

for a critical assessment of Marie de l'Incarnation's role in the history of education will find a few of these essays instructive, but they will likely want to supplement them with additional research.

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John L. Rury and Eileen H. Tamura, eds.

The Oxford Handbook of The History of Education

New York: Oxford University Press, 2019. 615, xvi pp.

John L. Rury and Eileen H. Tamura edit *The Oxford Handbook of The History of Education*. The handbook is over 600 pages long. It has thirty-six chapters, each with notes and suggested readings, authored by more than three dozen historians from all over the world. If someone asked me to edit a volume of this size and ambitiousness, I might run away, screaming. (I nearly did run, just being asked to *review* the volume.)

Although it daunted me, reading this handbook was worthwhile entirely. This is a very successful collection, a credit to Rury and Tamura's skill as historians and editors. The book has six sections, or "parts." Each section consists of short essays (chapters) dealing with history of education interpretively, chronologically, geographically, or thematically. In their introduction, the editors justify the layout of sections and choice of chapter topics by way of a short narrative about the history of education field's development.

Part 1 contains "interpretive" essays on the different "frames" that historians of education use. The four essays in part 1 are among the book's strongest, though all of the essays in this book are solid. The first essay is historiographical, by historian of British education Gary McCulloch. He sets the book's tone and agenda by explaining succinctly the revisionist turn that created the modern sub-field of history of education, as professional historians since the 1960s have re-worked the institutional histories that were foundational to the field, and as these revisionists have tried to connect educational history to the rest of history. In another essay in part 1, William Richardson, who also studies Britain's educational history, examines methodological changes that accompany the revisionist work that McCulloch presents. The other two essays in the first section are by Americans Ansley T. Erickson and Isaac Gottesman. The editors could have put Erickson's essay, "The Urban History of Education," in one of the book's later thematic sections also. However, the essay is very effectively placed in part 1 because of the way that Erickson expertly draws out in a single example all of the historiographical, methodological, and theoretical points that McCulloch, Richardson, and Gottesman touch on in their essays in this section.

Gottesman's essay, "Theory in the History of Education," is worth paying attention to especially. Historians of education often work in education faculties, where

our discipline's relationships to theory frequently divide us from our colleagues in other education disciplines across the hallway. Gottesman clarifies theory in history for them and us. Surprising to them, is the apparent lack of attention we pay to ontology and epistemology. These are the 'what is?' and 'how do we know?' questions that are more transparent in other disciplines and that frequently also preoccupy scholars who call themselves theorists. Gottesman reassures these non-historians that even if historians talk about history with certainty, as if "We *know* X happened because we have evidence" (67), we are still quite aware of, and take quite seriously, ontological and epistemological problems in our field. We just do not dwell on them in our prose. Gottesman also reminds historians that we do use theory, even if we do not always claim to. We use it when we summon general principles to explain social phenomenon, as in when historians treat race as a social construct, which is drawing on a critical theory of race. Lastly, Gottesman explains that historians' obsession with "that noble question" (to strive for objectivity, or to concede its impossibility) accounts for why we use theory as a "tool of inquiry." We use theory more often this way, for explanation, than we use it as (critical) theorists try to do—that is, as a "political tool" for confronting injustices (68–9). Gottesman's essay would be helpful reading for graduate students who are being inducted into history and education fields simultaneously. Its clarity, sophistication, and tone set it apart as a significant improvement over other efforts to relate history of education and theory.

And so it goes throughout Rury and Tamura's volume—top historians of education write short, sharp and very helpful essays about the areas of the field where they specialize. Part 2, which is chronological, looks at premodern roots of education. There is a particularly interesting essay in this section by Adrea Lawrence on precolonial Indigenous education. In it, she deals with place as Indigenous education in the past and into the present. Part 3 is geographical, with essays on national education systems on each of the earth's inhabited continents. This includes contributions by Peter Kallaway on Africa, Craig Campbell and Maxine Stephenson on Australia and New Zealand, and Nancy Beadie's essay about the United States, Canada, and Mexico ("North America"). Parts 4–6 are thematic, on modern higher education, inequality and discrimination, and reforms respectively. Part 6 is a hodge-podge really, taking in topics like progressive education (an essay by William J. Reese), teachers and administrators (by Kate Rousmaniere), and curriculum (by Daniel Tröhler).

Canadian historians of education will want to know how chapter authors handle the educational history of this nation (and the Indigenous nations within it) and how Canadian authors are cited. Canadian content is represented well, appearing in several of the essays and accompanying lists of suggested readings. Two essays deal at greater length with Canadian educational history, reasonably successfully. Beadie's essay in part 3 succeeds as a comparative overview. However, anyone looking for a primer on Canadian educational history should still consult Canadian sources like Paul Axelrod's *The Promise of Schooling* (1997) or even J. Donald Wilson, Robert M. Stamp, and Louis-Philippe Audet's (editors), *Canadian Education: A History* (1970). These historians had the space needed to deal in full with Canadian idiosyncrasies, such as separate schools. Likewise, Philo Hutcheson's essay, "Higher Education in

Canada and the United States” in part 4 of the Rury and Tamura book, addresses comparative aspects of these histories very well, but readers looking for a discussion of the Canadian historiography should turn elsewhere for that.

Historians and university librarians should add this handbook to their collections. They will be giving themselves and graduate students a handy and comprehensive reference that all of us can use to further the scholarship in the history of education field.

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Shawn F. Peters and James G. Dwyer

Homeschooling: The History and Philosophy of a Controversial Practice

Chicago: University of Chicago Press, 2019. 256 pp.

James G. Dwyer, Arthur B. Hanson Professor of Law at William and Mary, and Shawn F. Peters, Lecturer in Integrated Liberal Studies at the University of Wisconsin, here join forces to pen a book that is one part historical description and one part normative argument. The first three chapters, written by Peters, provide the history. Chapter 1 describes the pervasive use of the home to educate children in early North America, as well as the gradual eclipse of that tendency as formal schools were established. Chapter 2 describes how after World War II many Americans grew distrustful of government entities, including public schools. Conservative Protestants, historically strong backers of public education, began turning away from the increasingly secular public schools to private religious schools and, eventually, to homeschooling. At the same time, radicals on the philosophical left grew critical of the bureaucracy of public education, advocating for private schools and, eventually, homeschooling. Peters attends to the legal history, showing that American courts have always maintained that state governments have the right to regulate independent educational ventures, though most states have chosen not to. Chapter 3 describes the growth and diversification of homeschooling and covers some of the controversies that have emerged as the movement has matured.

The final three chapters, written by Dwyer, make the normative case for rigorous regulation of homeschooling in the name of children’s rights. The state has always, claims Dwyer, regulated the family. Dwyer seeks to provide a theory of why and how this regulation should take place, providing six normative principles. First, children are persons, not property. Second, all persons possess rights to self-determination. Children, being persons, have this right as well. Children are not yet able to exercise this right, but that does not give parents or the state the *right* to control them. Parents and the state do have *interests* in the outcome of a child’s education. Third, children have the *greatest interest* in their educations. Fourth, the State must determine what the child’s interests are. The state should base its calculus on scientific consensus.