

re-characterizes the missionary efforts to produce Christian texts in the local language as “extractive translation,” thus making clear the strong reciprocal relationship between US and English imperialism and the “enlightenment” project McKee’s book describes.

Indigenous Enlightenment is amply illustrated with thirty-two figures, many of which benefit greatly from McKee’s own expertise in typography, and the book’s detailed index will prove useful for those readers seeking primary sources to ground their understanding of Indigenous education in the nineteenth century. This is especially true of McKee’s decision to break down the pedagogies and activities of these schools along the lines of the Indigenous languages involved—Bengali, Native Hawaiian (*Olelo Hawai’i*), and Dakota, among many others. It will no doubt serve as an indispensable resource for those who wish to dig deeper into the history of Indigenous literacy practices across the globe, as well as those tracing the print literature traditions of subsequent generations of Indigenous writers and readers.

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Anna-Leah King, Kathleen O’Reilly, and Patrick J. Lewis, eds.

Unsettling Education: Decolonizing and Indigenizing the Land

Canadian Scholars, 2024. 408 pp.

This year marks a decade since the Truth and Reconciliation Commission in Canada released its 94 Calls to Action. It is within this context that the edited collection *Unsettling Education: Decolonizing and Indigenizing the Land* serves as a call to accountability and a resource to strengthen the ongoing efforts of reconciliation. Editors Anna-Leah King, Kathleen O’Reilly, and Patrick J. Lewis have compiled 18 chapters featuring both the voices of Indigenous and settler scholars. The book is split into three sections: Unsettling (chapters 1–4), Indigenization (chapters 5–12), and Decolonization (chapters 13–18).

This book aims to support educators of various disciplines to implement the unsettling of settler colonial structures as well as advocate and support Indigenization and decolonization within the academy. The importance of learning through ethical relationality, humility, and empathy while centring the knowledges of Indigenous peoples particularly around Land is threaded across all chapters. Although this book is dense as it spans across 400 pages, the vastness of topics throughout the chapters allows educators to intentionally select specific chapters to serve as mandatory or supplemental readings for undergraduate- and graduate-level courses within education, specifically the fields of history of Canadian education, teacher education, adult education, educational leadership, as well as other disciplines such as women and gender studies, English literature, mathematics, fine arts, and even linguistics. Moreover, this book would also be an excellent resource for professional development and additional qualification sessions for K–12 teachers and post-secondary professors.

Therefore, this book can be read on its own or alongside many other materials. Some include *Decolonizing and Indigenizing Education in Canada*,⁵ *Wayi Wah! Indigenous Pedagogies: An Act for Reconciliation and Anti-Racist Education*,⁶ and *Teaching Where You Are: Weaving Indigenous and Slow Principles and Pedagogies*.⁷ Additionally, several chapters bring the 2019 Final Report on the National Inquiry into Missing and Murdered Indigenous Women and Girls into conversation with their work. This is integral as this report's associated Calls to Justice are mostly absent or minimally discussed in conversation with discussions of Indigenization or decolonization within postsecondary institutions. Therefore, this book can also be read in conjunction with *Rematriating Justice: Honouring the Lives of Our Sisters in Spirit*.⁸

Moreover, each chapter concludes with a series of critical questions, a glossary of terms, and a list of further readings and resources, which allow readers to wholeheartedly engage with the material beyond the text itself, probing readers to consider what unsettling and decolonizing colonial realities can look like within their own contexts.

Many of the authors start with the context of Canada's colonial history and how its subsequent ongoing effects can be weaved together with the diverse topics. In the first section, Unsettling, Jessie King's chapter starts the book by engaging in a critical reflecting praxis. This chapter helps readers understand unsettling, decolonizing, and Indigenizing as each term is explained thoroughly while providing an intersection of the three. King also weaves together the importance of positionality, ethical engagement, and Indigenous pedagogy as a framework to encourage settlers to question their discomfort when engaging in the work of unsettling colonial realities and supporting the implementation of indigenization and decolonization. Additional chapters feature examples of how unsettling must continue within universities, cities, and sites of memory across Canada.

Doris Jeanne MacKinnon writes about how universities have not appropriately addressed the Calls to Action and instead continue ongoing anti-Indigenous racism. Katya Adamov Ferguson applies the lens of critical place inquiry⁹ and arts-based research to create soil art and bring forth what they call "unsights" (55): the stories that may be out of sight and those stories that may be unsightly—such as the displacement and erasure of Indigenous communities, environmental degradation, and the ongoing epidemic of Missing and Murdered Indigenous Women, Girls, and Two-spirit peoples. Teiji Wallace-Lewis speaks to the necessity of unsettling Canadian history and the colonial project of the nationhood prompting readers to subvert the false narratives specifically around the Land theft due to farming.

5 Sheila Cote-Meek and Taima Moeke-Pickering, *Decolonizing and Indigenizing Education in Canada* (Canadian Scholars' Press, 2020).

6 Jo Chrona, *Wayi Wah! Indigenous Pedagogies: An Act for Reconciliation and Anti-Racist Education* (Portage & Main Press, 2022).

7 Shannon Leddy and Lorrie Miller, *Teaching Where You Are: Weaving Indigenous and Slow Principles and Pedagogies* (University of Toronto Press, 2023).

8 Jennifer Brant and Dawn Memee Lavell Harvard, *Rematriating Justice: Honouring the Lives of Our Sisters in Spirit* (Demeter Press, 2024).

9 Eve Tuck and Marcia McKenzie, *Place in Research: Theory, Methodology, and Methods* (Routledge, 2015).

The second section of this edited collection, on Indigenization, showcases several ways that Indigenous and settler authors are engaging in that very process.

Barbara Moktthewenkwe Wall's work theorizes Anishnaabe cosmologies to articulate the interconnectedness of Anishnaabe ontologies, epistemologies, axiologies and pedagogies with Land, water, stories and language. This chapter incorporates a great deal of Anishinaabemowin and is detailed, prompting readers to shift their epistemological and ontological perspectives away from western worldviews.

A few chapters are also dedicated to how language is and can be used to Indigenize. Stan Wilson's chapter examines how the Cree language sets the basis for ethical relationality with himself, his family, and community. This chapter brings to light an important point on the essence of relationality and how humility and a non-hierarchical approach does not diminish one's inherent worth which can help individuals to subvert the western understanding of individualism to understand the importance of relationality. Math educators will appreciate Ruth Beatty and Colinda Clyne's work on Indigenizing mathematics: loom beading, coding, and medallion beadwork are used to successfully teach students to develop key mathematical skills.

The last section of the book is devoted to decolonization. Amy Farrell presents a decolonial narrative through the voice of a contemporary Indigenous ikwe to share stories of resistance and a re-telling of stories about powerful ikwewag. This chapter serves as a potent example of decolonizing mainstream ideas of Indigenous women and how readers outside of the discipline of education can also benefit from reading this book.

Anna-Leah King, Kathleen O'Reilly, and Patrick J. Lewis' final chapter serves as a conclusion. They highlight stories and storytelling—specifically the stories they were told growing up and living here on Turtle Island. They conclude stressing the importance of stories, the “oldest and original ontology and epistemology,” (389) to decolonize and unsettle the colonial mindsets¹⁰ within us all.

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50 ans de conscientisation et de collaboration. La Fédération de la jeunesse canadienne-française (1974–2024)

Éditions David, 2024, 184 p.

Depuis quelques années, des associations franco-canadiennes fondées au cours des années 1970 commémorent leur cinquantenaire en s'offrant une synthèse historique de leurs réalisations. Ces livres-chantiers ne peuvent qu'être agréablement reçus, débuisquant des pans méconnus ou inconnus de l'histoire des mouvements associatifs,

10 Ngūgĩ wa Thiong'o, *Decolonising the Mind: The Politics of Language in African Literature*. (James Currey, 1986)