

profession infirmière (St-Pierre). Elle permet également de formuler une critique épistémologique de la discipline (Caron) et de questionner l'image de la rationalité de la science (St-Pierre). Les auteures de ce livre prônent la participation active, par exemple, lorsqu'elles traitent de coopération entre chercheuses et travailleuses (Messing, Dumais et Steifert), entre pairs (Davis et Steiger ; Lafortune) ou entre professeures et étudiantes (Caron ; Coderre et Martel). Enfin, les différents textes abordent, sous des angles multiples, la prise de pouvoir ou l'*empowerment*, notamment, sur le plan personnel, par l'actualisation de soi (Coderre et Martel) et sur le plan collectif par une instrumentation et une pédagogie qui favorise la prise en charge (Caron ; Lafortune ; Messing, Dumais et Steifert). Somme toute, cette synthèse invite à poursuivre cette exploration des différents efforts entrepris dans le but de favoriser une plus grande équité entre les sexes, mais aussi il conduit inévitablement à une volonté d'élargir la pédagogie féministe à une pédagogie de l'équité.

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THE ANTIGONISH MOVEMENT: MOSES COADY AND ADULT EDUCATION TODAY

Anne Alexander (1997). Toronto: Thompson Educational Publishing.

Anne Alexander explains her purpose in examining the Antigonish Movement is "to bring Moses Coady's ideas to life again, interpret them, and to reflect upon them" (p. 14). Ultimately, she uses Coady's ideas as a perspective from which to critique professionalism in the contemporary field of adult education.

Alexander begins the second section with a short sketch of Moses Coady, who was trained as an educator, a Roman Catholic priest, and an academic. She then describes a rich social, political, and religious setting, placing the Antigonish Movement within the larger historical context of Nova Scotia and the Maritimes as a whole. Alexander describes the decade preceding the Antigonish Movement (the 1920s) as one of agitation, protest, and organization by the coal miners, fishermen, and farmers of the region. An entire chapter is devoted to the religious context of the movement, outlining the influence of Popes Leo XIII and Pius XI on the movement's leaders and the population as a whole. Alexander briefly describes how,

through the process of study clubs and mass meetings, the Antigonish Movement was responsible for the formation of cooperatives, credit unions, industrial workers' programs, cooperative housing, and women's programs.

In the third section Alexander examines Coady's writings from 1938 to 1959. Using comparative analysis, she determines that the theme linking all of Coady's ideas is one of liberation that spans three areas. She illustrates using Coady's words: "that adult education is an 'instrument to unlock life for all people'; that adult education 'encourages real thinking'; and that the goal of adult education is 'to enable man [sic] to live fully'" (p. 116). Contemporary adult educators will be thoroughly engaged by the author's presentation of Coady's ideas, which range from inspirational to controversial.

The fourth and final section of the book explores the uses of Coady's ideas for present day adult education. Alexander states that the call for world peace, the growing gap between the rich and poor, and the need to reform social and economic institutions are as important now as they were in Antigonish, Nova Scotia in the 1930s. She argues that current trends in adult education, specifically the professionalization of the field, are not in keeping with adult education's social movement roots.

Although Alexander's approach is an interesting one, to use an historical figure or past event to advance an argument for present situations is extremely complicated. Several difficulties arise with Alexander's attempt to use Moses Coady and the Antigonish Movement to help her sound alarm bells about the present state of professionalism in the field of adult education. First, she does not take into account the uniqueness of the Antigonish setting. The region was relatively isolated, and largely homogenous in its culture and religion. This setting was unique in Canada at that time and likely could not be replicated anywhere in Canada today. Therefore, taking the fire from the Antigonish Movement and applying it to the entire field of Canadian adult education is not an appropriate use of historical research and writing. Second, religious leaders and church volunteers were central to the success of the Antigonish Movement. Alexander does not explore the concept of power inherent in Coady's position as a Catholic priest, and the status and influence that his position afforded him in the community. To offer Coady as a sage for present times without critiquing his position of power, and without considering the role of his religious beliefs as a part of his adult education ideology provides only a *partial analysis*.

The book might have explored the impact of the Antigonish Movement on the current adult education movement in Nova Scotia; or, comparison of the Antigonish Movement with other adult education programs in Canada during that same time period might be a valuable study. For example, the ideologies underlying The Pas Experiment in northern Manitoba in 1937–1941 appear to be similar to those at the foundation of the Antigonish Movement. If so, why was the experiment in The Pas deemed a failure and the Antigonish Movement touted as a success? These types of analyses must take place in methodologically sound historical research and writing. Nevertheless, Alexander has produced a thorough, critical analysis of an often-romanticized leader and event in Canadian adult education history, thereby making a valuable contribution to an underdeveloped area of the literature. However, Alexander does not fully utilize the rich context and critiques of both the Antigonish Movement and Moses Coady that she has established, when she attempts to draw a relationship between the Antigonish Movement of the 1930s and the professionalization of adult education today.

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