

Reviews

Object Lessons: How Nineteenth-Century Americans Learned to Make Sense of the Material World, by Sarah Anne Carter. New York: Oxford University Press, 2018. 216 pages. \$39.95, cloth. \$39.95, electronic.

Imagine a class exploring and classifying objects like archivists in a museum. Students' thinking shifts from observation to inference as items are considered and reconsidered; the teacher guides attention towards concealed, unnoticed, or misunderstood aspects. Sarah Anne Carter's *Object Lessons* details how nineteenth-century American teachers used common items as catalysts for learning.

Object lessons, in their simplest form, appear as the teacher positions students to analyze and organize. Heuristics were taught and scaffolded, with the intent to teach *how* to think, not *what* to remember. Students scrutinized the minutiae for meaning and systematized their findings: natural or assembled, animal or plant, organic or inorganic, to list a few. Learners' abstract thinking generated multifaceted understandings about the origins and avenues of familiar, overlooked objects (Chapters 1 and 2). The history and iterations of this interdisciplinary, inquiry-based pedagogy are traced from Old World Europe to antebellum New York and the postbellum South; the reader follows the evolution of object lessons from classrooms into fictional stories and the trade cards, magazine advertisements, and street posters of political campaigns and business adverts (Chapter 3). Carter's book is accessible, evocative, and engaging, much like the objects that form the book's footing.

Object Lessons has import for scholars and teachers of distinct disciplines. Carter's work contributes to the fields of American Studies, American history, and the history and foundations of American education. Education foundations researchers will recognize the ingenuity of having students interrogate windows, ladders, chairs, granite, tin, and other everyday objects for interconnections and manifest labor in their construction and relocation. Educational philosophy scholars will appreciate the epistemological and ontological assumptions in an ancestor of cognitive constructivism and sociocultural theory—prior knowledge impacts interpretations of new information; understandings are contextually contingent and emergent; evocative catalysts coupled with age-appropriate scaffolding sparks criticality; and through observation and reflection, teachers can better understand how students

construct, organize, and articulate understandings. English teachers will identify a myriad of critical thinking and literacy opportunities, like close readings, text-based writing, and intertextual connections between diverse sources. Early childhood experts will spot the elicitation of curiosity in the hands-on, minds-on inquiry of a forebear of the Reggio Emilia approach and Montessori education. Educational psychologists will identify the cognitive tasks—analysis, synthesis, and evaluation—as students’ schema is refined with new experiences and understandings. Teachers will be reminded of education’s cyclical nature: inquiry, criticality, disciplinary literacy, interdisciplinary themes, and a relevant curricula that refine students’ prior knowledge all appeared within nineteenth-century object lessons and in twenty-first-century educational initiatives. History teachers, especially, will likely find a treasury of new ideas. History students can engage in object lessons to experience the novelty, to recognize the austerity of nineteenth-century American schooling, and to illumine nineteenth-century America’s racial and social hierarchy (Chapter 4).

To highlight one example, the book features a detail-laden photograph of a white teacher leading a class of African American students examining a Native American. Carter unpacks this *living* object lesson to consider the accompanying ethical considerations along with a myriad of misrepresentations and anachronisms (pp. 113-114). Modeling how teachers were to guide scrutiny through interjection of obscure yet important details at opportune times, Carter points out how the school name of Hampton Institute, located in the photograph’s title, would mean little to students. The Hampton Institute was founded to train newly freed African Americans for service for which its most famous alumnus, Booker T. Washington, would later be synonymous. Not grounded in literacy, object lessons complemented Hampton students’ training in gardening, farming, washing, and ironing. Photographs of Hampton’s newly freed African Americans learning to labor can offer an aperture through which twenty-first-century inhabitants can view America’s nineteenth-century past.

Object lessons ebbed, as Carter details, towards the nineteenth century’s end as new trends with differing emphases emerged. Traces of object lessons have remained or have reemerged at times. As Carter argues, “That some nineteenth-century Americans learned and believed that things and pictures could stabilize or even crystallize ideas, however simple, should be part of the history of ideas in the United States” (p. 137).

Eastern Illinois University

John H. Bickford III

Armed in America: A History of Gun Rights from Colonial Militias to Concealed Carry, by Patrick J. Charles. New York: Prometheus Books, 2019. 558 pages. \$28.00, cloth. \$18.00, paper. \$12.99, electronic.

Patrick J. Charles opens this new synthesis of the history of firearms rights and advocacy with a warning to scholars: if historians of firearms and gun rights politics in the U.S. adhere to the accepted principles of scholarly inquiry, the contours of

the debate and the field must shift. According to Charles, far too much historical work on firearms has been “principled on legal advocacy, political activism,” and “expanding the meaning and the scope of the Second Amendment as broadly as possible” (p. 15). Rather than abandon the field to these alternative histories, Charles draws on his own lengthy career in legal history alongside new research into source materials such as hunting and shooting magazines, newspapers, and manuscript collections to understand the evolution of gun rights politics and rhetoric and the rise of the “Standard Model” interpretation of the Second Amendment.

Charles begins by narrowing the temporal boundaries of the debate over the Second Amendment. After the Civil War, the majority of Americans reached a consensus regarding access to arms—namely, that “state and local governments maintained broad police powers to regulate dangerous weapons in the interest of public safety...so long as they did not utterly destroy the armed citizenry model of the Second Amendment,” without encroaching on the individual’s right to armed self-defense in “extreme cases” (p. 313). This consensus fractured during the second half of the twentieth century, as firearms advocates—notably in organizations like the National Rifle Association (NRA)—pushed for a more expansive reading of the Second Amendment. According to Charles, from 1970 to 1980, a substantial amount of this advocacy included the active recruitment of academic scholars to develop and promote a literature reworking the historical meaning of the Second Amendment. This academic push culminated in a new “Standard Model” of the amendment, claiming protection for personal firearms ownership uncoupled from its longstanding connections to militia service and civic republicanism. From 1980 to 1999, Charles argues, studies funded by the NRA and other gun rights organizations effectively revised the field, substituting the Standard Model for the militia-centric understanding of the Second Amendment (p. 280).

At the turn of the twenty-first century, proponents of the Standard Model received a major boost when Attorney General—and NRA member—John Ashcroft modified the Department of Justice’s longstanding position on the Second Amendment. According to Charles, once the DOJ shifted its position on the Second Amendment, the Standard Model became accepted in federal courts. In *United States v. Emerson* (2001), the Fifth Circuit Court of Appeals became the first appellate court to adopt the Standard Model. In 2008, the Supreme Court waded into the debate, taking up *District of Columbia v. Heller*. In its majority opinion, the Court sided with the Standard Model, interpreting the Second Amendment as protecting an individual right to own firearms. And finally, in *McDonald v. City of Chicago* (2010), the Supreme Court applied the Standard Model of the Second Amendment to the states.

Armed in America makes two important contributions to scholarship and teaching on the gun rights debate. In his chapter, “The Birth of the Gun-Rights Golden Age,” Charles examines the late twentieth-century rise in advocacy, offering a concise yet thorough timeline for the interpretive shift in the Second Amendment and important changes in the national legal structure regarding individual firearms ownership. This chapter provides integral information to students interested in the evolution of the legal right to arms in the United States. But Charles offers a second teaching tool. While presenting this history, he keeps the process of scholarly inquiry front and center. To educators engaged

in scholarly training, this book serves as a keen example for budding scholars. Charles' research project is front and center—developing a research question; understanding the state of the field and his place therein; locating and using primary sources—and he acknowledges his challenges in working with such a contentious subject and the ever-present reality of today's gun politics.

Boston University

Cari S. Babitzke

In the Shadow of Authoritarianism: American Education in the Twentieth Century, by Thomas D. Fallace. New York: Teachers College Press, 2018. 215 pages. \$42.95, paper. \$42.95, electronic.

In the Shadow of Authoritarianism is a timely contribution to the understanding of how American primary and secondary elite educational thinkers responded to perceived threats from approximately World War I to the 1980s. These perceived internal and external threats (the “Other” against which American educational philosophy evolved) are: Prussianism, propaganda, collectivism, dictatorship, totalitarianism, the space race, mind control, and moral relativity. A chapter is devoted to each of these chronologically ordered episodes. Thomas D. Fallace covers this almost century-long period in a clearly presented and well-documented 149 pages of text. The book is suited as an overview in undergraduate and graduate courses in the History of Twentieth-Century American Educational Philosophy and in other courses in education, sociology, political science, and history that focus on the relationship between politics and education. For students who wish to pursue a particular thinker, time period, school of thought, or social/political movement, Fallace has provided thirty-two pages of Notes and eighteen pages of Bibliography.

During the twentieth century, authoritarianism was used “to depict the outlook . . . characterized by social hierarchy, ideological homogeneity, and intolerance for dissent” (p. 1). Schools were central for the transmission of authoritarian ideology and values to young people. Under such a system, students were taught to be docile, obedient, intolerant, and compliant. In contrast, under a democratic system (e.g., the United States), students were taught to be open-minded, balanced, and skeptical. These contrasts are, of course, ideal types—however, they are “what most U.S. educators told themselves and one another repeatedly between World War I and the 1980s” (p. 1). Regardless of the changing geopolitical realities, listed above, the reaction of “most leading American educators remained constant” (p. 1). That is, to teach students *how* to think, not *what* to think. Thus, the avoidance of propaganda and indoctrination in the classroom.

The general agreement that the emphasis in schools should be on the *how* rather than the *what* to think left U.S. intellectuals to debate the meaning of this phrase and to adjust to the various challenges the American system faced. Should the curriculum be based on liberal arts, on social issues, on discipline inquiry, on exploration of students' values and morals? Fallace is well aware that the Constitution of the United States delegates authority over education to the states,

and that it is an error to assume that the rhetoric of reform of educational leaders “reflected what was actually going on in the majority of U.S. classrooms at any given time” (p. 3). Throughout most of the twentieth century, the most prominent and influential educational thinker was the Teachers College, Columbia University-based philosopher John Dewey. In a 1916 address, Dewey argued that the U.S. should no longer emulate the German system of education (Prussianism) with its emphasis on bureaucracy, centralization, and regulation. Rather, the American system should emphasize persuasion, expert knowledge, and a student-centered philosophy and pedagogy that stressed *how* to think. World War I also gave rise to a perceived domestic threat to democratic education; government propaganda to gain support for the war. Given current and recent fears over the contents of textbooks, social media, “fake news” in the traditional media, and the concentration of media channels, Chapter 2, “In the Shadow of Propaganda,” is of particular relevance today.

The reactions of educational leaders to Prussianism and propaganda set the stage for later reactions to fascism, Nazism, and communism, and to post-World War II threats from mind control and technological challenges symbolized by *Sputnik*. Limitations of space prevent me from describing the nuanced job that Fallace does in presenting the often conflicting views of anthropologists, psychologists, sociologists, and philosophers in attempting to ensure that the American educational system is student-oriented and continues to emphasize the *how* rather than the *what* to think. In the final chapter (Chapter 8), Fallace argues that the liberal consensus after World War II “collapsed under the weight of domestic turmoil brought on by the Civil Rights Movement and the Vietnam War” (p. 136). One influential reaction was the emergence of Lawrence Kohlberg’s developmental framework as a guide to moral growth in a democracy. The pressing question now was: How do we teach values and morality and still say that in a democratic society, education will stress *how* to think and *not* what to think? The answer appears to be that the importance of schools as sites building free-thinking citizens has been marginalized by a view of the schools as sites that prepare students for college and careers. I know of no better source to engage students in analyses of where American educational philosophy has been during the past century, and where it may be in the near future than *In the Shadow of Authoritarianism: American Education in the Twentieth Century*.

New York City

Mark Oromaner

The Mongols and the Islamic World: From Conquest to Conversion, by Peter Jackson. New Haven, CT: Yale University Press, 2017. 640 pages. \$40.00, cloth. \$40.00, electronic.

It is an intimidating if not impossible task to review Peter Jackson’s book, *The Mongols and the Islamic World: From Conquest to Conversion*. First and foremost, Jackson is one of the founders of the study of the Mongol, and Central Eurasian history in general. The second reason is the encyclopedic breadth of this book,

which may be regarded as is an extensive accompaniment to his seminal 2005 book, recently published in second edition, *The Mongols and the West*. Jackson begins his book by referring to the new corrective scholarship that does not focus solely on the destructive force of the Mongol invasions with a clear statement that he is “concerned equally to avoid minimizing the shock of the Mongol conquest” (p. 6). He also acknowledges the superior siege technology of these “infidel nomads” as opposed to the urbanized societies of Central Eurasia (p. 6). His book tells the story of these infidel masters over the Muslim subjects, mostly from the view of the latter, especially because Jackson examines the role of Muslim allies, or client rulers of the Mongols. One of the main goals of this book is its emphasis on the Mongol territories in Central Asia as opposed to more extensively studied Jochid lands (the Qipchaq khanate or the Golden Horde) and the Ilkhanate. Despite this particular goal, Jackson makes sure we do not forget about Chinggis Khan’s offspring such as Qubilai Khan, who ruled lands as far away as China.

Jackson’s book investigates how the Mongols came to rule such large Islamized territories in such a short time. It also examines the sources, including the wars between Mongol khanates and the extent of destruction of the Mongol conquest, while describing their relationships between the subjugated Muslim rulers and their subjects. The introductory chapter on Jackson’s sources provides detailed information on the writings of mostly medieval Sunni Muslim authors along with two Shī’īs, refreshingly relying on those who mostly wrote in Persian and Arabic, including the newly discovered *Akhhār-i muḡhūlan* by Qutb al-Din Shīrāzī (p. 145), as opposed to Christian and European travel accounts.

The book is divided into two parts: the first part explores the Mongol conquest to ca. 1260, and the second covers the period of divided successor states with an epilogue that elaborates on the long-term Mongol impact on the Muslim societies of Central Eurasia as late as to the nineteenth century. Although the intricate if occasionally dense first part on the conquest is necessary, educators like myself will find it most useful. It is intriguing to learn about the extent of interconnectedness of the conquered Muslim societies in Eurasia and their Mongol rulers, while understanding the limitations of commercial, artistic, and religious exchanges. We also learn about the strategic regional Muslim leaders’ relations with the Mongol conquerors. The account of the evolution of the linguistic conversions makes the story even more fascinating. The negotiations between those local rulers who kept their thrones and the Mongol victors tell a more interesting story than the existing accounts of Mongol despotism. The case in point is Jackson’s discussion of the potential of Muslim women in gaining agency under the Mongol rule. Jackson’s analysis of the extent of the repressive laws and taxes provide possible new explanations of the Mongol rule. Furthermore, his analysis of the relationship between the Tājīk bureaucrats and the Mongol military seemed particularly enlightening to me, who is interested in the dynamics of civilian and military interactions. Jackson points out that “the fact that civilian and military affairs were not clearly differentiated added to the instability,” referring to the late thirteenth-century Ilkhanate era (p. 412). The final two chapters complicate the Islamization processes in the Mongol successor states, explaining the lengthy and sporadic nature of conversions.

Without giving away Jackson's conclusions on Islamization, I can say that he provides a highly nuanced history that challenges any linear and teleological accounts of the Mongol conquest of the Islamic lands. In addition to the breadth and wealth of information, Jackson's book is generous to the scholars of the Mongols, including younger scholars such as Timothy May. The mostly thematic character of the book results in a shifting chronology, which assumes that the readers possess some previous knowledge of this complex history. Most of the book provides an insight to the intricate history of Mongol politics in conquered lands. The exquisite maps, images, chronologies, and glossary make the book more legible to those readers who may pick it up without prior knowledge of this history. The particular military strategies, coupled with the political intrigue of the Mongols led to a fusion of Muslim, Mongol, and other indigenous cultures, not always destroying what existed before the conquest. Peter Jackson's book is a worthy reflection of this sophisticated history that is suitable for advanced and graduate students and scholars who possess the basic knowledge of the Mongol conquest and Islamic societies and cultures of the region.

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Ali İğmen

The Crime of Nationalism: Britain, Palestine, and Nation-Building on the Fringe of Empire, by Matthew Kraig Kelly. Oakland, CA: University of California Press, 2017. 264 pages. \$85.00, cloth. \$29.95, paper. \$29.95, electronic.

Matthew Kraig Kelly argues that the long-held conception that Palestinian nationalism is equal to criminality was a conscious construct by British and Zionist ("Zionist" is used here to represent Israeli nationalists) agents to marginalize and negate Arab agency in the Middle East. At its core, *The Crime of Nationalism* is the story of how ideas, opinions, and biases become discourse. Specifically, Kelly reconstructs the evolution of what he calls the construction of a "crimino-national" narrative of the Great Revolt of 1936 and its immediate and long-term aftermath (p. 2). At the onset of this era, Palestinian insurgency was taken by the British at face-value: a burgeoning nationalist movement seeking political agency in the years after Sykes-Picot, when British interests in southwest Asia were increasingly influenced by Zionist leaders. As tensions flared in 1936, the British began to categorize Palestinian action as criminal and terrorist, thereby associating any and all action by the latter as irrationally violent and dissolute. Within a period of just a few years, Arab transgression—whether it was conducted through political negotiation or in public protest—was defined as violence intent on undermining the ascendant Anglo-Zionist social order.

Kelly queries as to who has the right to use force. Through the use of letters, political missives, and newspaper accounts of all sides involved in this conflict, he convincingly argues that the British came to undermine Palestinian efforts to utilize violent—and peaceful—tactics in their nationalist endeavors. Such efforts

yielded myriad results for the British. Primarily was that Arab action in Palestine was saddled with a discourse of violence, thereby negating any nationalist outcome. Relatedly, such a discourse has had the effect of creating a global consensus that Palestinian nationalism was—and is—tantamount to criminal and terrorist activity. Moreover, this direct involvement by the British in defining Palestinian action helped to justify any violent actions by the British and Zionists as being done in the name of justice and the maintenance of social order. In sum, these actions enabled the British and Zionists to self-justify their own use of force against Palestinians. This narrative transgresses both the historiography and conventional wisdom of the era that, Kelly argues, has been constructed by the British and has been incorrectly reified in scholarly works on the history of Palestine. As such, Kelly serves to correct this historiography, shedding light on how an ahistorical narrative becomes cemented.

This book has many applications for syllabi in myriad undergraduate and graduate courses on the modern Middle East, as well as those on the British Empire. Adopters should not be dissuaded by the relatively brief time period covered in *The Crime of Nationalism*, as the implications of the events in question have relevance up through the present day. Less obvious is the teaching applicability in global history courses on nationalism, crime and criminality, and historical theory. Kelly consistently and effectively demonstrates how events in Palestine were influenced by and had connections to historical events and agents abroad. One such example regards the specter of recent events in Ireland, and how this shaped Britain's response to the Great Revolt of 1936 and the events that followed in its wake. Thus, the book has a transnational aspect that provides a point of entry—and value—for those who may not be experts in the history of the Middle East. Moreover, Kelly's arguments regarding the discursive construct of criminality will be of great interest and use for courses on the history of law and order. Additionally, the book has applicability in courses on historiography and historical methods. How Kelly corrects the narrative of the Great Revolt demonstrates the value of an applied empiricism that employs a post-modern analysis of the construction of historical discourse. As noted above, Kelly rightfully intends this as a work that corrects a historiography that has long perpetuated mistruths about the events of 1936. In this regard, *The Crime of Nationalism* teaches to transgress—that is, how to skillfully and tactfully provide voice to the historically marginalized.

University of Wisconsin–La Crosse

Kenneth Shonk Jr.

The Injustice Never Leaves You: Anti-Mexican Violence in Texas, by Monica Muñoz Martinez. Cambridge, MA: Harvard University Press, 2018. 400 pages. \$35.00, cloth. \$35.00, electronic.

In her remarkable book, *The Injustice Never Leaves You*, Monica Muñoz Martinez examines the prevalence of anti-Mexican violence in Texas in the early twentieth century, and the importance of the lingering memories and scars created by those campaigns of violence on those who survived. Beyond highlighting episodes of

racialized violence in the 1910s and their importance in solidifying a segregated society in the Texas-Mexico border region, this book also focuses on the efforts by those affected by racial violence to understand and record their own version of this history that has long been denied by both officials and academics in Texas. Martinez has produced an enormously important history of extralegal violence that demands its readers confront past crimes and their continued resonance today.

The book's first three chapters examine three infamous episodes of anti-Mexican violence and the struggles by survivors to challenge the presumption that wanton killing of Mexicans was justified. The lynching of Antonio Rodríguez in 1910, the murder of Jesus Bazán and Antonio Longoria by Texas Rangers in 1915, and the killing of fifteen ethnic Mexicans at Porvenir by a separate group of Texas Rangers in 1918 yielded no criminal convictions or punishments. They were all justified by state officials and local law enforcement as appropriate, if brutal, punishment for bandits or people deemed inherently criminal. Beyond these justifications that shielded Texas Rangers or lynch mob members from facing any punishment for their crimes, the families of the murdered and community members in each of these places fought against official versions of the past with a determined effort to maintain and cultivate their own understanding of history based in preserved community memories. In these alternate portrayals of the past that still circulate near the sites of these century-old murders, the Texas Rangers and white vigilantes were the criminals, preying on innocent, law-abiding locals. "Preserving memories," writes Martinez, "became a strategy of resistance against historical inaccuracies and social amnesias" (p. 126). Beyond just recounting these moments of violence, in other words, Martinez shows the continued resonance of these extralegal murders and the efforts by those affected to "insist that the state and cultural institutions stop disavowing this history and instead participate in the long process of reckoning" (p. 29).

The book's next two chapters delve into efforts by the state of Texas and generations of historians to hide the brutal reality of racist violence and the Texas Rangers in the early twentieth century. Martinez shows that in 1919, the Texas government held off two efforts to punish state violence and mob violence. State Representative José Tomas Canales held a much-publicized investigation of the Texas Rangers in an attempt to both record their misdeeds and force their reform. While the investigation produced thousands of pages of testimony and revealed the racist violence that animated Ranger activities in the border region, the state legislature, the adjutant general's office, and the governor all resisted efforts to condemn past actions or reform the Rangers. Instead, Ranger activities were justified by Anglo state officials as necessary protections against endemic and inevitable banditry in the border region. As Martinez points out, the governor and the legislature also rejected efforts by civil rights advocates to pass anti-lynching legislation after a particularly brutal and public lynching in Hillsboro in early 1919. These simultaneous failures to confront both state and mob violence were, the author argues, clear proof that these forms of extralegal violence were self-reinforcing and "had a state-building function" (p. 6).

Martinez closes the book with an examination of recent efforts to use public history as a means to tell this more violent and complicated history. The author and other historians of the Texas-Mexico border region have worked to tell the true

history of the Texas Rangers and vigilante violence through historical markers and, most ambitiously, through an exhibit at the Bullock Texas State History Museum in Austin in 2016 that revealed the history of racial violence that the state had tried to justify and then hide a century earlier.

The Injustice Never Leaves You is an important and timely book that should be read and taught widely. Martinez not only reveals the centrality of racial violence in Texas history, but also makes clear that the events of the past continue to bleed into the present through memory and through the unhealed wounds of contested history.

Old Dominion University

John Weber

From Asylum to Prison: Deinstitutionalization and the Rise of Mass Incarceration after 1945, by Anne E. Parsons. Chapel Hill, NC: The University of North Carolina Press, 2018. 240 pages. \$29.95, cloth. \$22.99, electronic.

In *From Asylum to Prison: Deinstitutionalization and the Rise of Mass Incarceration after 1945*, Anne Parsons shows how a renewed commitment to human rights and individual liberty after the horrors of World War II helped spur a movement against the long-term confinement of individuals diagnosed with mental illness. Using the state of Pennsylvania as a case study, Parsons highlights how pressure from mental hospital residents and employees, investigative journalists, civil rights attorneys, and progressive advocacy groups yielded significant improvements in the treatment, care, and living conditions of people with mental illnesses both inside institutions and in new, community-based settings. Inadequate funding and political support for these initiatives, however, quickly imperiled the newly won freedoms of many formerly institutionalized men and women. Sadly, as Parsons demonstrates, the convergence of increasing national crime rates, the violence and uprisings of the Civil Rights Era, and the growing public visibility of individuals diagnosed with mental illness fueled a bipartisan politics of fear. With involuntary hospitalization no longer a readily available option, many men and women exhibiting behaviors associated with mental illness—regardless of diagnosis—often found themselves arrested, jailed, and imprisoned in order to calm the anxieties of white, middle-class voters. In this way, Parsons argues, the post-war deinstitutionalization of mental health care aided in driving the late twentieth-century growth of mass incarceration, both in Pennsylvania and across the United States.

From Asylum to Prison joins a rich and growing literature on the history of the American carceral state. By centering the post-World War II expansion of the U.S. prison system squarely within the history of deinstitutionalization, Parsons reminds readers that mass incarceration, far from being a distinct historical phenomenon, has deep historical roots outside the halls of the criminal legal system. In this case, efforts to improve the care and treatment of those with mental illnesses in non-institutional settings ultimately drove many former

patients back into institutional settings (and in some cases, as Parsons shows, into prisons that had once served as mental hospitals). At the same time, however, as Parsons is contending with an ongoing social and political problem in the U.S., *From Asylum to Prison* demonstrates—if policy makers and elected officials care to pay attention—the potentially life-changing value of historical research for the present and future. As Parsons writes, “History can be a great healer. I write about the deinstitutionalization of mental hospitals and the rise of prisons in order to learn from these cycles of confinement and to work to create a more inclusive and equitable society” (p. 19). Accordingly, each chapter is replete with lessons on the countless dangers of viewing involuntary, long-term confinement in institutional settings as a remedy for the nation’s social ills. Thus, Parsons has made an important historiographical contribution that simultaneously serves as a valuable cautionary tale for public officials now and into the future.

The clear, linear narrative of *From Asylum to Prison* makes it an ideal text for teaching the history of deinstitutionalization and mass incarceration in the seven decades since World War II. Though Parsons focuses her study on communities and institutions across Pennsylvania, she does so without sacrificing the context that is crucial to understanding how the experiences of one state can be representative of the entire nation. Further, Parsons’ research—combining a thorough assemblage of government documents, popular literature and film, academic research studies, journalistic accounts, patient correspondence, and advocacy organizations’ records—reinforces the value of rigorous interdisciplinary scholarship. Finally, Parsons underscores the importance of understanding past choices and developments for making improvements to a criminal legal system that, at least in the case of *From Asylum to Prison*, remains in bad need of improvement. For these reasons, Parsons’s book would be appropriate for use with students. However, as the book does at times assume some pre-existing knowledge of broad historical context, *From Asylum to Prison* would best be used in either upper-division undergraduate history courses or in graduate-level seminars. Nevertheless, teachers of undergraduate survey courses in U.S. history, and possibly even Advanced Placement high school history teachers, may find particular portions of the book useful for constructing their own lessons on the tangled politics of mental health care and imprisonment in post-war America.

Queensborough Community College / CUNY

Clarence Jefferson Hall Jr.

Raza Sí, Migra No: Chicano Movement Struggles for Immigrant Rights in San Diego, by Jimmy Patiño. Chapel Hill, NC: The University of North Carolina Press, 2017. 356 pages. \$90.00, cloth. \$32.95, paper. \$24.99, electronic.

In his book, Jimmy Patiño analyzes how the United States’ immigration policies became a focal point for Chicano Movement activists, particularly in San Diego. San Diego, being a borderland region, emerges as a site of unity between Chicanos

and Mexican nationals, as both groups were often victims of brutality from Border Patrol agents and/or experienced the negative effects of immigration laws (family separations, wage suppression, etc.). This unity is a “*raza sí, migra no*” stance that propels social and political action.

Part I of the book addresses activism around immigration through the 1930s-1950s with groups like *El Congreso del Pueblo que Habla Español* (Congress of Spanish-Speaking People) and *Hermandad Mexicana* (Mexican Brotherhood). Chicanos’ activism in the 1960s and 1970s is the focus of Part II. Here, readers learn about the efforts of organizations such as CASA Justicia and La Raza Unida Party to resist what Patiño calls the “deportation regime” and how individuals in these organizations bring about a shift in the Chicano Movement’s agenda, not only by taking on the issue of immigration, but in so doing, adopting a transnational identity that unites Chicanos and Mexicans. “*Raza sí, migra no*” activists then focused on appealing to both the United States and Mexico to address the root causes of illegal immigration. The final chapter in Part II momentarily moves away from immigration to look at another form of persecution that people of color encountered—police brutality. Part III deals with San Diego organizations, especially the Committee on Chicano Rights (CCR), protesting the Carter and Reagan administrations’ oppressive immigration procedures. Patiño uses Herman Baca, who headed many of those efforts, as a connecting thread throughout the narrative. For decades, Baca and his print shop served as the center of resistance against the deportation regime.

Raza Sí, Migra No is a book that could be assigned in an upper-division course dealing with American, immigration, or Chicano history. A discussion on labor history would also benefit from the information presented by Patiño. Chapter 2, one of the strongest sections of the book, would be a valuable addition to any women’s history class. Here, Patiño discusses how white Border Patrol agents asserted their dominance over the Mexican/Chicano community by sexually harassing and/or assaulting women of Mexican ancestry. Patiño also demonstrates the patriarchal norms of Mexican culture as women were usually seen only as wives and mothers. Due to its very specific scope, the best place for this book, however, may be in a graduate seminar. Students would certainly receive greater insights into the debates and aims of the Chicano Movement, such as organizations’ diverging stance on support for amnesty or who is a member of *la raza* and who is not (many Chicano individuals excluded Mexicans from this community). *Raza Sí, Migra No* could also be used in a seminar on social movements, as Patiño does a masterful job at tracing the evolution and sometimes collapse of organizations seeking rights for minorities. Aside from students, educators may also find the book useful, especially when discussing the Carter administration as well as immigration policies of the late twentieth century.

Patiño’s critical look at Chicano activism makes his book a fine addition to the field. He does not shy away from presenting fractures and even failures within the Chicano movement. Moreover, Patiño’s examination of the coalition between Chicanos and African Americans (against police brutality in San Diego) is not typically found in this scholarship, but is a welcome contribution. While *Raza Sí, Migra No* presents fascinating issues, in some instances, the reader is left wanting

more. For example, in Chapter 7, Patiño brings up the Ku Klux Klan's plan to start a patrolling program on the U.S.-Mexico border, and he goes on to discuss the press coverage the Klan received over their plan, but then readers do not get more information on this very intriguing matter. Similarly, Patiño raises the idea that "the amnesty provisions of [the Reagan administration's] IRCA co-opted social movement forces that could have focused on uprooting the deportation regime" (p. 265), but does so in the conclusion and devotes only a few sentences to this assertion. These exceptions aside, *Raza Sí, Migra No* absolutely furthers the scholarship of Chicano activism, but in addressing immigration policies, this book also sheds light on a matter that is at the forefront of today's political climate.

California State University, Fresno

Elvia Rodríguez



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In 1940, the **Teachers' History Club** at the University of Notre Dame created the "Quarterly Bulletin of the Teachers' History Club" to improve the learning experience in the history classroom.

By 1967, the expanding collaboration of educators reorganized as the **History Teachers' Association** and decided to transform the bulletin into an academic journal—*The History Teacher*.

In 1972, the association transferred guardianship of *The History Teacher* to coordinating faculty members at the Department of History at California State University, Long Beach. In the interest of independence and self-determination, the associated teachers incorporated as a non-profit organization.

The Society for History Education, Inc. (SHE) was recognized by the State of California in 1972.

In 2012, the Society began offering full-text, open access to recent archives of *The History Teacher* at its website, thehistoryteacher.org.

In 2016, *The History Teacher* entered its **50th Volume**, and we look forward to 50 more!

celebrating
50 years

The History Teacher • 50 volumes • 1967-2017
