

also the people, animals, and ships who gave their names to the places of northern East Greenland. At 200 Danish kroner, the book is a bargain. It belongs on the shelf of anyone with an interest in this magical part of the world.

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INUIT EDUCATION AND SCHOOLS IN THE EASTERN ARCTIC. By HEATHER E. MCGREGOR. Vancouver: UBC Press, 2010. ISBN 978-0-7748-1745-5. xviii + 220 p., map, b&w illus., appendix, notes, bib. Softbound. Cdn\$32.95.

In keeping with the view that history is a living process, this book should be read not only as a collection of historical evidence but also as a contribution to the dialogue about where we have come from and what we have learned about Inuit education. (p. ix)

This text fills a gap in the existing literature on First Nation, Métis, and Inuit education in Canada and resonates with literature on Aboriginal education elsewhere. Its strength lies in the presentation of many important contextual differences between the Inuit of the Eastern Arctic and other Aboriginal groups and in the details of educational developments over the course of the twentieth century. After a historical overview of the Eastern Arctic, the author divides the histories of education and schooling into four periods: traditional, colonial, territorial, and local. The final chapter discusses the creation of Nunavut and presents a provocative argument for re-establishing local control of education.

After a chapter on traditional land-based education, the author moves to the colonial period. She shows clearly that the government's efforts to control the Inuit focused on undermining "the essential relationship between Inuit and their land" (p. 58). Compared to southern Canada, the North experienced intense colonization much later and for a much shorter time: really only for a single generation. As the Cold War progressed into the 1950s, both Canada and the United States looked to the North for defence reasons, intensifying the encroachment of Qallunaat on Inuit lands and lives. Resonances with the effects of the Indian Act in the south are evident; missions, residential schools, and federally run day schools are all too familiar in the rest of Canada. As the 1960s came to a close, concerns about the failure of the schools for so many Inuit children, who were no longer suited to life on the land but not qualified either for paid employment in their colonized homelands, led to increasing calls to revise curriculum and find new approaches to schooling.

With the 1970s came what McGregor terms the territorial period. The transfer of responsibility for schooling to the territorial government brought hope for deeper understanding of the local context. However, it also brought increasing tensions for Inuit families. While seeing the value of learning English and skills that could lead to paid employment in the settlements and with the territorial government, parents had also begun to see the separation of children from the land as dangerous to persisting culture and family relationships.

Then the author discusses what she calls the local period, which began in 1982 and ended with the creation of Nunavut in 1999. Coming to the crux of her argument, she maintains that this period accomplished much in the creation of successful schools for Inuit children. Territorial legislation, board frameworks, and curriculum documents form the basis of her analysis. Three boards of education, namely the Baffin, Keewatin, and Kitikmeot boards, are central to the positive developments. They represent important regional distinctions in curriculum development and implementation and local control. Focusing her analysis on the Baffin Divisional Board of Education, the first to be established, the author shows how community consultations, commitment to Inuit culture, Inuktitut, and the needs of the people, and specific curriculum initiatives in the form of practical suggestions created a "significant departure" (p. 123) from what had come before and a strong response to "the legacy of mission schools, residential schools and the exclusion of parents from the formal education system for many years" (p. 128). Educators then grappled with issues such as the delicate balance between land-based and school-based learning, respectful and effective engagement with Elders, and the compromises associated with "borrowing from provincial models for some aspects of the curriculum" (p. 90). McGregor's final sentence in this chapter is most telling: "However, much work remained, and as the conclusion will demonstrate, the approach to education taken by the government of Nunavut not only differed from, but also substantially interrupted the momentum of change supported during the local period" (p. 149). In her concluding chapter, the author points to the shortsightedness of the Nunavut land-claim negotiators who, she says, failed to take the education of future generations seriously in their negotiations with the federal government. She calls once again for the return of regional boards and local control of education in order to realize the goal of "an education that manifests an Inuit vision of the past and future" (p. 169).

This book left me with several questions. Who is Heather McGregor? I am reminded of the words of Michael Agar (1996:41): "Who are you to do this?" While I appreciated the prologue outlining the author's familial connections to the Arctic and the intricacies of observing varying local protocols, I continued to wonder about the production of this text. Is it a labour of love? A revised doctoral dissertation? A public service report? Reflexivity in scholarly production, that is, acknowledgement of the researcher's reasons for engaging in the work and relationship to

the research, has become a standard, particularly in cross-cultural work (in this case, Qallunaat-Inuit). Methodological studies such as those of ethnographers Martyn Hammersley and Paul Atkinson (1995) and the decolonizing theory of Linda Tuhiwai Smith (1999) elaborate the significance of reflexivity. Yet we hear only hints of the author's efforts to "leverage personal and professional contacts" (p. xiii) as she documents her research process.

A related question focuses on the author's position in relation to the politics within Nunavut and to its nascent government. The struggle to balance central control with regional desires is a dialectical contradiction faced by organizations beyond the Arctic. Frequently, success in one aspect of an organization highlights more intricate needs in another. How essential are regional boards of education in light of the central government's commitment to *Inuit Qaujimagatuqangit* as the basis of education and to bilingual education in an Inuit language and English or French? To have achieved sovereignty and then be criticized for not immediately finding ways to respond to regional differences seems a bit unfair. The steps taken in the 2008 Education Act are surely significant progress.

I have two additional quibbles. It would have been helpful if the author had taken the time to distinguish between "education" (all forms of teaching and learning one encounters in life) and "schooling" (teaching and learning that take place in formal classroom settings). Also, using "formal" to refer to schooling and "informal" to refer to land-based education can seem dismissive of traditional education. The second quibble is with the author's claim that she is "adding" Inuit voices to her writing. Anti-colonial methodologists argue that it is not possible to add someone else's voice to one's own work. Rather we edit, select, and organize the words that have been shared with us to suit our purposes even when "we" (non-Aboriginal researchers) try our best to know the thoughts of the people with whom we are working.

Ultimately, this book makes an important contribution to the literature on education generally and to historical perspectives on the Eastern Arctic. It raises timely and relevant questions. Beautifully edited and designed, this book would be useful to anyone from laypersons to junior and senior students of education or the eastern Arctic. I would certainly use it to prepare my teacher education students recently placed in communities in Nunavut as part of their First Nation, Métis, and Inuit infusion program. In this program, each faculty member who is teaching a course incorporates First Nation, Métis, and Inuit perspectives, histories, and contemporary issues into the course content and approaches. For graduate students, it provides a sound foundation for work in the area.

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A ZOOLOGIST ON BAFFIN ISLAND, 1953: FOUR MONTHS OF ARCTIC ADVENTURE. By ADAM WATSON. Rothersthorpe, Northants, United Kingdom: Paragon Publishing, 2011. ISBN 978-1-907611-71-1. 241 p., map, b&w and colour illus., bib. Softbound. US\$44.99.

While writing a review of Fritz Schwarzenbach's book about his experiences as a member of the 1953 expedition to Baffin Island, I was struck by the hard-won scientific contributions made by the expedition zoologist, Adam Watson. As a pleasant addition to Schwarzenbach's memoirs of the 1953 expedition, I can now review Watson's recent publication about those splendid scientific efforts from his own vantage point.

By the time expedition members assembled in Montreal in early May 1953 to prepare for their departure for Baffin Island, Adam Watson had already spent the winter in the city following his graduation with a BSc in Zoology from the University of Aberdeen. During his studies in Montreal, he was approached by Dr. Patrick Baird, Director of the Arctic Institute of North America, and invited to join the forthcoming 1953 expedition.

Following a brief description of expedition goals and organization in Chapter 1, the author divides the remaining text and photos into four parts. Part A (Chapters 2–8) describes the expedition chronologically. Part B (9–13) includes five general topics. Part C (14–18) describes expedition members. Part D (19), the final chapter, covers post-fieldwork research activities in the area, which is now Auyuittuq National Park.

Departing from Montreal on May 12, the expedition was flown to Frobisher Bay (now Iqaluit) by the Royal Canadian Air Force. From here the party was transported in a series of flights to Pangnirtung, where their chartered Norseman ski-plane landed on the sea ice below the small settlement. While sorting out supplies and equipment for transport to different field camps, the author and his teammates occasionally entertained the Inuit with songs by the Swiss members and Scottish dance tunes on Watson's mouth organ. To Watson's surprise, the young Inuit were quite familiar with Scottish tunes from their distant, but long association with Scottish whalers in Cumberland Sound.