The book sometimes wrestles with managing the scope of its content across the four primary themes, tracing union and teacher groups' efforts, the complexity of union dynamics, social forces, and anti-gay efforts swirling around LGB teachers during this period. In contrast to the focused first chapters, chapter 4 tackles varied groups and representational strategies both for and against anti-LGB campaigns. Acknowledging the work as a "beginning" to the topic's potential (4), Mayernick also notes its limited attention to race and gender. Other themes emerge as well, including teacher responsibility for gay students, the struggle to navigate change efforts with Out and closeted educators, and the rhetorical forces at times downplaying LGB lives in favour of interpellating a broader community "we" who can see themselves as part of the threatened group. Symbolic forces are also a textual theme; teachers' symbolic roles in schools shape expectations for behaviour; visible LGB teachers provide important role models for gay youth; unions must navigate their symbolic roles in representing diverse stakeholders at the expense, at times, of unpopular minoritized groups; and LGB teacher groups with small numbers represent larger groups of constituents both in and outside of unions. These dynamics underscore the orchestrations LGB educators, allies, and organizations faced to ensure LGB teachers' right to be teachers as foes shifted, and organizational changes unfolded.

As Mayernick notes, community support benefited LGB teacher activists in large cities. Given the significance of context, the strategies and challenges in rural Canada or the US Midwest will undoubtedly differ from those in Toronto or New York City, and the book will provide valuable grounding for exploring and expanding such nuances. As queer archives are always in the making, this book might inspire activists holding archival remnants from those years to contribute to this unfolding history. Indeed, he notes promising areas of future research that include yet unexplored teacher groups in the US and internationally, transgender teacher activism, and group activities beyond his time frame. An important book for the field, Mayernick's work helps convey to LGBTQ teachers, then and now, they are never alone.

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Marie Laing

Urban Indigenous Youth Reframing Two-Spirit

Routledge, 2021. 212 pp.

Holding participants' lived experience as expertise, this book is based on insights shared with the author through a series of qualitative interviews with ten trans, queer, and two-spirit Indigenous young people in Toronto. The original research question was to examine the term "two-spirit" itself, not understanding two-spirit identity, people, or communities. What began with an intent to understand what participants understood two-spirit to mean shifted as conversations developed; it became clear to

the author that participants were not interested in that question. Instead, participants redirected interviews to conversations they wanted to have in their own communities, such as Indigenous knowledges; settler colonial roots of cissexism, homophobia, and transphobia; and ultimately, the brilliance and complexity of their own communities. Rather than focus on what two-spirit means, the book became to be about how participants make two-spirit meaningful and refuse the compulsion to define the term altogether.

The author reviews the many meanings of two-spirit as the term has provided a banner for queer, trans, and two-spirit Indigenous folx to gather underneath. Despite the breadth of this understanding, a clear tension arises in the academic deployment of understanding two-spirit as the literal definition of having both male and female spirits. This definition dominates academic and non-Native spaces despite the wealth of community knowledge on the complexity of two-spirit. As such, the author identifies their original intent of the research was to both break through this hegemony of the literal definition understanding of two-spirit and intervene in the underrepresentation of youth voices in academic literature.

One of the most powerful threads throughout the book is demonstrated through refusal. Likening the practice to Simpson's ethnographic refusal,[4] Laing limits what knowledge is shared with the academy and how participants redirected the research process. This refusal is an example of a desire-centred practice,[5] choosing to focus instead on what communities want and need to know. Laing describes this refusal as an example of sovereignty in representation and the surrounding intellectual space.

The author embodies their politic of recognizing within group differences and beautifully holds these complexities, inviting us to consider and honor multiple perspectives. As a reader, I did not feel pressured to choose a side nor that an agenda was being pushed. They guide the reader through the tension of how two-spirit is understood in queer, trans, and two-spirit Indigenous communities to describe a wide rate of identities and responsibilities as well as how the term is understood in Native and non-Native circles where it is assumed that two-spirit simply means gay and Indigenous. There is a constant weaving into conversations what the larger social justice threads are along the way, again absorbing the educational labor away from participants and the larger queer, trans, and two-spirit Native community.

The entire book is a master class in academic resistance from the intervention in the overwhelmingly white sea of literature, defying deficit-based theories of change, and imbuing their full personhood in spite of Western academic obsession with objectivity. They resist academic theories of change which center on expanding the academic canon by learning through our pain Laing states, "I am choosing to refute the compulsion to educate others with our pain" (126). In contrast, this work centers a theory of change that holds the most powerful change happens when Indigenous

4 Audra Simpson, *Mohawk Interruptus: Political Life across the Borders of Settler States* (Duke University Press, 2014).

5 Eve Tuck, "Suspending damage: A letter to communities." *Harvard Educational Review* 79, no. 3 (2009): 409–428.

peoples create spaces to share our knowledge with each other, that knowledge is created and held in community. In the redirection of the research, participants described a theory of change where they themselves and their communities are the primary agents of change, rather than thinking change would come from non-2S folx learning about the complexity of the term and subsequently modifying their behavior. In this, participants also redirected their conversations' audiences away from cisgender, heterosexual, and/or non-Native communities. Thus, the author opens expansive avenues for "opportunities to philosophize" (5) that are not bound by colonial narratives nor expected to be translated to an outsider audience.

Furthermore, the author directly addresses the audience throughout the book, clarifying which parts of the book are for which audience. This practice puts us as readers directly in relationship with the author, pushing us to ask ourselves why we want to know about two-spirit, what is our own relationship to the term, and really interrogate how this relationship is impacted by Indigeneity, queerness, transness, gender and sexuality, language, and what we don't know. Laing clearly states when and how readers are meant to use their work, defining clear boundaries and what has consent to be shared and in what manner. By clearly delineating what can be shared and how, the author is guiding dissemination of their work through a relational perspective, a further act of academic refusal.

The author demonstrates their positionality and reflexivity throughout the work, identifying as a queer Mohawk person with a complex gender that often "exceeds the bounds of the binary" (7). They do this research as a whole person, noting the inextricable nature of their observations and ideas as a researcher with their lived experience as a white-coded queer Mohawk individual. There are deeply personal and vulnerable moments embedded throughout the work that deeply resonated with me as a fellow queer Indigenous scholar, particularly their hope of being recognizable to the ancestors when we next meet (124). Their reflexivity can be seen in the guiding questions as they grapple with sharing research in ways that do not subject participants to the colonial gaze and consistently endeavoring to absorb the additional labor of educating non-queer, trans, and two-spirit folx. Laing has most definitely achieved their goal of wanting to leave something behind for the next generation of queer Native kids who desire to see themselves reflected in the literature.

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