

The authors were lax in using diagrams and charts in the first half of the book, the first time that the readers saw a chart or diagram was in Chapter 8, which could be seen as a detriment. There were other places where the authors could have used a chart or diagram, especially when discussing colonization. Chapter 8 also provided a summary of the factors of resettlement as well as a summary of the rest of the chapters of the book from that point forward. This is detrimental because many readers may not want to continue reading or they might just jump to the most important chapter, which is Chapter 19. Although, Chapter 19 is extremely significant in this book because it points out the importance of Nunavut as well as its negative and positive aspects; the authors have failed to discuss the impact that Nunavut has on the rest of Canada—specifically on the province of Quebec, many of whose residents have always wanted to be a separate nation.

In conclusion, the authors have done an excellent job at recounting the story of the Inuit people, specifically women, from past to present. They have done their job and been able to let the reader acknowledge the fact that Nunavut should be etched in Canadian Inuit history. It is important to get beyond the negative data, they note, “and to move toward understanding their empowerment.”

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EXALTED SUBJECTS: STUDIES IN THE MAKING OF RACE AND NATION IN CANADA

Sunera Thobani
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In *Exalted Subjects*, Sunera Thobani engages with state policies/laws, practices, myths, and ideologies that conceptualize and construct Canada's national identity. She argues that Indigenous peoples and immigrants have come to be constituted as “Others” in relation to white Canadians or what she calls the “Exalted Subjects.” While the “exalted national” is law-abiding, the subject that is constructed as the outsider is susceptible to lawlessness; the “exalted national” is compassionate, and what is constituted as the outsider wants to gain access to valuable resources; and while the former is committed to gender equality, the later is irremediably patriarchal. Moreover, Thobani notes that “the master narrative” of Canada as a nation of law-abiding citizens who are committed to the values of diversity and multiculturalism is seen to be in danger in the post 9/11 era. Muslim immigrants and those who “look like Muslims” have come to be constructed as a serious threat to the very survival of Canada. Hence, they not only require surveillance, but also provide justification for increased restrictions on Canadian immigration and citizenship. Thobani's careful examination of Canadian nationhood is a significant contribution in the area of race, nation, and citizenship. However, I would suggest that the idea of “keeping Canada white” and its effects on indigenous and immigrant women requires some further examination.

In the first two chapters, Thobani examines unbalanced power relations

between Europeans and Natives, and issues of citizenship. She argues that the encounter of Europeans with Native peoples during the fur trade was marked by violence and that the colonial relationship has been hierarchical. She states that the Europeans perceived the indigenous peoples as “uncivilized,” “not fully human,” non-Christian with no recognizable legal system, and consequently lawless. Hence the Europeans draw on these differences to articulate a racial and religious superiority as legitimate reasons for subjugating Natives. Presumed racial superiority then was extended to immigration policies. Thobani observes that “undesired” immigrants such as Chinese, Japanese, and Indians have been victims of discriminatory Canadian immigration policies. She also critiques the views of Seyla Benhabib, a feminist philosopher and political theorist on citizenship. Thobani argues that rather than examining citizenship from the perspectives of those who are denied this status, such as Indigenous peoples, Benhabib focuses on the experiences of those who are already at the centre. Thobani also examines the constitution of subjectivity through the points system. She writes that the category of “person suitability” grants immigration officers, who “disproportionately favoured male applicants as independents over female applicants,” an immense power. Moreover, Thobani notes that the events of 9/11 and the London bombing have provided excuses to Canadian immigration to further restrict citizenship rights of the “non-preferred” groups.

Issues of welfare and notions of multiculturalism are stereotypically tied to immigrants and Indigenous peoples. Thobani takes up these issues in her third and fourth chapters and argues, “Rather than doing away with the socio-economic inequalities of class and gender, the welfare state further institutionalized and deepened [them].” For instance, Thobani writes that welfare policies reinforce women's dependency on men and put