

that are anomalies for making their way into the criminal justice system: an ex-nun who actually spent six months in jail, and a sister who was finally brought to justice at the age of seventy-nine. These chapters provide a lurid testimony to horrors wrought by ignorance, sexual repression, and cruelty. As with parallel cases in the priesthood, superiors were often aware of the abusers in their midst, embarking on a path of obstructionism. Settlements were almost invariably out of court and contingent on agreements of secrecy.

Although timely and unprecedented, *Predatory Nuns* would not have been an easy book to write. As Titley himself notes, the global unfolding of the church's sex scandals is indebted to the work of secular journalists, scholars, and public authorities. The church was, and continues to be, resistant to these efforts. Until very recently, moreover, Catholic historians have held a stranglehold on church history and, to them, "the sexual predator nun is the ultimate taboo. Of all the subjects that make Catholic historians uncomfortable, this one is in a special category" (3). This statement suggests that Catholic authorities would be even more withholding of sources impugning nuns than their male counterparts.

Although Catholic reverence for the virginal nun is an important factor, it is not the only reason that this book is unprecedented. Feminist scholars have long described women as hidden from history. What is frequently forgotten, however, is how the oft-lamented tendency to overlook women may have benefitted them historically. If rates of female criminality have traditionally been lower than male, much of this probably has to do with the underreporting of women's crimes—a pattern apparent in both ecclesiastical and secular society. When Titley addresses this issue in his conclusion, he makes reference to a widespread tendency among the public to regard female sexual abusers as less damaging to children than male sexual abusers.

This book is an important corrective to any such exculpatory propensity. *Predatory Nuns* demonstrates that enforced celibacy, compounded with an inflated sense of holiness, is every bit as corrosive in women as in men, and that nuns are capable of being every bit as monstrous as the clergy, perhaps even more so.

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Peter Kallaway

The Changing Face of Colonial Education in Africa: Education, Science, and Development

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In *The Changing Face of Colonial Education in Africa: Education, Science, and Development*, Peter Kallaway looks at the history of Western-style education in South Africa, with an emphasis on the policies, principles, and formulas adopted by different colonizing regimes in the molding of the educational landscape of the colonized.

Beyond examining documents around educational policy making, Peter Kallaway focuses on implementation and outcome. In this case, the author takes on a humongous task that spans policy pre- and post-appraisal. To achieve a measure of success in this endeavor, the author needed to, and indeed did so, explore linkages, interactions, and relationships across a variety of governmental, business, and non-profit organizations. These are structures that supported change in the formation of education regulatory and governing procedures as well as in their actual implementation.

Peter Kallaway's work on Africa's education policy history focuses on the period 1900–1950. The work becomes all the more crucial with the dearth of studies from that era in the expansive 1960s to 1970s literature on African development studies. Although the development studies literature of that era gives extensive attention to education in Africa, it fails, according to Kallaway, in making connections and identifying the heavy influence of the pre-war era on the contemporary education policy actions of the epoch.

In laying the foundations for his work, Peter Kallaway seeks to depart from the age-old isolation that has characterized the study of South Africa as part of the broader continent of Africa. In taking this route, Peter Kallaway faces the odious task of navigating and identifying areas of convergence in the diverse experiences of non-settler colonized countries with those of the settler colonialism of South Africa. There are instances where making a connection seems far-fetched. An example of this is with reference to the effects of the International Monetary Fund (IMF)/World Bank's Structural Adjustment Program on the economies of different African countries. On that note, the author notes that "the onset of the new 'Capitalist World Order' under the so-called Washington Consensus during the time of Thatcher and Reagan, marked in Africa by the imposition of World Bank Structural Adjustment Policies (SAP), signified a break with the earlier development policies and led to the widespread abandonment of the commitment to the politics of social welfare and poverty reduction in favor of a market-orientated order that highlighted economic growth over welfare considerations" (3). Yet, that cannot be applied to South Africa, which is one of the very few African countries that was not subjected to SAP. Although Kallaway's work was for a period prior to SAP, the historical exigencies that exempted South Africa from SAP were already at play during the era he analyzed. This speaks volumes about the differences between colonized entities across Africa.

The author acknowledges the vulnerability and fragility of his attempt to view South African educational history as part of African educational history. Historically, and considering the period under review, the experiences of African countries differ remarkably, especially in the case of South Africa, where settler colonialism metamorphosed not into Independence but into an entrenched system of apartheid that lasted decades after Independence for many other countries in Africa. The author admits that he has studied and written about the history of education in South Africa in a way that gives it the individual attention it deserves, apart from what happened in other colonized African countries. Kallaway does, however, state that he has now decided to study the country's history in the context of "a broader narrative of colonial

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