

NO HOME IN A HOMELAND: INDIGENOUS PEOPLES AND HOMELESSNESS IN THE CANADIAN NORTH. By JULIA CHRISTENSEN. Vancouver: UBC Press, 2017. ISBN 978-0-7748-3395-0. xiv + 290 p., map, notes, bib., index. Softbound. Cdn\$ and US\$34.95.

*No Home in a Homeland* represents a significant, unique, and timely contribution to the literature on homelessness experienced by Indigenous people in the Canadian North. Christensen's main goal in the book is to demonstrate the effects of colonial policies on Indigenous cultures, among them an increase in visible homelessness in the 1990s. Her research concentrates on the two largest population centres in the Northwest Territories: Yellowknife and Inuvik. The research, which spanned more than a decade, included 87 in-depth interviews and six focus groups with homeless Indigenous men and women, and 55 in-depth interviews with social and health service providers.

As in other colonized nations, Australia, New Zealand, and the United States, Indigenous people experience homelessness at a far greater rate than other cultural groups. They are overrepresented in the justice system and have higher rates of unemployment and health problems as well. Dominant socio-political discourse typically positions these and other issues related to Indigenous persons as problems within the person or the Indigenous culture. In this book however, colonial policies are described as assaults on Indigenous peoples, communities, and cultures.

Indigenous homelessness in the North has two major antecedents: the relocation of Indigenous people from the land to settlements and systemic attempts to de-Indigenize Indigenous children by removing them from their birth parents. The latter is well documented in the disastrous outcomes of residential schools and the "sixties scoop." Combined with a less-than-predictable, resource-based extraction economy, socio-political upheaval and colonial policies are responsible for the resulting intergenerational trauma experienced by Indigenous people in northern Canada.

*No Home in a Homeland* is presented in six chapters, each focusing on a different aspect of Indigenous homelessness in the Northwest Territories. Christensen begins by introducing a fictional character, Leonard, who is adopted by a family in southern Canada at a very young age. Leonard's experiences are posited to represent those of a typical adoptee, not quite fitting into his new environment, but not knowing where he actually belongs. As a geographer, Christensen concentrates on the socio-spatial and socio-structural factors associated with Indigenous homelessness. Being a non-Indigenous scholar, she is sensitive to the potential bias she brings to the study of Indigenous homelessness. The book is packed with analyses of colonial and (neo)colonial policies affecting Indigenous communities and people in the Northwest Territories, analyses which are woven together with personal narratives of the lives of homeless Indigenous men and women and service providers.

Christensen recounts that the relocation of Indigenous people to settlements coincided with the Cold War and the discovery of oil and gas, and later diamonds, in the Northwest Territories. She argues that the original impacts of colonialism are reproduced in present-day realities of Indigenous people through (neo)colonial policies and governmentality in the North. The centrality of this argument is presented throughout the book and supported by Christensen's analyses of several policies that can be typified as (neo)colonial.

Using a definition of homelessness that captures a more nuanced and culturally representative reality of Indigenous people in the North, Christensen frames current Indigenous homelessness as multiscalar, in that the negative effects of settlement, cultural displacement, and residential schools are in essence recreated or entrenched by present-day governmental attempts to ameliorate these effects. The overall effect of these policy initiatives is the marginalization of Indigenous people and the emergence of visible homelessness.

Starting with the impact of neoliberal policies that all but eliminated government spending on public housing, Christensen identifies several factors that effectively entrench dependency and engender homelessness. Housing generally is in short supply, with waiting lists up to six months or more. Many homeless persons have been evicted from housing for reasons often beyond their immediate control, while others, because of their single status, have no chance for subsidized housing. Welfare dependence is generated and maintained by the lack of mainstream employment opportunities and the lack of workplace training in a volatile, resource-based economy. Many homeless men and women migrate to Inuvik or Yellowknife for education or work, but when these options do not pan out, they are left stranded. Christensen argues that other policies designed to encourage financial independence and provide housing, such as the "Productive Choices" policy, force people into social models that are ill suited to their culture by forcing individualist models of living on people from a collectivist and interdependent culture. This situation is linked to a critical factor related to homelessness—the loss of the sense of "home" that involves cultural, community, physical, and spiritual dimensions.

*No Home in a Homeland* encourages readers to examine the effects of colonial and (neo)colonial policies through the narratives of Indigenous homeless persons. Christensen challenges dominant discourse by providing a counter-narrative that clearly positions Indigenous homelessness in the North within past colonial and present (neo)colonial policies. Although not overly abstract, the content of the book is specialized, and as such, will challenge most non-geographers and those not well versed in Indigenous and colonial history to catch up to present-day realities. Christensen is relentless in her recounting of the harmful effects of colonial and (neo)colonial policies. If readers do not get this message, they probably never will. In this sense, the book is a difficult read: it will push most readers

out of their personal comfort zone, as it will undoubtedly underscore the harm inflicted on Indigenous people and simultaneously be a call for action. In this regard, *No Home in a Homeland* could benefit from further elaboration on current initiatives focused on addressing the inequities experienced by Indigenous people. For example, although the effects are not clear, the Truth and Reconciliation Commission represents a concerted effort by the federal government of Canada to address its colonial past. As well, when combined with settlement agreements, devolution represents a strong case for self-government at a broader level in the Northwest Territories. That said, Christensen's exploration of policy options for addressing homelessness in the North provides a springboard for further discussions on policy development. Given its strong academic rigour, *No Home in a Homeland* is suitable for upper-level undergraduate and graduate students in law, Indigenous studies, humanities, and social sciences. The book will also serve as a useful resource for government officials and public policy makers and be of interest to Canadians interested in the history and policies framing a significant social problem in northern Canada. Overall, it is a solid read and well worth the time and effort.

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ISLAND OF THE BLUE FOXES: DISASTER AND TRIUMPH ON THE WORLD'S GREATEST SCIENTIFIC EXPEDITION. By STEPHEN R. BOWN. Boston, Massachusetts: Da Capo Press, 2017. ISBN 978-0-306-82519-4. v + 277 p., 327 p., maps, b&w illus., notes, selected bib., index. Hardbound. US\$28.00.

Bown's book effectively represents a biography of the Dane Vitus Bering—Ivan Ivanovich Bering (1681–1741), as he was known in Russia—whose main claim to fame was two expeditions, the First Kamchatka Expedition (1725–30) and the Great Northern Expedition or Second Kamchatka Expedition (1733–43). The main thrust of the first expedition was to determine whether Asia was joined to America in the area of the present-day Bering Strait. The expedition was originally the brainchild of Tsar Petr I (Peter the Great), and his successor Yekaterina (Catherine) continued to sponsor the expedition after his death on 8 February 1725 (Gregorian calendar). Peter the Great died just two days after Bering had left St. Petersburg on the long and arduous journey to Okhotsk on the Sea of Okhotsk, and ultimately to the village of Ushki near the mouth of the Kamchatka River on the east side of the Kamchatka Peninsula. The trip across the continent as far as Yakutsk was made largely by boat, using the river-and-portage system, and thereafter by using hundreds of

packhorses to haul the provisions and equipment required. On 14 July 1728, Bering put to sea from the mouth of the Kamchatka River in a vessel he had had built there, and which he named *Arkhangel Gavriil* (Archangel Gabriel). Pushing north along the coast of the Kamchatka Peninsula, Bering discovered St. Lawrence Island and, continuing north along the coast of the Chukchi Peninsula, reached his farthest north latitude of 67°24' N in the Chukchi Sea. At this point, he decided to head back south. To reach that latitude meant that he had sailed through the Bering Strait, but, remarkably, presumably because of poor visibility, he had not sighted the Alaska coast (the strait is only 82 km wide). On his return trip south, Bering still did not sight the Alaskan coast, although he did discover the Diomed Islands in mid-strait. Thus he could not be sure that he had discovered that Asia was not joined to America, the junction possibly lying farther north than his northernmost latitude. By 28 February 1730, Bering was back in St. Petersburg.

Soon after his return, given the inconclusive result of his first expedition, Bering submitted a proposal for a follow-up expedition (the Great Northern Expedition or Second Kamchatka Expedition) to the Tsarina Anna Ivanovna, and it was readily approved. Like the previous expedition, it was organized by the Navy through the Admiralty College. On 29 April 1733, Bering again set off across the continent, accompanied this time by his wife and two youngest children. As before, a vast quantity of provisions and equipment (including sails and rigging and even anchors for several ships) was transported to Okhotsk by the river-and-portage route as far as Yakutsk and thereafter by packhorses. Bering's wife and family remained in Yakutsk, and Bering himself spent two years there before proceeding to Okhotsk. From there, in 1738, Martyn Petrovich Shpanberg headed south with three vessels and explored the Kuril Islands, and in the following year he reached Honshu, the northernmost of the main islands of Japan, where he was given an amicable welcome and did some trading.

Also at Okhotsk two vessels were built for a voyage east to try to reach America, the *Sv. Petr* (St. Peter), to be commanded by Bering himself, and the *Sv. Pavel* (St. Paul), to be commanded by Aleksei Il'yich Chirikov. The two ships sailed around Cape Lopatka, the southern tip of Kamchatka, to Avachinskaya Guba (Avacha Bay), where the city of Petropavlovsk-Kamchatskiy now stands, and after wintering there, the two ships put to sea again on 4 June 1741. On board *Sv. Petr*, almost as a supercargo, was Georg Wilhelm Steller (1709–46), a keen, young German and the only scientist on board.

Initially the two vessels kept company, but in the early morning of 20 June, they became separated in a storm and darkness; they never made contact with each other again. Land was sighted from *Sv. Petr* on 16 July—Mt. St. Elias (5489 m high) on the Alaska/Yukon border. A boat was sent ashore on Kayak Island for fresh water. Steller, a keen scientist, wanted to accompany it, but Bering initially refused him permission. Only after protracted special