

(84). Fraser documents the consistent advocacy of parents through groups like parent committees for locally relevant and provided education. Chapter 3 examines the processes used to tear families apart (policy and literal transportation) that brought children to Inuvik. Policies demonizing Indigenous parenting helped justify child-abduction to increase enrollment and masquerade the success of the expensive project of Inuvik schools (106). Children were abducted from as far as 6500 kilometres away. Sometimes children made friends with fellow travelers, in part through surviving the traumatic experience of the rancid air in the planes which smelled of vomit and other fluids as many aircrafts were without toilets. Chapter 4 reveals aspects of daily school life, focusing on the strength shown by students enduring dehumanizing conditions caused by cost-cutting measures at the expense of well-being. For example, during summer, students who could return home often brought pathogens they picked up at school as there was no political or bureaucratic will to fund the necessary medical care for students. Chapter 5 studies the staff's and teachers' concerns of control related to gender and sexuality among students. This chapter contains the most detailed descriptions of abuse. It also documents tactics of surveillance and control such as the giant chart of students' menstrual cycles, posted for anyone entering the nun's office to see. Chapter 6 focuses on the complex experiences related to sports including the famous Territorial Experimental Ski Training program. While sports demonstrated the literal strength of students and often provided escape, it sometimes put students in the paths of predators disguised as coaches. Chapter 7 focuses on how the devolution of education to the territorial government did not lead to the hoped-for changes due to the lack of "incentive to follow through with substantive changes" demanded by parents (210).

*By Strength, We Are Still Here* celebrates the strength of Survivors of Grollier/Stringer Hall. It documents the tireless advocacy of caregivers on behalf of their children while laying bare the necessity of their suffering to the expansion of the Canadian state.

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Robert Cohen

*Confronting Jim Crow: Race, Memory, and the University of Georgia in the Twentieth Century*

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University of North Carolina Press, 2024. 364 pp.

In 2022 a report came out on the dearth of Black students enrolled in state flagship universities in the United States. The widely publicized article focused on the University of Georgia (UGA), which, at the time, had the second largest disparity in the nation between Black high school graduates in the state (36 per cent) and

Black freshman enrolled at the university (6 per cent).<sup>3</sup> Some UGA administrators blamed the low numbers on the number of university choices Black students who are accepted to UGA have; public school administrators, on the other hand, believed UGA focused too much on SAT scores. The Black interviewees, whether they chose to go to UGA or not, all said that UGA's lack of diversity either negatively impacted their time at the college, or was the reason they were hesitant to apply, if they applied at all.<sup>4</sup>

The problems presented in the 2022 report are reminiscent of the century prior, when Black students, National Association for the Advancement of Colored People (NAACP) lawyers, and the federal government fought to desegregate the University of Georgia. Robert Cohen's monograph *Confronting Jim Crow: Race, Memory, and the University of Georgia in the Twentieth Century* is a series of essays that chronicles the history of the University of Georgia throughout the twentieth century. Using FBI files, oral interviews, private correspondence, memoirs, national and local periodicals, political cartoons as well as student news outlets Cohen begins by interrogating the pervasiveness of Jim Crow ideology held by university administrators, staff, and students. The bulk of the monograph is dedicated to telling the history of UGA's desegregation in 1961 as well as its lasting impact on race relations in Georgia and the university in the decades afterwards.

In chapter 1, "Leading and Misleading Georgia: University of Georgia and Jim Crow Georgia's Educational and Political Power Elite," Cohen argues that to be a successful university administrator in the state necessitated "towing the segregationist line" (22). One example he gives is of the firing of UGA's Dean of the College of Education, Walter Cocking by UGA alumni and Governor Herman Talmadge in 1941 after Cocking issued a report requested by the Board of Regents on Black education in Georgia that called for more funding for Black schools. The fact that a dean could be fired for even a hint of integrationist support illuminates the expectation that members of the university community abide by Jim Crow.

This way of thinking from the top mirrored itself in UGA's faculty and student body who came to Cocking's defense, writing to Governor Talmadge that they had never been taught racial equality and that they held no such beliefs. In this chapter Cohen notes that while the racist segregationist thinking of administrators, professors, and students might not be surprising for its time, the fact that the university did not uphold its status as a place for exchange of different thoughts was actually an educational failure. This is a thread he carries throughout *Confronting Jim Crow*.

Chapters 2 and 3 are previously published articles from Cohen's time as a professor at the University of Georgia nearly three decades ago and include postscripts that situate the works in our present moment. The chapters investigate the violent reaction by white students in 1961 after the desegregation of the University of Georgia by

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3 Meredith Kolodner, "Why aren't flagship universities enrolling more of their own states' Black students?," *NBC News*, September 28, 2022, <https://www.nbcnews.com/news/nbcblk/arent-flagship-universities-enrolling-black-students-state-rcna48986>.

4 Kolodner, "Why aren't flagship universities enrolling more of their own states' Black students?"

its first Black undergraduate students Charlayne Hunter and Hamilton Holmes, as well as the FBI's investigation of the racist riot. His second chapter "Two, Four, Six, Eight, We Don't Want to Integrate: White Student Attitudes toward the University of Georgia's Desegregation, 1961" holds what is perhaps some of Cohen's most impressive source material: essays from thirty-four Math 234 students on integration the day after the riot. Their essays invoked both religion and their version of Americanism, noting that it was their God-given right to choose segregation and that the federal government was overstepping with court-ordered integration.

Student essays also highlighted how all of their racial knowledge came from their families and friends. Many students believed Black people were inferior because of the subservient positions they saw Black people hold in their hometowns. Some claimed that due to their relationships with some Black people, like the domestic workers who helped raise them or serve their families, they knew what Black people wanted, and that they did not really want integration, rather it was the NAACP convincing Black people that they did. Chapter 4, "Black Memory and University of Georgia's Desegregation Struggle" gives an important contrast to this chapter by interrogating Black students' motivation for wanting to desegregate UGA as well as their experiences in such a volatile environment. Unlike white students, the Black students who desegregated UGA believed in racial egalitarianism and that Jim Crow had to end.

Chapter 5 examines the marriage of Charlayne Hunter and Walter Stovall, whose marriage after their graduation from UGA marked the first interracial marriage to come from the university. Their 1963 union caused quite an uproar, not only because interracial marriage was illegal in Georgia at the time, but because it confirmed the worst fears of white Georgians who believed that integration was a threat to white purity. Cohen uses letters to and from UGA president O. C. Aderhold, political cartoons, and opinion pieces to show how under much of the resistance to integration were anxieties over interracial sex.

In the final two chapters, Cohen traces the decades after desegregation and how things changed and also remained unchanged for Black students. Chapter 6 chronicles the establishment of the Black Student Union in 1967 and how they fought to end discrimination in other areas of university life such as advocating for a Black studies program, ending discriminatory dorm assignments, and creating a list of demands for a more hospitable campus in 1969. Chapter 7 takes readers into the early 2000s and shows that although UGA has made strides since 1961, according to Black students they still felt uncomfortable at the university because of implicit and explicit racism.

Over the last decade, many universities, including the University of Georgia itself, have devoted resources to uncovering their ties to slavery and dispossession of Indigenous people. Not as many have tackled how those dark legacies led to the systematic exclusion of Black students from their universities into the twentieth century. Due to the unwillingness of many white segregationists to give oral testimony about their fight against integration, even fewer studies have excavated their internal motivations. Perhaps Cohen's most crucial intervention is his argument that the fact that these student's world views were not challenged was a failure of the higher education

system. *Confronting Jim Crow* is an important work of social, intellectual, and educational history that places a spotlight on the unrelenting afterlife of Jim Crow in educational institutions.

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Elizabeth Massa Hoiem

*The Education of Things: Mechanical Literacy in British Children's Literature, 1762–1860*

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University of Massachusetts Press, 2024. 328 pp.

In their influential *Practical Education* (1798), daughter-and-father author-educators Maria and Richard Edgeworth speculated about the existence of an idealised rational toy-shop. Its shelves teeming with anything from carpenter's tools, to chemical equipment, mineralogical cabinets, or even microscopes, such an establishment would bring together a juvenile audience, a suitable selection of appropriate objects for embodied learning in the sciences, arts and crafts, and purchasing adults. Part of a manifesto for reorienting instruction along both empirical and rational grounds, and arising from the Edgeworths' own experiences, this concept was a hopeful anticipation of a world where there would be a more central role for the education of things.

In this combination of childish objects, haptic didactics, and educational aspiration, the rational toy-shop is therefore a fitting embodiment of the efforts to encourage what Elizabeth Massa Hoiem terms “mechanical literacy” in late eighteenth- and early nineteenth-century Britain. This important new analytic category is a welcome addition to recent frameworks for understanding children's literatures and cultures in this period. Though not an actors' term, its attention to the “mechanical” aligns with contemporary preoccupations, and in particular foregrounds class dynamics and bodily activity, even when conducted through a mediating text. Indeed, both “literacy” and “literature” receive a broad interpretation in this interdisciplinary account, with Hoiem interweaving explorations of childhood objects alongside readings of books throughout *The Education of Things*.

An introduction sketches out the interplay between learning things and learning *through* things, which provides the focus of Hoiem's work, as well as emphasising how she has sought to recover the “forgotten politics of experiential and haptic” education (4). Chapter 1 literalises—as did many of her contemporary authors—the metaphor of “grasping” knowledge, providing a thoughtful account of the “interlocutor gesture” (39 and elsewhere) and embodied processes of child development as identified through interactions with books, toys, and educators. The second chapter refreshes our understandings of some of the most well-known introductory mechanical and natural philosophical texts including *The Newtonian System of Philosophy* and *Philosophy in Sport Made Science in Earnest*, by emphasising class dynamics and the