

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*

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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

the Dominion of Canada. It should be noted that Carleton expresses discomfort with writing about Indigenous schooling from a settler Canadian perspective; however, he frames this work as part of his responsibility to respond to John S. Milloy's call to settlers to "take responsibility and learn more about their role in colonial schooling" (xii) and situates *Lessons in Legitimacy* as a component of the truth telling necessary to precede meaningful reconciliation.

The book is organized chronologically into three sections to reflect specific phases in the development of British Columbia. Each part consists of a pair of chapters, with one centring settler schooling and the other focusing on Indigenous schooling. By bringing together the histories of Indigenous and non-Indigenous schooling, Carleton demonstrates how the schooling practices were developed with different goals that complemented and often overlapped with one another. He also demonstrates how the complexities of schooling can be brought to light when both histories are explored simultaneously. In "Part 1: Colonial Origins, 1849–71," Carleton situates the book's content by describing the time period leading up to British Columbia joining Confederation. This includes how Britain engaged in colonization to support imperialism; early trade relationships with Indigenous Peoples who, at that time, outnumbered the new settlers; the establishment of infrastructure (such as roads, post offices, and courthouses); the shift from Hudson's Bay Company schooling to a common school system; the role of government in attracting settlers; and missionaries' role in Indigenous schooling. "Part 2: Ruling by Schooling, 1871–1900," focuses upon the creation of reserves to restrict Indigenous peoples' land base; the transition from fur trade and mercantilism to an industrial capitalist economy; the roles of schools in supporting colonial goals and attracting settlers; the varying Indigenous responses to socioeconomic development; and the ways in which Ottawa worked with missionaries to expand schooling efforts, particularly for Indigenous students. Lastly, in "Part 3: Reform and Resistance, 1900–30," the focus is on Indigenous resistance to colonization; the commonly held view that sustained socioeconomic growth relied on education; the shifts made in schooling to keep students enrolled for longer periods of time; the impact of the population shift that resulted in settlers outnumbering Indigenous Peoples; and the ways in which compulsory, government-run education had come to be accepted by most as an inevitable part of life. Carleton concludes *Lessons in Legitimacy* with a summary of the key points and intentions of the book while also offering a clear analysis of the information he has shared. While it is common for the negative impacts of schooling for Indigenous Peoples to be situated in the past, Carleton brings this into the present day. Without being explicit, he invites the reader to consider the historical impacts on the contemporary educational landscape in British Columbia. He then guides us to re-examine our own assumptions and the colonial narratives which have been a part of most Canadians' schooling experiences.

In situating *Lessons in Legitimacy*, Carleton makes the claim that he has been informed by Indigenous methodologies that "emphasize the role of relationships and respect in producing knowledge about the past in the present" (11). He operationalizes this claim by privileging learning experiences from Indigenous Peoples and including a range of perspectives on the topic. Alongside the conventional sources,

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.”<sup>5</sup> 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*

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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

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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>