

education on the continent in general, and to move away from the exceptionalism that has tended to dominate educational history here” (13).

The book is exceptional in its efforts at situating South Africa’s colonial education history within the wide-ranging themes of domination, exploitation, oppression, and control, which characterizes the history of colonial education across other colonized parts of Africa. Another distinctive aspect of the book is the idiosyncratic lens through which the actions of individuals and numerous non-state actors are magnified and explored for their various roles in strategic historical events and outcomes.

Peter Kallaway’s *The Changing Face of Colonial Education in Africa: Education, Science, and Development* is an effort at forging an alliance between the South African educational history as well as the broader history of education across colonial Africa. Despite the differences in the education history of all colonizing powers and colonies, the common thread that runs through all is that it was a system that was founded on inequity, exploitation, oppression, and injustice. The work also focuses on both state and non-state actors including individuals in seeking to unearth the reality and relationship amongst policy formulation, implementation, and outcome.

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Jarvis R. Givens

Fugitive Pedagogy: Carter G. Woodson and the Art of Black Teaching

Cambridge: Harvard University Press, 2021. 320 pp.

In *Fugitive Pedagogy*, Jarvis R. Givens provides a new language for historians of education to understand the hidden pedagogical work of Carter G. Woodson and Black teachers during slavery and in the Jim Crow era. Givens traces the expansive ways in which Black teachers subvert the curricular condemnation of Blackness, circumvent the restrictions of Jim Crow schools, and subversively educate Black students. Carter G. Woodson has been long known as “the father of Black History” (5), but through the use of Woodson’s educational, teaching, and leadership biography, Givens unveils how Woodson also significantly contributed to Black education.

Woodson was first educated by his uncles who were former slaves. He later attended Fisk University, the University of Chicago, and was the second Black person to receive a PhD from Harvard University after W. E. B. Du Bois. Woodson spent years as a teacher both in the United States and abroad in the Philippines, and he worked a short time at Howard University before creating the Association for the Study of Negro Life and History (ASNLH), the *Journal of Negro History*, Negro History Week, and the *Negro History Bulletin*, and publishing books on the study of Black history. Each of these enterprises were a part of Woodson’s desire to create a new Black history to transform Black social conditions. Woodson used the institutions he created to spread the history to teachers and students so they could create a

new reality for Black people. Woodson's life's work embodied Givens's definition of fugitive pedagogy, and Givens rightfully centres Woodson as an important figure in the history of Black education.

Fugitive pedagogy is used to complement and describe the art form of Black teaching. Givens explains how though "fugitivity is anchored by the historical figure of the fugitive slave, it also indexes a broader repertoire of secret acts and subterfuge in black life and culture" (14). In the literal use of fugitive pedagogy, learning and teaching literacy to the enslaved resembled freedom from mental and physical entrenchment. With anti-literacy laws prevalent, the enslaved astutely stole information from white children while "playing school," (28) or dug holes deep in the ground to host evening classes, representing fugitivity. Givens defines fugitivity as an activity rather than an attainment and it represents the duality of being Black in a racially dominated system. Black schoolteachers used fugitive pedagogy to create "an interior world within their veiled existence...even as they engage[d] in various practices of acquiescing to the mainstream social order" (14). Louisiana schoolteacher Tessie McGee serves as a leading example of fugitive pedagogy in action. She hid Woodson's book on her lap as she read it to her students, creatively avoiding reprimand. Within established classrooms, surveilled by white supervisors, Black schoolteachers like McGee masterfully navigated undeclared methods of delivering Black education. Doing so contributed to activity towards mental, emotional, and political freedom.

Givens justifies the importance of focusing on Black schoolteachers by using counter-narratives to illustrate a new historical perspective of Black schoolteachers. He acknowledges how Black schoolteachers have historically been "systemically alienated, often being positioned as unintellectual and nonpedagogical knowers" (240). He positioned them as knowledge producers who used oral tradition, their lived experiences, and the lives of others as scholarship. Black schoolteachers used their realities to grapple with complex questions involving "the relationship between knowledge production and the social, psychic, and material realities of black life" (235). These questions were central to fugitive pedagogy and "shaped the socioeconomic learning contexts they developed" (235). Schoolteachers like Charlotte Forten Grimke "proclaimed that black people were historical and political subjects and supplemented the curriculum with smatterings of black life and history" (127).

Described as "thinkers, dreamers, and political actors" who "understood schools as a site to express and enact political visions for a new reality through pedagogy" (237), Givens explored why Black schoolteachers' contribution to education should not be overlooked. They excelled in their multidisciplinary curriculum planning. The intelligence used to craft curriculum that undermined racial systems of domination cannot be taken for granted. According to Givens, Black schoolteachers' persistent wit in the face of danger led to a methodological approach to teaching and learning that contributed to the framing of culturally relevant pedagogy and Black studies. As cultural and political workers in the classroom and community, Black teachers empowered their students in the construction of knowledge through the creation of family and community histories. Additionally, fugitive pedagogy employed by Black schoolteachers resembled Black studies programs because the curriculum centered

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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Crystal Lynn Webster

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