

Through its discussion of a contested collection, the negotiations over the price to return it, and the public outcry in support of the Nez Perce controlling their cultural property, this book benefits scholars examining historical repatriation processes. Bond's discussion on the importance of provenance and archival research is important to those conducting repatriation work as well. Bond gives a more historical account with less analysis of theoretical implications of his work, but the broader repercussions of repatriation and material culture studies are well discussed throughout. Bond also describes major historical events and movements so the arguments and negotiations over the Spalding-Allen Collection are not viewed as isolated events, but as indicative of wider issues.

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Sheila Cote-Meek and Taima Moeke-Pickering (eds.), *Decolonizing and Indigenizing Education in Canada*. Toronto: Canadian Scholars, 2020. 316 pages. ISBN 9781773381817. \$59.95.

Following the Truth and Reconciliation Commission of Canada's (TRC) publication of its 94 Calls to Action in 2015, efforts to advance academic decolonization and Indigenization have gained significant momentum. This volume of essays speaks directly to those efforts and to some of the most prominent debates surrounding them. Its 16 chapters, authored by Indigenous and non-Indigenous scholars representing more than a dozen Canadian universities, offer theoretical, practical, and imaginative explorations of how, exactly, "the strategic initiatives that have been developed to respond to the TRC can be concrete, meaningful, and sustained" (ix). Decolonization and Indigenization are still rather amorphous and contested terms, and the book explores how definitions of these processes have taken shape so far and might best evolve.

Co-editor Sheila Cote-Meek's (Anishinaabe) introductory chapter notes how an emphasis on speeding along academic "reconciliation" can come at the expense of disruptive but necessary truth-telling concerning historical and ongoing injustices. She offers a concise summary of colonization in Canada, outlining some of its guiding assumptions and myriad repercussions, especially regarding the appropriation of land. Contemporary educational institutions remain deeply implicated in colonialism, Cote-Meek argues, and attempts at reconciliation must be willing to confront and reverse "the devaluing of Indigenous knowledges and Indigenous peoples" (xv). Efficacious self-determination within academia

and beyond is, she concludes, the essential (and achievable) goal of decolonization.

The first of the book's two sections addresses the theme of "Indigenous Epistemologies." The topics covered here include land-based pedagogies, reconciliation strategies, relational networking, assessment theories, and the roles of Indigenous women in the academy. Angela Weenie's (Plains Cree) opening chapter offers compelling commentary on her experiences with (and the challenges and broader potential of) culture camps, which take students outside conventional classrooms to seek an embedded, spiritually-grounded understanding of Indigenous communities, traditions, and ecological knowledge. Among the other illuminating chapters in this section are Candace Kaleimamoowahinekapu Galla (Kanaka Hawai'i) and Amanda Holmes' (Kanien'keha:ka) examination of their involvement as graduate students with Indigenous Thinkers (IT), a "grassroots resistance initiative" at the University of Arizona dedicated to the "assertion of Indigenous presence and legitimacy" and the furthering of "collective self-determination" (59). The authors consider here some of IT's specific interventions and their potential applicability to other institutions, and persuasively argue for the value of shifting academia's individualistic ethos toward an alternative informed by Indigenous relationality. The nine co-authors of another striking chapter – "Thinking with Kihkipiw" – explore multiple perspectives on theorizing and implementing Indigenous modes of evaluation in teacher education. Particularly intriguing here are the reflections offered on incorporating orality into student assignments, and on justifying pedagogic innovations to skeptical administrators.

The book's second section – "Decolonizing Post-Secondary Institutions: Building Space in the Academy for Indigenous Peoples, Resistance, and Reconciliation" – explores topics related to the dynamics and potential of attempts at decolonization and Indigenization, actual experiences with these processes, extant barriers to their success, and possibilities for employing emergent technologies. Lynn Lavallee's (Anishinaabe Métis) chapter, in probing the question of whether academic decolonization is in fact possible, considers the history and dangerous inadequacy of key terminology – reconciliation, decolonization, Indigenization – and argues for the expansion and diversification of Indigenous representation throughout the academy. Emily Grafton (Métis) and Jérôme Melançon incisively extend these considerations, underscoring reasons to be vigilant against the "misrepresentation, tokenism, and cooptation of Indigenous peoples' histories, political rights struggles, and contemporary experiences" (146). A number of other chapters provide valuable commentary on first-hand engagement with specific edu-

cation initiatives, including those focused on decolonizing non-Indigenous faculty and on instructing teacher candidates preparing to work within FNMI communities. In a particularly cogent chapter, Michelle Coupal (Algonquin/French) argues that current understandings of reconciliation may ignore or de-emphasize present injustices, and recommends that Canadian educators look for guidance to the United Nations Declaration on the Rights of Indigenous Peoples, which “clarifies the need for redress and compensation for the many forms of colonial violence suffered by Indigenous peoples across the world” (213). She also presents astute recommendations for how educators might best employ a “pedagogy of witness” (221) in order to catalyze activism and avoid perpetuating stereotypes of Indigenous peoples as victims lacking agency. Co-editor Taima Moeke-Pickering (Māori) concludes this section of the book by arguing for the urgency and potential of decolonizing digital technology. Indigenous activism would benefit from augmenting its engagement with digital media and various social-networking platforms, she contends, albeit with a strong commitment to mentoring Indigenous users about the dangers of cyber-communities.

One addition that could, perhaps, have strengthened this collection is another chapter or two authored by post-secondary administrators in charge of overseeing broad structural change at their institutions. Such authors might have spoken, in dialogue with the other contributors, to their own sense of the challenges and possibilities of reconciliation, decolonization and Indigenization in Canadian education. That said, this volume provides, overall, a revealing survey of the debates surrounding these topics, persuasive arguments for specific methodologies and interventions, and a series of instructive case studies that might serve well as a textbook in undergraduate and graduate courses across a range of disciplines. The authors’ accounts of their practical experiences as educators – which document both successes and failures, recalcitrant obstacles and promising pathways – are likely to be of special value to those experimenting with new initiatives. The questions for reflection, and extensive lists of print and online resources included at the end of each chapter, will also serve as helpful leads for further study.

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