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Author

Almeida, Deirdre A.

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Mexico illustrates McCool's problem. The project would settle some, but not all, of the water claims of at least three tribes: the Southern Utes, the Ute Mountain Utes, and the Navajo. One form or another of the project has been around since the 1922 Colorado River Compact. Interest groups have changed over the years, with the environmental community emerging as the most recent wild card, playing a new ace, the Endangered Species Act. Some articles that were lately published in the *Natural Resources Journal* develop the recent conflicts comprehensively. McCool, however, discusses different aspects of the Animas-LaPlata project in twelve separate locations in *Native Waters*. If you're looking for an understanding of a particular important water settlement, you are not going to find it in one place in *Native Waters*.

What you will find is an interesting and important, if scattered, account of the latest effort of the United States and other parties to deal with long-standing Native American claims to an increasingly scarce resource. The settlements that McCool describes and categorizes so well are being played out against a legal and political background that only makes solutions even more opaque. The recent Arizona Supreme Court decision adopting a "homelands" definition of the extent of reserved water rights for tribes only further complicates the Winter's doctrine backdrop to the settlements. The change from a Democratic to a Republican administration in 2000 may also fundamentally alter critical political support for equitable water settlements. Based on the factors that McCool identifies so clearly, he concludes that it remains to be seen whether the spate of recent settlements results in a fairer accommodation of Native American claims to water than the nineteenth-century Indian treaties accomplished for land. Recent events make the analysis in this unique book even more important to understand.

G. Emlen Hall

University of New Mexico

Nunavik: Inuit-Controlled Education in Arctic Quebec. By Ann Vick-Westgate. Calgary: University of Calgary Press, 2002. 337 pages. \$39.95 cloth.

In her book, *Nunavik: Inuit-Controlled Education in Arctic Quebec*, Ann Vick-Westgate presents a case study of an indigenous community's efforts to take control of its future by changing the educational system. Located in far northern Quebec, the fourteen Inuit communities of Nunavik developed a process to evaluate and restructure their school system. This process, which began in 1989 and concluded in 1992, involved parents, students, elders, school board members, teachers, staff, and government officials all working together to determine the types of reforms that had to take place and would result in the establishment of a culturally based educational system. The two key groups in this effort are the community-based Kativik School Board (KSB) and the evaluating agent, the Nunavik Educational Task Force (NETF). As Vick-Westgate describes this joint effort, "The Nunavik Educational Task Force initiated a process that resulted in positive change in the schools of Northern Quebec.

In doing so, they and ultimately the Kativik School Board itself, questioned the methods of the existing system of schooling in Arctic Quebec and acknowledged the failure of that system” (p. xviii).

Prior to her work with the Inuit communities of Quebec Vick-Westgate was involved in Native American education on the Pine Ridge Reservation of South Dakota. She participated along with Oglala Lakota students and teachers in a community and cultural history project. During 1970 the author turned her attention to issues of cross-cultural programs, the incorporation of indigenous knowledge into Western-based curricula. She also has extensive experience in working with Alaskan Natives to develop their own educational system. From 1989 through 1993, she served as principal investigator of the National Science Foundation network project, where she identified successful educational programs in circumpolar indigenous communities from Alaska to the Sami areas of Scandinavia. Vick-Westgate’s primary purpose for writing this book is to show support for the Inuit people of the communities of Nunavik in their efforts to define education in their own terms. The author presents a historical account of what has transpired in their schools and raises their concerns for the future. She also attempts to expose non-Inuit educators to a small portion of the Inuit worldview through the history and goals of Inuit-controlled education. Finally, the author states, “This book proposes some of the contributions—rooted in traditional values—which indigenous communities can make to the redesign of schooling for all students in the 21st century” (p. xii).

Many factors led up to the educational reforms in Nunavik. The James Bay and Northern Quebec Agreement was a major contributor. Signed on 11 November 1975, this agreement between the indigenous nations of Arctic Quebec addressed education issues along with land ownership. It was during this era that Quebec was exerting provincial control over education and initiating strict control over language instruction and curriculum. Through this legislative act the Inuit were granted the power to redesign and administer education within their communities (p. 238).

The residents of Nunavik were willing to examine their educational system from a historical and cultural perspective. They felt compelled to look beyond the limitations of a western-based education system to their own traditional Inuit forms of education. Formal education was a new concept to the Inuit of northern Quebec. Many of the residents of Nunavik did not believe that learning had to be restricted to a classroom in a school building. As addressed in the chapter “The Community Speaks Out,” the Inuit felt free to criticize the existing parameters and to define new purposes for education. The fact they are still close to the values in their traditional society enables them to integrate these values into their educational philosophies (p. 239).

The most powerful influence on the evaluation and redesign of the Nunavik educational system was the willingness of community members to participate in the process and to address difficult issues and concerns. This proved to be a challenging task for the community. It meant that everyone in the community was given a voice, which was valued and respected. Those in

leadership roles had to accept the criticism along with the praise. Elders and young students alike were given equal opportunities to share their opinions and educational experiences. A highlight of the book is the extensive transcripts from the meetings, interviews, and expressed opinions of the people of Nunavik. The inclusion of the voices of the Inuit people of Nunavik brings this book to life.

The research presented by Vick-Westgate is interdisciplinary. Scholars interested in indigenous education will find the book's inclusion of a global perspective appealing; it presents not only an extensive examination of Inuit education from historical and contemporary views, but also comparisons within the circumpolar nations of the United States, Greenland, and the Sami communities of Europe. The educational achievements of the Sami people have received very little publicity within North America, so it is an intriguing enhancement to the study.

The fields of multicultural, bilingual education and curriculum reform are reflected in the discussions concerning the "Inuitizing" of western-based educational systems. The debates and interviews that present the views of elders, parents, students, and educators on the need to include Inuit language and cultural values in the redesign of the school system and its curriculum are similar to those taking place in other indigenous communities. During a 1991 municipal meeting, a Nunavik community member offered the following remarks, "Our culture should not be shoved aside.... Success in a different culture is the only one recognized. We cannot afford to lose our culture just to gain recognition" (p. 160). This powerful statement reflects the educational conflicts faced by numerous indigenous nations concerning the education of their people.

The research area, which the book speaks to the loudest, is that of community and school collaboration. The question facing both Native and non-Native leaders is how to bring the many individuals who are involved in the education process together effectively. How to connect parents, school personnel, students, outside consultants, and government officials to engage in constructive planning and debate? The evaluation and redesign process was open to input from every citizen of Nunavik. Inclusion of the voices of the community did not come without initial resistance. The question of who would have the right to evaluate and redesign the schools was controversial. It was eventually recognized that everyone held a responsibility in the development of the new Inuit-controlled school system. Included in this model for educational reform are the views of outside experts. Input from outside specialists and experts gave additional credibility to the research and findings of the Nunavik Educational Task Force and the Kativik School Board. "Outside expertise and resources will be needed to continue improving the educational system in Nunavik, but each community must first identify the needs, develop and sustain the commitment to attack problems at the local level or the attempts at change will fade away and fail" (p.242).

Vick-Westgate has presented an example of an indigenous community's determination to maintain its sovereignty by controlling the education system of its children. She summarizes the challenge taken on by the people of

Nunavik, “The Inuit of Quebec have made great strides toward redefining education from the ground up and creating a school system which is based on Inuit values and the concerns and goals which they have for their children” (p. 252). The Nunavik Educational Task Force summarized the challenges facing Arctic residents in education with these words, “There are many challenges ahead of us, but we have many advantages. We are small in number and are not burdened by a heavy load of inflexible institutions. We have the potential to be world leaders in education, not for the recognition, but because it is in us to do” (p. 236).

Deirdre A. Almeida

Eastern Washington University

Recollections from the Colville Indian Agency 1886–1889. By Major Rickard D. Gwydir; edited with an introduction by Kevin Dye. Spokane: Arthur H. Clark, 2001. 134 pages. \$28.50 cloth.

According to the author, nineteenth-century Indian agent Rickard Gwydir, *Recollections from the Colville Indian Agency 1886–1889* provides the reader with a wonderful glimpse into the perspective and mind-set of “liberal” white America’s attitude toward the Indian, as set within the context of one of the most volatile eras for the tribes of the Plateau.

The mid-1880s were a particularly turbulent and important transitional period for the Plateau peoples of eastern Washington and northern Idaho. The tribal memories of recent conflicts and wars, treaty negotiations and executive orders, and the initial establishment of reservations were fresh. While the Colville Reservation had been established in 1872 by executive order, the issuing of subsequent executive orders added considerable confusion over the exact boundaries of the reservation, which tribes were to be included within the reservation, and the degree of authority to be asserted by Indian leaders and by federal government agents. Leaders such as Skolaskin, the dreamer-prophet of the Sanpoils, contested the control of government agents and Christian missionaries, while others, such as Tonasket (Tonaskat) of the Okanogan, were supportive of the agents and missionaries. It had only been in 1885 that Indian leader Joseph and his band of Nez Perce were placed by the federal government on the Colville Reservation, resulting in significant tension with the various Salish-speaking tribes who feared they would be displaced from their ancestral lands by the newcomers. Through the accounts of Gwydir and the excellent background materials provided by the book’s editor, Kevin Dye, the context of events and key tribal leaders are nicely presented in *Recollections from the Colville Indian Agency*.

In the midst of confusion and conflict Rickard Gwydir arrived. Appointed in 1886 as the Indian agent for the Colville Reservation, Gwydir’s jurisdictional responsibility included not only the Okanogan, Sanpoil, Nespelem, Lakes, Colville, Moses band of the Columbia, and Joseph band of Nez Perce, but also the Coeur d’Alene (in Idaho) and Spokane (in eastern Washington)