

in locations where their schools operated alongside those of other denominations, as was the case, for example in Mauritius and Malacca in the early nineteenth century.⁴

At the point when the number of women entering religious life continues to diminish, the editors and authors are to be congratulated on an important addition to the growing research on women religious' historical experience. As Raftery and Smyth note, the book “represents the energies of scholars who recognise that there is much more work to be done” (5).

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E. Lisa Panayotidis and Paul Stortz, editors.

Women in Higher Education, 1850–1970: International Perspectives

New York: Routledge, 2016. 290 pp.

Higher education, like the rest of societal institutions, currently faces uncertain and even perilous challenges. Given the rise of a populist nationalism across Europe and the United States — with state leaders decrying the legitimacy of non-“native” citizens and calling for decreased access to countries, benefits, and education — the academic field of higher education seems compelled to respond. History of postsecondary education in “Western” countries is replete with examples of how individuals — and their cultural comprehensions — change from exposure to, and engagement with, cultures other than their own.

For women, gaining entry to higher education was historically an engagement with a “different” culture, one relegated and regulated by men. E. Lisa Panayotidis and Paul Stortz, along with their contributing colleagues in *Women in Higher Education, 1850–1970: International Perspectives*, shine new light upon both of these topics of intercultural exchange.

The editors trouble any notion of simplistic progression of expansion of women into academia; rather, they expressly desire to demonstrate in this volume the complexities of women's advancement into higher education, which was neither without disputations nor denials, always delineated by the social expectations placed upon women via class and race, as well as gender.

The volume is slightly misleading in its title; the collection is an exploration of postsecondary education experiences of women in primarily English-speaking countries: Canada, the United States, England, Ireland, Scotland, New Zealand, and Australia. Despite that delimitation, the chapters included provide new evidence and analysis of how higher education was conceptualized, structured, and often restricted

⁴ For Mauritius, Malaga, and Malta see Joyce Goodman, “‘Disposed to Take the Charge’: British Women and the Management of Female Education, 1800–37,” *Historical Studies in Education/Revue d'histoire de l'éducation* 11, no. 1 (Fall 1999): 59–74.

in the nineteenth and twentieth centuries: should a postsecondary course of study reinforce a woman's social place, or should women have access to the same curricula and experiences as male college students?

Arranged temporally, the chapters convey a sense of how women's collegiate experiences differed over time and, in some ways, nation. Judith Harford explores the advent of women into Ireland's (primarily) Catholic higher education, and Christine D. Myers analyzes embedded ideologies of imperialism confronting women who attended Scottish universities. Julia Horne's chapter on Australian women and public higher education in the nineteenth century, in contrast, demonstrates a national system of higher education that from its inception included women. Documenting how gender shaped curricular and career options are the focus of Jane Martin's chapter on the London School of Economics, and of Tanya Fitzgerald's contribution on "home science" (domestic science) at the University of New Zealand. Kira Marie Taylor and Kay Morris Matthews also study New Zealand students, specifically Maori women who became educators. In a strongly theoretical chapter, Ann McClellan utilizes a Feminist New Historicist analysis of the changes in cultural perception of women's communities within British higher education between the two world wars.

Several of the contributors focus on how women adapted (sometimes not by choice) to college life, analyzing the socialization processes of women to collegiate cultures. Sara Z. Burke has a chapter demonstrating this in Canadian universities, while Panayotidis and Stortz provide one on the initiation of women at Western Canadian universities. Jennifer Redmond proffers a detailed analysis of the Bryn Mawr women who obtained international fellowships, reflecting the ideals of the college's leadership to provide what was considered by many in the nineteenth and early twentieth centuries to be the apex of a liberal arts education: studying abroad, specifically in Europe. Redmond's study ends in 1930; in the final chapter of the volume, however, Linda Eisenmann documents how, between 1945 and 1970, women's higher education in the United States became curtailed: female college students became viewed by many as "incidental" to the true purpose and function of the nation's postsecondary system: the training of men for leadership and industry. By the postwar era, women were in theory able to access the same educational experiences as men, but in practice, they were relegated and counselled (either directly or socially) into secondary social roles; those few women who persisted within the US academy were viewed as an oddity, a woman who had to give up her feminine aspects to become an "honorary man" in her discipline.

While each of the chapters stands well on its own, taken together, they portray a history that changes in its details yet remains constant in its theme: advances by women within higher education, across Western culture, was accompanied by continuing restrictions and delimitation based not upon merit (nor even class) but because of the students' (and faculty's) gender. Readers looking for a rosier depiction of the history of women's higher education need look elsewhere; this collage of analyses is somewhat disheartening, even when depicting specific acts of progress.

Fortunately, the introductory chapter provides a reader a perspective that allows the hope of progress at least to be evident. Panayotidis and Stortz's introduction

accomplishes an admirable task: placing the well-written yet disparate chapters into a chronological and thematic historical analysis of higher education for women in Western countries between 1850 and 1970. Consequently, the introduction stands well on its own, accessible for readers who have only a basic understanding of the history of women or of the history of higher education. Panayotidis and Stortz offer a framework for understanding—historically and theoretically—how women have long been considered an “other” within Western education, a culture that was both foreign and also believed to be fully understood, a minority distinct from and inferior to men. Such an understanding of history might be very useful today, as so many people struggle to reconcile their ideals and beliefs with the bellicose blustering and nasty nationalism filling our world.

While perhaps too expensive for class adoption in such courses, *Women in Higher Education, 1850–1970* should be included in the libraries of those faculty and institutions that offer women’s history and/or higher education programs. This book is a testament to the artistic research and activist scholarship both of Stortz and of Panayotidis, whose life and career ended unexpectedly and far too early.

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David W. Livingstone, ed.

Liberal Education, Civic Education, and the Canadian Regime

Montreal & Kingston: McGill-Queen’s University Press, 2015. 292 pp.

The argument of this volume of essays consists essentially of two propositions. One, Canadian democracy depends for its effective functioning on an appropriate process of civic education designed to illuminate the meaning and implications of democratic responsible government. Two, the civic education best suited to the flourishing of parliamentary democracy and responsible government consists of a liberal education rooted in a close study of the great works of Western political philosophy that shaped the thinking of the founders of the Dominion of Canada in the 1860s and that retain their relevance today. To quote the editor of these essays, David Livingstone, “A great books approach to liberal education ought to be a crucial part of Canadian civic education” (5).

To this end, Janet Azjenstat provides a lucid summary of her argument that Canada’s founders consciously drew on political philosophy and especially on the work of John Locke. They were not only “thinkers about their country” but also “thinkers about politics—men consciously acting within a tradition of political thought” (5). To understand them, and the Canada they created, we need to understand the “great books” of political philosophy that directly and indirectly shaped their thinking. As Azjenstat sees it, Canada’s historians took a wrong turn in the 1960s and beyond when they moved away from political and constitutional history