

## BOOK AND FILM REVIEWS

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*Writing the Body in Motion:  
A Critical Anthology on  
Canadian Sport Literature*

Angie Abdou and Jamie Dopp,  
editors

Edmonton: Athabasca University  
Press, 2018. 248 pp. \$34.99 paper.

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*Writing the Body in Motion*, edited by BC writers and literary scholars Angie Abdou and Jamie Dopp, is an introduction and literary companion for readers wishing to delve into Canadian sports literature. The book is an asset to those who “want strong academic essays to assign to their students, as examples of the critical analysis of sport literature” (3). The editors have curated eleven critical chapters that deal with original stories about diverse sports such as mountaineering, wrestling, and swimming, thereby attending to the scope and breadth of sport literature in Canada. These chapters are rich and varied, from Cory Willard’s ecocritical approach to alpinism in Thomas Wharton’s *Icefields* to Paul Martin’s examination of the enigmatic,

flawed, and tragic sports hero Terry Sawchuk, an NHL goalie depicted in Russell Maggs’s *Night Work: The Sawchuck Poems*.

Sports literature offers narratives that endure beyond the rink, mat, or pool; most selections discussed in the book examine the condition of being human. They are relevant literature, exploring themes that enable readers to “read themselves” into the story, whether or not they are athletes. For example, Cory Willard takes a close look at how Thomas Wharton’s *Icefields* “explores the commodification of the natural world as he charts Byrne’s journey into the embodied experience of place” (71), something that will resonate with readers observing a similar commodification of wilderness in regions of British Columbia. Willard’s analysis serves as an accompaniment to *Icefields*, aiding readers in unravelling the complexity of Wharton’s award-winning novel.

Sport can be a powerful metaphorical tool, and the genre of sport literature has the potential to explore the human condition. It can serve as both a microcosm and a pressure cooker, allowing for a complex and honest exposition of greater literary themes – as the chapters in *Writing the Body in Motion* explore. For example, Gyllian

Phillips's chapter on Angie Abdou's novel *The Bone Cage* explores the author's treatment of the hero myth, a common trope in sports fiction. Phillips looks at the novel's alteration of the triumphant hero-athlete figure seen in the story of two Olympians pushed by training to the brink of bodily deterioration as Abdou subverts the hero theme.

The authors anthologize secondary sources for use in postsecondary classrooms and share works that stand as exemplary critical analyses of sport literature. They have also produced a collection that is relevant to the lives of readers as it enables them to see themselves anew through the challenges of sport and movement. The book contributes to the genre of sports literature as it is sure to engage readers both inside and outside an academic setting. It guides students and interested readers towards a deeper understanding of essential works in Canadian sport literature by helping to unlock the complexities of these texts. Many readers will find themselves making a beeline to their nearest bookseller to purchase gems of Canadian sport literature that they have discovered by reading this fascinating anthology.

*Inner Ranges: An Anthology  
of Mountain Thoughts and  
Mountain People*

Geoff Powter

Victoria, BC: Rocky Mountain  
Books, 2018. 360 pp. \$22.00 paper.

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*Inner Ranges: An Anthology of Mountain Thoughts and Mountain People* is a collection of mountain-inspired pieces written throughout

Geoff Powter's thirty-year career. The book guides the reader through his life's journey as he explores mountains and mountain life, enriched by his own reflections and personal development (12). As a former editor for *Polar Circus* magazine and the *Canadian Alpine Journal*, Powter's incorporation of twenty-six pieces of mountain adventures, tragedies, conflicts, and fulfillment portrays mountains as cultural and environmental landscapes moulded by the people and animals within them.

With an emphasis on physical pursuits in Canada's mountains and the Himalayas, Powter carefully incorporates stories of exploration with stories of conflict and tragedy to draw the reader into the inner world of those seeking refuge within mountains through a physical connection. Returning from the eight-thousand-metre peak of Manaslu, Powter realizes that his mountain world feels different from the busy popular hiking trails below that are full of "people from the other world" (68). Those outside this mountain life see the beauty of the large mountains and miss the conflicts and tragedies caused by mistakes and arrogance. Powter draws attention to issues specific to this mountain world – where climbers are injured or killed because of carelessness, an unending desire to reach high places, the pursuit of fame, and a lack of human compassion. While reflecting on this, he states: "The big mountains aren't always the most noble of places" (67).

Historically, treacherous and inaccessible peaks were valued as masculine spaces that only some could conquer. Glaciers and valleys became demasculinized areas that were easier achievements than the high-altitude climbs that were completed mostly by men (Reidy 2015, 163–64). Other narratives seek to contest this idea of

“heroic masculinity” (Bayers 2003, 1–2). Powter challenges the value of physical achievements through his examination of the mountain world. He acknowledges his own desire to reach high places but argues that such desire should not come at the price of safety.

Powter’s pursuit of mountain climbing has led to his exploration of other aspects of mountain cultural and environmental landscapes; he eventually “became just as interested in the walk to a climb as [he] was in the climb itself” (94). His investigation into the deaths of wild horses in central Alberta showcases a “hidden” aspect of mountain life that is filled with contestation and outrage. While some believe that these horses damage the ecosystem, others argue that their populations are maintained by large predators and that there is limited evidence to indicate that they displace game animals (102).

Powter’s collection of pieces is an intriguing examination of the thoughts and lives of those connected to the mountains. Drawing on his experiences, he weaves together a collection of stories – the result shows Powter’s personal evolution within the mountain landscape. The strength of his story is the sharp contrast of the physicality of mountains with his own self-reflection and transformation as a result of time spent within these landscapes. The stories portray the evolution of those who seek out these places for physical achievement and pleasure and who leave with a deep appreciation of, and respect and admiration for, mountains.

#### REFERENCES

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### *Searching for Tao Canyon*

Pat Morrow, Jeremy Schmidt,  
and Art Twomey

Victoria, BC: Rocky Mountain  
Books, 2018. 184 pp. \$30.00 cloth.

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*Searching for Tao Canyon*, the outcome of decades of exploring previously uncharted slot canyons in the American Southwest, is dedicated to the accomplished photographer, glacier geologist, and conservationist Art Twomey, who was instrumental in the formation of the Purcell Wilderness Conservancy. It is therefore fitting that advocacy for the preservation of Earth’s remaining wild spaces is at the forefront of this compact volume, which integrates wistful text with photographs by Twomey and his friends Pat Morrow and Jeremy Schmidt.

Engaging with a historic kinship between photography and wilderness conservation, *Tao Canyon’s* narrative points to the fine balance between raising environmental awareness and attracting greater numbers of tourists to remote destinations. Twomey recognized this prospect after one of his images of a slot canyon appeared in the 1974 Sierra Club Wilderness Calendar, subsequently changing the nature of that site inexorably. In the book’s main text, titled *In the Jaw of the Dragon*, Schmidt laments the loss of landscape in the wake of infrastructural projects such as the Glen Canyon Dam, and its epilogue makes direct reference to the rescinded protection of a sizable portion of Bears Ears National Monument in Utah. On a humbler scale, Schmidt recounts transporting a gopher snake in order to

provide the reptile with a more suitable home, only to return a week later to find it dead. No matter how well intentioned our actions may be, any human intervention in these delicate ecosystems may have dire consequences. Deliberate then is the author's choice to erase all geographic, traditional, or established place names in an effort to preserve the sense of mystery and adventure involved in discovering these canyons.

*Tao Canyon* is first and foremost a book of photography, and its visuals present an alternative to the cliché image of a slot canyon as decidedly abstract, devoid of people, and fundamentally lacking any sense of scale. Morrow, Schmidt, and Twomey's photographs concentrate on the experience of being present in these majestic places, including the difficulties of hauling four-by-five-inch large-format camera equipment through water-choked passageways and rappelling with heavy kit into ink-black canyon mouths. While the reader will find calendar-perfect images of subtly coloured sandstone walls within this book, these are tempered by a more documentary approach that reveals the photographer at work. The incorporation of performative imagery of hands touching stone, the dancing of explorers above the canyon floor, and long or multiple exposures lend a haunting quality to certain photographs. It also bears mentioning that they did all of this in Converse sneakers and bell-bottom jeans. One particularly stunning diptych reveals two versions of an identical vantage; only the light changes between one frame and the next, demonstrating how the time of day can dramatically alter our impression of a place and suggesting the power of geological time that formed these landscapes.

Ultimately, *Searching for Tao Canyon* imparts a poignant message that may be applied well beyond the scope of slot canyons. Morrow, Schmidt,

and Twomey's text and remarkable photographs question the ethics of visualizing fragile landscapes, and give us pause to consider terrain threatened by climate change, increased population density, the extractive industry, and our desire to get off the beaten track.

*Chasing Smoke: A Wildfire  
Memoir*

Aaron Williams

Madiera Park, BC: Harbour  
Publishing, 2017. 192 pp. \$22.95 paper.

ROBERT SCOTT

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*Chasing Smoke* is a memoir centred on Aaron Williams's account of being a wildland firefighter in British Columbia during the 2014 fire season. Williams managed fire as a Telkwa Ranger, a wildland firefighter at the Telkwa Fire Attack Base, for nine consecutive fire seasons. The book is organized to chronicle the ninth. It contributes to the literature on the lived experience of wildland firefighting, which includes few publications about the job in British Columbia. In the front half, Williams primarily introduces the Telkwa Ranger unit crew, describes annual fitness tests, details training at "rookie week" and in courses, and depicts the crew's first fire. In the back half, Williams primarily discusses additional fires the crew helped manage. The book is composed of dialogue, inner monologue, and descriptive writing. There are no references to other works. Yet *Chasing Smoke* reveals much about the life of wildland firefighters, who often work many hours in remote areas and interact with the same people for weeks at a time. They generally know

much about local landscapes and how to manage any fires that occur there. They sometimes have family connections in the wildland fire community, and they judge each other's abilities and behaviours. They influence, and are influenced by, crew cohesion, morale, and hierarchies. These are only a few examples of the information contained in this book.

Although *Chasing Smoke* is not a scholarly work that rigorously analyzes data for the sake of scientific discovery, Williams's account includes components that relate to themes in recent research about wildland firefighters. For example, many researchers discuss how gender and sexuality affect being and becoming a wildland firefighter. Williams's account includes ideas about being a man (113, 184) and toughness (161), competitions and contests (19, 42, 49, 104, 161), sexual fantasies and objectification (86, 99, 100, 128, 129), and sexual discussions and jokes (65, 66, 73, 94, 133, 165, 185). Researchers have used similar data to conceptualize wildland firefighter masculinity. Many of these researchers engage in critical commentary, but Williams does not.

Nonetheless, he provides a timely contribution to the wildland firefighter literature. Although *Chasing Smoke* offers little to people who study natural disasters or wildland firefighting, it may interest people who want to learn something about what life is like for wildland firefighters in British Columbia. No matter why people read the book, though, they must not forget that it is based on Williams's perspective.

In conclusion, I think a short chapter on (1) how many fire seasons Williams was employed and in what positions, (2) the Telkwa Rangers and its crew, and (3) British Columbia's fire management program, including the types of crews in the province, would have strengthened the publication. Williams sprinkles some

of this information throughout the book, but it would have been helpful had he devoted a chapter to it. In addition, I think readers who are unfamiliar with wildland fire management terminology would benefit from a glossary of terms (the Canadian Interagency Forest Fire Centre offers a glossary online). Most terms in the book are defined but not all. Last, I think the quality of the writing is inconsistent. Sometimes sentence and paragraph transitions need to be stronger, and occasionally some of the details he provides are frivolous. Moreover, the writing seems forced at times. This is most apparent in the frequent use of analogies and similes. I make these points about quality of writing because *Chasing Smoke* can be classified as creative non-fiction, a genre that demands great writing. Even though such writing is not apparent in this book overall, there are strong sections in which Williams, a first-time author, shows promise.

*Sailing with Vancouver:  
A Modern Sea Dog,  
Antique Charts, and a  
Voyage through Time*  
Sam McKinney

Vancouver: Touchwood Editions,  
2018. 190 pp. \$20.00 paper.

SEAN FRAGA  
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IN *Sailing with Vancouver*, the late maritime writer Sam McKinney follows the path of Captain George Vancouver's 1792 expedition through the Pacific Northwest's inland waters. Part saltwater travelogue, part historical reflection, McKinney uses the region's coastal geography to weave together past and present.

While Vancouver entered the Northwest with two deep-sea sailing ships and more than two hundred men, McKinney has only a small sailboat, with himself as crew. He purchased the sailboat, *Kea*, a twenty-five-foot (7.62 metre) Vertue, at age seventy, and decided to retrace Vancouver's voyage as both a personal challenge and as a means of exploring the region's past. McKinney opens the book at the mouth of Juan de Fuca Strait, sails to the head of Puget Sound, turns north and threads through the San Juan Islands, then follows the Gulf of Georgia and the Inside Passage to Cape Caution, at the northern end of Queen Charlotte Strait. Along the way, McKinney quotes from journals kept by the expedition's crew, sketches the Northwest's shoreline history, and describes contemporary anchorages with an essayist's eye, ultimately taking us on a nautical journey through space and time.

The book's strongest points occur when McKinney directly shadows Vancouver, as when he follows Vancouver's course past the Fraser River's mouth to understand why Vancouver missed it. (The river's wide delta effectively hides it from an observer a few kilometres out to sea.) When McKinney follows the expedition through the narrow channels separating the Gulf of Georgia from Queen Charlotte Strait, he finds that his modern charts and tide tables make the tidal currents no less daunting. These moments fill the narrative's sails like gusts of wind. At other points, though, as when McKinney recites a list of points along his voyage, the book tends to flag.

McKinney sails in the wake of other literary mariners. Jonathan Raban also follows part of Vancouver's route in *Passage to Juneau* (1999), his Inside Passage travelogue, and M. Wylie Blanchet references Vancouver in *The Curve of Time* (1961), an account of her family's summer voyages through coastal

British Columbia. Unlike these works, McKinney focuses tightly on Vancouver's route, and his narrative is correspondingly shorter – fewer than two hundred pages – making *Sailing with Vancouver* well-adapted to classroom use.

But for all his careful attention to Northwest waters, McKinney largely ignores the region's Indigenous peoples. For much of the narrative, the only Natives are the ones McKinney reads about in Vancouver's logbooks; contemporary Native people first appear more than a third of the way through the book, when McKinney buys seafood from Squaxin Island near his home marina. The afterword, a list of Northwest Coast place names, is a missed opportunity to discuss the politics of naming, memory, and recognition. Readers would benefit from pairing McKinney's slim book with Joshua Reid's far more expansive *The Sea Is My Country* (2015), a maritime history of the Makahs, or with Coll Thrush's palimpsest approach to cultural geography in *Native Seattle* (2007).

The book's several maps, by Les Hopkins, would be more helpful if they included McKinney's or Vancouver's routes – or even additional detail. Instead, the reader is often left searching for place names that are mentioned in the narrative but that do not appear on the maps. Elsewhere, a few small errors of historical fact distract from McKinney's narrative, and some nautical terminology may confuse landlubbers. On the whole, though, McKinney has written a compact, accessible introduction to the historical and present-day maritime Pacific Northwest, one that will be equally interesting to scholars, recreational boaters, and armchair explorers. Although McKinney sailed alone, his lively account brings readers along for the ride.

## REFERENCES

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- Thrush, Coll. 2007. *Native Seattle: Histories from the Crossing-Over Place*. Seattle: University of Washington Press.

*Following the Curve of Time:  
The Untold Story of Capi  
Blanchet*

Cathy Converse

Victoria, BC: Touchwood Editions,  
2018. 224p. \$20.00 paper.

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CATHY CONVERSE'S *Following the Curve of Time: The Untold Story of Capi Blanchet* is a companion piece to Blanchet's coastal travelogue *The Curve of Time* and one that enriches the latter's reading. Both monographs offer detailed accounts of the experiences of travelling Georgia Strait by boat from the tip of Vancouver Island in the south to the Broughton Archipelago in the north. Converse's interest in elucidating *The Curve of Time* is based partly on the fact that it "has been on the market for forty-six years" and is listed by the Vancouver Maritime Museum "as one of the top 35 maritime books written about British Columbia" (5). Converse's *Following the Curve of Time* will no doubt share that popularity for it is a good read in its own right. There are two editions: the first precedes

the second by ten years, a period in which Converse recorded the changes in the coastal region and expanded her biographical introduction (2). She states that her goal is to "offer a balance between the public and private dimensions of Capi's life" (2). Thus, Converse provides a well-researched portrait of Muriel Wylie Blanchet (née Liffiton), an adventurous woman who was "born in Montreal on May 2, 1891" (11). She tells readers that she has always had an interest in remarkable women and their accomplishments (1) and that Capi fills that bill for she never gave "a thought to what she as a woman should or should not do" (68). Nor did she fall "prey to the dictates of cultural norms regarding women and boating" (68). Indeed, Converse tells us, Blanchet earned the nickname of Capi "when she became captain of her own boat, the *Caprice*" (1). She also shows admiration for Capi as a writer, stating "there is a physical eloquence to her writing" as her travelogue "captures the heart, the force, the chi of the coast [... and] presents tantalizing but transient images of place, light and colour" (65). Converse's writing is no less eloquent as she reveals Blanchet's development as a child and a youth in eastern Canada, growing up "along the banks of the St. Lawrence River" (11); her nurturing in "an educated household that encouraged intellectual pursuits" (22); her marriage "between 1910 and 1912" (35); her family's move to Vancouver Island in 1922 when her husband suffered from ill health caused by stress (38, 40); the death of her husband (presumed drowned); and her transition to widowhood in 1926 when her fifth child was young and quite dependent on her (57–58). Blanchet's own story begins at that time, when she asserts her independence, takes command of the family's "7.6-metre cabin cruiser"

(49), and, stowing her children, the family dog, and a minimal amount of camping gear and foodstuffs onto the small craft, embarks on a summer-long voyage up, down, and around the Inside Passage. Until the mid-1930s, Converse writes, the voyages are summer sojourns from the family's regular life in a log house "at Curteis Point on the Saanich Peninsula at the south end of Vancouver Island" (40).

There are parallels between Blanchet's seafaring travelogue and Converse's experiences for, she explains, she and her husband "set out in *Ikkutut* in the summer of 2006 to revisit all of the places Capi had written about" (1). Similarly, Blanchet remarks that she retraced the route that Captain Vancouver took as he explored the region (19). Thus, she views the land and people through colonial eyes. In this respect, a contrast emerges in the authors' perspectives of the coastal inlets and islands. Converse explicitly acknowledges that the region through which she is travelling comprises the traditional and unceded territories of "the 'Nak'waxda'xw of Ba'a's (Blunden Harbour), the Kwikwasut'inu'xw Haxwa'mis of Gwa'yas'dums (Gilford Village) [and] the Tlowitsis from Kalagwees (Tournour Island)" (7). At times, Converse seems to apologize for Blanchet's attitude towards Indigenous peoples, such as her disrespect of their burial boxes (143). At others, she criticizes Blanchet's plundering of Indigenous belongings, such as a copper bracelet that she took and "wore for years" (143). Regardless of her view of Blanchet's attitudes, Converse claims that her "reminiscences are important because she captured a people in transition" (122). To supplement that record, Converse provides detailed descriptions of the cultural practices of Indigenous peoples like the Da'naxda'xw and Kwakwaka'wakw, noting their annual return to "Dzawadi (Knight

Inlet)" to "fish the eulachon for their oil or r'lina (pronounced 'gleetna'), an important food staple rich in vitamins and minerals," and a resource valued not only "as a food and for its medicinal properties" but also as a "sign of wealth" (158). Converse augments her illumination of Blanchet's travelogue with significant discussions of the region – "the Great Bear Rainforest" – informing readers of the great strides in conservation practices that were made in January 2007 through the establishment of the "Great Bear Rainforest Agreement," which "will protect over 2 million hectares from logging, and [place] 7 million hectares ... under an ecological management system" (157). Thus, she offers an enlightened history of the BC coastal region and of the peoples whose home it has been since time immemorial. Yet, both Converse's *Following the Curve of Time* and *The Curve of Time* – as complementary texts – offer pleasurable reading.

#### REFERENCE

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#### *Water Rites:*

#### *Reimagining Water in the West*

Jim Ellis, editor

Calgary: University of Calgary Press, 2018. 168 pp. \$29.99 paper.

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**I**N *Water Rites: Reimagining Water in the West*, editor Jim Ellis has assembled scholarly writing, insightful commentary, and engaging visual imagery to better understand the myriad human connections to water in

Alberta. Though geographically focused in its content, the conceptual terrain covered in this visually appealing volume should be of interest to both scholarly and lay readers interested in water issues in western Canada and North America. Interspersed with full-colour photographs, maps, and artwork, the chapters from fourteen contributors address a wonderfully wide range of water-related topics. The volume's subtitle aptly reveals one of the key contributions of the work: in approaching the topic of water from the perspective of both "rights" and "rites," the contributors reveal the ways in which water is not merely a resource to be rationally managed and governed but is simultaneously entangled with the cultural imaginary, the political, and the spiritual.

Ellis's well-curated collection was inspired by the proceedings of the Calgary Institute for the Humanities' Annual Community Seminar of 2017, whose theme was "Water in the West: Rights of Water / Rights to Water." At first glance, *Water Rites* seems to address the standard litany of water issues: water law, collaborative governance, climate change, justice and inequality, and deteriorating water quality and quantity. Though these may be the "usual suspects" for a book on water, it is the interdisciplinary and humanistic approach, clearly rooted in a strong sense of place, that makes for enjoyable and engaging reading. In his introduction, Ellis asserts: "All of these water issues are connected, and point to our own connectedness: the flow of water connects human activity all along its course, affecting all life forms downstream – whether they be human, animal, or plant. Water visibly reminds us of our connections, as well as our responsibility, to those that share the same watershed" (xv). This sense of connection and holism pervades the

chapters as topics are brought to life through varied and positional experiences of water – emotions, senses, identity, and memory complement the more traditional academic writing found in the volume.

As an example of the breadth of approaches, Helen Knott grapples with what it means to be an Indigenous activist and community member in the face of having been dispossessed of the land and nature itself, while Adrian Parr reminds readers that water is just as much a site of political struggle as it is an ecological resource. I particularly enjoyed the thought-provoking set of photographs and writings exploring the city of Calgary's Public Art Program, which sparks an interest in where the common municipal water comes from, how it travels, and how experiences are shaped by that shared water. As Ellis observes: "Science can offer proof of climate change, the humanities can explore and expose its human dimensions, and art persuades us on a different – and arguably more fundamental – level, intervening in the imagination. All of these approaches are necessary and complementary" (xvi). Film stills, two appendices detailing UN declarations on human and Indigenous rights to water, and detailed bibliographic notes complete this well-rounded work.

Significantly, First Nations perspectives are given a strong voice in this volume, which greatly contributes to existing literature on water issues in the West. Additionally, there is engagement with the pressing topics of a political landscape increasingly dominated by neoliberalism. Approaching *Water Rites* from the perspective of an American, I found the text accessible, informative, and inspirational in spite of my limited knowledge of the specific region. Scholars with a background in water in the American West will find material here that enlarges the scope of water in "the West," while also receiving a critical

introduction to water issues bound up with Canadian laws and policies. By incorporating narratives documenting both pressing problems and collaborative solutions, the volume presents the reader with both a sense of urgency and the possibility of justice and change, bringing us one step closer to reimagining water in the West.

*The Land on Which We Live:  
Life on the Cariboo Plateau –  
70 Mile House to Bridge Lake*

Barbara MacPherson

Halfmoon Bay, BC: Caitlin Press,  
2017. 240 pp. \$24.95 paper.

TINA BLOCK

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**I**N RECENT YEARS, the historiography of British Columbia has burgeoned. Much of this rich and growing scholarship focuses on the province as a whole or on its urban centres. We still have much to learn about the distinct experiences and histories of those who lived in British Columbia's small towns and rural areas. In its exploration of life on the Cariboo Plateau, Barbara MacPherson's *The Land on Which We Live* offers an important and welcome addition to the existing historiography.

*The Land on Which We Live* foregrounds the experiences of those people who lived between 70 Mile House and Bridge Lake from the early settlement era to 1959, when technological innovations began to make inroads into, and to fundamentally change, life in Cariboo communities. Drawing on an impressive range of sources, including land records, town directories, vital statistics, cemetery records, memoirs, newspapers, and interviews, MacPherson sets out to

identify everyone who resided in the region, even if briefly, during the era under consideration. The book opens with a broad view of the landscape and settlement of the Cariboo Plateau, and with a discussion on the history and culture of the region's First Peoples, the Secwépemc. The chapters that follow provide a detailed look at the process of land settlement, the establishment of the roadhouses, and the chief economic activities in the area. MacPherson effectively captures the difficulties involved in settling and working the land in a place with such severe winters and a relatively short growing season. Indeed, many settlers struggled to fulfill their agricultural and ranching aspirations and stayed only for a short time in the Cariboo before moving on. While much of the book centres on the relationship between settlers and the land, several chapters are also dedicated to aspects of social and community life in the region, including leisure activities, women's roles, health care, schooling, and voluntary organizations. Woven throughout the book, and at its heart, are the rich, compelling stories of the families who settled, or attempted to settle, in the various communities and subregions of the Cariboo Plateau.

*The Land on Which We Live* is a finely grained work of local and family history. MacPherson complements the text with photographs from the time and integrates extensive primary source material, including excerpts from memoirs of, and interviews with, people who lived in the region. The book's appendix, which outlines the history and trajectory of all of the families identified by MacPherson, will prove a valuable resource for others interested in conducting research on the area. While rich in detail about the lives of particular people in a specific region, this book also offers broader insights, not least of which is that place matters.

According to MacPherson, the “Cariboo Plateau was a place that shaped and formed those who lived there” (17). In this book, the Cariboo Plateau is not the backdrop to, or container for, historical events and processes that could have happened anywhere. Instead, it is an actor in this story, a place with a distinctive landscape and history that shaped and reflected the people who lived in and were drawn to it. MacPherson shows the significance of the “land on which we live” to who we are, at not only the national and provincial but also the local level. Although she reveals the deep attachment to the land felt by many residents of the region, MacPherson does not romanticize the place or its peoples. In *The Land on Which We Live*, the Cariboo Plateau appears as a place of both life and death, success and struggle, joy and frustration – and, often, as a place where expectations and realities did not meet. While the book nicely captures the complexity of life on the Cariboo Plateau, it would be enriched by further attention to the culture and history of the Secwépemc people and to Indigenous-settler relations in the region beyond the settlement era. In addition, religion and the churches get scant mention in the book, which perhaps speaks to the comparatively secular character of the region and of British Columbia as a whole. Further discussion on the role (or lack thereof) of religion and the churches in the communities of the Cariboo Plateau would deepen our understanding of how and why this place was, and is, distinctive.

*The Land on Which We Live* makes an important contribution to local history in British Columbia. Filled with family stories, this book will be of special interest to those who reside, or have resided, in the region. Historians of British Columbia will find the book useful for the detailed history it offers and for its rich appendix

and primary source bibliography. It is recommended reading for anyone interested in the history of settlement, labour, the family, and rural society in British Columbia.

*Gold Rush Manliness: Race and Gender on the Pacific Slope*

Christopher Herbert

Seattle: University of Washington Press, 2018. 288 pp. \$30.00 paper.

ALICE GORTON  
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TEN YEARS and many kilometres separated two distinct, yet in some ways similar, gold rushes. In 1848, rumours of gold at Sutter’s Mill sparked a process that would lure roughly 265,000 people to California, a land that held out the promise of vast wealth at the same time as it represented uncertainty, an unfamiliar “frontier” to be crossed and conquered. A decade later, in 1858, stories about the presence of gold in the Fraser Valley incited a smaller but analogous migration to the region now known as British Columbia. Despite differences between the two cases, the gold rushes led to the violent dispossession and displacement of Indigenous peoples, the development of new political cultures, and the consolidation of settler regimes. As historian Christopher Herbert persuasively argues in *Gold Rush Manliness*, gender and race were at the heart of these transformations.

According to Herbert, white men who headed west in pursuit of gold refashioned masculine ideals in response to their new environments and in contradistinction to a range of “Others,” including black people, Chinese people, and Indigenous

peoples. Absent secure political and social institutions, “gold rushers” saw the reconstitution of white masculinity as a means to create order in a gold rush world they perceived as chaotic and unrecognizable, entirely unlike the societies they left behind in Britain and the eastern United States. In their efforts to recreate hierarchies, white prospectors cultivated a set of norms that linked “martial” tendencies with the more “restrained” Victorian customs that characterized social life in the east.

In five thematic chapters, Herbert shows that this colonial order existed up and down the Pacific Slope, though his comparative method also foregrounds regional particularities. White men who travelled via the continent, the “Overlanders,” experimented with martial manliness on their journeys across the Plains, while the seaborne “Argonauts” viewed the passage through Latin America as a test case to prepare for the goldfields (chap. 1). Likewise, local conditions generated divergent political structures. In California, gold rushers limited civic participation by invoking republicanism and the rhetoric of citizenship; in British Columbia, a combination of purportedly “colourblind” policies and English nationalism, defined in contrast to American culture, trumped the republican ethos (chaps. 2 and 3). American and British colonists shared racialized beliefs about the meanings of manhood but often viewed each other with disdain. These divisions informed gold rushers’ cultural practices, though in general white men in the West agreed that leisure activities, risk-taking, and outward appearances served as useful markers of in-group membership (chaps. 4 and 5).

Herbert’s contextualization of these norms within an overarching Anglo-American frame constitutes the volume’s chief achievement. He illustrates how

a composite ideal of white manhood emerged in both California and British Columbia, even as it took on different features in each. Clearly written and coherently organized, the book suggests that shared gender ideologies influenced the development of a “gold rush system,” which existed above and below the 49th parallel. Herbert positions the gold rushes not as episodic anomalies but, rather, as nodes in a web of interconnected events that took place around the Pacific Rim. With deft clarity, he shifts scales between the general and the particular to reveal how the meanings of manliness changed between 1848 and 1871.

For historians of British Columbia, Herbert’s comparison adds an American counterpoint to the study of masculinity in mining communities, contributing to earlier work by historians such as Adele Perry and Robert Hogg, who have emphasized the British colonial case. A compelling survey of gender, race, labour, and politics, *Gold Rush Manliness* should be read by scholars interested in the cultural logic of settler colonialism in Western history.

*Engaging the Line: How  
the Great War Shaped the  
Canada-US Border*

Brandon R. Dimmel

Vancouver: UBC Press, 2016. 242 pp.  
\$32.95 paper.

CHRIS LEACH

*University of the Fraser Valley*

THAT THE Great War changed boundaries and upset communities is not news to anyone who looks at a historical atlas of Europe. That the war affected communities living along what is often referred to as “the

longest undefended border" between Canada and the United States is more surprising. In *Engaging the Line: How the Great War Shaped the Canada-US Border*, Brandon R. Dimmel explores the effects of the war on three border-crossing communities (Windsor and Detroit, St. Stephen and Calais, and White Rock and Blaine) and how they responded to the policies of their respective governments' seeking to regulate the boundary. The larger narrative, however, is about the varied definition of community and the growing role of the nation in people's lives – a fact that we still live with and that has become exacerbated with more recent concerns over security.

Dimmel's well-written and clearly structured book sets the historical context of each of the case studies in turn, first considering the early establishment of the modern-day communities, then their response to the war (and the effects of the US delay in committing to it), and finally the changes to administering the border. Whether it was the Detroit automotive industry establishing branch firms in Windsor; the lumber, ship, sweets, and shoemaking employers that linked the communities across the St. Croix River; or American objections to liquor sales in White Rock, local needs and opportunities led to a permeable border and, usually, a shared culture. The Great War changed this. With an emphasis on the Canadian communities, Dimmel observes that economic and security concerns drove regional and national governments to impose policies to regulate the border and encourage vigorous support of the war effort. It seems that the identity of these communities shifted north, including a greater awareness of their place in the province, nation, and the world. But well-established local border-crossing culture endured, especially in central

and eastern Canadian communities. In British Columbia, the short history of migration and immigration to the region meant that trans border relations were less well developed; attachment to regional and national identities trumped the border-crossing culture around Semiahmoo Bay.

Dimmel's book achieves what it sets out to do. The case studies are well researched through the use of local archives and especially local and regional newspapers. The storytelling is engaging and reveals the character of these places over time. Of course, three case studies cannot represent the stories of transnational communities along the entire frontier: it is a big leap between Windsor and White Rock. If that means that the conclusions are somewhat qualified, Dimmel's work is not the lesser for it. The case studies might not represent every border-crossing community, but, given the varied experiences of those selected, it seems likely that most responded to their neighbours, their nation, and the experience of the Great War somewhere on the spectrum revealed in *Engaging the Line*.

Dimmel highlights that communities were not originally defined by abstract notions like nationality but by lived experience shaped by geography and by social and economic interactions. Sometimes these encouraged closer ties with those across the border than with their regional and national governments. When those experiences had time to develop, as they did for Windsor and St. Stephens with their US counterparts, close transnational communities were forged. In British Columbia, however, the small communities straddling the border had not previously established strong connections before the weight of the nation and the Great War further imposed barriers to the border-crossing culture. It was an effect felt across the

country and “changed life along the Canada-US border forever” (161).

*Reconsidering Confederation:  
Canada’s Founding Debates,  
1864–1999*

Daniel Heidt, editor

University of Calgary Press, 2018.  
320 pp. \$34.99 paper.

ALEX GAGNE  
*York University*

A DYNAMIC collection, *Reconsidering Confederation* sets out to “provide a primer for Canadians who want to better understand similarities and differences between provinces, regions, and peoples” (13). Much more than a basic outline of regional differences during the process of Confederation, this collection reconceptualizes Confederation as an ongoing political treaty between three founding peoples – English, French, and Indigenous – which continues to unfold today. Working to successfully deconstruct the motivations behind the actions of political leaders, these chapters bring a more balanced understanding of Confederation through inclusion of the multiple “visions of Confederation’s purpose” (7) embodied in the voices of political leaders who opposed Confederation and advocated for provincial sovereignty or annexation by the United States. As a result, *Reconsidering Confederation* fills a genuine need for self-reflection concerning long standing preconceptions that permeate both the scholarly and the popular mythology of the Canadian union.

It is evident that these impressive contributors framed their chapters according to individual style; therefore,

while the overall goal of the book is to reassess Confederation, the innovative analyses used by each author are refreshingly distinct and do not eclipse the commonalities that bind these works together. Each chapter effectively highlights the importance of local autonomy and emphasizes that every founding debate turned upon retaining economic, political, or cultural sovereignty. Each selection offers a thoughtful inclusion of Indigenous treaty-making and emphasizes Indigenous people’s impact on the formulation of Canadian Confederation. For example, J.R. Miller’s opening chapter deconstructs the various treaties enacted in Canada between Indigenous peoples and the Crown and refashions the process of treaty-making as a covenant between Indigenous peoples, the Crown, and a deity – a covenant that continues to evolve and function today. As a result, the general notion of Confederation is reshaped to form an ongoing treaty in perpetual process of uniting Canada’s three founding peoples.

Some authors take a purely political approach to certain provinces entering Confederation, such as Robert Wardhaugh and Barry Ferguson, who evaluate the North-West Rebellion and the creation of Manitoba. A number of the entries take a more historiographic stance. For example, Daniel Heidt’s chapter on Ontario’s reaction to Confederation highlights that, while Ontario may have been perceived by many as the “center of Canadian politics” (53) and Confederation, there were still many political opponents to a Canadian union in Canada. Indeed, Heidt shows that many politicians believed that Ontario would fall into debt by providing services to other Canadian provinces. Similar to Heidt’s historiographic slant, Phillip Buckner’s chapter on Maritime provinces demonstrates that

the Maritime region was not forced to “enter a union that they neither needed nor wanted” (102). Instead, Buckner discusses a growing anti-American current in Nova Scotia and New Brunswick in particular – coupled with a sense of imperialism – which culturally bound the Maritime region to central Canada and made Confederation very appealing to some. Other contributing authors provide studies focused on the cultural protectionism that guided the Confederation debates, such as Marcel Martel’s, Colin M. Coates’s, Martin Paquet’s, and Maxime Gohier’s evaluation of Quebec and its hardline negotiation tactics, which won it control over education, language, and minority rights as it moved towards Confederation.

A number of special features enhance the text, including chapters containing graphics depicting renowned political activists, the insertion of carefully selected quotes, and supplementary reading lists at the close of each chapter, making this work invaluable to undergraduate students and non-specialists alike. As a whole, *Reconsidering Confederation* provides an extensive selection of excellently written chapters that effectively interrogate the foundational debates of Confederation.

*Woo, the Monkey Who Inspired  
Emily Carr: A Biography*

Grant Hayter-Menzies

Madeira Park, BC: Douglas and  
McIntyre, 2019. 192 pp. \$22.95 paper.

MARIA TIPPETT  
*Cambridge University*

IN 1923 Emily Carr sent her maid, Pearl, to Lucy Cowie’s pet shop in downtown Victoria. She gave the owner thirty dollars and one of Carr’s

griffon dogs in exchange for a Javanese monkey. While visiting the pet shop a day or two earlier, Carr had witnessed the monkey being bullied by her fellow primates and, as the Victoria artist later wrote in *The Heart of a Peacock* (176), “Suddenly I wanted her – I wanted her *tremendously*.” Thus began a fourteen-year-long relationship between fifty-one-year-old Emily Carr and two-year-old Woo, as Carr called her new pet.

Grant Hayter-Menzies’s *Woo, the Monkey Who Inspired Emily Carr* begins with Carr’s long interest in primates – as a student she observed monkeys at the London Zoo in Regent’s Park. He then goes on to tell us how “Woo the jungle creature offered what Carr termed a ‘foreign, undomestic note’ in a setting she considered drab and workaday” (54). And, more significantly, how Woo “became Carr’s guide into a part of her self which, like the forests of British Columbia, she had to visit in order to become the artist she was meant to be” (71). Moving into the realm of creative fiction, the author makes even greater claims for Woo’s contribution to Emily Carr’s artistic development by describing the artist entering her Simcoe Street studio and encountering Woo, paintbrush in hand, in front of her easel: “Carr gazes at Woo’s splash of sky, and wonders, with her, what new thing unfurls itself there, a reality she has sought and never found – till now” (78).

Coming back down to earth, Grant Hayter-Menzies then attempts to understand why Carr gave Woo to the Stanley Park Zoo in 1937 and what the animal might have encountered during her year there: “It is hard to deny that of all the places where Woo could have been, the Monkey House at Stanley Park Zoo was the worst possible choice” (121). This leads Grant Hayter-Menzies

to wonder whether Carr was “an ideal pet guardian” (129).

These and other suppositions rest on fact and fiction; on scientific research (Jane Goodall’s name is invoked more than once); on the author’s knowledge of animal shelters like Story Book Farm Primate Sanctuary in Sunderland, Ontario; and, finally, on the belief that primates like a capuchin monkey called Pockets Warhol (who has produced hundreds of paintings and is “one of the top-selling animal artists in the world”) are creative (142).

The extent to which Woo helped Carr to “see” during fewer than fifteen years together might have been examined alongside other factors. For example, Carr’s encounter with Seattle artists Ambrose and Viola Patterson in the middle of the 1920s and, towards the end of that decade, with Mark Tobey, Lawren Harris, and F.B. Housser played a part in shaping her vision of Indigenous peoples and the West Coast landscape, as did her exploration of theosophy and other non-traditional religions.

Equally, the author’s view that Carr was not the animal-loving person that she claimed to be in her fictional and autobiographical writings must be considered within the context of the era in which she lived. Today’s pet-loving owners subject their animals to medical procedures, medications, and frequent trips to the vet. During the period in which Carr lived, she and her contemporaries were more pragmatic – and less emotional – when it came to the care of their animals.

Emily Carr was a complex woman. And, it must be remembered, during the years that she shared her life with

Woo she was in poor health. Judging her life and her art through today’s values is nothing less than monkey business.

*A Queer Love Story: The Letters of Jane Rule and Rick Bébout*

Edited by Marilyn R. Schuster,  
with a foreword by Margaret  
Atwood

Vancouver: UBC Press, 2017. 648 pp.  
\$45.00 cloth; \$32.95 paper.

STEVEN MAYNARD  
*Queen’s University*

IF THIS IS A queer love story between Jane Rule, the legendary lesbian novelist of Galiano Island, and Rick Bébout, a long-time collective member of the *Body Politic* in Toronto, it should really be considered a *ménage à trois*. The third person in this triangle is editor Marilyn Schuster, who has gifted us (Bébout was a firm believer in “gift culture”) with what can only be described as a labour of love. Schuster has carefully curated the letters exchanged between Rule and Bébout over a fifteen-year period, each year of the chronologically organized correspondence prefaced with brief but essential historical context and scrupulously footnoted to fill in references to people, events, and work mentioned or alluded to in the letters. They begin in 1981 with the Toronto bathhouse raids, the unfolding AIDS crisis, and the resistance sparked by both. The letters end in 1995 as the short-lived promise of a radical queer politics gave way to a not-so-queer new millennium. These smart, deeply felt missives constitute a more than six-hundred-page archival record and reference

tool. Enhanced by an excellent index, *A Queer Love Story* will be invaluable to those interested in the history of the queer movement in Canada as viewed by two of its most thoughtful, lifelong participants. And props to UBC Press for continuing to produce big books based on their intellectual value and not just the bottom line.

One way to understand the letters is as a sustained, joint effort to produce what Bébout ably named “gay thought” – “intelligent reflections on life shaped by the ways we’ve lived, possible only because of the ways we’ve lived, and yet valuable beyond us” (319). A case in point: Rule and Bébout on the “exclusion that pairing brings to those at its edges” (250). Their reflections on relationships and monogamy are some of the most searching and subtle I know. Rule wrote about how, with aging, “the defused eroticism I feel in all relationships nourishes me now much more than those which require direct sexual acknowledgement” (64). Bébout, at home in the hustler bars and strip clubs of Toronto, extolled the virtues of “promiscuous affections” but not without attending to the pain of periodic loneliness. As an example of how each sharpened the thinking of the other, Rule’s relationship of more than forty-five years with Helen Sonthoff encouraged Bébout to reformulate “my critique not of coupledness, per se, but of the privatization of life” (538).

With their deep appreciation for the complexity of human sexual-domestic arrangements, both Bébout and Rule opposed enshrining coupledness in law. In “The Heterosexual Cage of Coupledness” (*BC BookWorld*, Spring 2001), Rule argued that giving same-sex common-law couples equal rights to straight couples was “not a step forward but a step back into state-imposed definitions of relationship,” and she urged, “we should

be helping our heterosexual brothers and sisters out of their state-defined prisons, not volunteering to join them there.” Modelling not marriage but friendship as a way of life is an example of what Bébout meant by the queer “ways we’ve lived” being “valuable beyond us.”

One of the things that links Rule’s and Bébout’s letters, whether discussing desire, pornography, or, more bravely, “the sexuality of the young” (28), is their consistent attention to power differentials. Ditto for the realities of class and money in queer life. Indeed, Rule’s financial generosity – the “Bank of Galiano” (533) – helped many in her beloved island community through tough times.

As I write this review, the federal government is rolling out its commemorative loonie to celebrate the fiftieth anniversary of the 1969 decriminalization of homosexuality, which really represented a narrow legal exception for couples – two adults in the privacy of their bedroom. The coin is stamped “Equality.” This is not the currency of the queer world Rule and Bébout wrote about to each other so passionately, but without them and their vision of sexual liberation for all, it is the much-impoorished world of “equality” we’re left with – at least for now.

*Apples, etc.: An Artist’s Memoir*

Gathie Falk, edited by Robin  
Laurence

Vancouver: Figure 1 Publishing.  
232 pp. \$22.95 paper.

CAITLIN CHAISSON  
*Vancouver*

*A*pples, etc.: An Artist’s Memoir by  
Gathie Falk, edited by Robin

Laurence, is an account of the acclaimed Vancouver-based artist's life that offers new insight into her tenacious experimentation with the ordinary. Like a grocery list started but not finished, the arrangement of the book ditches a chronological order and instead alternates accounts of Falk's artworks and certain possessive relationships, such as my mother, my father, my homes, my secrets, my marriage. The approach enables artworks to be seen in parallel with events from the artist's life, for whom daily experiences and studio work were always tightly laced together. Occasionally, important moments appear in multiple chapters, and while this sometimes slows the overall narrative, it abides by Falk's skilful use of repetition, whereby situations might be viewed anew through slight shifts in context.

As narrator, Falk's recollections are warm but also sensible and graphic in detail – a kind of precision in accounting perhaps tied to experiences of hardship and poverty in the artist's early life. Born in 1928 to Russian immigrant parents in a rural Mennonite town in Manitoba, the early death of her father, the chronic illness of her mother, and the deployment of her brothers during the war efforts meant that, from her mid-teens onwards, Falk was tasked with managing the fragile finances of her family. The early part of the book traces a dizzying migration of relations and possessions from town to town and job to job as the artist managed debts and paid bills while trying to finish her education and nourish her creative energies. Picking strawberries, plucking chickens, filling cellophane bags with raisins and dates, and sewing pockets into the inner lining of suitcases at a luggage factory were just some of Falk's menial jobs.

The stark survivalism of Falk's young life is not readily evident in the

artworks produced during that period, but the memoir makes possible certain connections that the critics failed to consider at the time. In the chapter on *Home Environment* (1968), a solo exhibition at Douglas Gallery that launched the artist's career, the bizarre sculptural components, including a plucked chicken in a birdcage, packaged TV dinners, and oversized suit ties, form a puzzling assemblage that is nevertheless cleverly simple in relation to class labour and domestic life, as explored in other chapters. The enigmatic quality of Falk's work is furthered, not curtailed, by the simple and direct connections to Falk's lived experiences.

Falk's personal perspective is also acute in her reflections on the leading art movements of the time, including those of which she was often mistakenly considered to be a part. She describes how she had done too much factory work to be interested in the machinic qualities of Op Art, that she felt distanced from Pop Art because of its slick consumerisms, and that she felt unable to claim the theoretical statements of Arte Povera as it was simply a lived reality of the working-class artist making work frugally out of necessity – not choice. While these frank reflections are limited, Falk's perspective brings a much-needed understanding of class-consciousness into the realm of global artistic movements, demonstrating the importance of memoirs of women, of immigrants or refugees, and of other marginalized groups in shaping how these narratives are historicized. The memoir also offers details on the burgeoning artist-run and collective-based culture in Vancouver during the 1960s, seen through the light of various close friendships.

The book stays true to the kinds of homely powers to which Falk has dedicated, and continues to dedicate, her life – apples and the rest of it all. Already

the subject of much critical adulation, many of Falk's stories exist in abbreviated forms in other catalogues, as told to other authors. *Apples, etc.: An Artist's Memoir* avoids being wearisome by offering a more full and dynamic telling from the artist herself. Falk's artistic process has long been seen as intimately intertwined with her life, but this memoir offers a deeper understanding of the work that this has inspired.

*Building a Collaborative  
Advantage: Network  
Governance and Homelessness  
Policy-Making in Canada*  
Carey Doberstein

Vancouver: UBC Press, 2016.  
236 pp. \$95.00 cloth.

ERIN DEJ  
*Wilfrid Laurier University*

WITH 235,000 people experiencing homelessness each year in Canada, the nature and quality of the state's response are crucial to preventing and ultimately ending homelessness. Doberstein's analysis of the role governance networks – groups of community stakeholders who have a formalized role in policy planning and decision-making – play in that response is key to understanding why some locales have achieved greater success than others in addressing the crisis.

Building on a robust methodology consisting of key informant interviews, archival documents, and meeting observations, Doberstein traces eight governance networks across Vancouver, Toronto, and Calgary, and the ways they contributed (or not) to policy innovation and system coordination over the last

twenty years. The book seamlessly weaves together several sophisticated theoretical frameworks – network governance theory, metagovernance theory, and deliberative democracy – to reveal how interpersonal relationships between community stakeholders and various metagovernors (federal, provincial, and/or local governments) is vital to developing and sustaining creative, coherent, and effective policies and programs.

The most significant claim made in the book is that governance networks that are well established and inclusive of diverse perspectives have more brokerage and persuasion power to drive policy change, influence decision-makers, and take on riskier initiatives that lead to innovation. Drawing on Huxham's (1993) "collaborative advantage" concept, Doberstein compellingly argues that the connections within and between governance networks provide the greatest opportunities to address complex social problems such as homelessness. Doberstein warns though that a metagovernor whose leadership style constrains a governance network's mandate or has a contentious, rather than cooperative, style can stifle innovation and coordination, despite strong relationships between networks.

The heart of the book lies in the case study chapters. The gritty details of struggling for legitimacy, navigating intense bureaucratic control, and finding success allow the conceptual arguments to come alive. Greater Vancouver stands out for fostering dynamic and co-collaborative governance networks. Doberstein equates much of their success to taking a regional approach, coordinating across twenty-one municipalities to create a comprehensive response to homelessness. Through their three governance networks, Greater Vancouver was among the first

to gather essential data on how many people are experiencing homelessness in the region, coordinate funding opportunities to minimize competition, implement inclusionary zoning, and draw in influential decision-makers and politicians to prioritize homelessness reduction.

Missing from Doberstein's analysis is an understanding of the broader social and political context that shapes the governance networks and metagovernors. Doberstein astutely notes the enormous fluctuations in political will, investment, and public discourse surrounding homelessness over time but does not capture the unique position homelessness holds as a political pawn, easily mobilized or discarded depending on the political climate. Similarly, the book's argument would be strengthened by including the contribution people with lived experience of homelessness and activists have made in cultivating our collective knowledge of homelessness as a social problem (Schwan 2016). Finally, the Calgary case study is lacking compared to its counterparts, particularly its comparison with the other cities and in the omission of Calgary's Aboriginal Standing Committee on Housing and Homelessness as a governance network.

*Building a Collaborative Advantage* is an essential read for those interested in modern forms of governance and policy development. It is also an important contribution to the literature on homelessness, complementing recent research on the history of housing policy (Suttor 2016) and the impact of advocacy networks on homelessness policy (Malenfant et al. forthcoming). As once again the policy landscape shifts with the introduction of the federal government's *Reaching Home* strategy, these lessons on how to effectively leverage community knowledge to address homelessness are timely indeed.

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