

## BOOK AND FILM REVIEWS

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*Maritime Heritage in Crisis:  
Indigenous Landscapes and  
Global Ecological Breakdown*

Richard M. Hutchings

New York: Routledge, 2017.

144 pp. \$44.95 paper.

*Views of the Salish Sea:  
One Hundred and Fifty Years  
of Change around the  
Strait of Georgia*

Howard MacDonald Stewart

Madeira Park: Harbour Publishing,  
2017. 288 pp. \$39.95 cloth.

NATALIE J.K. BALOY

*Western Washington University*

THE NAME “Salish Sea” acknowledges the cultural and ecological connections between the Puget Sound, Strait of Georgia, and Strait of Juan de Fuca. The sea spans the US/Canada border and includes the homelands and homewaters of dozens of Coast Salish nations. Richard M. Hutchings and Howard MacDonald Stewart both locate their recent books in this

transboundary place and each crosses disciplinary boundaries to address history and heritage in the ecoregion. Putting these very different texts into conversation opens questions about methodologies, voice, and pedagogies in regional histories and heritage studies.

Stewart’s *Views of the Salish Sea* blends genres of narrative history and coffee-table book, with big glossy pages and dozens of photographs. Adapted from his doctoral dissertation in geography, the book describes 150 years of human history (almost: 1849–1980s) through five different framings of the Georgia Strait: (1) as barrier and highway for transportation of goods and people; (2) as a colonial and colonized space, deemed empty by early British colonizers and stolen from Coast Salish nations; (3) as a resource treasure trove for mining, forestry, fishing, and shellfish industries; (4) as a waste dump for industries and municipalities; and (5) as recreational refuge for tourists and residents. The final chapter jumps to the 2010s to describe ongoing and emergent concerns in the region, including overfishing, pollution, and climate change, and shifts, including changes in governance structures and Indigenous sovereignty in an era of modern treaty negotiations. Written in accessible prose,

the chapters provide broad overviews of prominent figures and processes, with occasional anecdotes and stories. Stewart's observations are interspersed throughout, often in a deliberate attempt at even-handedness that resembles a mix of investigative journalism and editorial, particularly in the last chapter. The promise of an "interwoven" narrative is not fully achieved, though the final chapter provides some common threads, including a fear of loss of place, resources, and power among subsequent waves and factions of residents in the region.

Hutchings's *Maritime Heritage in Crisis* presents a critique of archaeology's response – and contribution – to coastal change effects on Indigenous heritage sites. He details how anthropogenic (specifically industrial capitalist) climate change is affecting coastal cultural and natural heritage sites in Indigenous homelands, with specific case studies in the Salish Sea region. The book begins with the assertion that "Indigenous maritime heritage is under assault worldwide, and archaeology is part of the problem, not the solution" (1), and Hutchings builds this argument over six concise chapters. Chapter 1 sets out his terms of engagement, including geographic scope, definitions, and intellectual trajectory from geoarchaeology to critical theory ("This new tack led me directly to the harbor that is modern capitalism. I have remained moored there ever since. It is a dark and stormy place" [5]). Chapter 2 describes mechanisms of coastal change through sea level rise and population growth and sprawl, highlighting increasing pressures on Indigenous maritime cultural landscapes in British Columbia and Washington in the Salish Sea. Chapters 3 and 5 examine how the cultural resource management (CRM) regime in the region supports industrial capitalism and real estate by clearing Indigenous maritime heritage

landscapes for development (97 percent of archaeology in the British Columbia is CRM or "compliance work" versus 3 percent academic archaeology). Chapter 4 presents excerpts of the *shíshálh* Strategic Land Use Plan, with Hutchings arguing that the nation's sovereignty and efforts to protect their coastal heritage are constrained by accelerated development sponsored by British Columbia's "center of power" (Victoria and Vancouver), aided and abetted by the province's CRM regime, which he labels "neoliberal statecraft." In his conclusion, Hutchings prescribes radical engagement through truth-telling about CRM complicity and much broader systemic downscaling, specifically "dismantling national and provincial governments and refocusing on local control over local issues in local landscapes" – presumably through *shíshálh* and other First Nations governing the Salish Sea's coasts and heritage sites.

The two books approach issues of heritage and history quite differently. Stewart crafts conventional and chronological narratives refracted through his frames of analysis with very light theoretical treatment – perhaps too light at times. Hutchings, on the other hand, relies heavily on critical theory to illuminate the values underpinning archaeological practice and to critique the role that development plays in destroying Indigenous maritime heritage landscapes. His case studies sometimes feel more like fodder for his theoretical arc than nuanced narratives of messy complexities on the ground (or in the water).

Both approaches raise methodological questions about doing regional history and heritage studies. What guided Stewart's archival practice and methodological decisions about stories to tell and how to tell them? How did he endeavour to consider mainstream histories along with marginalized voices? Why did he

choose to begin at the start of settler histories, reifying a short-term time frame already featured in so many histories of this much longer-lived region? For Hutchings, did he receive consent from the *shishálh* Nation before writing a case study about their homelands, coastlines, and land use plan? (There is no indication that he did, nor any description of engaging with the nation in his year and a half living on its territories.) What are the ethical implications of writing a critical treatise about Coast Salish maritime cultural landscapes without centring and citing Coast Salish people as analysts themselves (and not primarily data for discourse analysis)? What is the authors' responsibility for reflecting on their positionality in relation to the systems of power they analyze in the Salish Sea region?

For readers interested in cross-border issues in the Salish Sea, it is worth noting that both books are heavily skewed towards the BC side of the region and miss some opportunities to share comparative and complex portraits of transboundary issues. Stewart offers "North Salish Sea" as an occasional synonym for "Strait of Georgia" and gives only cursory attention to American influences or cross-border concerns. Hutchings comes closer in his chapters on coastal change and cultural resource management, with data and cases from both British Columbia and Washington State, albeit unevenly presented and unintegrated. As such, the texts do not significantly enhance the small but growing literature offering sophisticated cross-border histories or analyses, such as Katrina Jagodinsky's *Legal Codes and Talking Trees* or Lissa Wadewitz's *The Nature of Borders*.

These issues will need to be taken into consideration when deciding how to cite or assign these texts, perhaps offering pedagogical opportunities for students

in anthropology, archaeology, history, geography, and Indigenous studies. I anticipate the books will appeal to somewhat divergent audiences, with Stewart's *Views of the Salish Sea* well-suited for some introductory courses on regional history and already popular with the general public, as evidenced by its six weeks on the BC Bestsellers List in Fall 2017. *Maritime Heritage in Crisis* will find an audience within and beyond the region among professional, academic, and aspiring archaeologists, despite Hutchings's characterization of his critiques as "blasphemous" to the discipline (1).

Read together, the books fill in each another's gaps in some ways, providing additional context here, balancing out theory and description there, and offering quite distinctive pathways to a similar call to action: "We have no excuse for squandering this place ... in our rush to satisfy short-term needs or fulfill the shifting priorities of industries or governments that are demonstrably *not* acting in the best interests of our local or global communities" (Stewart, 274).

### *At Sea with the Marine Birds of the Raincoast*

Caroline Fox

Victoria: Rocky Mountain Books,  
2016. 272 pp. \$25.00 paper.

STEPHEN BOCKING  
*Trent University*

CAROLINE FOX presents in the guise of an account of her experiences as a field biologist a wonderful memoir of coastal British Columbia. Onboard the sailboat *Achiever*, her job was to survey birds from Vancouver Island to Haida Gwaii. She really paid attention.

No wonder: birds demand attention. Peregrine falcons, bald eagles, puffins (“avian rock stars”), short-tailed albatrosses, red-throated loons, surf scoters, and the mystical sandhill crane: all eating, breeding, wintering, and migrating above and within coastal ecosystems. Many feed on the “silver wave” of spawning herring as they coat every surface with eggs and turn the water white with milt. Elsewhere, eagles scavenge salmon, and ravens and wolves form unlikely companions. Fox encounters a Heiltsuk man collecting gull eggs – linking the histories of birds and coastal peoples. Some birds stay put, but others travel the planet: Arctic terns connect the Coast to both polar regions, and albatrosses span the Pacific. And where there are birds, there may be whales.

As Fox explains, we connect to birds in many ways: they provide food, pleasure, and mystery. Astonishing photos enable the reader to appreciate their grace and beauty. But she also reminds us that they exist in their own evolutionary space. So getting close can be a challenge. Hence the hard work of surveying: perching for hours on the bow of the boat, feeling pleasure and excitement (especially when an albatross magically appears) but also fatigue and uneasiness (what did she miss when her attention briefly flagged?). Every sense is enrolled: sight and hearing obviously, but also the scent of soil and cedar after a long spell offshore. Over time her view changes: data points become companions as summer passes and fall storms in. Combining her observations with other records, including First Nations midden sites, Fox provides fresh insights, including the reminder that there were once so many more birds.

But that was before our space overwhelmed theirs, making them unwilling witnesses to our way of life.

Albatrosses ingest toothbrushes and bottle caps, and die. As the boat draws near logging operations, she hears ancient trees felled “with what sounds like bones splintering” – darkening the mood and eliciting pessimism about the Great Bear Rainforest conservation plan (186). Breeding failures and other subtle calamities hint at the emerging impacts of climate change as species are pushed to the brink in ways still poorly understood. Birds matter: their loss ripples across coastal and marine ecosystems. They also indicate the declining health of their surroundings: canaries in a coastal coal mine. Yet there are hopeful stories: the bald eagle has come back, as has, perhaps, the albatross.

Field observations like those by Fox provide a baseline with which to track our impacts on birds and other fauna. The operation was funded by the Raincoast Conservation Foundation: one of several organizations that apply science to conserving coastal ecosystems and their birds, bears, salmon, and other species. There is a great need for more such information. This is partly because these waters are remote and rough, and hard to survey. It’s also because almost no one else is doing this work since the Department of Fisheries and Oceans and Environment Canada are not now fulfilling their scientific mandates. As Fox explains, developers are tempted to take absence of evidence of harm as evidence of absence: No information means no risk, right? But this is no way to decide the future of the Coast, especially amidst increasing industrial activity, including proposals for pipelines and more tanker traffic. Better knowledge of species and habitats is essential. So is a feeling for the life and spirit of the Coast. Fox provides both.

*Indian Fishing: Early Methods  
on the Northwest Coast*

Hilary Stewart

Vancouver and Seattle:  
Douglas and McIntyre and  
University of Washington Press,  
2018. 40th anniversary edition.  
184 pp. \$28.95 paper.

DIANNE NEWELL  
*University of British Columbia*

THE FORTIETH anniversary reprint of the original, classic study, *Indian Fishing*, has arrived. Its author is the multi-talented graphic artist, photographer, archeological fieldworker/ethnographer, and museum exhibit curator, the late Hilary Stewart. For only one of these many skills had the author ever received formal training: drawing. In the 1970s, *Indian Fishing* launched Stewart's late career as a full-time writer and graphic artist of distinction who became an important authority on, and advocate for, the archeology, art, culture, and technology of Northwest Coast First Nations.

With *Indian Fishing*, Stewart perfected a style of researching and presenting the material culture of the Northwest Coast: she combed libraries and museums for historic images and sample objects, collaborated with experts, and conducted interviews in the field to recover lost and fading knowledge of traditional fishing and fish processing and cooking. Out of this information she penned archaeological field illustrations that are meticulously detailed and documented as to key reference works, museum collections, and the cultural or linguistic group origins of specific artefacts, and she matched them with prose that is unfailingly clear and vibrant. She also fascinated readers with accounts of her

forays into experimental archaeology, her "hands-on" experiments with making, using, and testing the workability of specific technologies. So thorough is the author in her approach to the subject of early fishing that when she discusses, for example, the production of traditional fibre nets and wooden hooks she makes educated guesses about the plant knowledge and weaving skills of their makers.

It is around types of gear by methods used that the chapters are organized. The chapter on hooks and lines, for example, contains the story of the North Pacific halibut. Among the largest fish species on the Northwest Coast, halibut ran up to two hundred pounds each. The story focuses on "one of the most interesting and beautiful of all the fish hooks": the traditional, large two-piece, V-shaped hook used by northern peoples for halibut. It also includes the author's intriguing examination, under controlled conditions, in halibut tanks, of all aspects of the operation: from how halibut actually take the bait and what happens to the floating action of the hook when iron begins to replace bone for barbs, to descriptive details of the typical decorative figures carved on the free arm of the hook, to the recounting of the stories that are told over the floats and spirit helpers during fishing. For her experimental work, Stewart made the hooks and decorative carvings, conducted the experiments, and repeated the ancient stories she was taught in the coastal communities.

Stewart's nine books with the same publisher have sold over 600,000 in ten countries and been translated into several languages. The books have, over the decades, led to book tours and lecture seminars, curated fishing exhibits, and study programs. And, as books, they seem never to have lost their appeal for people of the Northwest Coast, from

First Nations artists and schoolchildren, to academic scholars and the regional archaeological community, to the general public at large.

*Not Fit to Stay: Public Health  
Panics and South Asian  
Exclusion*

Sarah Isabel Wallace

Vancouver: UBC Press, 2017.  
292 pp. \$32.95 paper.

JENNIFER SELTZ

*Western Washington University*

IN THE SPRING of 2018, hundreds of people gathered between city hall and the public library in downtown Bellingham, Washington, to witness the dedication of a ten-ton granite “Arch of Reconciliation,” a monument to and acknowledgment of three key moments of racial exclusion in nineteenth- and twentieth-century northwestern Washington. The new arch groups together riots and organized expulsions of Chinese workers in 1885 and South Asian workers in 1907 with the incarceration of Japanese Americans in 1942. Sarah Isabel Wallace’s *Not Fit to Stay* also begins with the 1907 Bellingham expulsion and its reverberations in British Columbia. Like the new arch in Bellingham, this book wants to make the history of South Asian exclusion and expulsion part of the broader and perhaps still better-known history of anti-Asian discrimination, exclusion, and expulsion in the Canadian and American wests. Wallace tracks how South Asians “became medical scapegoats in Pacific coast communities” in the first two decades of the twentieth century, arguing

that Americans and Canadians both used popular and expert perceptions of “Hindus” as inherently diseased to make exclusion a reality (3).

The book examines an array of panics in newspapers, at medical inspection stations, and in parliamentary and congressional committees over the health problems supposedly posed by South Asians in North America, from plague to tuberculosis to hookworm. Wallace makes it abundantly clear that South Asians, like Chinese and Japanese immigrants, suffered specifically from the power of racialized medicine and coercive public health on the Pacific Coast as well as from general discrimination. She also argues that public and professional claims about the threats posed by diseased, unclean, and degenerate South Asians worked even better politically than similar arguments made about Chinese and Japanese immigrants, and were the key to legal exclusion by the 1920s. Many Americans and Canadians saw South Asians as marked by fundamental bodily difference and inferiority, like other Asians, but also as a distinct kind of health threat, one defined by “discourse on the new immigrants at the intersection of medicalized nativism, colonial theory, and orientalism” (184). Wallace’s argument about both the distinctiveness and the special force of these public health panics is unconvincing, in part because the book, while referring to key works on immigration, race, and public health on the Pacific Coast, does not attempt a full-fledged comparison with the discourses on health surrounding other Asian immigrants. Wallace’s own meticulous research also shows how arguments for South Asians’ poor health or vulnerability to disease, while nearly omnipresent, often fell apart under any scrutiny; were abandoned in favour of arguments about labour market competition or generalized inability to

assimilate; or simply served as potential backup when other arguments for exclusion might have failed.

In six compact and detailed chapters, Wallace manages to show how Canadians and Americans shared similar views on South Asian threats to public health and used overlapping strategies to limit and then end South Asian immigration to the West Coast. Wallace's transnational and international approach is a strength of the book, as is her careful tracking of how medical experts, politicians, and labour leaders used and shaped evolving ideas of racial difference to push against both South Asian immigration, and, in the final chapter, South Asian claims to citizenship on both sides of the border. *Not Fit to Stay* ends not only by recounting stories of reconciliation and public apology for South Asian exclusion but also with a timely reminder of the difficulties Sri Lankans have faced entering Canada in recent years.

### *Asian Canadian Studies Reader*

Roland Sintos Coloma and  
Gordon Pon, eds.

Toronto: University of Toronto  
Press, 2017. 408 pp. \$58.95 paper.

AYA FUJIWARA  
*University of Alberta*

**T**HIS COLLECTION of essays is an integral part of American-modelled activism, whose purpose is to establish a collective scholarly field for Asian Canadians beyond national boundaries. Such trials, as the editors argue, have already been initiated, for example, by the Asian Canadian Studies Network and the Researchers and Academics of Colour for Equity/Equality. Written by distinguished

activist scholars, each article offers an innovative perspective, conceptualizing Asian Canadian studies in transnational contexts of intersection, hybridity, and interaction. Two major points can be drawn from this volume. First, it advocates strongly for the positive social impact of Asian Canadian Studies (ACS) with regard to addressing inequality based on racism in Canada, notwithstanding various barriers to the creation of such a field. Second, it challenges the notion that such a racially defined academic field is by nature essentialist and promotes a static framework. A closer look at this volume indicates that the contrary is the case, as each author pays attention to the dynamic nature of racial boundaries.

To achieve the aforementioned goals the editors have organized the volume into six parts, each of which focuses on various "encounters" that Asians have experienced in Canada. These themes serve their purposes very well, guiding readers to approach chapters in relation to the common experience of the racialized group. The majority of the chapters – except for a few that focus on case studies of Japanese, Chinese, Filipinos, or Muslims – try to offer broader Asian narratives that emerged as a result of global forces such as modern colonialism, capitalism, Orientalism, and racism. Readers will learn that the "Asian" phenomenon arose because of migration from Asia to North America and the subsequent processes that situated the newcomers within nation-building projects or discourses. Implicitly, the volume reveals that the framework of the nation-state, which is always designed for an ideologically, racially, and economically dominant group, has its limits.

Yet, as the authors admit, this effort to launch ACS as a major academic field or political group in Canada has

a long way to go. First, they face some contradictory issues: on the one hand, they are promoting transnational space for Asians beyond nation-states; on the other hand, they are seeking to create racial boundaries and collective power to fully participate in and negotiate with the host nation-state. Second, historically, “Asians” have created racial hierarchies and Orientalism among themselves, both of which were well incorporated into their nationalism. In other words, colonialism and racism are not necessarily a White/Asian phenomenon. Third, given that much of the significant economic or employment inequality in recent years has resulted from elements other than race, such as limited language proficiency, the lack of a network, and the lack of financial resources, “Asians” could represent more differences than similarities. Thus, linking the glass-ceiling issue with racism requires very complex research.

Having pointed out these challenges, this volume, as a textbook, makes an excellent contribution to ethnic studies in Canada, promoting debate among instructors and students, and encouraging them to think about how analytical categories should be set. ACS will not replace other analytical frameworks, such as ethnicity, class, and gender, but it offers an excellent alternative for the conceptualization of inequality and racism. As the term “visible minorities” is increasingly becoming old-fashioned, a new way of approaching racialized minorities or marginalized groups is necessary. As this volume points out, traditional academic institutions, which are overwhelmingly dominated by mainstream scholars, often hinder active interactions that could lead to new ways of thinking.

*The Miracle Mile: Stories of  
the 1954 British Empire and  
Commonwealth Games*

Jason Beck

Halfmoon Bay: Caitlin Press, 2016.  
288 pp. \$29.95 paper.

ROBIN ANDERSON

*University of the Fraser Valley*

*The Miracle Mile*, written by Jason Beck, the curator at the BC Sports Hall of Fame and Museum, is a masterfully constructed narrative of the first truly international event in BC sport history. The 1954 British Empire and Commonwealth Games (hereafter “the Games”) was the largest international sporting event to be staged in the province up until that time, and the physical legacies of the Games, although disappearing quickly under the destructive hand of redevelopment, can still be seen around the city. Beck’s history of the Games is not just a detailed representation of a key event in Vancouver’s urban and regional past but also a thoughtful contribution to our understanding of mid-twentieth century cultural life in this area of the world.

*The Miracle Mile* follows a narrative chronological structure. The first two chapters examine the wider social context, organizational background, and the predictably troubled lead-up to the Games, while the final eight chapters are constructed chronologically to follow the week-long event day by day. Colourfully embedded within the chronological narrative, however, are the individual stories of the athletes and the drama of their competitive events. Beck’s style is journalistic and informal, and this approach makes for an engaging – often exciting – read. Space does not



allow for a detailed retelling here, but several stories stand out, such as the poignant tale of Nigerian teenage high jumper Emmanuel Ifeajuna who won his country's first-ever gold medal in a major international sports event at the Games. Tragically, after returning to Nigeria as a national hero, Ifeajuna became involved in oppositional politics and would eventually face execution as part of a defeated revolutionary movement in the 1960s.

However, the event for which the Games will be remembered, and the plotline that Beck cleverly builds upon in each preceding chapter, was the mile race that saw the epic confrontation between star middle-distance runners Roger Bannister from England and John Landy from Australia. Billed as the "Race of the Century," both runners had recently broken the four-minute mile barrier and the Vancouver Games would be their first head-to-head competition. Beck fills his canvas with historical detail, including the differing characters of Bannister and Landy, their opposing approaches to training and preparation, and how the Vancouver public, through the local sports press, would come to hold very divergent views on each runner. The infamous few minutes that unfolded on the hot Empire Stadium track that Sunday afternoon are described with a poetic passion by Beck – an early lead, a world record pace, a Canadian in the mix, a turn to look, a final kick, and Vancouver was on the world's sporting map.

To be clear, *The Miracle Mile* is not a piece of academic sport history. Beck rarely connects the events in Vancouver to the ongoing debates in the field of sport history, such as organized sport and the growth of consumer capitalism; or the formative role of sporting attachment in identity construction, including gender, ethnicity, and other self-presentations;

or the emergence of local, national, and ultimately global structures and relationships in sport. But the seeds of those deeper understandings are in fact littered throughout the text. Thus, *The Miracle Mile* does reflect the minimal levels of commercialization and commodification around the Games, the barriers faced by women competitors and attempts by some – including Canadian field athlete Jackie MacDonald – to push beyond those boundaries, and of course the profound "whiteness" that exuded from the official residents of the then isolated city of Vancouver. In the end, Beck carries these thoughtful elements within a readable, lively, and engaging history of mid-century Vancouver.

*Spying on Canadians: The  
Royal Canadian Mounted Police  
Security Service and the Origins  
of the Long Cold War*

Gregory S. Kealey

Toronto: University of Toronto  
Press, 2017. 276 pp. \$29.95 paper.

JONATHAN SWAINGER  
*University of Northern  
British Columbia*

*Spying on Canadians* opens with the goal of adding "to the political demands for a new commitment for a transparency in national security appropriate to our purportedly democratic society" (9). It is a principled point. Describing the workings of access legislation that are shaped, in part, by a desire to maintain cordial relations between the Public Archives of Canada and the Canadian Security and Intelligence Service, Kealey details an often frustrating process in which

access requests are first delayed and then eventually produce heavily redacted documents of limited scholarly value. If there is a balance to be struck between access to information and protecting state interests, it seems that Canada has yet to establish and maintain that point of equilibrium.

Containing an introductory essay and nine previously published articles and book chapters from 1988 to 2009, the collection concentrates on the Canadian state's identification of potential security risks. This ranges from the Fenian brotherhood fighting for Irish independence in the 1860s, through South Asian nationalists pursuing India's self-governance in the pre-First World War era, to Canadian left-wing agitation and protest beginning in the late war years and extending forward to the 1940s and 1950s. The extent to which any of these risks actually threatened colonial or post-Confederation Canada's well-being remains an open question. Nonetheless, it is indisputably clear that the state, or at least senior bureaucrats and political leaders, thought that identifying these risks served useful political or partisan purposes.

The book's most prominent theme is the state's disproportionate concern with left-wing organization and the threat it seemingly represented. Triggered late in the First World War, this concern with the left continued onward through the post-Second World War era. The second theme is that of race, ethnicity, and gender, and their influence in how state security was constructed, understood, and applied. Viewed from a contemporary perspective, the privileged position of white, typically protestant, middle-class men to make decisions about who represented a threat and, how that threat ought to be countered, is patently obvious. Finally, the collection's third theme is that of the legacy of these activities,

in terms of the evolving governmental culture concerning openness and access to information, counterbalanced by the long-term necessities of protecting state-defined interests and those engaged in surveillance operations.

Coming to this topic through his research as a labour historian, it is unsurprising that Kealey's attention was initially drawn to the state's surveillance of left-wing and workers' organizations. It is difficult to exaggerate the Dominion government's obsessive concern with any and all left-wing activism. Consequently, Protestant church leaders advocating social reform were lumped together with democratic socialists, union organizers, members of communist front organizations, leaders of the Communist Party, and elected Labour candidates. At the same time, Kealey notes that, while fascist leader Adrien Arcand was also under surveillance, the evidence betrays less angst for the leaders of Canada's domestic spy service than what was evoked by left-wing reformers attempting to better the lives of immigrants and workers.

While the theme of race and ethnicity is also present, Kealey's evolving interpretation charts increasing unease with the racial component of this history. Initially arguing that suppressing the left was the most important factor at play, the dynamics of domestic spying led by privileged white males with military backgrounds raised insistent questions. As much as their prejudices might be presented as arguments about the sanctity of empire or state security, the fact that potential enemies of the state were Irish, Sikh, or labourers from non-preferred European nations is impossible to ignore. Recognizing on numerous occasions that similar racial and class divisions between the RCMP leadership and those charged with the task of gathering intelligence were also

marked by class and race, Kealey does not quite argue that white male privilege also drove this process; however, in the collection's most recent article (2009), he (along with fellow authors Andrew Parnaby and Kirk Niergarth), comes tantalizingly close to such a conclusion.

There is a great deal here worthy of serious consideration and its importance extends well beyond historical relevance and narrow concerns about access to our nation's documentary heritage. Indeed, Kealey's articles – and this collection – speak to how easy it was (and still is) to brand segments of Canadian society as “dangerous,” “threatening,” or even “unCanadian” for reasons that owe more to constructed identities and race-based assertions about “fitting in” and conformity than to demonstrable evidence of a genuine threat. As such, Kealey's is not merely a well-wrought lesson about our past but a timely reminder that historical knowledge is also a way of thinking and acting in the present.

*From Left to Right:  
Maternalism and Women's  
Political Activism in Postwar  
Canada*

Brian T. Thorn

Vancouver: UBC Press, 2017.  
256 pp. \$32.95 paper.

KIERA MITCHELL  
*University of Saskatchewan*

IN POPULAR imagining, as the Second World War ended Canadian women were ushered back into their domestic, homemaking lives and their political voices were silenced until second-wave

feminism emerged in the 1960s. In *From Left to Right: Maternalism and Women's Political Activism in Postwar Canada*, Brian T. Thorn demonstrates with clear and concise style that the period between 1945 and 1961 was rich with political activism enacted by women on both the political left and the political right in western Canada. Instead of feeling devalued by their domestic lives, these women used maternalism as a unifying political tool to vie for a voice in the public realm. Thorn adds a richness of knowledge to a woefully underrepresented corner of Canadian women's history through an examination of women involved in the Canadian Commonwealth Federation, the Communist Party of Canada, and the Social Credit Party. Commendably, the book draws on experiences of women from British Columbia and Alberta, stepping outside of central Canada to speak to regions underserved by historical research. Through these western perspectives emerges a complex history of women grappling with a desire for political visibility and voice, regional concerns, and gender norms.

The strength of *From Left to Right* is its refusal to simplify an intensely complex period of women's activism by considering class, ethnicity, family structure, religious background, place, and region. Particularly praiseworthy is the recognition of regional differences within British Columbia and Alberta. Indicating that resource extracting, urban industries fostered left-leaning politics while rural, farming industries fostered right-leaning politics is a simple enough point, but one that challenges understandings of western provincial uniformity. Nor does Thorn shy away from the complexities in the women's political approaches. Through multiple examples Thorn reveals deeply fascinating, uncanny similarities in the

approaches and experiences of women from the right and the left.

Understanding women as a uniformly maternal, domestic group is now widely accepted as an outmoded and narrow understanding of female experience. Thorn acknowledges this while demonstrating how activists leveraged maternalist political arguments to make space for women's voices in the political arena. However, it would perhaps do for the author to more thoroughly address points raised at the conclusion about whether there is an argument to be made for a continued use of maternalist views in women's activism. While I do not necessarily disagree with Thorn's assertion that maternalism boasts outdated conceptions of gender, a more detailed answer to the question "Should maternalism have a place in modern feminism?" rather than a simple "no" would be more satisfying to the reader.

This is an example of moments in the book in which the reader is drawn in by the quality of research and writing and left with a desire for further information on discussed topics. A few similar points that came to mind include women's involvement in the similar parties in Saskatchewan or Manitoba; women's postwar activism beyond maternalism; and how, as suggested, postwar activism concretely contributed to future second-wave feminist strategies. Ultimately, these unanswered questions are one of the book's strengths as they illuminate possibilities for future research. Thorn's vital, intriguing portrait of postwar women's activist history leaves the reader with much to consider regarding applying lessons learned from women of the past to current and future women's activist movements.

### *Where It Hurts*

Sarah de Leeuw

Edmonton: NeWest Press, 2017.  
128 pp. \$19.95 paper.

MELINDA KACHINA BIGE  
*Kwantlen Polytechnic University*

*Where It Hurts*, by Sarah de Leeuw, is a collection of essays within the genre of creative non-fiction. These vivid essays express loss, trauma, and humour. De Leeuw uses complex imagery that takes the reader up and down the famous Highway 16, into Washington State, and leaves us in the cold and confusing living rooms of travellers. The core of the book lies in tragedy: a man dies in a woman's arms (9); a daughter is lost at childbirth (71); people experience homelessness (28, 77, 95), and myriad other pains and losses.

The author offers an interpretation of what terror and loneliness might be like for the mothers of missing and murdered Indigenous women and girls (71). Although it is controversial to borrow from the experiences of Indigenous women, De Leeuw's lens is clear: a non-Indigenous Canadian woman who attempts to understand Indigenous women and yet fails to humanize them. This is evident as De Leeuw only depicts Indigenous women as drunk or dead (26, 28, 77). In *The Inconvenient Indian*, Thomas King (2013, 54) points out that there are two common depictions of "Indians": Dead Indians and Live Indians. King argues that in movies, magazines, and literature there is an abundance of dead Indians, and what people often see is that "Indians" are depicted and thought of as cultural debris. To really see Indigenous people as living affords them the same luxuries as others inhabiting North America – the ability

to be human in all of its glory: active, ordinary, and (hopefully) breathing.

The book is an honest depiction of sadness as expressed via imagery pertaining to homelessness, travel, divorce, support work, and other emotional labours. The short essays cover a range of emotions, such as terror, love, excitement, curiosity, and confusion. Through these essays de Leeuw voices many painful day-to-day experiences and more. She gives a quiet nod to colonization and homelessness in telling of burning buildings and playing on words (e.g., “Columbus Burning”). Common experience moves like a welcome breeze through de Leeuw’s essays thanks to her vivid imagery. Throughout the book the awkwardness of human experience sometimes renders tragedy hilarious.

De Leeuw offers memories in the wake of loss. Along with this, the reader experiences a sense of dull pain and uncomfortable experience that is relatable to the everyday woman. The book reads as a reflection of life and a careful inventory of pain and growth. The author shows many realities that can easily become enmeshed within our own personal losses. The book reads like an act of letting go and an unapologetic unravelling of pain.

#### REFERENCE

King, Thomas. *The Inconvenient Indian: A Curious Account of Native People in North America* (Toronto: Doubleday Canada, 2013).

### *Aboriginal Peoples and the Law: A Critical Introduction*

Jim Reynolds

Vancouver: UBC Press, 2018.

224 pp. \$29.95 paper.

DAVID MILWARD

Victoria, BC

Jim Reynolds, a highly experienced Aboriginal rights lawyer, pursues two ambitious aims with his new book, *Aboriginal Peoples and the Law: A Critical Introduction*. One is to provide a succinct yet comprehensive overview of Canadian law that focuses specifically on Aboriginal peoples. And the author hopes to do so in a way that will make Aboriginal law, for all its complexities and contradictions, accessible to a general lay audience. The other objective is to provide reflections on Aboriginal law for both laypersons and specialists alike.

As for the first objective, the book succeeds at striking the right balance between brevity and completeness without any significant omissions. And it is very well written. It is, however, difficult for me to assess whether Reynolds has succeeded in his objective of reaching a lay audience. I understand the topic very well, and thus cannot fully place myself in those shoes.

I do appreciate that the objective is a noble one. My experience has borne out that there is substantial ignorance with respect to Aboriginal legal rights. I have frequently encountered the attitude that the legal system imbues Aboriginal peoples with special privileges that they are ungrateful for and do not appreciate. Even the very educated are not immune from similar notions, as the title of Alan Cairns’ well-known book, *Citizens Plus*, conveys. Aboriginal peoples, including academics, professionals, and laypeople

alike, have quite different notions, insisting that the Canadian legal system remains fundamentally unjust in its treatment of Aboriginal rights. I cannot help but applaud Reynolds for setting out to enlighten his audience to the extent possible.

It is the attainability of such an endeavour that I wonder about, for which I do not fault Reynolds. I do have some concerns that the book itself is laden with unavoidable jargon and heady language. However, I am convinced that this is more a reflection on the subject matter itself than on Reynolds's work. I think he has made as good an effort as is humanly possible. What I am unsure about is whether he has set himself an impossible task or whether multiple readings of the book will provide the lay reader with the necessary understanding.

Reynolds also succeeds in offering insights and reflections that newcomers and specialists alike can appreciate or at least understand. For example, his critique of the interim remedy regime available to Aboriginal rights litigants is quite penetrating. The law on interim Aboriginal rights accommodation is, despite its surface language, not as generous to Aboriginal claimants as it purports to be. It is in practice difficult to convince judges that the businesses exploiting Aboriginal lands are being unreasonable or to use the Haida regime to reach an enduring agreement that truly benefits Aboriginal communities. Yet if Aboriginal communities do not engage with the process, they become the uncooperative "bad guys" in what ultimately becomes a no-win situation. One minor quibble that I have is Reynolds's occasional tendency to provide isolated quotes from other authors without situating them within their authors' broader works. Two examples that stood out to me were quotes from Thomas Flanagan and

Frances Widdowson that, in isolation, seem motivated by genuine concern for the well-being of Aboriginal peoples. Yet their writing is viewed by many Aboriginal readers, myself included, as frankly contemptible and racist. Maybe Reynolds did not intend that effect, but it stood out to me all the same. I can nonetheless recommend his book as a solid read for anyone interested in Aboriginal peoples and Canadian law.

*Maker of Monsters: The  
Extraordinary Life of Beau Dick*  
LaTiesha Fazakas and Natalie  
Boll

Vancouver: Athene Film Inc., 2017.  
\$12.99. Film.

MICHELLE MCGEOUGH  
*University of British Columbia*

THE RECENT passing of Beau Dick makes this documentary film both a testament to and an affirmation of an extraordinary life. More than a recitation of the chronology of his life, the filmmakers have created a documentary that generously explores a "complicated individual." *Maker of Monsters: The Extraordinary Life of Beau Dick* provides the viewer with a very rare and intimate look into the life and relationships of a man who felt passionately about his art, his family, and his cultural and academic communities.

Dick was born in 1955 in the Kwakwaka'wakw community of Village Island on Kingcome Inlet. The interviews with fellow carvers, critics, curators, and collectors of contemporary art trace the meteoric trajectory of a talented artist. It was a career that coincided with the revitalization of Northwest Coast art

forms and the ceremonies for which they were produced.

The film begins with Dick relating the story of a how of a piece of wood came into his possession. The deep baritone and rhythmic cadence of his voice reveal a very adept and compelling storyteller. The tale he weaves provides the viewer with a small glimpse into the complexity of the artist, whose words are playful, whose manner is mischievous, and whose thoughts are profound. His laid-back and easy manner is deceptive, and, like those interviewed, we are not sure if he is a “shaman, a con man, or an artist.” Perhaps a trickster is a more appropriate description.

To use a phrase coined by Dana Claxton, artist and UBC colleague of Dick’s, this film is ultimately about the “ethics of care” and the impact one person and his art have had on those whose lives intersected with his. Every interview in the film reveals Dick’s generosity. The candour of Dick’s own reflections on his life provides a balance and prevents the film from becoming merely a celebratory portrayal of an iconic demigod. What becomes clear in this film is that Dick lived his life on his own terms. His passion for the environment was the same passion found in all aspects of his life. He is perhaps most well remembered for how he combined art and activism, which we witness when he broke coppers on the steps of British Columbia’s legislature and on Parliament Hill in Ottawa. These acts revitalized a Kwakwaka’wakw cultural practice of publicly shaming someone into corrective and restorative behaviour. In this instance, it was a call for both the provincial and the federal governments to re-examine their troubled relationships and responsibilities to Canada’s first peoples and those other-than-human beings (like the salmon) who are threatened by government policy and inaction.

Noticeably absent in this film is an acknowledgment of Dick’s most recent work, *Under Sea Kingdom*, created for Documenta 14. This body of work is perhaps one of Dick’s greatest legacies. While his artwork clearly expresses the culture from which it originated, this series, showcased on the world stage, is indicative of Dick’s oeuvre: deeply grounded in Kwakwaka’wakw culture but reflecting a playfulness that also acknowledges we are living in dangerous times.

### *Fernie at War, 1914–1919*

Wayne Norton

Halfmoon Bay: Caitlin Press, 2017.  
264 pp. \$24.95 paper.

R. SCOTT SHEFFIELD

*University of the Fraser Valley*

WAYNE Norton provides a fascinating story of a BC resource town navigating its way through the tribulations of the Great War. In so doing, he adds to the small but growing body of works that examine the home front experiences of Canadians during the world wars. Most such studies have focused on medium to large urban centres, so Norton’s choice to explore the small coal-mining town of Fernie and the surrounding Elk Valley is a refreshing and novel contribution. Norton draws on a diverse and thorough research foundation in provincial, regional, organizational, and municipal archival collections, while acknowledging the eclectic unevenness of small town records. Of necessity, therefore, he leans heavily on local newspapers, which offer a mixed blessing of rich details and partisan perspectives that

Norton navigates cautiously. The book is organized chronologically, with each year a separate chapter, though within each chapter, subheadings provide conceptual continuity and clarity. Indeed, Norton explicitly sets this study around the three key themes of labour, loyalty, and ethnicity that ebb and flow throughout and that lend meaning and coherence to the whole. For Norton, Fernie residents entered the war with optimism and staggered out divided, embittered, and ruing the costs in blood.

This is a book with many strengths. The three themes Norton develops work quite well to shape and sustain the narrative. Ethnicity was central given the surprisingly diverse population of immigrants working in Fernie's coal mines and lumber camps. The fact that many of these were enemy aliens or suspiciously "foreign" led to the internment of hundreds of local men, initially in the town's hockey rink. Unsurprisingly in a coal-mining region with one major employer (the Crow's Nest Pass Coal Company), labour relations loomed large. Norton's background in labour history shines through as he deftly guides the reader through the complicated, fractious political clashes between union locals and their relations with the United Mine Workers of America, the coal company, and the federal and provincial governments. The final theme of loyalty is effectively employed to frame many of these discussions within the constrained social structures of small-town life in wartime. To his credit, Norton also carries the story beyond the Armistice, weaving the wartime themes into the disjunction and division of the postwar recession and labour radicalism of 1919. More important than all the above, however, and what raises this work above the trap of parochialism that can undermine local

histories, is how attuned Norton is to the broader contextual currents of Canadian society – regionally, provincially, and nationally. He consistently and seamlessly interweaves the events in Fernie and its environs with the broader political, economic, and social events that helped to shape them, ensuring that, despite its geographical isolation at the time, it feels very much caught up in a great, if distant, crisis.

Only two critiques are worth noting. The first is a production issue as the print on every other set of pages, from 130 to 159, was slightly blurry. The second is the assumption that there was a "sense of disillusionment with the war that affected the whole country by 1918" (143). No evidence, either primary or secondary, was provided to support this assumption. The existing literature suggests that disillusionment might be more in the eye of historians looking back than it was in the minds of Canadians in 1917–18. Norton's own evidence, such as the still successful fundraising efforts, would seem to run counter to this claim; indeed, he admits that the purported disillusionment was "nowhere indicated in the pages of the *Fernie Free Press*" (143). While there may well have been disillusionment in certain pockets of the population, such as French Canada or radical organized labour, more broadly it would be accurate to speak instead of war weariness. Overall, however, these are relatively minor quibbles with what is in fact a well-written and important piece of scholarship.



*Witness to Loss: Race,  
Culpability, and Memory in  
the Dispossession of Japanese  
Canadians*

Jordan Stanger-Ross and  
Pamela Sugiman, eds.

Montreal: McGill University, 2017.  
254 pp. \$29.95 cloth.

CHRISTIAN ROY

*Université du Québec à Chicoutimi*

*Witness to Loss* is a multi-authored study of wartime Japanese Canadian confinement that draws from the memoirs of Kishizo Kimura, a Japanese-born man who immigrated to Canada in 1911. Kimura had an important impact on the wartime fate of the Nikkei community of Canada as he participated in the work of two committees that took up the task of depriving Japanese Canadians of their rights and possessions (the Japanese Fishing Vessels Disposal Committee and the Advisory Committee).

In his introduction, co-editor Jordan Stanger-Ross puts into context the life and memoirs of Kishizo Kimura. There is also a note from the English translator of Kimura's memoirs. The second part of the book serves to put Kimura's memoirs into larger context through individually authored chapters. These include commentaries about the impact of racist policies on the Japanese community (Masako Fukawa) and colonial domination based on racialization (Timothy J. Stanley), a larger reflection on resistance against racism, mainly from the Chinese community (Vic Satzewich), and an analysis of the concept of Canadian citizenship based on one author's family experience (Laura Madokoro). *Witness to Loss* concludes with co-editor Pamela

Sugiman's afterword, which summarizes the conclusions of the book and speaks about the impact of dispossession and internment on her family.

Kimura's memoirs offer a precious source for better understanding the history of Nikkei in Canada and the impact of discriminatory policies on their community. They demonstrate that certain persons of Japanese ancestry collaborated in designing policies that had a negative impact on their own community. In addition, the memoirs show us the importance of the Issei in the Japanese community and remind us of the importance of studying Japanese-language sources. As a result, the book describes the mechanisms of two controversial policies of the federal government that were based on racism against Nikkei.

My main criticism of *Witness to Loss* relates to its second part. The commentaries are in theory based on Kimura's writings, but in fact they go on quickly to a broader analysis. This precious source could have been better used to detail the history of the community leaders who served as intermediaries between the Nikkei and the authorities. Such a field of study is interesting and helps us to understand the lives of members of ethnic/racial groups (see, for example, Lisa Rose Mar, *Brokering Belonging: Chinese in Canada's Exclusion Era, 1885–1945* [Toronto: University of Toronto Press, 2010], 240 pages; or Aya Fujiwara, *Ethnic Elites and Canadian Identity: Japanese, Ukrainians and Scots, 1919–1971* [Winnipeg: University of Manitoba Press, 2012], 288 pages). Kimura's memoirs raise the problem of the proper attitude that Nikkei should have taken with regard to the federal government. While Kimura collaborated, he also expressed some reservations about the politics, tried to help his fellow Nikkei, and was

pressured to resign. This demonstrates the complexities inherent in the concept of collaboration with the authorities.

Similarly, there is a lack of critical engagement with the source material. In his writings relating his work in the two committees, Kimura tried to be impartial. Yet, at the same time, he clearly wrote to justify his controversial participation in them and to send a message to future generations. A detailed critique of the source could have provided common ground for the authors, who all analyze the memoirs differently. Regarding Kimura's message to the younger generation, for example, one author considers it to be a message to the Issei (115), while another author analyzes it as an appeal to Nisei and Sansei (138).

Despite these weaknesses, *Witness to Loss* is an interesting addition to the historiography and helps the reader better understand the workings of two committees that deprived Canadian citizens of their rights and possessions as well as the involvement of a man who came from that disenfranchised community.

*Growing Community Forests:  
Practice, Research, and  
Advocacy in Canada*  
Ryan Bullock, ed.

Winnipeg: University of Manitoba  
Press, 2017. 256 pp. \$27.95 paper.

KIRSTEN MCILVEEN  
*Capilano University*

OVER THE past two decades, community forestry has been adopted with growing frequency across Canada. Localities have sought to balance multiple values – economic, social, environmental – within systems

of decentralized forest management. Contributors to *Growing Community Forests: Practice, Research, and Advocacy in Canada* demonstrate that community forestry ventures are participatory, increasingly collaborative, and face “issues and forces” of Indigenous empowerment, environmental requirements, and increased community demands.

While specific practices stem from local contexts, existing legislation guides community forestry implementation. *Growing Community Forests* presents several case studies of community forestry in practice, primarily in Ontario. For those interested in British Columbia, the book lacks the scope needed to capture the tenured history and diverse ecosystem forests in this province. Nevertheless, *Growing Community Forests* adds to the growing body of literature that identifies common practice in Canadian community forests.

Community forestry arose in the aftermath of changes in the industry related to decreased wood product markets, unemployment, and permanent mill closures. Ryan Bullock, the volume's editor, illustrates how varied this response was. Palmer and Smith explore the crisis-driven development of community forests in their examination of the Northern Ontario Sustainable Communities Partnership.

Subsequent chapters illustrate increasing collaboration, shifting power dynamics, and relationship-building between Indigenous and non-Indigenous participants. Casimirri and Kant explore how the Constance First Nation and forestry and government representatives developed a framework for cross-cultural collaborative decision-making. In a study of maple syrup value chains, Murphy, Chretien, and Morin demonstrate the historical complexity of community forest resources, including non-timber forest

products. Conceptualizations of “maple syrup communities” are complicated by the increasingly visible boundaries of Indigenous treaty lands and traditional territories as well as broadened socio-ecological systems that include not only humans but trees.

Local forest governance strategies in the Maritimes represent the newest phase in Canadian community forest management. Glynn deconstructs local governance in New Brunswick, and MacLellan and Duinker examine the “local trap” in Nova Scotia’s community forest policy.

British Columbia’s community forest system includes fifty-eight tenures, most of which are networked through the BC Community Forest Association (BCCFA). Gunter and Mulkey provide a history of British Columbia’s community forest program, and the role of the BCCFA. BC community forestry goes back more than sixty years; however, most current community forests emerged after the establishment of community forest agreements by the BC government in 1998.

Despite the large number of community forest tenures in British Columbia, *Growing Community Forests* includes a case study review of only one – the oft-examined Harrop-Procter Community Forest (HCPF). Egonyu and Reed examine social learning in forest governance, and Leslie also uses the HCPF as a case study but does so as a base for discussing climate change adaptation and wildfire management goals. Interestingly, mitigating the impact of climate change with fire prevention plans was not initially a concern for British Columbia’s community forests but has now become central to all community forests.

These authors do not portend to generalize about British Columbia’s wider community forest system based on the

experience of the HCPF. The absence, however, of a broader comparison of experiences within the provincial CFA system represents a missed opportunity to draw linkages between earlier chapters on Indigenous engagement and management with the BC experience. British Columbia’s CFAs emerged concurrently with the growing legal recognition of the inherent right of Indigenous peoples to participate in decision-making regarding the future of forests in their territories.

In seeking to balance economic, social, and environmental values, the community forest will be severely tested as it continues to adapt to new realities and evolving community priorities, such as an increase in rates of insect/disease epidemics and wildfire, not to mention the safety of communities.

### *Vancouver: No Fixed Address*

Charles Wilkinson and  
Tina Schliessler

British Columbia:  
Shore Films, 2017. Film.

PATRICIA BURKE WOOD  
*York University*

WHAT STAYS with you after watching Charles Wilkinson’s new documentary, *Vancouver: No Fixed Address*, is its beautiful cinematography. Vancouver’s ideal location at the intersection of the ocean, the mountains, and the sky is captured brilliantly: every shot is framed well, whether it is day, night, or twilight. The light hits the water exquisitely; the sky has that rich, late-afternoon glow. It’s not just the harbour views: the studio interviews, the landscapes, the aerial views all have perfect composition, perfect lighting.

That the film does such a fine job holding the gaze will, hopefully, help the audience remember the stories as well. Although the title of the film suggests the focus is homelessness, the scope is actually broader. Through a series of diverse portraits of residents, the film presents several experiences and perspectives on the difficulties of living in Vancouver. The speakers include Indigenous people, residents whose families have lived there for generations, immigrants, and the children of immigrants. We meet millennials sharing a house, a guy living on his boat, another man living in his van, a Tiny House builder, old and new suburbanites, and high-rise dwellers.

The success of this film is that it puts a human face on Vancouver's housing crisis and invites us to consider what our goals and values are. David Suzuki, for example, asks if a city is still a city if it makes no room for seniors or young people. The expense of finding housing is a central frustration, but other aspects are explored that demonstrate how limited choices come to shape people's lives and expectations about belonging to a place and having a "home."

Through the addition of expert commentary from scholars and journalists, the situation is also set in several contexts, including the city's ecology, the history of racism in Vancouver, the personal and familial, and the city as a site within the global flow of capital, particularly out of China. An insightful connection is made, by a Chinese immigrant herself, between the relocation of manufacturing from North America to China, the resulting pollution in China, and the subsequent desire of Chinese to move to the cleaner air of Canada.

The film opens and closes with comments from Quelema Sparrow, an actor from the Musqueam Nation. She raises the larger question of how

Vancouver's tortured housing and homelessness crisis is playing out within unceded Indigenous territory, where the first inhabitants were burned out of their homes to create Stanley Park. What does it mean for settlers to make a home here? This is an important discussion and I would have liked to have seen it more actively connected to the rest of the film, which has only one other brief story from an Indigenous person.

The film is a cinematic collage more than a linear narrative driving towards a clear purpose. The sharpest moment in the film is the cut from a couple celebrating their purchase of a North Shore condo with champagne to a sixty-seven-year-old man who lives in his van. This juxtaposition speaks most directly to the viciously unfair distribution of opportunities. The overall impression at the end of the film is that the situation is a mess, with many costs.

Solutions are less clear. The film's tag line, "Free markets cost," implies a wish for the state to get more involved, but there is little advocacy for this in the film. Then Vancouver mayor Gregor Robertson mentions the need to build housing and to use taxes as disincentives to speculation. The conclusion of the film hints vaguely at mobilization of "the people," with a shot of a housing protest and comments from journalist Sandy Garossino about how the idea of Occupy started in Vancouver.

The film's coverage of multiple perspectives of residents and experts makes it a valuable complement to general news coverage and an excellent candidate for an undergraduate class on urban economic and social geographies, especially housing. There's a nice theme involving live musicians who play in their homes or on the street – piano, Chinese harp, drums, electric guitar, banjo. They play individually in bridging interludes between scenes and then are overlaid at the end of the film to play "together." As a metaphor for the city, it's not a bad one.