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Integrating Aboriginal Perspectives into the School Curriculum: Purposes, Possibilities and Challenges. By Yatta Kanu.

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ties together the preceding discussions and is nicely summarized in table 7.1 (264–66). The authors draw some conclusions about how to overcome barriers to collaboration and finish with “final reflections” on each case by each of the authors.

Indigenous Peoples and the Collaborative Stewardship of Nature would be useful in a variety of courses that address indigenous issues. The ethnographic descriptions and analyses easily stand alone. The Indigenous Stewardship Model is an excellent topic for discussion of indigenous-state relations in general, especially in regard to resources. The opening discussions of epistemologies and institutions are clear, but will require additional discussion for undergraduates. With the emphases on resources and ecological relations, this book will be a valuable and timely contribution to many courses addressing contemporary problems related to climate change. Ross and company should be congratulated for so clearly raising the level of such discussions.

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Integrating Aboriginal Perspectives into the School Curriculum: Purposes, Possibilities and Challenges. By Yatta Kanu. Toronto: University of Toronto Press, 2011. 240 pages. \$24.95 paper, \$60.00 cloth.

Yatta Kanu’s most recent work explores the way cultural and social experiences influence aboriginal student learning in the classroom. Shaping its thinking and purpose are the author’s professional and academic roles as both a teacher and associate professor of education at the University of Manitoba. Using three qualitative studies of the Winnipeg public school system in Manitoba, Canada, Kanu attempts to locate effective curricular strategies for increasing aboriginal student investment and achievement. To collect data from participants, each of the three studies used multiple procedures, including an analysis of curriculum materials and lesson plans, individual interviews, talking circles (focus groups), classroom observations, and careful analysis of journals kept by a cross-section of participating students. Kanu has also solicited the insights of high school teachers on their pedagogy and practices, and aboriginal students’ experiences of integrating aboriginal knowledge into the high school curriculum.

There are eight distinctive chapters, each building on the ideas of the previous one. The first chapter, “Integrating Aboriginal Perspectives into School Curricula: Why Does it Matter Now,” provides a chapter-by-chapter breakdown with a general overview of the role of aboriginal perspectives in schools. The middle section concentrates on the studies and their findings, with the

most important ideas appearing in chapters 5 through 7. The final chapter discusses the present and future significance of the overall work. Summary sections and references end each chapter. The chapters are further enhanced by the inclusion of five to seven substantive discussion questions meant to ignite readers' critical thinking about the ideas and arguments conveyed in the chapter, as well as grapple with the larger, more complex topics. Clearly Kanu intends for the reader to have a continuous dialogue with the text.

Generally, the discussion questions are intended for practitioners. For instance, a question presented in chapter 5, "Aboriginal School Success through Integration? Learning Opportunities and Challenges," is "what would you do in your school and in your classroom to promote genuine understanding of and respect for Aboriginal cultural knowledge/perspectives?" (141). In chapter 7 entitled: "Teachers' Perceptions of the Integration of Aboriginal Perspectives," offers the question: "as a teacher or perspective teacher, what do you see or know as facilitators, are challenges of integration that has not been included in this chapter?" (198). Given the style and topics of the discussion questions, it is easy to imagine an instructor using these questions to support individual reflection or a group discussion in either verbal or written mediums.

Chapter 7, "Teachers' Perceptions of the Integration of Aboriginal Perspectives," presents the study and findings on teacher outlook. Over the course of a year, Kanu observed and interviewed ten teachers from three urban high schools in Winnipeg. Kanu points out that only one of the participating teachers was aboriginal, which according to the author is a problematic demographic trend mirrored throughout the system. Regardless of their background, the majority of teachers interviewed saw the infusion of aboriginal views into the curriculum as highly important to their work with indigenous students. Yet a number of issues (a lack of knowledge about aboriginal people, lack of quality resources, multiple and competing commitments, and lack of consistent support from administrators) hindered teachers from consistently working to integrate aboriginal perspectives. Kanu describes this finding as a common problem, and the latter part of the book presents thoughtful ways to mediate it.

The eighth and last chapter, "A Way Forward: Lesson in Implementation," shares recommendations for successful integration of aboriginal perspectives into the curriculum by outlining the roles of key stakeholders (teachers, teacher education programs, schools, administrative leadership, and aboriginal communities). The major topics include viewing curriculum as a critical dialogue among students and teachers, and the role of teacher education programs on shaping the pedagogy and practices of teachers. Given this focus, the recommendations advocate for "shared responsibility" around this work, across stakeholders, and suggest that: (1) schools should have a strong and

consistent commitment to including aboriginal perspectives; (2) teacher education programs must support and train teachers to use appropriate resources and techniques that include quality information about aboriginal communities; (3) teachers must push for school leaders to provide appropriate professional development opportunities; and (4) aboriginal communities need to support teachers to feel comfortable with integrating aboriginal perspectives into their practice.

Integrating Aboriginal Perspectives offers the reader a lot of information. An inherent risk of putting forth a book that features multiple studies is that the details of the individual studies may become muddy and derail readers' thinking. Avoiding this pitfall requires the text to be thoughtfully organized at macro and micro levels. While the first chapter provides the reader with a clear chapter outline and strategically placed headers, other areas of the text are not as clearly laid out and sometimes lack orienting headers. The "why" and "how" of each study are not as clear as they might be, and the discussion of study methods sometimes seems overly broad, with finer details omitted. Although Kanu includes basic demographic information about the schools, students, and teachers to provide greater context for the studies, the book does not visually organize the descriptive statistics or other data. Nearly all the percentages, numbers, and descriptive statistics about the study participants are conveyed textually, making it difficult to keep track of all the information reported. Utilizing tables would have made understanding and assessing the three studies easier, and their lack is particularly frustrating for a reader who enjoys the candidness of tables and the ability to reference data quickly.

Integrating Aboriginal Perspectives into the School Curriculum: Purposes Possibilities and Challenges is suited for an array of academic and nonacademic audiences, particularly teachers and pre-service teachers working with aboriginal students. The book also lends itself to an undergraduate or graduate course in the areas of teacher education, American Indian studies, and ethnic studies. This text could be easily paired with theoretical pieces on the culture of learning, multicultural and intercultural education, and social justice teaching. The text could also be assigned with other qualitative studies including case studies and ethnographies focused on uncovering way to improve the academic achievement of diverse students. Regardless of the audience, *Integrating Aboriginal Perspectives* contributes to the discourse by providing a framework for thinking about the role of aboriginal perspectives in curriculum and its ability to promote positive student learning outcomes.

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