

differences are made meaningful and by whom, revealing the contours and folds of race-thinking that *through* disability, constitute a fiction cunningly reproduced over time and space about differences in learning and among learners—a story of unteachability. Attentive readers, especially those open to re-encountering their ways of thinking about disability, Blackness, and education will appreciate the teacher that Mayes makes of the unteachables.

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Sabina Vaught, Bryan McKinley Jones Brayboy, and Jeremiah Chin

The School-Prison Trust

Minneapolis: University of Minnesota Press, 2022. 129 pp.

The School-Prison Trust, written by Sabina Vaught, Bryan McKinley Jones Brayboy, and Jeremiah Chin, is a profound examination of the intricate carceral web that entangles Black and Indigenous youth through the prison-school trust—a relationship deeply rooted in conquest through the legal and historical relationship of trusteeship among schools, prisons, the state, and Indigenous communities that persist today. The authors argue that the school is a central institution to a trusteeship project aimed at dispossessing Indigenous peoples' futures through their youth.

An essential aspect of the book is its emphasis on conquest and war as a framework for understanding the school-prison trust relationship and experiences of Indigenous youth today. The trust project is a sophisticated re-articulation of discovery, property, and ideological and material systems perpetuating an ongoing war on Indigenous communities. Prisons and schools emerge as the axial apparatus through which war and conquest are enacted.

To animate this intricate argument, the authors recount the story of Jakes—a young Indigenous man caught in the colonial warfare of youth detention and his interactions with the authors. The authors analyze the trusteeship in which Jakes finds himself. Jakes' story allows the authors to ground an understanding of colonial warfare and statecraft within the day-to-day lives of those who are targeted for dispossession. By centring Jakes' intimate life, the authors invite readers to consider a constellation of legal, historical, and contemporary forces that intersect and impact Indigenous youth. Through Jakes' lifeworld, the authors also frame the day-to-day resistances, attend to the need for self-determination, and stand witness to the ongoing colonization of the school-prison trust project that originates from conquest and a federal trust that superseded Native sovereignty—a trusteeship that persists through the prison as elsewhere today.

An important argument offered by the book is that current reconciliation efforts for Indigenous students within schools inadvertently perpetuate warfare through carceral systems disguised as benevolent. This argument is animated when the authors

point out the US teaching profession's overwhelming whiteness, femaleness, and middle-classness. This homogeneity reflects a repressive maternalist violence, which emerged in the late nineteenth and early twentieth centuries when white women made urgent calls for their rights and occupied spaces of pupilage. A legacy of maternalism was thus woven into the structures and institutions of schools and prisons. This state of permanent pupilage of Indigenous youth is a form of colonial violence that appropriates, civilizes, and regurgitates nativeness back to Indigenous people, demonstrating how "whiteness often performs Nativeness better than Natives themselves" (48). The appropriation of nativeness extends ongoing control while erasing Indigenous cultural identities. All the while, the school-prison trust ruptures Indigenous maternity and parenthood and dispossesses Indigenous women of their children and futures.

The book effectively underscores the intrinsic connection between school-prison trust and property and racial capitalism. Drawing on Cedric Robinson's historical guide to racialization, capitalism, and colonization, the authors argue that colonialism, racialism, and imperialism were long-standing projects in Europe prior to conquest outside the US. The racial regimes born of European ideology offered a material context of colonialism and capital as a system of power relations that perpetuated violence and control over colonized people. This additional framework allows the authors to capture the ways that the trusteeship facilitates resource and land exploitation and commodification. By linking statecraft, colonization, and capitalism, the authors provide readers with a complex understanding of the multifaceted dimensions of school-prison trust. It is also within this materialism and ideology where resistance must occur; as the authors point out, the racial regimes are "brutal but flimsy" (9).

While the book presents a compelling analysis, it occasionally veers into overly general theorizing without providing sufficient evidence, leaving some assertions less substantiated. For example, while integrating Missing and Murdered Indigenous Women, Girls, and Two-Spirit+ people into the book was relevant, it was unclear how this was being integrated within the school-prison trust framework. Additionally, the book's overlapping themes and arguments at times made it challenging to discern the central thread of the narrative or argument. However, these shortcomings do not diminish the significance and impact of the book's core arguments or importance.

An important feature of the book is the integration of resistance throughout its theorizing of the school-prison trust dynamic. Colonial literature is often critiqued for homogenizing and totalizing the colonial relationship and presenting Indigenous people as passive or damaged. The authors emphasize Indigenous resilience and resistance in the face of conquest, highlighting the ongoing struggle for sovereignty and self-determination. Through the complex character of Squanto—a historical trickster who figures centrally in the myth of pilgrim and Native interactions—the authors use Squanto's story to demonstrate how the white colonizer could never "kill the Indian in him [to save] the man" (36). Indigeneity is a political act that confounds conquest. Like Squanto, although Jakes is caught in the colonial and carceral set-up, he is not apologetic and, like the trickster, sees how he can shuffle in ways that side-step its participation.

Through a framework of resistance, the authors illustrate the importance of historical consciousness and the need to resist the dominant narratives of conquest and assimilation that undergird the US carceral state. The book challenges readers to reject the existing arrangements and instead advocate for alternative structures of thought, politics, and tradition. While it would be beneficial to have seen more concrete examples of how resistance takes shape and shapes the people who articulate such resistance, the integration of Squanto is an essential one.

The School-Prison Trust offers a complex and compelling examination of colonization via statecraft alongside trustee relationships with Indigenous peoples. The strength of the book's theorizing lies in its portrayal of Jakes and his experiences, encounters, and resistances within the school-prison trust. Through his story, readers gain a visceral understanding of the complex relationship between colonialism and the carceral and, thus, how to destabilize it. Despite occasional density in content, it sheds light on the persistence of colonization and inspires imagining different life-worlds for ourselves and others. I believe this book is written for the Jakes of this world, who not only inspire through words but in creating other worlds, even in the prison-school trust.

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Sean Carleton

Lessons in Legitimacy: Colonialism, Capitalism, and the Rise of State Schooling in British Columbia

Vancouver: UBC Press, 2022. 294 pp.

Lessons in Legitimacy, written by settler Canadian scholar Sean Carleton, is a well-researched book that makes an important contribution to the study of the history of education in what is currently known as British Columbia. The level of detail ensures a thorough and critical exploration of the history of schooling in the region and its role in helping “legitimize the making of British Columbia as a capitalist settler society” (5). Though it appears to have been written for a history audience, the content is also relevant for Canadian educators, specifically those who live and work in the region. When considering the history of Indigenous schooling in Canada, there is a tendency to focus on Indigenous and non-Indigenous education separately and, within the context of Indigenous education, to focus exclusively on Indian Residential Schools. However, Carleton successfully argues that this limits a thorough understanding of the topic and instead he expands the focus to comprise both non-Indigenous and Indigenous schooling, which also includes public schools, day schools, and mission schools. This broader scope provides the reader with a deeper understanding of the role of schooling from 1849 to 1930, when British Columbia was transitioning from a British colony into an affluent province within