

situates the present while offering cautions and possibilities for the futures of intellectual property that might yet be.

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Benjamin Bryce

To Belong in Buenos Aires: Germans, Argentines, and the Rise of a Pluralist Society

Stanford: Stanford University Press, 2018. 223 pp.

Benjamin Bryce has written an excellent book that contributes to our understanding of immigrant life in Argentina while at the same time bringing up important questions that have not been fully addressed in previous scholarship. Bryce's interest is in social welfare, education, and religion—all intimately tied to the future of the German community in Argentina. By focusing on these three areas, Bryce details the ways that the primarily male community leaders attempted to provide for those in need, educate their children, and continue both Lutheran and Catholic religious practices. Much of the book looks at the ways the members of the German community looked to, imagined, and prepared for their future in Argentina as part of the German diaspora, a preoccupation of many who had immigrated.

By exploring education in such detail, and using his previous research on immigrant education in Canada, Bryce demonstrates the atypical nature of the Argentine model—a public school system entirely in Spanish—with private schools throughout the country teaching in both Spanish and immigrant languages. Bryce gives readers an excellent sense of the particularity of the Argentine system, in which “the overarching liberal regime . . . pushed linguistic pluralism out of the public school system and into a parallel system controlled by the immigrants themselves” (89). Yet as Bryce points out, the proliferation of private bilingual schools run by immigrants is little studied in the historiography of education.

The research and writing really shine in the sections on education, teasing out the roles that ideas about German and Argentine identity played in the curricula and goals of the private German schools. Keeping the language alive was a central goal. However, two of the schools also preserved academic credentials from the old country, handing out German *Realschule* diplomas to their students who completed two years of schooling beyond their Argentine national sixth grade examination. Bryce's work on German schools will be of great use to those expanding upon the study of immigrant-run schools in Argentina, national policy toward them, and immigrant education more broadly.

Bryce illuminates the contradiction at the heart of the schools and the response of the native-born Argentine elite intellectuals to their existence. “Paradoxically, these Argentine intellectuals and politicians envisioned foreign-language education a both

as positive and prestigious, on the one hand, and as a subversive force that would perpetuate the existence of foreign enclaves within the national community, on the other" (92). Like most other private bilingual schools run by immigrants, German schools had large numbers of students who were not of German descent—21 per cent by one estimation, he reports. Bryce relates that this significant percentage was in line with other immigrant schools. It would have been fascinating to know more about why so many non-Germans chose to send their children to bilingual schools, and about the overall appeal of bilingual schools in Argentina run by immigrant groups to those outside the group.

The similarities between Germans and other immigrant groups that came to Argentina are reinforced throughout the book. From the social welfare organizations to the schools, German immigrants made many of the same choices other immigrants did. Religion is the notable exception, because both Lutheran and Catholic Germans (and some Jews) immigrated, making it a religiously heterogeneous group, unlike most others.

Near the end, the author approaches another contradiction central to the lives of immigrants, a contradiction that explains the existence of all of the communal organizations, including both religious and secular groups. As he writes, "German ethnicity in Argentina was both in danger and something permanent" (153). This idea, that ethnic identity was somehow at risk of being lost by future generations (because of loss of language or faith), yet at the same time lived on in those same generations because of their ancestry (and was thus immutable), was articulated and expressed differently by other immigrant groups in Argentina at the time, but the overarching message is remarkably similar. Throughout the book, Bryce demonstrates the tensions inherent in immigrant life, and the difficulty immigrants faced in trying to help construct a pluralist society.

The work on each topic—social welfare, education, and religion—is strong, but the author could have explained more explicitly why those were the particular areas he chose. In all three areas, he has chosen to center children and ideas about how they can bring German identity into the future, yet the lives of those children are largely unexplored. The nature of the documentation he uses seems to focus on the ideas and goals of the work, rather than the way the social welfare, or education (secular and religious), was received by the children themselves. Some accounts from the subjects of these projects themselves would have been fascinating. Did they work as their instigators intended, and instill a sense of German identity in the next generation? What did the next generation actually experience in these schools, aid organizations, and in their religious life? Bryce is also careful to point out the primacy of men as communal leaders, but it left me wondering whether this was unusual, or simply the rigid patriarchal power structure of the time. Calling attention to the fact that most of the important decisions were made by a small group of men is vital and important, but it seems like most groups, immigrant and native, worked along similar lines.

Overall, Bryce has written a well-researched and argued book that contributes to our knowledge of German immigrants and their institutions and goals, but more broadly to our understanding of immigrant education in Argentina and how it

worked differently than in other immigrant societies. Bryce ably shows how German ethnic identity, in its myriad variations, was made and remade in Argentina by immigrants and their descendants, and how the future imagined by the immigrants slowly took shape, though often in different forms than they had envisioned. The focus on the future is a wonderful feature of the book, and one that will hopefully continue to play a role in other work on immigration in Argentina.

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Vatican II and Beyond: The Changing Mission and Identity of Canadian Women Religious

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The domination of Catholic schooling internationally in the nineteenth and twentieth centuries by members of religious orders was partly a consequence of the Catholic Church (Church) being embattled for centuries following the Reformation. Of particular significance was its loss of temporal power, culminating in the Papal States being decimated in 1870. The response was a vigorous assertion of exclusive claims to truth and authority and engagement in an all-out war on Liberalism, the view being that this was a doctrine fuelling a desire to strip the Church of its worldly influence. The ideology underpinning its approach was distinguished by its political conservatism, its exaltation of papal authority, and its acceptance of a dogmatic, combative theology. A highly organised system of ecclesiastical administration, which was hierarchical and dominated by male clerics, as well as being very strongly centralized, was also promoted.

In very general terms, the work of the religious orders in the schooling of the masses had also been developing concurrently. This was made possible by the emergence and growth of a host of new socially active orders alongside those with a very old tradition of commitment to teaching and to care of the poor, sick, and aged. By the middle of the nineteenth century schooling was being seen as a key instrument in the Church's project aimed at increasing its control over the hearts and minds of its flock and the religious orders were its foot soldiers. This led not only to an expansion of Catholic schools in the traditional Catholic countries, but also to a great new wave of missionary work in the evangelisation of non-Christians in the Americas, Africa, and Asia. Another movement on the part of the Church was its extensive outreach to emigrant communities, or to predominantly Christian countries.

Canada is one country where the religious orders, and particularly female religious, were involved in the various ways noted above. Here, as elsewhere, they were intensely committed to philanthropic work through the creation of a large number of charitable foundations. At the same time, they also educated the middle classes, providing them