each phone call "taking ten, twelve, thirteen minutes a call." (58) Both of those stories had me thinking about times when I myself have perhaps been "one of many" relying on the support of others or reaching out with my own seemingly little wee requests and without a fuller picture of the scope of another's workload or of the gendered expectations or assumptions at play. Part of the power of *Conscripted to Care* is in presenting so many examples—line after line, page after page, context after context—that invite reflection on just how much we've been squeezing out of women, and just how much needs to change. The book indeed shows the value of thinking and learning about forms and contexts of work and care as they are interconnected and interwoven.

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Andrew Crosby, *Resisting Eviction: Domicide and the Financialization of Rental Housing* (Halifax and Winnipeg: Fernwood, 2023)

One of the more exciting developments in local working-class politics over the last decade has been the emergence of grassroots tenant movements in Canada's major urban centres, autonomous from the state and the non-profit sector and fighting fierce battles against large-scale, financialized landlords. We are fortunate, then, to have activist-scholar Andrew Crosby's detailed description of one such struggle in the Herongate neighbourhood of Ottawa, where racialized renters faced off against major developer Timbercreek/Hazelview (as it's now called) and colluding municipal authorities in an attempt to block a series of mass evictions and demolitions in 2016 and 2018.

More than a simple narrative account, Crosby employs movement-engaged, political activist ethnography to examine real-estate capital's "ruling relations" (8) through his participation in the Herongate Tenant Coalition (HTC), the group driving local opposition to eviction. Timbercreek's push to carry out mass "domicide," a term borrowed from geographers J. Douglas Porteus and Sandra Smith, is placed within the longer history of settler colonialism's constant drive to divide, improve, and profit from stolen Algonquin territory. "Liveability," the current watchword of urban planners and progressive gentrifiers in Ottawa and indeed across North America, is here depicted as an ideological apparatus that guarantees the reproduction of white settler life, predicated on the removal of working-class, racialized communities like that of Herongate. The heart of the book's subject material details the various mobilization and political strategies pursued by the HTC, based in a fulsome cross-section of interviews, documents, and testimonies gathered through the author's participation in public consultations and municipal council meetings, and meticulous Freedom-of-Information (FOI) requests. The latter, an important part of Crosby's personal contribution to the HTC struggle, is particularly effective in outlining what he refers to as the "municipal-developer nexus" (136) and the close-knit collaboration of state and capital in advancing working-class displacement.

There are some criticisms to be made of *Resisting Eviction*, beginning with the editorial, moving to the theoretical, and ending with the political. This research was originally carried out as part of Crosby's doctoral work in sociology at Carleton University, and the traces of the disciplinary requirements of a thesis make themselves felt in the essentially bifurcated nature of the book's layout, with several chapters on theory and method and then several chapters on the actual terrain of struggle. Each respective

aspect of the work could have been made stronger through more thorough integration with the other.

Perhaps relatedly, I struggled throughout my reading of the book with the role of settler colonialism in Crosby's analysis. His Chapter 2 on "The Racial Logics of Property" I found to be an effective exposition of the growing scholarship on the links between Indigenous dispossession, discourses of urban "improvement," and global imperialism, making for a toxic web in which racialized communities like that of Herongate come to be understood as impediments "that do not conform to settler property ideals and the reconfiguration of those spaces according to their highest and best use." (21) Practically, however, it seems to me that the strategies of Timbercreek described by Crosby in the latter half of the book are relatively indistinguishable from those pursued by major capitalist developers in non-settler contexts, rooted in the globalized legal and economic structures of private property and gentrification. The racialization of property regimes under capitalism and their adverse impact on racialized working-class people would not seem to be a phenomenon particular to settler colonies. Is settler colonialism therefore only about discourse and the mentalities of corporate shills and municipal staffers?

Finally, this focus on the discursive I think leads *Resisting Eviction* to draw somewhat overly optimistic conclusions from the struggle in Herongate. Neither resistance – that of 2016 nor 2018 – was able to prevent the mass evictions of racialized working-class families from their homes. And while Crosby takes care not to sugarcoat this reality, there does seem to be a lot of focus in the book on what could basically be termed moral victories: refusal to bend before the developer's social media and legal pressure; a few cases pursued in small claims court against Timbercreek; a particularly belligerent local councillor revealed to be in bed with corporate real estate, and forced therefore to resign from a municipal urban planning committee. Where this is most striking is in the author's emphasis on the importance of a case brought by members of the HTC in 2019 against Timbercreek/Hazelview before the Ontario Human Rights Tribunal, seeking to enforce international law on the right to housing and against racial discrimination, which, if successful, could in Crosby's opinion "set a national precedent, possibly with international implications, that could provide protections from predatory real estate investment targeting buildings and neighbourhoods for gentrification." (146) In my own experience as a long-time housing organizer in Montréal, I have seen much collective time and energy wasted on the chimera of the legal enshrining of rights, forgetting the fact that the legal protections tenants already have are routinely violated without reaction from the state. More importantly, to my knowledge there has yet to be any significant movement on this case, now six years later; as I understand it, the idea animating much of the recent grassroots tenant uprisings of recent years has been to build working-class power through emphasis on autonomous and direct struggle against class enemies, with immediate and achievable material goals. This would seem a major departure from that approach.

Despite these critiques, I think *Resisting Eviction* is an important attempt to understand racial capitalism, financialization, and urban transformation from a place of struggle, and anyone interested in conjugating research with militant political engagement would do well to learn from Andrew Crosby's example.

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