

THE ROAD TO NUNAVUT: THE PROGRESS OF THE EASTERN ARCTIC INUIT SINCE THE SECOND WORLD WAR. By R. QUINN DUFFY. Kingston and Montreal: McGill-Queen's University Press, 1988. 332 p., illus., index. Hardbound. Cdn\$35.00.

This is a handsomely produced, descriptively ambitious book. It attempts to document the nature of various Canadian public policies directed towards the Inuit of the Eastern Arctic (although most policies cited applied equally to the Western Arctic) from their substantive beginnings after World War II to the present. Further, the author wishes to relate these policies to the social, economic, cultural, and political development of the affected Inuit peoples. Following a rather brief introduction, which attempts to document the reasons for a pre-World War II reluctance on the part of the federal government to become involved in dealing with Inuit economic, and thus social, decline, the book describes post-war federal attempts to provide better housing, health care, education, and economic opportunities for the Inuit of the Eastern Arctic, concluding with a wandering, though quite rewarding, chapter on the devolution of federal policy responsibilities first to the territorial and increasingly to the local level of government in the Eastern Arctic. In this context a discussion of various proposals for Inuit self-government and territorial restructuring is pursued.

The justification for this volume is provided in its preface, where it is noted that "if the future of Canada is linked to the North" then we cannot postpone dealing with the problems of its principal and original inhabitants indefinitely. Further, "from a more intellectual standpoint, how can anyone interested in Canadian culture ignore the possible extinction, under our very noses, of a unique culture which is four thousand years old." The objective(s) of this work, one assumes then, is(are) to redress this inattention to the Inuit condition, making perhaps alternative and novel policy proposals, and/or systematically documenting the decline of traditional Inuit culture as a result of governmental and non-governmental southern activity documented in the study. If previous work dealing with these themes didn't exist, or if the author had made a significant analytic or descriptive contribution to our understanding of these events and this period of our history, then this would have been a worthy enterprise indeed. Unfortunately there is, and he didn't.

The analytic problem is noticeable immediately, as the author's framework for explaining the role of the federal government re: the Inuit is limited to "the idea of guardianship, of bringing up children until they are old enough and mature enough to look after themselves." This would be suggestive if it were more fully explored and distinguished or developed from a similar thesis put forward twenty years ago by Robert Paine *et al.* It isn't. As such, the author is left without a rigorous base from which he can substantively explain why particular policies or approaches emerged over other options. Whether dealing with housing or health care, education or economic opportunities, there were recognized choices to be made. The author describes what directions were taken in these areas but never adequately explains why. For example, why was the experimental housing of the late 1950s replaced by the "boxes" of the 1960s? Why was a northern option in Inuit health care always subservient to the whims of Western medical praxis, even when such an option had proponents in the department of government principally responsible for Inuit administration?

On the descriptive level, while the archival research is competent, it is limited to the much trodden-over archival record group "RG 85" that has been the source of numerous articles in this field and the recent monograph of Morris Zaslow. Missed in employing this archival source is the important work of many senior public servants in the development of the policies examined by his work. For example, there is no mention of the work of Don Snowdon, chief of the Industrial Division with Northern Affairs and National Resources at the time of the development of the co-op program, or Walter Rudnicki, who was head of the Welfare Division and the principal architect of early Inuit welfare services. More damaging from a research point of view is the absence in many areas of this study of significant secondary source material. For example, nowhere in the description of health policy is

the seminal work of John O'Neil or the 1945 report of G.J. Wherrett on health conditions among the Inuit of the N.W.T. noted. Further, there is no mention of the impact of the National Health Grants program on the nature and quality of Inuit health care. On Inuit housing, where is the work of Edmund Carpenter on the cultural significance of traditional Inuit shelter and community forms? Where is the exploration of the "domed city" concept developed for Iqaluit (Frobisher Bay) in the late 1950s? Equally problematic is the overuse of Hugh Brody's excellent *The People's Land*, which is employed throughout this volume as the principal source of analytical insight, begging the question: "What is the novel insight of *The Road to Nunavut*?" With respect to the policy histories explored here, the question is to what extent has the author advanced the descriptive detail, let alone the understandings, previously provided by Jenness, Diubaldo, Zaslow, Phillips, Dacks, etc.

As mentioned earlier, the production values are generally high for this volume, though a merciful editor might have removed the biological analogies that often run amok in the work. When describing economic development strategies, the author writes, "the prevailing opinion was that the injection of overdoses of cash into the weak industrial veins of the northern economy was threatening the traditional heart." Bewildering phrases such as "collective consciousness of identity" could also have been profitably expunged.

In short, while *The Road to Nunavut* provides a useful primer to the generalist or novice interested in post-World War II government efforts regarding the Inuit of the Eastern Arctic and the more recent political/constitutional debates there, the specialist is surely to be disappointed. The subject matter deserves better.

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THE SKUAS. By ROBERT W. FURNESS. Calton, England: T & AD Poyser Ltd., 1987. 363 p., 30 photos, 100 figs., 65 tables. Hardbound. US\$45.00.

Skuas are predatory sea birds of the north and south polar regions. They resemble their close relatives the gulls, except that they have incongruous-looking claws on their webbed feet and sharply hooked, hawk-like beaks. Skuas subsist variously as hunters, fishers, scavengers, and thieves. The three smaller species have a circumpolar breeding range and are called jaegers in North America. The three larger skua species are restricted to the southern hemisphere, with the exception of the Great Skua, which breeds in scattered areas throughout the North Sea.

Although skuas show an overall similarity in fundamental design, they also exhibit remarkable differences both between and within species. Variations on the common theme are evident in morphology, plumage colours, food preferences, feeding behaviour, migration corridors, breeding strategy, and displays. This kind of variability is grist to an evolutionary biologist's mill by providing raw material with which evolutionary explanations can be tested. For example, if two closely related species differ slightly in expression of a character such as territory size, one can reasonably attribute the differences to differing environmental influences rather than to evolutionary history.

Robert W. Furness is an evolutionary biologist who has been studying skuas since 1971, primarily the Great Skua on the Shetland Islands, but also other species as far away as the sub-Antarctic. In *The Skuas*, he uses his own research and that of his students and other workers to derive tantalizing insights into the process of evolutionary change. The book begins with background information on classification, status,