

Carleton also draws upon Critical Indigenous Studies scholarship, Indigenous autobiographies, and published oral histories to illustrate “Indigenous Peoples challenging and talking back to the colonial archive” (12), thus highlighting acts of resistance of Indigenous families and communities against mandated schooling. Such resistance has often been omitted from mainstream narratives, leaving Canadians with questions about why Indigenous peoples “allowed” their children to be placed in schools against their will. In my view, Carleton has achieved what he set out to do with regard to the relationships he seeks to build with Indigenous peoples in the way that he has honoured our voices and perspectives. Furthermore, he engages in reciprocity with his willingness to share with others all that he has learned.

According to Mi'kmaw scholar Marie Battiste, “We have all been marinated in Eurocentrism.”⁵ This sentiment is often reflected in literature about colonialism along with its ability to permeate all aspects of our lives without our knowledge and aligns with Carleton’s contention that “Schooling had a ‘hidden curriculum,’ or what [he calls] lessons in legitimacy: the formal and informal teachings that justified the colonial project and normalized unequal social relations of settler capitalism as commonsensical” (5). He then extends this claim to provide a roadmap for the reader to understand precisely how schooling in British Columbia has immersed us and therefore compelled us to become complicit in this narrative.

Lessons in Legitimacy contains learning that I consider mandatory for any teacher education program in British Columbia. I hope that Dr. Carleton will consider adapting this book into a format, such as an article or podcast series, that maintains the key points about this time period in British Columbian history through the lens of schooling, models what can be learned from challenging colonial narratives, and amplifies voices that are usually omitted from these conversations. His contribution is imperative to both understanding education in British Columbia and improving schooling for Indigenous and all students.

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Zebulon Vance Miletsky

Before Busing: A History of Boston's Long Black Freedom Struggle

Chapel Hill: The University of North Carolina Press, 2022. 280 pp.

Zebulon Vance Miletsky’s *Before Busing* examines the deep roots of Black organizing in Boston, focusing primarily on educational activism. Starting his story before

5 Marie Battiste, *Decolonizing Education: Nourishing the Learning Spirit*, filmed April 25 2023 at 2023 CASS First Nations, Métis and Inuit Education Gathering: Decolonizing Education: Truthing Our Way Forward. College of Alberta School Superintendents channel, video, <https://www.youtube.com/watch?v=ycPv-7FS7OQ>

the American Revolution, Miletsky shows how Black Bostonians fought persistently against prejudice and discrimination. *Before Busing* draws extensively on Black newspapers (including *The Guardian*, *Boston Chronicle*, and *Bay State Banner*), oral history interviews, and archival sources. Miletsky nicely situates these struggles for education alongside battles over police brutality, employment and housing discrimination, access to welfare benefits, and other issues. For Black leaders with national platforms, such as Booker T. Washington, W. E. B. Du Bois, and William Monroe Trotter, education was foundational for ideas about Black empowerment, and they sought to rally Black Bostonians to support their positions. Miletsky also highlights local leaders—including Ruth Batson, Thomas Adkins, Ellen Jackson, and Mel King—who powered civil rights campaigns in the postwar era. As the title suggests, Miletsky is writing against the popular misconception that racism and Black activism were absent from the Cradle of Liberty until court-ordered school desegregation started in the 1970s. “Before Busing offers a new history of Boston,” he argues, “one that undermines the myth of Boston as a city devoid of racial tensions by revealing the ways in which Black self-assertion and white supremacy have long coexisted as major drivers of economic, social, and political life throughout the city’s history” (1).

Before Busing’s greatest strength is its chronological scope and the connections it draws across different eras of Black educational activism. In 1806, for example, Black parents established a school for Black children in the basement of the First African Baptist Church, paying 12.5 cents per child each week to fund the “African School” (31). By the late 1840s, Black citizens led by historian, activist, abolitionist, and free Black Bostonian William Cooper Nell demanded that the school board integrate the city’s public schools. After the Boston School Committee refused, Nell filed a lawsuit against the city in 1849. Five-year-old Sarah Roberts, the main plaintiff in the case, had to walk past five white public schools each day to attend the overcrowded all-Black school. The judge in *Roberts v. City of Boston* ruled in favour of separate schools, a decision that was cited extensively in the US Supreme Court’s *Plessy v. Ferguson* ruling in 1896. Miletsky argues persuasively that the Roberts case “made Boston the legal origin of the ‘separate but equal doctrine’” (37).

All of this provides a rich and nuanced historical context to understand why Black parents and students were still fighting against the Boston School Committee and segregated schools a century later in the 1950s and 1960s. While the national media played up the so-called busing crisis in the city, Black Bostonians were engaged in educational activism that stretched back generations. Boston’s Black citizens “were fighting the system,” Miletsky writes, “but they were also fighting against multiple myths, one of the most important of these being the myth that Boston was a milder sort of racism than that found in the South” (149).

In terms of structure, the first chapter examines the origins of Boston’s Black community, both enslaved and free, from 1636 to 1896. The second chapter explores how the city’s Black political leaders debated how to respond to the increase in racial discrimination in the late-nineteenth and early-twentieth centuries. Set in the Great Depression and its wake, the third chapter analyzes fights for economic justice, such as the Don’t Buy Where You Can’t Work campaign. Chapter 4 focuses on the postwar period and

development of civil rights organizations and leaders in Boston, including Otto and Muriel Snowden's Freedom House in Roxbury. The fifth chapter looks at the Black Power era and notes, "the Boston chapter of the Black Panthers was unique among chapters across the county in that much of its membership consisted of students" (141). The sixth and final chapter reexamines school desegregation in 1970s Boston in the larger context of the long civil rights movement covered in the preceding chapters.

Before Busing is a well-written and thorough exploration of this history. By illuminating the long history of civil rights activism in Boston and the North, Miletsky builds on the work of scholars such as Jeanne Theoharis, Gerald Gill, Lily Geismer, and Kerri Greenidge. This book will be of interest to scholars of education history, urban history, and African American Studies.

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Benjamin Bryce

The Boundaries of Ethnicity: German Immigration and the Language of Belonging in Ontario

Montreal: McGill-Queen's University Press, 2022. 264 pp.

Benjamin Bryce wrote this 264 page book on what it meant to be German in Ontario between 1880 and 1930. He provides background on the language policies in Canada and specifically Ontario that shaped the practices of ethnicity associated with being German. In doing so, he details how who was classified as German depended on a variety of factors and changed over time. Early on, Bryce questions the oversimplified narrative that Germanness was unchallenged until the First World War and the renaming of the city of Berlin to Kitchener in 1916. Rather, he focuses on the role of schools and churches as contexts for ethnic practice and adopts an informed stance on bilingualism that views language as a resource that has value, even if the proficiencies of both languages are not considered native-like. The book is organized in three sections: "The State and Ethnicity," looking at school and language policies and practice; "Making Ethnic Spaces," highlighting the role of religious colleges and church bodies in providing space for Germanness; and "Ethnic Practice," focusing on the use of German by children. These sections reinforce Bryce's argument that change from German- to English-language dominance among Germans in Ontario took place over time and is a more complex phenomenon than the popular narrative implies.

In "The State and Ethnicity," Bryce notes that historically German enjoyed a settler privilege, being valued equally highly to French. In chapter 1, German as a language of instruction in schools is documented. In 1885, English instruction became compulsory, with the requirement that students in German or French schools attain the same English reading and writing competencies as those in English schools. Initially, emphasis was placed on standardizing textbooks. Eventually centralized