support and for inspiration, a dimension of their struggle that is often ignored. *Race in a Godless World* is a timely and important contribution to a growing field.

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Ben Conisbee Baer. *Indigenous Vanguards: Education, National Liberation, and the Limits of Modernism*. New York: Columbia University Press, 2019. Pp. x, 372. Cloth $75.00.

Ben Conisbee Baer's *Indigenous Vanguards: Education, National Liberation, and the Limits of Modernism* takes schooling and educative formation in the larger sense as key processes in modern subject formation, examining how writers and intellectuals from mainly Africa, Asia, and the Americas reimagined how the people of their countries might be educated and how they might participate in the making of a nonimperial world during the interwar period. Written by a scholar of literary studies, the work is also valuable for historians. Subalterns, theorized by Antonio Gramsci as those subject to the hegemony or initiative of ruling groups, at the margins of history, are important to this book, which argues that neither modernist aesthetic practices nor the kinds of conventional literary criticism such practices usually generate can contain or control the various future subjects of noncolonial democratic societies that vanguard intellectuals think about and reimagine.

It is from the middle of the nineteenth century onward that common public schooling became established in different parts of the world. The right to free and elementary education, espoused in the UN Declaration of Human Rights of 1948, and an espousal of the value of all citizens gaining literacy, numeracy, and a variety of other skills are elements present all over the world today, though there are numerous gaps today, too, between the desire for education and its actuality, in a world of uneven and unequal globalization, in which legacies of colonialism as well as the predatory ambitions of neoliberal capitalism shackle the provision of high-quality, imaginative education that would also be affordable for all. The book under review takes us to texts, movements, and figures that help us understand the trajectories that led to our present and which have been, for the most part, deplorably neglected in canonical English-language academic scholarship.

The book takes pivotal writers and selected texts by them as its cases. To take a few examples, Alain Locke of the Harlem "New Negro" formation translates German Enlightenment educational philosophy; Aimé Césaire retraces French elementary school textbooks used in the Caribbean, attempting poetically to transform them in ways that can become parts of an anticolonial and nonimperial world; and Rabindranath Tagore advocates instruction in the mother tongue. The book provides welcome, incisive readings of fiction in Bengali by the politically engaged novelists Tarashankar Bandopadhyay and Satinath Bhaduri in India. The book does not take the view that colonialism merely disrupted a working, indigenous, precolonial educational apparatus. It takes the modernism of the writers seriously. It is rooted in Marxist thinking, which is used productively to critique Immanuel Kant. It is Gramsci who is seen as a vital articulator of the notion that every teacher is always a pupil, and every pupil always a teacher. If every relationship of hegemony is also an educational relationship, then that is also where a continuous tension resides between continuous self-criticism on the part of the teacher and hardening ideologies of control.

The sections on Négritude and the Indian *bhasha* novels stood out in this book for the present reviewer. I quote from the book under review: "The modernist investigations of Césaire, Senghor, and Damas, carried out in polemical prose experiments, epic and lyric poetry, and ethnological exposé, were attempts to turn an elite French education back on itself so as to delineate its outside, to think—and represent—the blurry mass of those who cannot think 'French.' This early focus on *enseignement* revises the assumption that Négritude is from the start an assertion of an essential, shared blackness that short-circuits other structural social differences" (97). Léopold Senghor's articulation of an Africanized primary education in French West Africa, bilingual in mother tongue and in French, nonetheless is entangled in modernity, bringing together West African and Greco-Latin conceptions of the ideal life in a vision of a new man of the future. It is riveting to read Baer's analysis of embedded literary works by Léon-Gontran Damas or Claude Mackay, in Senghor's "Le problème culturel en A.O.F.," published in *Paris-Dakar* (September 6–11, 1937). The generic inventiveness of such modernist works invested in education is stunning.

Baer offers a powerful reading of Satinath Bhaduri's Bengali novel *Jagori* (*The Vigil*, 1946), set in a prison toward the end of the Quit India movement of the 1940s. That novel is usefully paired in analysis with Bhaduri's *Dhorai Charit Manas* (1949–1951), which has as its protagonist Dhorai, a male member of the Tatma marginalized lower caste, who inhabits a village in fictive Jirania—real-life Purnia—district in India. Dhorai slowly awakens to political consciousness, becoming a Gandhian activist and later a militant anticolonial actor. In both novels, Bhaduri plays with different political ideologies and with the kinds of education—formal as well as the more informal education that one characterizes as Bildung—that help constitute the subjects who bear those ideologies and engage in different kinds of political movement. Baer ends his analysis of *Jagori* with an argument that there is a fissure between the activists at the center of the novel and

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those for whom they act. *Dhorai* would have been very apt to analyze from this perspective, with its lower-caste and lower-class political subject in the making at the heart of the representation by a socialist writer who had himself been to prison for his anticolonial activism. Baer has himself translated Tarashankar Bandopadhyay's Bengali novel *Hansuli Banker Upakatha*, 1946–1951, as *The Tale of Hansuli Turn* (2016). Telling the tale of a tribe, the Kahars, designated as a "criminal tribe" by the British, this utterly arresting novel is analyzed by Baer through acute readings of the nonstandard dialect of the Kahars, which Baer views as creolizing. Presented, glossed, and deployed in the Bengali literary public sphere in at least a partly educative way, the novel, argues Baer, offers a microhistory of the Kahars, who are first exploited by white colonial planters as armed muscle and who then become farmhands for Bengali landlords, finally leaving the village for a town, with the surrounding jungle being sold to a timber contractor for war industries.

While Baer's is a book of literary criticism, it has much to offer historians—historians of education in particular—who pay much attention these days to writing and literary writing as source materials for the history of education, which is consensually seen in the field as an enmeshing of formal and informal processes of learning. The connotative and expressive dimension of language—if well analyzed, as it is in this book—offers deep insights into areas such as education in colonial West Africa, the Gandhian ashram as a pedagogic site, and the transcultural educative work of the Harlem Renaissance. Its comparative sweep, its deep grounding in philosophical thought spanning Enlightenment to contemporary times, its analysis of works in multiple languages and multiple conditions of coloniality, and its dense, acute close readings all contribute to its achievement. Suffusing the book is a critical yet sympathetic understanding of the imagination of modernist writers whose work shows the desire for and the constraints to schooling, with a degree of longing for reciprocal learning between students and teachers across social hierarchies.

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Johannes Morsink. *The Universal Declaration of Human Rights and the Holocaust: An Endangered Connection*. Washington, DC: Georgetown University Press, 2019. Pp. ix, 333. Cloth $149.95, paper $49.95, e-book $49.95.

For over two decades, the philosopher and political scientist Johannes Morsink has devoted himself to studying the Universal Declaration of Human Rights (UDHR). His most recent of several books on the subject, *The Universal Declaration of Human Rights and the Holocaust: An Endangered Connection*, aims to reestablish the connection he considers endangered. Taking issue with recent works by historians and legal scholars, Morsink posits that human rights emerged as a response to the Holocaust, and that the UDHR specifically—a "moral mouse" often belittled by scholars—spawned the "legal elephant" that international human rights would become (163).

The book's first part deals with the "Historic Moment," described both as the passing of the UDHR, in 1948, and as the 1940s more generally. Using a progressively modified flowchart, Morsink visualizes the rise of human rights as a political movement and as a system of codified international law—effects of the revelatory experience of the Holocaust and the revelatory text to which it is indivisibly connected: the UDHR. Taking issue with the so-called "new historians" of human rights, Morsink's view contrasts starkly with recent works by historians who study how political movements—most prominently, decolonization or the many NGOs that have emerged since the 1960s and 1970s—have turned human rights into a tool for political claim-making, emphasizing historical agency.

Unfortunately, the book never allows a serious interdisciplinary dialogue to materialize. Morsink lambasts the so-called "new historians" for having failed to read his work, but shows surprisingly little knowledge of their research and never engages with the work of several relevant scholars, including Mark P. Bradley, Barbara Keys, Mark Mazower or Sarah B. Synder. This deficiency is due in part to Morsink's loose definition of the "new historians" of human rights. Since human rights as a phenomenon are "presently occurring," according to Morsink, but also have "quite a history, all the authors writing on human rights are in some way bound to be historians" (17). From this perspective, everyone writing on human rights could also be considered jurists. Academic discipline is negligible to Morsink, many of whose "historians" turn out to be political scientists.

In his second chapter, Morsink devotes substantial attention to an actual historian. Here, he criticizes Samuel Moyn, whose focus on the "humanitarian stage of human rights in the . . . 1970s" (71)—an odd characterization given Moyn's sharp distinction between human rights and humanitarianism—lead him to underestimate the years 1946–48. Replying to Moyn's argument that a "Cold War freeze" prevented the implementation of human rights during these years, Morsink reasserts an older narrative, according to which the UDHR's "drafting hero" Eleanor Roosevelt kept Cold War politics at bay (90). Yet the key debate is over Moyn's "dismissal of the connection" between the Holocaust and the UDHR, which—as Moyn, Marco Duranti, and other historians have argued—may have been a response to Nazi crimes but not to the genocide of the Jews. Morsink concedes that he was rightly criti-

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