Telling the Land: Aboriginal Educational Narratives and Curriculum Integration in Australian Schools

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ABSTRACT

Background. Efforts to meaningfully integrate Aboriginal perspectives into Australian school curricula remain uneven and contested, often constrained by systemic limitations and a lack of culturally informed pedagogical frameworks. Aboriginal narratives, particularly those tied to Country, embody holistic systems of knowledge that challenge Western linear constructions of curriculum and offer alternative modes of understanding land, identity, and education.

Purpose. This study explores how Aboriginal educational narratives are interpreted and integrated into curriculum practice by both Indigenous and non-Indigenous educators across diverse Australian school settings.

Method. Employing a qualitative, multi-site case study approach, the research involved interviews with 22 educators and curriculum leaders, alongside analysis of classroom materials and reflective teaching journals.

Results. The findings reveal that successful integration depends on deep, relational engagement with community knowledge holders, an ethic of cultural humility, and a willingness to reconfigure disciplinary boundaries. Educators who engaged in collaborative curriculum-making reported greater confidence in embedding Indigenous perspectives in ways that respect narrative sovereignty and pedagogical integrity.

Conclusion. The study concludes that Aboriginal storytelling offers not only content but a method—transforming curriculum into a site of shared responsibility, ethical dialogue, and place-based learning.

KEYWORDS

Aboriginal education, curriculum integration, Indigenous knowledge

INTRODUCTION

Australian educational discourse has long grappled with how to meaningfully incorporate Aboriginal and Torres Strait Islander perspectives into mainstream curricula (Daley & Waller, 2024; Funk & Woodroffe, 2024). Despite national policy mandates such as the Australian Curriculum's cross-curriculum priority on Aboriginal and Torres Strait Islander Histories and Cultures, practical implementation remains inconsistent and fragmented across schools and regions. Educators often report uncertainty in navigating cultural protocols,

sourcing appropriate materials, and ensuring respectful representation of Indigenous knowledge systems.

Aboriginal narratives, especially those rooted in Country and oral traditions, offer powerful pedagogical possibilities. These stories are not merely cultural artefacts but living expressions of intergenerational knowledge that embed ecological, historical, and ethical insights (Secombe dkk., 2024; Taylor dkk., 2024). When engaged authentically, they can reposition the classroom as a space of relational learning—anchored in place, community, and reciprocal responsibility. Aboriginal storytelling frameworks challenge conventional Western epistemologies, calling for a reorientation of both curriculum content and the pedagogical processes through which it is taught.

In this context, teachers are not only knowledge transmitters but also cultural mediators. The integration of Aboriginal narratives into school curricula requires a shift from tokenistic inclusion to deep engagement with Indigenous ways of knowing, being, and doing (Fisher dkk., 2024; Isaacs-Guthridge, 2024). This pedagogical transformation involves listening to community voices, disrupting settler-colonial assumptions, and embracing more pluralistic conceptions of education. Understanding how educators undertake this work is central to evaluating the extent to which curriculum integration can become a process of ethical engagement and decolonial practice.

The persistent gap between curriculum policy and classroom practice in Aboriginal education highlights the complexity of meaningful integration. Many schools adopt a compliance-driven approach, where Indigenous content is appended to units without adequate contextualization or cultural grounding. This results in a superficial engagement that reinforces, rather than dismantles, dominant narratives (Stanley, 2024; Sullivan dkk., 2024). The risk of misrepresentation, cultural appropriation, and narrative distortion is amplified when Aboriginal stories are extracted from their relational and geographical context.

Teachers often encounter structural, epistemological, and affective barriers in this work. Institutional time constraints, lack of training, fear of "getting it wrong," and minimal access to local Aboriginal knowledge holders can limit educators' ability to deliver content that is respectful and accurate (Binks, Ross, dkk., 2024; Coombes dkk., 2024). Without sustained professional development and community collaboration, teachers may rely on outdated or inauthentic materials, inadvertently perpetuating stereotypes or inaccuracies about Aboriginal cultures and histories.

The problem is compounded by the under-theorization of Aboriginal storytelling as both method and content within teacher education programs (Hopcraft, 2024; Thomson, 2024). While there is broad recognition of the importance of Indigenous perspectives, few educators are equipped with the critical frameworks or pedagogical strategies needed to enact curricular transformation. This disjuncture points to a deeper epistemic tension between Indigenous knowledge traditions and Western educational paradigms, raising urgent questions about whose stories are told, who gets to tell them, and how they are positioned within the curriculum.

The aim of this study is to investigate how Aboriginal educational narratives are understood, interpreted, and integrated into the curriculum by teachers working across a range of Australian school contexts (Hendrick & Young, 2024; Truby dkk., 2024). The research seeks to identify pedagogical practices that support respectful engagement with Indigenous storytelling traditions, as well as the challenges educators face in doing so (Harkin, 2024; Properjohn dkk., 2024). The study draws particular attention to how relationships with Aboriginal communities and Elders influence curriculum choices, teaching methods, and student engagement.

This research also aims to explore the pedagogical and ethical dimensions of curriculum-making involving Aboriginal narratives. It examines how educators navigate tensions between curriculum standards and cultural responsibility, and how they engage with notions of narrative

sovereignty, relational accountability, and cultural protocol (Binks, Venkatesan, dkk., 2024; Wu, 2024). By focusing on teacher narratives, the study foregrounds practitioner wisdom while acknowledging the limits of non-Indigenous positionality in this work.

The broader goal of the study is to contribute to a more nuanced understanding of curriculum integration as a process of ethical engagement. Rather than treating integration as the insertion of discrete content, this research conceptualizes it as an evolving dialogue between communities, educators, and institutions (Giddings dkk., 2024; Sainsbury & Newsome, 2024). The study seeks to provide evidence-based insights that can inform professional learning programs, curriculum design, and education policy with respect to Aboriginal knowledges in schools.

A review of the current literature reveals a growing emphasis on the need to embed Aboriginal and Torres Strait Islander perspectives in Australian education, but relatively few studies investigate how this process unfolds in classroom practice (Bennett dkk., 2024; Giddings dkk., 2024). Much of the scholarship focuses on policy frameworks, curriculum documents, or theoretical critiques, with limited attention to teacher experiences in navigating the ethical and practical dimensions of storytelling integration (Mitrou dkk., 2024; Shay dkk., 2024). This gap limits our understanding of what meaningful engagement looks like in different educational settings.

There is also a paucity of research that centers Aboriginal storytelling as both pedagogical content and method. Existing studies tend to treat Indigenous narratives as supplemental or illustrative rather than central to epistemological rethinking (Bedi dkk., 2024; Mackie dkk., 2024). Few works have addressed the methodological implications of using narrative itself as a framework for teaching, learning, and curriculum design. This oversight reflects a broader tendency in education research to privilege Western academic forms of knowledge over oral, experiential, and land-based learning traditions.

Furthermore, literature on non-Indigenous educators' engagement with Aboriginal narratives often lacks critical reflexivity (Ananthapavan dkk., 2024; McIndoe dkk., 2024). The complexities of power, identity, and representation are frequently glossed over in favor of technical or procedural discussions. By foregrounding teacher narratives and their relational experiences with Aboriginal communities, this study addresses the need for more critically engaged, practice-based research that considers the emotional, ethical, and epistemic dimensions of curriculum integration.

This study is distinct in its methodological and conceptual approach to curriculum integration. By combining narrative inquiry with a decolonial lens, it positions storytelling not only as content but as a relational and epistemological practice that can transform educational spaces (Gibbs dkk., 2024; Herbert, 2024). The research reorients the focus from what is taught to how it is taught, who is involved in its teaching, and what relationships are necessary for respectful integration. This focus on process, rather than product, offers a deeper understanding of what curriculum transformation entails in settler-colonial contexts.

The study introduces the concept of "narrative sovereignty" as a guiding principle for curriculum development (Kelly dkk., 2024; Lopes dkk., 2024). This concept recognizes that Aboriginal stories are not neutral texts but are embedded in cultural responsibilities, kinship obligations, and geographical specificity. Teachers who wish to engage these narratives ethically must do so in dialogue with community knowledge holders and within frameworks of consent and reciprocity (Bowen dkk., 2024; Tom dkk., 2024). The research highlights the tensions that arise when Western curriculum systems interface with Indigenous narrative systems and proposes pedagogical strategies for navigating these boundaries.

This research is timely and necessary given the ongoing national and international attention to Indigenous rights, truth-telling, and reconciliation in education. As schools strive to become more

inclusive and culturally responsive, there is a pressing need for empirical research that documents and analyzes effective, ethical, and relational approaches to Indigenous curriculum integration (Cormick dkk., 2024; Hindman dkk., 2024). The study offers original insights into how teachers can engage Aboriginal educational narratives not as supplementary content, but as foundational elements of transformative, place-based, and culturally respectful pedagogy.

RESEARCH METHODOLOGY

This study adopted a qualitative multi-site case study design informed by principles of narrative inquiry and decolonizing research methodologies. The approach was selected to explore the nuanced, place-based ways in which Aboriginal educational narratives are interpreted and integrated into curriculum practices within Australian schools. Emphasizing depth over breadth, the design allowed for contextualized, relational engagement with both educators and community stakeholders. Narrative inquiry was positioned not only as a method of data collection, but also as a theoretical stance that honors story as a valid and culturally embedded form of knowledge production.

The research was conducted across four school sites located in New South Wales, Queensland, and the Northern Territory (Lalovic dkk., 2024; McGrail dkk., 2024). Purposeful sampling was used to select 22 participants, including 14 classroom teachers, 4 curriculum leaders, and 4 Aboriginal community educators. Participants were chosen to ensure variation in school setting (urban, regional, remote), teaching experience, subject area, and Indigenous/non-Indigenous identity. All participants had prior involvement in curriculum development or implementation projects that included Aboriginal perspectives. Inclusion criteria emphasized demonstrated interest in culturally responsive teaching and willingness to engage in reflective dialogue regarding curriculum and community.

Data collection employed three primary instruments: semi-structured interviews, document analysis, and participant reflective journals. Interviews focused on participants' experiences of engaging with Aboriginal narratives in curriculum planning and delivery, including challenges, ethical considerations, and relationships with community knowledge holders. Curriculum documents, lesson plans, and learning materials were analyzed to understand how Aboriginal narratives were positioned and interpreted pedagogically. Reflective journals were kept by 12 participants over a six-week period, providing insight into their evolving understanding of narrative sovereignty, relational accountability, and cultural learning in practice.

The study was conducted over a ten-month period from February to November 2022. Data analysis was conducted using thematic narrative analysis, guided by a relational framework that prioritized context, voice, and ethical positionality. Transcripts and documents were coded inductively and then grouped into thematic clusters, including tensions between policy and practice, relational ethics, and transformative pedagogies. Member checking was employed through follow-up dialogues, allowing participants to clarify, extend, or revise their narratives. Ethical approval was granted by the university Human Research Ethics Committee, and all participants provided informed consent, with culturally appropriate protocols observed in collaboration with local Aboriginal education representatives.

RESULTS AND DISCUSSION

The study generated a rich qualitative dataset composed of 22 in-depth interviews, 12 reflective journals, and 31 curriculum documents collected across four school sites in three Australian states. Participants included teachers, curriculum coordinators, and Aboriginal

community educators, with diverse levels of experience and institutional settings. The interviews averaged 55 minutes in length and were transcribed verbatim for analysis. Document samples included annotated lesson plans, unit outlines, and student work samples, offering insight into how Aboriginal narratives were presented, interpreted, and embedded across disciplines.

Table 1. Participant Composition and School Contexts

Participant Type	Number	Setting	Indigenous Identification
Classroom Teachers	14	Urban (6), Regional (4), Remote (4)	3
Curriculum Leaders	4	Urban (3), Regional (1)	1
Aboriginal Community Educators	4	Regional (2), Remote (2)	4

The demographic distribution reflects the study's intent to capture a range of experiences across geographic and professional boundaries. Participants working in urban settings had more access to structured professional development, while those in regional and remote contexts reported greater reliance on informal networks and local community knowledge holders. Aboriginal educators brought critical perspectives to discussions of cultural safety, storytelling protocol, and the importance of narrative sovereignty in curriculum development.

Thematic analysis revealed four dominant themes: relational engagement with community, narrative protocol and sovereignty, epistemic tension between Western curriculum frameworks and Aboriginal knowledge systems, and pedagogical reimagining through land-based storytelling. Participants emphasized the centrality of trust, reciprocity, and consultation in their efforts to incorporate Aboriginal narratives. Those who had established relationships with Elders or Aboriginal education officers reported deeper curricular integration and greater confidence in navigating cultural nuance.

Participants frequently described curriculum engagement as an ongoing relational process rather than a technical task. Authentic integration required not only content adaptation but also a fundamental shift in pedagogical orientation toward listening, co-creation, and humility. Many educators described their learning as emergent and iterative, involving moments of discomfort, reflection, and recalibration. Engagement with community was positioned as a necessary precondition for curricular legitimacy and cultural safety.

Inferential analysis indicated a strong correlation between the depth of curriculum integration and the presence of sustained relationships with Aboriginal community members. Schools with established partnerships—formalized through memoranda of understanding or ongoing cultural liaison programs—were more likely to embed Aboriginal narratives meaningfully across multiple year levels and subjects. Educators in these settings reported fewer concerns about "getting it wrong" and demonstrated greater comfort with open-ended, land-based, and interdisciplinary learning.

Conversely, schools without such relationships tended to approach Aboriginal content through isolated lesson plans, often aligned with national events such as NAIDOC Week or Reconciliation Week. While well-intentioned, these efforts lacked continuity and cultural grounding. Teachers in these contexts expressed uncertainty, anxiety, and hesitancy about engaging with Aboriginal content beyond prescribed modules. This contrast highlights the relational and institutional conditions that shape the efficacy and depth of curriculum integration.

Cross-case synthesis revealed that curriculum leadership played a pivotal role in enabling or constraining narrative integration. In schools where leadership prioritized Indigenous education, staff received time, support, and recognition to pursue place-based and community-informed curriculum design. These conditions fostered innovation, experimentation, and shared responsibility among teaching teams. In schools with top-down mandates and limited consultation, teachers reported experiencing tension between performative inclusion and ethical engagement.

The integration of Aboriginal narratives was not only content-based but methodological. Teachers who adopted story as a pedagogical approach restructured units to include yarning circles, mapping activities, and oral history interviews. These practices invited students into dialogic learning spaces that emphasized respect, listening, and land-based relationality. Aboriginal educators underscored the importance of narrative rhythm, repetition, and place—elements often flattened in conventional classroom pacing.

A case example from School C, located in a remote area of Northern Territory, illustrates successful integration through community co-teaching. A Year 5 teacher partnered with a local Elder to deliver weekly storytelling sessions aligned with science and geography units. The Elder introduced stories about the creation of waterholes, which were then linked to lessons on natural systems and sustainability. Students mapped the stories onto Country, integrating language learning with spatial reasoning and environmental ethics.

Another compelling case emerged from School B in regional Queensland, where a curriculum coordinator initiated a whole-school inquiry on "Stories of Place." Each year level developed a unit grounded in a local Aboriginal story, co-developed with community input. Teachers incorporated arts-based responses, land walks, and digital media production. The project culminated in a student-led exhibition shared with the local community, fostering dialogue and mutual learning. The school reported increased student engagement and a stronger sense of place connection across both Indigenous and non-Indigenous learners.

Narrative explanation of the data highlights the emotional and ethical weight educators attached to working with Aboriginal stories. Participants described these engagements as transformative, often reshaping their own identities as learners and educators. The act of teaching became entwined with questions of belonging, respect, and responsibility. Teachers who reflected deeply on their positionality and privilege were more likely to report meaningful curricular shifts and reciprocal relationships with community.

The study's findings indicate that the process of integrating Aboriginal educational narratives cannot be reduced to technical delivery or content coverage. Authentic integration is relational, context-specific, and dialogic. Educators who approached curriculum-making through a lens of narrative humility and ethical inquiry were better equipped to engage Indigenous knowledge systems with integrity and purpose. Their narratives underscore the importance of re-centering Indigenous voices in curriculum decisions and embracing storytelling as a legitimate, land-connected pedagogical form.

The findings of this study illustrate that meaningful integration of Aboriginal educational narratives into school curricula is contingent on sustained relational engagement with Aboriginal communities. Teachers who developed trust-based partnerships with Elders and cultural educators demonstrated greater confidence and pedagogical depth in working with Indigenous stories. These educators moved beyond token inclusion to reframe narrative as both method and content, engaging students in processes of land-based learning, ethical dialogue, and cultural responsiveness. Schools that institutionalized these relationships created spaces for narrative sovereignty and community co-teaching.

Teachers consistently reported that engaging with Aboriginal narratives reshaped their own pedagogical identities and challenged dominant curriculum assumptions. Those who adopted story-based approaches described a shift in their roles from instructors to facilitators of collective inquiry. This transformation was supported by practices such as yarning, land walks, and dialogic learning structures. Curriculum documents in these settings reflected an integrated, interdisciplinary approach where Aboriginal perspectives were not isolated within history or civics, but embedded across science, geography, and the arts.

Conversely, educators who lacked community relationships or institutional support struggled to move beyond surface-level representations. Their curriculum practices were often constrained by policy timelines, fear of cultural missteps, and limited access to authentic resources. These teachers expressed discomfort and uncertainty about how to interpret and deliver Aboriginal stories respectfully. The absence of relational infrastructure exacerbated the perceived risk of "getting it wrong," reinforcing cautious and performative engagement.

The study highlights that narrative integration is not simply about including content but about reimagining curriculum as a space for ethical and relational pedagogy. Teachers who embraced this perspective reported deeper student engagement, increased cultural sensitivity, and a more holistic understanding of Aboriginal knowledge systems. Their experiences affirm that curriculum transformation is possible when it is grounded in humility, listening, and co-construction with community.

This research aligns with and extends existing literature that recognizes the challenges of incorporating Indigenous knowledge into settler-colonial education systems. Scholars such as Nakata (2007), Harrison and Greenfield (2011), and MacGill (2017) have emphasized the importance of Indigenous voice, relationality, and epistemological pluralism in curriculum reform. The present study supports these claims while offering empirical insight into the concrete practices through which teachers operationalize these principles in classroom settings. By centering teacher narratives and community partnerships, the study adds a practitioner-oriented dimension to a predominantly theoretical discourse.

While prior research often focuses on policy frameworks or student outcomes, this study foregrounds the educator's reflective journey and the affective dimensions of curricular decision-making. The inclusion of reflective journaling and narrative interviews allowed for the articulation of emotion, uncertainty, and transformation—factors rarely captured in compliance-driven evaluations. Teachers' stories reveal that curriculum integration is not a fixed endpoint but a continual process of negotiation, self-examination, and responsiveness to community context.

Unlike studies that approach Aboriginal perspectives as supplementary or additive to existing curriculum structures, this research conceptualizes them as foundational. The idea of "telling the land" reorients curriculum around Country as a living text and Aboriginal storytelling as a pedagogical mode that resists Western linearity and abstraction. This methodological contribution distinguishes the study by offering a decolonial reframing of both curriculum and pedagogy, grounded in practice-based inquiry.

The findings also diverge from literature that frames non-Indigenous educators primarily as passive or extractive actors in Indigenous curriculum work. While risks of appropriation remain, this study reveals that with adequate support and ethical orientation, teachers can become co-learners and cultural allies. The narratives of transformation presented here complicate binary categories of insider/outsider and demonstrate the possibilities of relational pedagogy grounded in self-awareness, critical reflection, and community accountability.

The results suggest that Aboriginal educational narratives function as catalysts for deeper engagement with issues of identity, place, and pedagogy. Teachers who worked closely with story reported a reorientation of their own positionality, seeing themselves less as transmitters of curriculum and more as participants in a shared cultural dialogue. This transformation involved a pedagogical ethic of humility and unlearning, where teaching became inseparable from listening, witnessing, and responding to Country.

Curriculum, when guided by Aboriginal storytelling traditions, became a space for pedagogical renewal. Participants redesigned units to incorporate oral histories, mapping exercises, community interviews, and ceremony, situating learning within a broader framework of place and cultural responsibility. These practices shifted the role of the classroom from a site of information delivery to one of shared inquiry and ethical engagement with land and community.

Teachers also reported that student engagement increased significantly when Aboriginal stories were taught in ways that emphasized narrative sovereignty and cultural relevance. Students responded positively to the affective and embodied dimensions of land-based learning, especially when it involved Elders, local histories, and visual storytelling. Educators observed not only improved comprehension but a shift in classroom dynamics toward mutual respect and listening.

These findings mark a broader movement toward curriculum as a relational, dialogical, and place-responsive process. Storytelling was not framed as a theme or topic but as a living pedagogy that redefined classroom relationships, temporality, and disciplinary boundaries. The inclusion of Aboriginal narratives became a means through which curriculum itself could be transformed—at once localized, decolonized, and humanized.

The implications of these findings for educational practice are profound. Professional development must shift from content delivery toward critical pedagogy and cultural competence, emphasizing long-term community partnerships over short-term resource use. Teacher education programs should embed narrative inquiry and Indigenous methodologies into coursework, fostering habits of reflection, ethical sensitivity, and relational accountability from the outset.

Curriculum authorities must move beyond prescriptive frameworks and allow for localized, community-informed approaches to Aboriginal content. Policy should support teacher autonomy in developing curriculum in collaboration with Aboriginal communities, respecting the diversity of cultural protocols across regions. Structural time and funding for relationship-building must be prioritized, recognizing that authentic integration cannot occur without it.

School leadership plays a crucial role in cultivating the conditions for relational curriculum. Leaders must advocate for space, time, and recognition of Indigenous educators and Elders as co-teachers and knowledge holders. This includes revising hiring practices, community liaison models, and performance metrics to better reflect Indigenous pedagogical values. Institutions should also embed accountability frameworks that evaluate ethical process, not just content coverage.

The findings also have implications for how assessment is conceptualized. Evaluating learning through Aboriginal narratives requires a shift from standardized testing to performance-based, narrative, and place-responsive assessments. Students' ability to engage with story, reflect on identity, and situate themselves ethically within community and land must be valued as meaningful evidence of learning. These changes require a deep rethinking of pedagogical success, one grounded in reciprocity, respect, and cultural responsiveness.

The data suggest that such transformative practice emerges only when teachers are willing to confront the colonial legacies embedded in their profession. Many participants described their engagement with Aboriginal narratives as unsettling, yet ultimately necessary, for personal and

pedagogical growth. Story-based curriculum integration thus becomes not only an educational reform effort but a personal journey of ethical becoming.

This transformation is not linear, nor is it complete. Teachers emphasized the ongoing nature of their learning, the mistakes made, and the lessons still unfolding. Their narratives reflect humility, care, and a commitment to staying in the conversation, even when it feels uncomfortable. Such dispositions are the heart of ethical teaching in culturally diverse and postcolonial settings.

Support structures must sustain this journey. Mentorship, collaborative inquiry, and community guidance are essential for sustaining ethical engagement. Schools and systems must recognize that change does not happen through mandates but through relationships built over time. Embedding Aboriginal storytelling into curriculum is a beginning, not an end, in the longer project of reconciliation and curricular justice.

The research thus affirms that "telling the land" is not simply about knowing the story but about listening deeply, teaching relationally, and living with respect. Curriculum becomes a map of relationships, and teachers become cultural cartographers—tracing, retelling, and co-authoring stories with care. In this vision, Aboriginal narratives are not only texts to be studied but living traditions that transform both teacher and learner.

CONCLUSION

The most significant finding of this study is that the meaningful integration of Aboriginal educational narratives into Australian school curricula depends not on the mere inclusion of content, but on the cultivation of sustained, reciprocal relationships with Aboriginal communities. Teachers who engaged in authentic partnerships with Elders and cultural knowledge holders demonstrated greater pedagogical depth, ethical sensitivity, and curricular innovation. The shift from tokenistic incorporation to narrative-centered, land-based learning redefined the role of the teacher as a cultural co-learner and positioned storytelling as a method of ethical, relational pedagogy. These outcomes suggest that narrative integration is transformative when grounded in trust, humility, and a willingness to embrace Indigenous ways of knowing.

This research contributes to the field by introducing "narrative sovereignty" as both a conceptual and pedagogical lens for engaging with Aboriginal stories in curriculum work. The methodological combination of narrative inquiry, reflective journaling, and document analysis provides a replicable framework for studying relational curriculum integration. The study advances a decolonial approach to education by emphasizing storytelling not merely as content but as a process through which knowledge is transmitted, negotiated, and embodied in context. It also repositions teachers as reflective practitioners capable of ethical transformation when supported by community guidance and culturally grounded pedagogies.

This study is limited by its sample size and regional scope, which may not fully capture the diversity of Aboriginal communities and school systems across Australia. While the case study approach enabled depth of insight, broader generalizability remains constrained. Future research should extend this work through longitudinal studies that examine the sustainability of relational curriculum practices over time and across educational levels. Comparative investigations involving Aboriginal-led curriculum initiatives, as well as studies that include student perspectives, would enrich the understanding of narrative engagement from multiple stakeholder positions. Research exploring professional learning models that institutionalize narrative inquiry and community collaboration in pre-service and in-service teacher education is especially warranted.

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