despite the obvious disadvantages of teen childbearing, there may be some learning experiences that impel the teenage mother to develop cognitively and holistically as she may not have done without the experience of being a teen mother. For researchers, teachers, and policymakers, this fresh perspective is worthy of attention.

One important factor in human development is time. It is important for research on teenage pregnancy and childbearing to look at the interacting nature of the life events of teen mothers and the changing environment as a result of time. For many teen mothers it might be too late to inform them about the negative affects of teenage pregnancy and childbearing, but it is not too late to help and to encourage them to face the challenges of life and make a positive change in order to overcome the adversities resulting from past events. In this sense, Kelly's book is timely. Although her book focuses mainly on the political aspect of inclusive school programs, educators and other practitioners can look at inclusive programs from a different angle and provide some insights regarding the cognitive development, moral development, psychosocial development, and identity developmental aspects of teen mothers and the inclusive school programs.

Overall, despite some limitations, this is a well-written, thought-provoking, and well-researched book. It is certainly worth reading, especially for people who are interested in social justice for adolescents or in inclusive schooling programs. While researching *Pregnant with Meaning*, we also investigated other books in this series published by Peter Lang. We purchased four after reading the descriptions on the Web site and highly recommend them all: Mazzarella and Pecora's *Growing Up Girls: Popular Culture and the Construction of Identity*, Cottle's *Mind Fields: Adolescent Consciousness in a Culture of Distraction*, Oliver and Lailik's *Bodily Knowledge: Learning about Equity and Justice with Adolescent Girls*, and Green's *Learning about School Violence: Lessons for Educators, Parents, Students, and Communities*. Like Kelly's book, they are all well-written academic books on current topics.

Removing the Margins: The Challenges and Possibilities of Inclusive Schooling. George J. Sefa Dei, Irma Marcia James, Leeno Luke Karumanchery, Sonia James-Wilson, and Jasmin Zine. Toronto, ON: Canadian Scholars' Press, 2000, 299 pages.

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Removing the Margins is a product of years of research and critical inquiry into the best practices in anti-racist inclusive education. The authors have chosen to use a critical integrative approach to research, and in doing so have managed to connect educational issues with questions of social difference. The book

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undoubtedly stimulates debate and important self-reflection with regard to best practices of inclusion. This investigation of successful inclusive practices in a Canadian context is long overdue. *Inclusion* is a term that is being used more frequently in the Canadian school system; however, past and even current definitions of inclusion fall short of expectations. *Removing the Margins* is both thought-provoking and passionate in its endorsement of change that requires complete restructuring of educational policy and the education system.

Dei, James, Karumanchery, James-Wilson, and Zine have provided comprehensive coverage of inclusive schooling through a presentation of nine chapters. In the first, Dei et al. detail the conceptual underpinnings for their research, which was conducted from 1995 to 1999. Chapter 1 also includes a short summary of the next 8 chapters and lays out quite clearly the connection each chapter has to the other and to the global document theme. This first chapter sets the tone for the book by reviewing fundamental issues and problematics that inform our politics and by clearly stating that anti-racist education and inclusivity are not special-interest projects. Dei et al. choose to focus on the successes of inclusive education in an area that has predominantly focused on the weaknesses or deficits of children with special needs. It is necessary to understand the authors' definition of inclusion truly to appreciate the message being conveyed. According to Dei et al., the inclusive school is one with which every child is able to identify, so that any student can relate to and connect with the school's environment, culture, and organizational life.

In Chapter 2 the authors outline the aims, current research context, and methodologies and data analyses used in their three-year, Toronto-based study. The research methodology chosen for the comprehensive study was organized to tap in-depth, site-specific ethnographic information on home-based learning strategies and autonomous community-based educational initiatives, which allowed for critical analyses of the different narratives. They describe their data collection as being conducted in three phases. Phase I focused on interviewing teachers, administrators, and students from six schools in the Toronto region (two elementary, two intermediate, and two secondary schools). Phase II was devoted to comprehensive data analysis, and Phase III was the continuation of previous work and development of a formal literature review of the best inclusive practices. The authors set out to address the following questions: (a) How do school practices seek out and integrate inclusive resources into school curricula? (b) How does the school take into account students' home and off-school cultures in the teaching, learning, and administration of education? (c) How does the school deal with difference and diversity in student population? and (d) How do particular school practices seek out and recruit, particularly Black and other minority and staff? The exploration of these questions involved ethnographic observations of actual practices in classrooms and schools, a review of written materials, and the examination of innovative programs and policies designed and implemented for inclusive practices. A major strength of the present research is its unique presentation of various participants' perspectives on the inclusive process, which makes a valuable contribution to the literature. Although the authors explain why they have chosen to exclude the narratives of elementary students,

inclusion of these narratives would clearly have added an important developmental component to the study.

The seven domains or common themes running through the longitudinal data that are recommended in curricular development are: (a) the recognition of the important roles of Indigenous, traditional, and culturally based knowledges in schooling; (b) the promotion of spiritual and intuitive learning; (c) language integration; (d) an emphasis on cooperative education and a broader concept of educational success; (e) the adoption of an inclusive integrative approach to learning and education; (f) representation in education; and (g) emphasis on community schooling and the important roles of community workers in youth education. These themes are organized and developed further in the remaining chapters.

Chapter 3 considers the implications of Indigenous knowledges for inclusive schooling. The authors demonstrate how the teaching of Indigenous knowledges can promote global knowledge production in a global society. Concrete examples of how to do this are presented, from inviting community leaders or elders to teach in the classroom about their practices to recruiting minorities in education faculties for representation. This critical evaluation opens the discussion about redefining the role of the teacher in inclusive practice. Although the authors offer no immediate solutions to the problem of teacher role definition or identity, they allude to the importance of anti-racist teacher training. From a community-based model of inclusion, teachers can be reassured that they are not working alone; however, these promises have been made in the past under other inclusion models without great success. The solutions presented in the text are not piecemeal, but global, so their implementation may translate into increased success for all.

In Chapter 4, Dei et al. review the role of spirituality and intuitive learning in the education system. They argue the value of teaching spirituality in inclusive settings and using religion as a social critique. The solution presented is to use anti-racist education and a constructivist approach to promote a learner-centered model of teaching. Dei et al. do not see excluding religion from educational contexts as neutral. Instead, students should be encouraged to wrestle with issues surrounding various religious dilemmas and conflicts. A key point that is not immediately apparent in the text, and that could have been stressed more, is that best practices in anti-racist education also need to be in place for infants, toddlers, and preschoolers in early childhood education programs. The developmental aspects of anti-racist education and inclusion require some attention, as often young children are excluded from inclusive practices because of developmental considerations.

Next, in Chapter 5, the authors review the issue of language, specifically, how multilingualism, language integration, and retention are important components of successful inclusion. In this chapter they propose: (a) to take a theoretical approach to understanding language in relation to knowledge, access, and power; (b) to situate our investigation of language integration relative to past research and modern problematics of identity, space, and place through a critical analysis of the observations and interviews from the study; and (c) explore some of the strategies and practices of language integration that are currently being employed in both mainstream and local contexts. The

authors also raise the issue of language and social power and how linguistic integration is one of the strongest support structures of ethnic identity. They provide examples of possible multilingual practices (e.g., reading buddies, creating bilingual books, international school choirs) that can be easily implemented in the schools.

An examination of broader conceptions of educational success is undertaken in Chapter 6. As with the preceding chapters, the issue of teacher training in effective inclusive practices becomes apparent. Case studies outlining problems and solutions are included that provide the reader with real-life examples of the existing challenges and possibilities in inclusive education. Chapter 7 continues from the previous chapter by following up on issues of representation in education. As Dei et al. point out,

> an education without margins refers to creating a plural centre within the educational discourse praxis that emphasizes diverse epistemologies as core curricular content. It represents an attempt to rethink, re-strategize and reconstruct education as a pluralist project which decentres the canonical texts of Eurocentric traditions as being the primary source of knowledge in the schools and society. (p. 172)

Thus the basic steps to establishing representation in the education system are to achieve: (a) visual representation, (b) knowledge representation, and (c) staff diversity. Examples of each are defined and reviewed. Once again these issues are relevant across developmental contexts. However, representation in early childhood centers is also important although not discussed in this work.

Dei et al. are firm in acknowledging how the process of claiming voice and representation in education is a political act. Consequently, as in any political process, many voices vie to be heard. In order to pool resources and support, the authors suggest that all systems of oppression (e.g., gender, social class, race, sexuality) acknowledge their interconnectedness. In particular, interconnectedness requires operationalization so that specific identities can be fostered while still recognizing overlap. Dei et al. argue that this balance needs to be achieved in order for anti-racist education to become a reality in all schools.

In Chapter 8 the authors revisit community-based education as a strategy for social transformation. First the definition of community-based education is presented. In order for community schooling to take place and to reconnect public education with communities, the following can be implemented: (a) local community-based forms of knowledge; (b) homes as local sites and parents as knowledge producers; and (c) governance in a community to promote ownership and power-sharing.

The final chapter summarizes the tensions and possibilities inherent in inclusive, integrative approaches and the importance of multicentric education. Furthermore, how critical theory might inform educational pedagogy and practice is also reviewed. It sets the tone for both research and practice by stating, "The task of integrative, inclusive education is to identify, challenge and change the values, structures, and behavior that perpetuate systemic racism and other forms of oppression such as sexism, classism, and homophobia" (p. 236). Clearly the greatest challenge is how to target and foster specific identities while still acknowledging how they intersect. Logically, then, the primary research objective outlined by the authors is the need for social

action and equitable reform. In addition, success as defined by the interviewed participants can be summarized using the following criteria: (a) belonging to class and school communities; (b) agency and empowerment to transform the system; (c) spiritual nourishment, whether secular or religious; (d) emotional support from peers and educators; (e) acceptance and understanding of racial and ethnic identities; (f) high expectations from self and from educators; and (g) preparation for future goals. Needless to say, achieving these objectives will be no small feat.

In conclusion, this is a rich book that includes excellent authentic case studies and examples of what works and what does not work in inclusive practices through the eyes of students, parents, teachers, administrators, and the larger community. It would be an invaluable reference for researchers and upper-level university students who require a comprehensive and critical review of inclusive practices. In addition, it is a practical resource for teachers (both senior and novice) and teacher educators. The authors give attention to social policy implications of research and provide practical advice for educational communities, which comprise teachers, students, parents, school personnel, and community members. The book focuses on the Ontario context, but many of the issues and implications are applicable across the provinces. Through their documented work the authors attempt to review actual school practices that promote educational inclusion and enhance academic success, particularly among Black youth and other students from racial-minority and working-class backgrounds.