express qui présente des synthèses courtes sur des questions variées de sciences sociales, Andrée Dufour vient de publier la première synthèse d'histoire de l'éducation en français depuis la monumentale publication de Louis-Philippe Audet en 1970. On se souvient que Roger Magnuson en avait également publié une en 1980, qui s'arrêtait à la politique scolaire du parti québécois, issue de la Loi 101 (*Brief History of Québec Education from New France to the Parti Québécois*). Andrée Dufour nous mène jusqu'en 1997, donc jusqu'aux débats les plus récents qui ont marqué le monde de l'éducation au Québec. Cet ouvrage, écrit dans une langue claire et alerte, constitue certainement une excellente introduction.

L'auteure nous propose une bonne définition de son objet d'études: «l'instruction, c'est-à-dire le processus de formation et d'enrichissement de l'esprit, (...) et l'éducation, soit la mise en oeuvre des moyens de façonner le développement de l'être humain tout entier» (11). Certes, l'objectif éducatif ne saurait être atteint, comme elle le prétend, uniquement par l'institution