

Here the author's reference to the ASSÉ as a feminist organization seems simplistic considering the feminist critiques of ASSÉ's structure and 'boys club' culture that he describes. In light of the author's in-depth attention to internal debates throughout the book, and a page dedicated to the 1969 Sir George Williams Affair, it is further disappointing that anti-racist and anti-colonial critiques, raised by ASSÉ's Social Struggles Committee, are here relegated to a footnote.

If in the epilogue the author underlines concerns that the post-2012 critiques of the ASSÉ are leading to the demise of an organization so central to the movement, his monograph inadvertently seems to reveal a slightly different thesis: that the complex critiques and tendencies within Quebec's combative syndicalist tradition have rendered it both fragile and strong.

Despite its inevitable omissions, including the lack of substantive explanation (beyond a footnote) of the functionalities of the financial aid system and of the general unlimited strikes referred to throughout, after reading this monograph one gains a deep understanding of the student movement and Quebec. A translation, should someone complete one, might need to clarify certain unexplained references to Quebec history. Within Quebec, the book provides an indispensable tool to student activists, and accomplishes its author's goal of inciting the reader to want to see, and even act upon, where this complex and fluctuating heritage will take us in the future.

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Kristina R. Llewellyn and Nicholas Ng-A-Fook, eds.

Oral History and Education: Theories, Dilemmas, and Practices

New York: Palgrave MacMillan, 2017. 388 pp.

Oral History and Education is a comprehensive collection of articles outlining foundational concepts, emerging approaches, and ongoing debates about the uses of oral history in teaching and learning environments. Llewellyn and Ng-A-Fook's introduction grounds the importance of oral history in expanding and complicating teaching methodologies and creating accessible learning approaches in the twenty-first century. The editors situate oral history as a tool for transformation and one that must consider global contexts. They argue that oral history not only assists in the development of technical skills such as writing and research, but it can also challenge traditional pedagogical approaches and curriculum models. *Oral History and Education* ultimately seeks to uncover "the rich, democratizing potential of oral history for education" through critical exploration (5).

Divided into three thematic sections, the collection provides a vast array of content highlighting methodologies and new approaches for using oral history. Connecting foundational theoretical debates with newer digital technologies, the chapters in this collection situate both local and international contexts to include learning techniques

utilized in Latin America, Canada, Australia, and Europe. Part I outlines the ways oral history is applied in elementary, secondary, and post-secondary classrooms. It encourages readers to consider oral history's capacity to create spaces of social justice, learning, and advocacy work. Provoking conversations that range from peace building to reconciliation, authors in this section grapple with how oral history can help to decolonize and challenge grand narratives of nationhood. Part II problematizes the *uses* of oral history. Considering instructional perspectives and the broader implications of oral history, authors in this section outline the techniques, purpose, and impact of oral history methodologies, both inside and outside of classroom environments. They ask us to consider not just the ethics of conducting oral interviews, but the sustainability of these approaches in thinking about identity and representation. Part III, the final thematic grouping in this anthology, reviews practical examples and classroom approaches implemented by community practitioners and classroom educators. Authors in this grouping argue that oral history is not just about recording the past but also a way of reflecting innovation and building collaborative community projects. Using first-hand reflections about interview and classroom experiences, they consider the development of shared curriculum models and the importance of cultural contexts and social environments.

Ultimately, each chapter in this book successfully helps examine the ways oral history creates engaged pedagogies across cultures, geographical spaces, and landscapes. *Oral History and Education's* emphasis on applying a global framework to the review of oral history means that it expands on intersectional categories of analyses to include, ethnicity, race, occupation, rural and urban development, nationhood and state intervention, as well as family and kinship ties. Its discussion of global experiences is well placed and critically considers diverse communities of knowledge. While global experiences are integrated throughout the volume, a transnational analysis of these practices could provide more nuanced understandings and educational frameworks in use of oral history. For example, several chapters in the book discuss global systems of knowledge but ignore the implications of globalization and the impact this has on the diverse uses of oral history. Guillermo Vodniza and Alexander Freund's chapter on oral history pedagogy in Colombia blurs the line between oral tradition and oral history. They argue that oral history in Latin America can recover stories often erased through "colonial oppression and dictatorial persecution" (317). Here, the authors situate storytelling as a central practice of community sustainability and identity. Despite their approach, this chapter, and other parts of the edited collection, have limited engagement with the broader significance of capitalism and economic influences, largely from the Global North in facilitating political, social, and economic instability in areas like Colombia. An overarching transnational analysis that considers both the local and global, as well as neocolonialism, would help to weave several of the chapter discussions together. This could serve to connect the international uses of oral history and education as part of a larger, more connected global community. This approach could also challenge us to consider the ways methodologies of the West influence our considerations of oral history practice and complicate social justice frameworks. The development of oral methodologies, then, would not

discuss diverse historical experiences as isolated and communities as unrelated, but rather consider these approaches as connected one another.

As an extension of its interdisciplinary approach to oral history education, the anthology also complicates the relationship between individual intention and stories that emphasize larger group identities. This becomes evident when reviewing cultural groups who have been traditionally excluded from historical literature and scholarship. The chapter “When Oral History Calls on You: Stories from Nunavut” is one such discussion. Revealing the ways in which conversations and relationships can be transformed into, or *become* oral history, the authors situate individual and personal circumstances to tell a larger story of cultural experiences. McGregor and McGregor’s initial research focus, which emphasized family relationships (between mother and daughter) to understand curriculum models in Nunavut, quickly transforms into broader discussions involving Inuit educators and elders as central to knowledge production in the area. While the intricacies of these complex relationship processes are not always clear, the chapter begins to reconsider the ways positionality might be emphasized in oral history practice.

The overarching challenge of *Oral History and Education* is both to engage with and reconstruct dichotomies around traditional storytelling (often read as racialized and non-western) and modern oral history (often situated as scholarly and westernized). Some of the chapters in this collection do this quite well and encourage readers to think about who has the power to define stories and under which circumstances stories get told. When considering communities that have gone through trauma marked by the legacies of racism, colonialism, and imperialism, the negotiations between storyteller and audience raise a variety of ethical considerations. Such was the case with Taylor, Rwigema, Kyte, and Sollange’s chapter on “Learning with and from Rwandan Survivor-Historians.” The authors interrogate the uses of oral history by emphasizing testimony as a way to create anti-hierarchical methodological approaches in education. Merging university, community, and school research participants together, the chapter emphasizes collaboration and shared authority as part of the oral history process. Testimonies, they argue, offer spaces to consider cultural meaning, especially when trying to humanize loss and death. Challenging us to consider the *styles* of oral histories, these authors encourage us to review the ways testimonies can begin to rectify and change oppressive regimes.

At the heart of Llewellyn and Ng-A-Fook’s edited collection is an examination of the ways oral history education can serve a wider social purpose by which authority and knowledge can be shared through multiple participants. Scholars in this work ask readers to consider how oral history can shift the focus of mainstream historical narratives and expand our categories of analysis. These chapters consider the role of oral history as a vital research tool and source for scholars, teachers, and students alike.

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