

reformatories that housed girls and women for their perceived immoral behaviour in Canada that were not part of the laundry system.

For historians, this study is a reminder that first-person, oral stories matter. Oral historians and historians of childhood and youth would be particularly interested in understanding Croll's focus on the context that placed girls and women in the laundries. For historians of education, this study reflects the value and importance of formal education. The sisters' denial of formal education contributes to larger discussions about the value of formal education as an identity in childhood, not to mention the long-term effects in denying education.

Shaped by Silence: Stories from the Inmates of the Good Shepherd Laundries and Reformatories tells women's first-hand experiences and the long-lasting effects of these harmful institutions. The lack of formal education afforded to young women continued to prevent them acquiring the skills needed upon release. Croll's mission to share these stories serves as an act of remembrance and validation for the experiences of women, especially as they continue to live with the legacies as apologies downplay the abuses that occurred within the walls of the institution.

Mallory Davies
University of Waterloo

Sheila Carr-Stewart, ed.

Knowing the Past, Facing the Future: Indigenous Education in Canada

Vancouver: UBC Press, Purich Books, 2019. 312 pp.

Endorsed by Drs. Margaret Kovach, Jo-ann Archibald, Marie Battiste, and Margaret Wilson on the book's back cover, *Knowing the Past, Facing the Future* makes a significant contribution to the literature on Indigenous education in western Canada, and is not to be missed. Carr-Stewart has curated a collection of 11 chapters that feature diverse perspectives, points of entry, and teachings to apply in Indigenous educational policy and practice. The chapters are well-sequenced and are organized into three effective themes: Part 1: First Promises and Colonial Practices; Part 2: Racism, Trauma, and Survivance; and, Part 3: Truth, Reconciliation, and Decolonization. Readers of *Historical Studies in Education* will be impressed at how the chapters in parts 2 and 3, which are not strictly historical, are well-informed by historical study or context, and, as the title suggests, the threads of the past and the future are present in each contribution.

Several messages reverberate throughout the collection and are particularly well-exemplified by Michael Cottrell and Rosalind Hardie's "Lessons from Saskatchewan" in equitable learning outcomes for Indigenous learners (chapter 9). The first message is that improving Indigenous education is Canada's ongoing debt to those with whom it holds treaties, not an educational "gap" to be closed through tinkering with the status quo. Second, it is suggested more than once that what we might strive

for in Indigenous and non-Indigenous educational collaborations can be guided by Willie Ermine's concept of "ethical space." The third message is that we will not make effective changes in schooling without looking more holistically at the experiences of Indigenous young people (and those who teach them)— considering their identities, wellbeing, languages, and relationships, among other conditions.

Readers who are familiar with literature in Indigenous education will undoubtedly learn, or be reminded of, specifics and particulars that can fall from view when we assemble diluted and synthetic narratives—a problem in Indigenous education as much as in Canadian history. Readers who are new to the topic, such as practicing teachers who wish to enhance their responsiveness to Indigenous students or undergraduate history majors, will gain accessible historical and policy context, alongside complex and nuanced representations of the challenges that pervade Indigenous education today. The authors draw from a variety of research methodologies, teaching experiences, and positionalities, but do not detail them perfunctorily or exhaustively, keeping the emphasis on their significant findings and preserving the readability of the collection. The book also features a variety of forms of expression: Karlee D. Fellner's sensuous and moving story of Iskotew (chapter 6), Harry Lafond and Darryl Hunter's inspiring conversation about Indigenous curriculum for the future (chapter 7), and Brooke Madden's unparalleled analysis and mapping of how documents disproportionately determine "what counts" as Indigenous education in BC public schools (chapter 10).

A majority of the authors and educational contexts featured in the book are situated in western Canada—Saskatchewan, Alberta, and to a lesser extent, British Columbia. Larry Prochner's study of the models for industrial schools that informed Indian Residential School architects (chapter 2), and Jane P. Preston's placeless comparison of Indigenous and Western worldviews (chapter 8), are exceptions to this western focus, although both authors come from the west themselves. This regional view does not detract from the usefulness of the collection to audiences across Canada, but it could have been more fully explored. The book remains relevant because most of the themes and revelations know no jurisdictional boundaries. One example includes systemic underfunding by the federal government in its contracts with religious denominations to deliver day and residential schooling, evidenced in Carr-Stewart's history of Anglican schools on Blackfoot territory (chapter 3). Another chapter with widespread implications examines the impact on learners of having identities imposed on them by the state in comparison to self-identification in Jonathan Anui's teacher education lesson (chapter 4). Another example, demonstrated in Noella Steinhauer's community study, reveals how appropriated racial oppression inflects perceptions of First Nations schools even amongst First Nations students and community members to this day (chapter 5).

The western Canadian focus of this book carries worthwhile, but under-realized, potential. Regional configurations and analyses could bring about distinct insights into the educational past. The colonial borders of school districts, provinces, territories or nation states artificially contain and constrain Indigenous experience, as the late Dr. Michael Marker taught us to remember and watch out for. Likewise,

the challenge of taking a comprehensively national view tends to impose awkward generalizations, or skip over important constituents. On the point of constituents, this book ends with important insights into the recent work of the Alberta Métis Education Council to envision self-determination in education (chapter 11). Perhaps the publisher preferred to market this book as one that encompasses Indigenous education across Canada, or Carr-Stewart simply drew upon her networks in the places she has lived and worked, and explicit discussion about the west as an analytical frame did not emerge. Regardless, I would invite more discussion about whether taking a regional approach to Indigenous educational history and research makes a difference to researchers, reading audiences, and to the teachers, students, and community members whom schools serve.

Heather E. McGregor
Queen's University

Jody Mason

Home Feelings: Liberal Citizenship and the Canadian Reading Camp Movement

Montreal: McGill-Queen's University Press, 2019. 368 pp.

Jody Mason's interdisciplinary study of the reading camp movement through the early years of Frontier College and its indefatigable first principal, Alfred Fitzpatrick, offers a complex analysis of the entangled liberal projects of literacy and citizenship education and the importance of non-state actors in influencing government and public discourse and policy. Mason adopts a largely chronological approach, following the early years of the Canadian Reading Camp Association (CRCA) at the turn of the twentieth century through to its evolution into Frontier College and its work in the interwar and early postwar years. Through this chronology, Mason explores several important facets of the literary and citizenship education cultures in the camps served by the CRCA's reading rooms, travelling libraries, and labourer-instructors. Her central argument highlights the dynamic role of literacy—the culture of print and reading in the camps and the college leadership's emphasis on certain types of reading—in the context of the ongoing liberal prioritization of “home feelings,” or “affective conceptions of citizenship” rather than collective-oriented ideals (11).

This emphasis on home feelings in the selection of literature for travelling libraries and reading rooms in work camps reflected a broader maternal, feminist approach to literacy and literature in an attempt to combat rough behaviour, radicalism, and jumping camp. In the early years of the CRCA, popular literature and poetry from authors like Ralph Connors sought to harness narratives of masculine individual development with affective calls to responsibility and domestic calm to “restore damaged familial bonds through books” (65). The influx of non-English speaking immigrants at the turn of the twentieth century forced a shift in this discourse, moving from an argument of providing reminders of home to a more overt