

Unsettling the Great White North, therefore, offers important examples of how future scholars may re-think, re-tell, and expand Black Canadian history. Walker makes a compelling case for historians to examine “bioarcheologies” and “the traumas that are archived within us, quietly ticking away in mitochondrial DNA, literally collapsing the past and the present” (39). The collection further signals the knowledge production potentialities of “artificially intelligent/algorithmic and cybernetic expressions of Blackness and the Black modern” (39), and it argues for moving beyond celebrations and Black “firsts” (37). This proposition is important, for it means that the collection addresses Black histories in its past and present formations *and* sets the stage for additional histories to be written (e.g., Black queer and trans* lives; Black people who live with disabilities); further, the collection proposes methodologies to be developed, and gestures to the untapped analysis of the body and the use of emerging technologies to expand the documentation of Black Canadian history.

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Jane Martin

Gender and Education in England Since 1770: A Social and Cultural History

London: Palgrave Macmillan Cham, 2021. 304 pp.

In *Gender and Education in England Since 1770: A Social and Cultural History*, historian Jane Martin aims to address current issues in the English education system by “bringing the past into a critical dialogue with the present” (1). In particular, Martin offers a few lenses through which to better understand how gender inequality, streaming, the devaluing of (women) teachers, and meritocracies continue to exist in—and, in some cases, dominate—educational institutions. The notion that an individual—child or adult—“working hard enough” can achieve anything prevails despite the limitations that individuals face in education such as labour demands, limited parental support, bullying, and class-, race-, and gender-based forms of discrimination. Covering the period from the European Enlightenment and the French Revolution in the late eighteenth century to the present day, Martin traces the historical roots of these issues by examining the role of “[g]ender/power/politics [in] inform[ing] gender/power/knowledge relations in education” (19).

Over three parts and nine chapters, Martin examines the intimate relationship between gender, class, and education in England since 1770, with substantial attention to the twentieth century. Education here includes elementary and secondary education (public, private, and boarding schools) as well as higher education (universities, colleges, and teachers’ training programs). Through biographical and intersectional approaches to autobiographies, diaries, letters, and interviews of former students and teachers, Martin centres women and girls while recounting the changes and continuities in British education.

Part I, "Politics and Policies," offers "the conceptual and chronological backbone for the whole study" by examining the marginalisation of women and girls in education and academia (19). Chapters in this section address the exclusion of women from the profession of history (chapter 2), education and the family (chapter 3), class, gender, and the "ladder of opportunity" (chapter 4), and debates around education and gender since the 1970s (chapter 5). Centring the case studies of individuals and institutions, this section emphasises the importance of larger societal power structures and class- and gender-based hierarchies in determining educational policies.

Part II, "Learners and Learning," foregrounds the experience of education through critical discussions around curriculum (chapter 6), the classroom experience (chapter 7), and the students themselves (chapter 8). By interrogating "what becomes school knowledge, what knowledge is made available to which pupils, [and] who supplies the knowledge and how" (138), Martin details how educational practices have historically excluded gendered and classed students from accessing education and from the curriculum. Martin's commendable use and analysis of "over 100 autobiographies and memoirs" presents the reader with students' personal stories written in their own words (163). By addressing questions around representation, meritocracy, and the gender order, Martin underscores the "historic invisibility" (190) of women and working-class people.

Lastly, Part III, "Teachers and Training," incorporates oral histories with women teachers active in the mid- to late twentieth century. "Mapping the gendering of school work" (236), Martin brings our attention to the expectations placed on women teachers (chapter 9) and the link between education and women's liberation struggles (chapter 10). The connections drawn between past and present illuminate the continuities in British education and the roots of today's perception of "teaching as a gendered vocation" (242). This section counters the view of "history as progress and constant movement" (268)—a goal of the entire book—by illustrating the various ways in which women teachers persistently encountered, negotiated, and counteracted gender-based discrimination over the past three centuries.

Martin contributes a compelling addition to the literature on education, gender, and class in British history. Her thoughtful incorporation and analysis of girls' and women's diaries, letters, oral histories, and (auto)biographies exhibit how girls and women articulated and challenged the expectations placed on them in education and in British society more broadly. Case studies exemplify how specific educational institutions changed over time in relation to curricula and enrolment. This "small-scale descriptive work, which focuses on the internal operations of educational institutions" (42), provides detailed descriptions of students' experiences and illustrates the intimate impact of patriarchy (and, to a lesser extent, classism) on girls and women since 1770.

The power of knowledge is a central theme in *Gender and Education in England Since 1770*. Chapter 2 addresses the historical marginalisation of women and women's histories from academia, highlighting how historical knowledge—and, consequently, educational thought and classroom curricula—has continuously excluded gender as a category of analysis. The exclusion of women's history from curricula, in particular, has led to the undervaluing of women and girls in education, teaching,

and other echelons of society. As Martin shows, education has also determined *who* has the power to create knowledge, whether through the legal exclusion of girls from schools or the invisible socioeconomic segregation of lower-class children. By centring class and gender in this discussion, Martin forefronts questions of accessibility and meritocracy that continue to plague educational systems in Britain today. While Martin attempts to engage with questions of race, this book could benefit from a more in-depth discussion of the intersections of race, class, and gender in relation to educational accessibility and experiences in England. Future studies could also interrogate how Martin's history of British education fits into the broader history of the British empire—for example, how curricula in Britain supported the imperial agenda or the relation between education in the metropole and the colonies. Sathnam Sanghera points to the importance of such an analysis in his recent publication *Empireland* (2021).¹

Gender and Education in England Since 1770 is an incredible contribution to histories of education, Britain, women and gender, children (particularly girls), the working class, and women's rights. It also offers significant insights into "current policy and practice" regarding British education, concluding with crucial contemporary policy changes (284) that "would benefit from a historicised, gender-sensitive and intersectional approach" (19). Most importantly, by engaging with personal accounts and government policies around gender and class, Martin elucidates the historical roots of elitism, inequality, and privilege that continue to overshadow education systems in Britain and around the globe today.

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Penney Clark and Alan Sears,

The Arts and the Teaching of History. Historical F(r)ictions

New York: Palgrave Macmillan, 2020. 297 pp.

In *Historical F(r)ictions*, Penney Clark and Alan Sears explore five urgent conversations that dominate debates amongst historians and history educators concerning the nature and significance of history. This is not a book that can be skimmed easily. These debates concern the nature of history and historical truths, what constitutes evidence, collective memory, and alternate perspectives. This discussion alone could easily provide material for a history education course. What is equally impressive is their argument that using the arts in the teaching of history is not merely an interesting supplement but can be instrumental in broadening how students approach the complexities of historical truths.

1 Sathnam Sanghera, *Empireland: How Imperialism Has Shaped Modern Britain* (London: Viking, an imprint of Penguin Books, 2021).