

En somme, l'authenticité que je confère à cet ouvrage m'amène sans hésitation à inviter toute personne intéressée par le mouvement de l'Éducation nouvelle ou, dans une plus large mesure, par l'histoire d'acteurs ayant marqué l'éducation telle que nous la connaissons aujourd'hui, à se le procurer. L'ouvrage n'a pas pour but de comprendre en profondeur les grandes idées qui fondent le mouvement de l'Éducation nouvelle ou les pédagogies qui le composent : il vise plutôt à comprendre ce qui les sous-tend à travers la présentation de segments de vie jugés importants d'acteurs ou de groupes d'acteurs s'inscrivant dans ce mouvement. En ce sens et de mon point de vue, cela fait de l'ouvrage une œuvre originale contribuant certainement à faire reconnaître l'histoire du mouvement de l'Éducation nouvelle comme un champ à part entière.

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Stephen Jackson

*Constructing National Identity in Canadian and Australian Classrooms:
The Crown of Education*

Palgrave MacMillan, 2018. 282 pp.

In *Constructing National Identity in Canadian and Australian Classrooms*, Stephen Jackson draws upon an extensive collection of primary documents including textbooks and curriculum guides to explore how the public school systems of Ontario and Victoria were the site of competing visions of nationalism during the postwar era. Jackson argues that, in the face of increased immigration and ethnic diversity as well as the decline of the British Empire abroad, Canadians and Australians alike began to move from a national identity rooted in Britishness to one associated with multiculturalism. This “transition from Anglocentrism to multiculturalism” (3) was one in which education played a leading role. The public school system was regarded by politicians as the ideal venue for imprinting national identity upon Canadians and Australians at an early age. Jackson explores how visions of national identity that focussed exclusively upon Britishness gave way after the 1950s to textbooks that began to promote a more inclusive image of what it meant to be Canadian or Australian.

Jackson successfully engages with a growing literature on English-Canadian national identity in the postwar era by Jose Igartua, Ryan Edwardson and others while framing the subject within an international context. The comparison between Ontario and Victoria is a welcome one as it allows Canadian readers to view their country's experience as part of a larger trend within white settler colonies. Jackson alleges that the transformation itself was not necessarily a simple or harmonious one, as imperialist visions of Canadian and Australian identity persisted throughout the 1950s and, even into the 1960s when, “those who wrote historical narratives for

textbooks begrudgingly started to accept the loss of world influence in light of the collapse of Britain's Empire" (64). Jackson concludes that while overt celebrations of empire were increasingly going by the wayside, "educators were unable to come to any firm agreement on exact parameters for a new locus of identity" (65). In this lack of a clear direction for a new, non-British identity, the education system was hardly unique and it would be useful for the reader to perhaps see more direct connection made throughout between the debates over national identity in the schools and political debates over the same issues, for example the flag debate in Canada or the discussions of national identity surrounding the Canadian centennial.

A welcome addition to this study is Jackson's attention to the process of creating textbooks found in chapter 2. By exploring the context of textbook production it becomes possible to understand more about the implicit assumptions and ideologies found within them. Jackson demonstrates that it is essential to look at textbooks as the result of a complex process of negotiation between publishers, educational officials and teachers. However, less clear is the way in which textbooks were actually used in Canadian and Australian classrooms. Discovering the difference between educational theory and classroom practice remains one of the great challenges of those seeking to write educational history. Without consulting oral histories of students, teachers, or indeed any sources not created by governments or textbook publishers, it remains difficult to discern conclusively what was actually being taught in classrooms and how this teaching was received by an increasingly diverse student body.

Within textbooks however, overtly racist narratives justifying continued British imperialism were slowly replaced by the 1950s, as illustrated in chapter 3. In their place emerged a narrative still broadly complimentary of British imperialism, but framing it as a process by which the British helped bring Canada and Australia to a state of "maturity" leading toward inevitable independence.

Chapters 4 and 5 discuss the controversy surrounding religious instruction in schools. Jackson argues that support for and opposition to protestant religious instruction were both tied to notions of Britishness and national identity. Opponents of religious education could increasingly draw upon a waning connection to Britain and a growing multicultural identity in order to bolster their claims that protestant "indoctrination" had no place in Ontarian or Victorian classrooms. As Jackson puts it, "The consensus of the 1940s that conflated Britishness, democracy and religion was no longer sustainable" (135). These chapters, while interesting and well researched, at times seem slightly out of place in a study that is primarily about textbooks and curricula and could perhaps provide fertile ground for a separate book on the subject of religious instruction.

While Jackson argues that immigration was a major factor in eroding Anglo-centric national identities, closer attention to indigenous peoples would have been useful throughout the book and particularly in chapter 6 in which Jackson explores racist and colonialist portrayals of Indigenous peoples within public school curricula. While Jackson discusses portrayals of Indigenous peoples within textbooks, it's surprising that this is not connected more directly to the residential school system that was operating within Canada at the time.

Overall, this book represents a solid entry into the field of the history of citizenship education in the English-speaking world. Particularly strong is chapter 7 in which Jackson discusses the elimination of British history from the Ontario curriculum, signalling a rewriting of historical narratives centered around the British empire and a move to more inclusive and “multicultural” narratives. Canada was now placed at the center of the historical narrative and more attention paid to its relationship with the United States and its participation in international organizations such as the United Nations. While Jackson conclusively argues that a shift in national identity from British Imperialism to multiculturalism took place among those who made curricula and textbooks, what remains to be explored is to what extent these changes were experienced more broadly by Canadians and Australians. Also left to further exploration is the extent that educational trends within Ontario (which is mistakenly referred to as the “second most populous territory” (4) in Canada) can be used to represent those in all of English Canada, a country in which regional identities have historically prevailed.

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Kirsty Robertson

Tear Gas Epiphanies: Protest, Culture, Museums

Montreal & Kingston: McGill-Queen's University Press, 2019. 432 pp.

Kirsty Robertson's *Tear Gas Epiphanies: Protest, Culture, Museums* is a welcome intervention in Museum studies literature. Since Ruth B Phillips' *Museum Pieces: Toward the Indigenization of Canadian Museums* (2011), a book has not interrogated the histories of the museum landscape on the land that is now called Canada with such clear and direct goals. In applying Kylie Message's vital work from *Museums and Social Activism: Engaged Protest* (2014) to the Canadian context, Robertson fills the gap left in the literature by widening the lens of what counts as political action at museums—and how they are remembered.

Robertson does, indeed, analyze “how museums in Canada, caught up in multiple influences and representing multiple constituencies, deal with, resist, benefit from, and endure protests that take place at their thresholds and within their halls” (29). After brilliantly outlining the academic context that her work builds upon, *Tear Gas Epiphanies* leans on various case studies to elucidate how, exactly, the Canadian museum landscape as a whole has regulated political action within and outside of these institutions. Crucial instances of exhibitions, community engagement, and collecting practices at places like the Art Gallery of Ontario (AGO), the Royal Ontario Museum, and the University of British Columbia's Museum of Anthropology are discussed in-depth. Robertson outlines how large museum projects can often become nation-building and/or gentrification schemes that focus on architecture, urban