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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Rosa Bruno-Jofré, Heidi MacDonald and Elizabeth M. Smyth

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

Montreal: McGill-Queen's University Press, 2017. 200 pp.

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

with much of the knowledge and skills that helped them to consolidate themselves in their social position. Here also was felt universal surprise, when Pope John XXIII announced the convening of a second Vatican Council (Vatican II), which deliberated between 1962 and 1965. In this forum, the fortress of the previous century, with its strong outer walls against outsiders, prohibitions of breaches in the walls, the elimination of excursions beyond them, and disciplined training and absolute obedience to superiors, came under intense scrutiny. The reforms initiated involved radical changes in the liturgy of the Mass, in ritual cultures and traditional observances, in a new emphasis upon the people of God, in relations with other Christians and other faiths, and in ideas about the nature of authority within the Church.

Ironically, over the next fifteen years, there was also a decline in religious, including female religious, internationally. Canada was no exception to this general trend. Here also, as elsewhere, there was a call amongst female religious for a new mode of Catholic schooling to meet both the challenges of a modern and secular culture, and the needs and expectations of young people growing to maturity within this culture. They also began to emphasise an associated principle of special concern for the deprived in education, and especially the poor. These refreshing ideas on Catholic schooling, coupled with the new openness in thought which was encouraged, gave some the courage to advocate a radical departure from existing practices and ways of conceptualising the Church's involvement in education.

The overall background portrayed so far has led to the conduct of many research projects, some being based on the need to examine how religious orders reacted to the enormous changes experienced. The book that is the subject of this review is one major contribution to the related emerging corpus of work. I have to say I approached it initially with some trepidation, first because three very different foci and research approaches are adopted in the three central and empirical research-focused chapters; I have always been obsessed more with constructing linear narratives rather than ones based on diversity. Secondly, I assumed on reading at the outset that the book engages with religious feminisms, that I was in for a dose of bad men making life so difficult for noble and quasi-saintly women. To my delight I was misguided on both assumptions.

The book is focused on Canadian women religious (sisters) in the post-Vatican II period whose work was centred on what they deemed to be service to God through service of neighbours, and primarily through engagement in teaching, health care, and social work. We read of how sisters's professionalism was raised as their congregations encouraged them to take new routes through further study. We also read about how female religious congregations, which for so long had, in many cases, been almost independent units working in isolation from one another, embraced democratic and collaborative modes of decision-making. Through this work, they generated new spiritual and social orientations for themselves and new ways of serving the most needy in society, nationally and internationally. Such developments also occasionally brought them into conflict with civil authorities and they did not shy away from the challenges. It is also exciting to read about how sisters engaged with new theologies, including eco-theology.

I find very little fault in this attractive, scholarly, and very readable volume. All I can ask for is that the research project that has given rise to it be expanded and that more volumes be produced. Particularly welcome would be a volume on female religious members of contemplative congregations (in a way, the female equivalent of monks), whose interactions with secular people were very limited. Equally welcome would be a work on how religious brothers, the male equivalents of the sorts of female religious considered in the present work, responded to changes over the same period. Such consideration might also bring home to readers the complexity of speaking of patriarchy in the Church as being all about males dominating females. There is a long history of bishops and secular priests making life just as difficult and miserable for many male religious congregations as they did for their female counterparts. One wonders about the extent, if any, to which this tradition has survived. These, and many other fascinating questions are prompted in the mind of the reader on reading this excellent work by Bruno-Jofré, MacDonald, and Smyth.

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Maren Elfert

UNESCO's Utopia of Lifelong Learning—An Intellectual History

New York: Routledge, 2018. 254 pp.

Today, our world has become educationalized, as Marc Depaepe and Paul Smeyers once contended in *Educational Research: The Educationalization of Social Problems* (2008). In political discourse, education is touted as the cure for all kinds of social, economic, cultural, and political problems. Mass enrolment has become a global phenomenon. Following the Second World War, national educational systems were marked by an extremely rapid expansion that has been described as a "world educational revolution."[1] Although the so-called Millennium Development Goal of global universal primary education was not reached in 2015, schooling has nonetheless become a common human experience.

In this context, the concept of lifelong learning is vital. As Maren Elfert notes in the introduction to *UNESCO's Utopia of Lifelong Learning*, lifelong learning has become a global educational paradigm for educational policies, in the sense that educational policies on national and regional level usually refer to this principle of learning continuously throughout life in formal and informal settings. Proponents of this concept argue that it stands for freedom and emancipation, and enables humans to reach their full potential. For its critics, the concept highlights the precarious conditions of the contemporary labour market and the neoliberal visions of employability.

1 John W. Meyer, Francisco O. Ramirez, Richard Rubinson and John Boli-Bennett, "The World Educational Revolution, 1950–1970," *Sociology of Education* 50, no. 4 (1977): 242–258.