

conveying her enthusiasm for study of theology and social justice. This inspires me to invite Brian Titley to continue the conversation about his *Into Silence and Servitude* at the next conference in 2022.

Jacqueline Gresko
Douglas College

Randall Curren and Charles Dorn

Patriotic Education in a Global Age

Chicago: The University of Chicago Press, 2018. 192 pp.

Sam Wineburg

Why Learn History (When It's Already on Your Phone)

Chicago: The University of Chicago Press, 2018. 240 pp.

Since Donald Trump's election in 2016 liberal democratic values, norms, and institutions have been under attack by Trump and his gaggle of "alternative fact" touting supporters. In an attempt to understand who and what is responsible for the current state of affairs, pundits have repeatedly laid blame on the US public education system for its lacklustre approach to civics education that has "turned generations of Americans into dopes who don't vote or pay much attention to the civic life of the country."⁴

In response to these existential threats to democracy, education scholars have proposed approaches to civics and citizenship education that aim to strengthen the knowledge, skills, and understandings essential for increasing civic engagement and restoring faith in liberal democratic institutions and norms. Both books discussed in this review share the commitment to improving civic education, although their specific purposes, foci, and methods differ. In *Patriotic Education in a Global Age*, the fifth book in the History and Philosophy of Education Series from the University of Chicago Press, educational philosopher Randall Curren and educational historian Charles Dorn present a history of patriotic education in US public schools and a general philosophy and theory of education centered on civic virtue and virtuous patriotism. In *Why Learn History (When It's Already on Your Phone)* Sam Wineburg focuses exclusively on history education, and argues that studying history is essential for helping students separate fact from fiction in the online information they encounter in their daily lives. Given the different foci of the two books, this review focuses on them separately.

The central questions that guided Curren and Dorn's book are: Should schools attempt to cultivate patriotism? If yes, why, how, and with what conception of

⁴ Valerie Strauss, "Donald Trump Went to Private Schools. Should We Blame Them for the Mess America's In?" *The Washington Post*, 19 July 2018. https://www.washingtonpost.com/news/answer-sheet/wp/2018/07/19/donald-trump-went-to-private-schools-should-we-blame-them-for-the-mess-americas-in/?noredirect=on&utm_term=.05ce3bd1e280.

patriotism in mind? The three chapters that comprise the book's first half provide a selective overview of the history of patriotism in US schools including the aims and rationales that have guided patriotic education, the methods schools have used to cultivate it (like teaching patriotism), and the conceptions of patriotism evident in these. The three chapters in the book's second half outline a general theory of education for responsible civic education. The authors propose conceptions, rationales, and methods to inculcate patriotism in schools, and describe how motivation research, particularly Self-Determination Theory (SDT), challenges key assumptions about rationales and methods for teaching patriotism and sustaining responsible citizenship. The authors argue that virtuous patriotism is the "motivational core" of civic virtue, which includes three aspects: civic intelligence, civic friendship, and civic competence. Curren and Dorn envision education for civic virtue as including, "a just school community, the disciplinary foundations of public reason, understanding, and judgment, discussion, problem-based cooperative and experiential learning, and a global perspective" (16). Lastly, the authors argue that their conception of virtuous patriotism is compatible with the global cooperation needed to address the "circumstances of a civilization that is in many ways global and critically dependent on the health of an atmospheric and oceanic system that defies national borders" (16).

Curren and Dorn's book is unique in that it is the product of a seven-year collaboration between a historian and a philosopher that investigated the intersections between patriotism and civic education, and it employs previously ignored findings from motivation research to support the authors' arguments for patriotic education. The authors want their book to be judged on its, "strength of evidence, soundness of reasoning, validity of constructs, tireless investigations, theoretical insight, good judgment, and exquisite attention to detail," and the book has undoubtedly met these criteria (x). The historical examples they discuss are appropriate and interesting, their reasoning and investigation is systematic, thorough, and rigorous, and they have drawn on relevant philosophical and psychological theories to guide their inquiry.

Despite these strengths, the book has several limitations that weaken the overall effectiveness of its argument. The authors claim that the book is written for a wide audience, including students, scholars, teachers, US citizens, and citizens of the world. But the writing style is more suited to a scholarly audience than a popular one, and the historical and contemporary examples discussed are entirely US-centric, which might not be pertinent to an international audience. Despite the authors' claims that they approached the research questions "with open minds" (x), it seems that the first guiding question for the book—should schools attempt to cultivate patriotism?—is rhetorical and the answer predetermined. From the outset it is clear that the authors think that schools should nurture patriotism and for them to suggest otherwise seems disingenuous. The authors do not consider that commitment to justice, equality, ideology, social stability, or other factors might motivate civic engagement.⁵ Furthermore, the arguments that the potential benefits of patriotism

5 See also Michael Hand, "Book Review: Randall Curren and Charles Dorn, *Patriotic Education in a Global Age*," *Theory and Research in Social Education* 16, no. 1 (2018), 132–3.

outweigh its limitations, and that virtuous patriotism is compatible with types of global cooperation essential for addressing critical global issues are unconvincing. The historical examples discussed in chapters 1 to 3 highlight the pervasiveness of less virtuous forms of patriotism shaped by nationalism, race, and religion in US schools for more than a century. It seems untenable to argue that a more virtuous form of patriotism is achievable given that patriotism as practiced is often “combative, unjust, racially exclusionary, tolerant of persecution and violations of civil liberties, intolerant of dissent, blinding in ways that undermine legitimacy and progress, and an obstacle to beneficial international cooperation” (101). Lastly, although the authors recognize the inevitable tensions between patriotism and international cooperation, they argue that they are compatible because true civic virtue is manifested in responsibility across all civic spheres a person belongs to, from local to global. Although this is an appealing claim, it is difficult to understand how a person’s devotion to their country is compatible with international cooperation when the goals of the two communities might be at cross-purposes.

Sam Wineburg’s book, *Why Learn History (When It’s Already on Your Phone)* focuses on the important contributions history education can make to helping students think critically about the readily available online information they are regularly confronted with. A Professor of Education at Stanford University and Executive Director of the Stanford History Education Group (SHEG), Wineburg is a giant in history education. His innovative research and numerous academic and popular articles have profoundly influenced the shape and direction of the field over the past three decades. Written in Wineburg’s trademark dynamic and conversational style, *Why Learn History (When It’s Already on Your Phone)* features a collection of eight essays drawn from scholarly and popular articles he has published that will be well known to those familiar with his work. The book’s central argument is that “even in a future-oriented, technological society, the study of the past has an indispensable place in the curriculum” (8).

In an age where we are bombarded with unregulated information, Wineburg argues that Google cannot teach us how to discern truth from fiction. The Internet has “obliterated authority” because no one needs a “license to practice historiography,” and rogues have contorted the past in ways that “even Winston Smith couldn’t have imagined” (177) (Smith is the protagonist in George Orwell’s novel *Nineteen Eighty-Four*). The Internet is “both the world’s best fact-checker and the world’s best bias confirmer” (178) and Wineburg claims that we are ill-equipped to deal with the vast amount of information at our fingertips in the Information Age. School history is stuck in the past because it focuses on transmission and recall of factual minutiae that students can access “more quickly on their phones than from memory” (6). Rather than teach students how to adeptly navigate the online world, Wineburg argues that an informational approach to history teaching “protects young people from the real world rather than preparing them for it” (175).

The eight essays Wineburg includes in the book are organized into four sections that explain how “we got ourselves into this mess and what we might do to get out of it” (8). The three chapters in Part 1 discuss three problems in US history

education: standardized multiple-choice tests, ineffectual professional development, and problematic textbooks. The two chapters in Part 2 take aim at the assumption that a strong memory is the most important ability for learning history. Wineburg explains how Bloom's taxonomy ignores the importance of newly discovered knowledge about the process of historical thinking. He argues that history cultivates modes of thought and dispositions like caution and humility that are essential in an age of digital manipulation. In Part 3 Wineburg takes an autobiographical turn and tells the story of two innovative projects he spearheaded. One project created free, open-source history learning resources that have been downloaded over five million times. The other investigated how historians, college students, and professional fact-checkers assess the validity of digital information. The single essay in Part 4 describes a research study that illustrates how education can bring about positive change. Four thousand students and adults were asked to select the most famous Americans in history, and they cited Martin Luther King, Rosa Parks, and Harriet Tubman most often. For Wineburg, selecting three African Americans who acted to expand rights, alleviate misery, rectify injustice, and promote freedom indicates that the heroes that today's Americans select are different from those older generations picked. Wineburg concludes the book with a brief six-page afterword that reiterates the book's central thesis.

No one would disagree with the importance of teaching students how to differentiate fact from fiction when they are online, but Wineburg is not clear about whether the study of history in and of itself helps students do this, or whether other school subjects can make significant contributions. For example, bullying websites he discusses in chapter 7 do not focus on a historical topic. As a result, it is difficult to know whether students' ability to determine which website was more credible is related to their ability to think historically. Wineburg dismisses mandated media literacy courses for being an add-on in an already overloaded school curriculum, but has little to say about whether the ability to critically interrogate online information is discipline-specific in history, math, science, and English, or whether a general approach to online media literacy would be effective.

Justifying the usefulness of learning history because it helps students differentiate reliable from unreliable online information is an impoverished rationale for the importance of school history. Wineburg is quite right to conclude that, "reliable information is to civic intelligence what clean air and water are to public health" (159). However, in an increasingly complex world, reliable information alone will not help students deal with new communications technologies, increasingly diverse societies, the threat of global climate collapse, rising income disparity, increased commitments to and demands for reconciliation, reparations, and national status from different groups, and inflamed debates over public commemoration of historical actors. Wineburg is silent about how history education can help students adjudicate between narratives that are based on reliable information, but offer conflicting interpretations that might be equally justifiable or plausible.

Although both books offer visions of citizenship education that vigorously defend the importance of liberal democratic institutions, they both fall short of their

intended goals. Drawing from diverse disciplines including history, philosophy, psychology, and education, Curren and Dorn provide an insightful account of the aims, rationales, methods, and conceptions that have been featured in US patriotic education. Unfortunately, their comprehensive theory of civic education centred on the notion of virtuous patriotism fails to convincingly address previous critiques of patriotic education raised by citizenship educators. Wineburg's book is more of a compilation of his greatest hits than an original and comprehensive account of what history education can contribute to civic education in an information-infused society. His contention that history education should focus on nurturing the dispositions and abilities to help students differentiate fact from fiction offers an inadequate justification for learning history in the twenty-first century.

Lindsay Gibson

University of British Columbia

Catherine Carstairs, Bethany Philpott, and Sara Wilmshurst

Be Wise! Be Healthy! Morality and Citizenship in Canadian Public Health Campaigns

Vancouver: UBC Press, 2018. 308 pp.

This book chronicles the work of the Health League of Canada, a non-governmental health information agency that encouraged Canadians to engage in positive health behaviour through the middle decades of the twentieth century. Under the leadership of Toronto physician Gordon Bates, the league began as the Canadian National Council for Combatting Venereal Disease (1919), and then became the Canadian Social Hygiene Council (1921), before settling on the Health League of Canada in 1935. Rooted in eugenic-era ideas where health and morality intersected, the league was rarely able to shrug off the moralism in its health messaging. The focus on preventative health was part of the "new public health" of the early twentieth century that broadened health advocacy from addressing systemic factors (clean water, food safety, pollution) to dealing as well with infectious and chronic diseases that focused on individual responsibility for health. Carstairs, Philpott and Wilmshurst argue that the league's work represents health entrepreneurship, which placed the responsibility for health on the individual's shoulders. Its approach held generally bourgeois expectations, demonstrating a lack of appreciation for the structural challenges faced by the poor. The authors argue that this was the major approach of Canadian public health strategies throughout the period.

The Health League was certainly ambitious. Its work on venereal disease (VD), influenced by first-wave feminists, notably Emmeline Pankhurst, dismissed the sexual double standard and encouraged men to take responsibility for their part in prostitution and the spread of venereal diseases. From VD, the league moved into immunization, encouraging families to have their children "toxoided" against diphtheria