

race, slavery, emancipation, and the accomplishments of Black men and women. A significant contribution of this work is the connection between today's teaching practices and Black schoolteachers' fugitive pedagogic practices.

This book is intellectually stimulating and rigorously researched. *Fugitive Pedagogy* brings all of Givens's educational experiences to bear on his research. It incorporates education, history, and Black studies. The book pulls from various fields with analytic depth and interdisciplinary ease. Givens grounds his research in traditional historical methodology from formal and informal archives and personal collections, to newspapers, textbooks, educational records, autobiographies, and oral histories. Importantly, he elevates Black student voices as an alternative avenue to understand Black teachers' impact.

By studying Black teachers and the life of Woodson, Givens unveils how fugitive pedagogy gives Black communities hope and the ability to reimagine an alternative. Black schoolteachers exemplified bravery in navigating the realities of a white supremacist institution. This pedagogic bravery observed by Black students allowed for a deep and continued contribution to Black education. Black schoolteachers knew their teaching was connected to the fate and freedom of Black life. Givens uses this book to connect the inspiration behind Black teachers, scholars, and leaders' actions of turning fugitive pedagogy into scholarship and practice. *Fugitive Pedagogy and the Art of Black Teaching* is the preservation of Black life and history.

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Beyond the Boundaries of Childhood: African American Children in the Antebellum North

Chapel Hill: University of North Carolina Press, 2021. 208 pp.

The slim monograph *Beyond the Boundaries of Childhood* assumes the huge task of mapping the play, education, work, and activism along with violence against selected Black children, primarily in antebellum New York, Philadelphia, and Boston. Gradual emancipation laws extricated children from slavery but suspended them between bondage and independence as well as between childhood and adulthood. Additionally, indentures, institutions, and reform movements circumscribed their nominal liberty during the transition from slavery.

At the outset, Webster affirms, "my definition of childhood is intentionally broad" due to complexities and contradictions associated with legal status, colour, and gender. Consequently, she adopts the metaphysics of childhood, "a theoretical model for understanding childhood that accounts for both the undefinable nature of Black

childhood” and her archival process. Black children, writes the author, “faced disbarment from a natural, biological, or universal experience of childhood”; therefore, the metaphysical conceptualization—“somewhere between physical reality and the mind . . . a state of being and a material site”—permits “an explanation of [Black] childhood beyond the physical space of the body” (5).

Beyond the Boundaries, a five-chapter social history, focuses upon children at the “extreme margins of historical recognition” (6), especially Stephen, Henry, and Simon Ricks. Their mother’s decisions to place or remove them from the Philadelphia Shelter for Colored Orphans provide insight into parental rights countered by institutional philosophies steeped in paternalism. Racialized and gendered rhetoric by whites claimed Black parents, especially mothers, were unfit. Stereotypes about Black criminality and degradation led whites to think Black parental influence contaminated children who were better off institutionalized.

With the metaphysical framework and institutional records at hand, Webster does much in chapter 2, “Inside the Walls of Childhood,” and chapter 4, “In School,” to illuminate the functionality of institutions, whether asylums, orphanages, or schools in relationship to Black children therein. Ordinarily, such institutions are thought of as refuges but within the context of urban emancipations they were often restrictive physically and ideologically.

Perhaps Webster is at her best in chapter 3, “At Work,” examining the intricacies of indentures while exposing contested views regarding who owned, controlled, and benefited from Black children’s labour. Not only did social reformers, charitable organizations, and benevolent societies enter the fray, they contributed to maintaining and reproducing social and racial hierarchies. Meanwhile, nominally free children toiled for others until specified ages. Running away was common, but on occasions aggrieved parties sought legal relief.

Two threads dominate chapter 5, “The World Their Parents Made: Activism and Discourse of Black Parents and Mothers.” First, Webster focuses on parents, including the plaintiff Benjamin Roberts (*Roberts v. City of Boston* [1855]). As a child, he passed schools for whites to reach the Abiel Smith School for Blacks. A generation later, his daughter traveled the same route. Roberts objected and received relief when Massachusetts’ legislature desegregated the city’s schools. Second, “Activism and Discourse” provides examples of actions and writings on behalf of children and in defense of mothers. Northern Black women rejected racialized depictions of Black motherhood and “represented Black motherhood in ways that led to the development of radical forms of abolitionist activism and early Black feminism” (126).

The free-born Frances E. W. Harper infused the Black motherhood theme into lectures and publications. Similarly, Mary Ann Shadd Cary, an editor, challenged racist discourse in newspaper articles reinforcing beliefs in Black mother’s positive influences. Notwithstanding their actions, Webster writes, “One of the most well-known examples of this trend is found in the ‘Ain’t I a Woman’ speech . . . [Sojourner] Truth and other Black women contributed their reflections on motherhood, separation and loss as active responses to their children’s separation and suffering” (126).

It is unclear if northern antebellum women were aware of Truth’s 1851 speech,

which does not mention motherhood. Therefore, reference to Dana Gage's embellished sketch of the truth, published in 1863 and popularized in the 1880s, gives pause. When considering Webster's lamentation about scarce sources and criticism of representations of Black children in archives created and curated by whites, one must ask: Why use the legendary and symbolic speech touting feminism to trump the truth and Truth without noting Gage's motivations or conditions under which she crafted rhetoric akin to Saidiya Hartman's concept of critical fabulation?

Without sources about "Black trauma and sexual violence" (6) visited upon children, especially girls, Webster cites Darlene Clark Hine, "Rape and the Inner Lives of Black Women in the Middle West: Preliminary Thoughts on the Culture of Dissemblance," as an explanation. Some individuals across time and space dissembled; others did not. In her autobiography, Harriet Jacobs described personal trials of girlhood and alluded to the exploitation of Luke, a silent contemporary. Wendy Anne Warren recovered the vociferous complaint of an enslaved New Englander, but her equally coerced sexual partner remained muted. By contrast, Thomas Foster's *Rethinking Rufus* (2019) removes silences surrounding violations of some unfree men.

Notwithstanding archival unevenness, Webster unearthed the rare child's drawing of Rachel playing with other children, but her darkened face and apron sets her apart. The "sketch illustrates African Americans did have childhoods," Webster claims, "and the existence of figurative and actual children challenges the ways that we conceptualize childhood, race, and the archive" (2). This drawing raises questions: Where was Rachel's family? Was the game entertainment or a job? Did Rachel join in willingly? Was she free to set boundaries regarding participation? What did she do when not playing?

The questions may be pondered alongside the autobiography of Zilpha Elaw who wrote about her parents, isolation, emotional state, and milking cows before discussing "our childish conversations," interactions with white children. *Our* suggests willing participation, but the banter disturbed Elaw who withdrew without negative consequences. By combining sources, a clearer portrayal of northern indentured girls emerges.

Within the Boundaries of Childhood, an engaging study, will likely generate discussion among persons interested in labour history, childhood studies, and institutional policies. It is a welcomed addition to the literature calling attention to advancements in Black childhood studies and the need to explore the lives of Black children beyond the "extreme margins of historical recognition" (6) in the antebellum North.

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