

Stanley R. Barrett. *The Lamb and the Tiger: From Peacekeepers to Peacewarriors in Canada*. Toronto: University of Toronto Press, 2018. Pp. 100.

Stanley R. Barrett's book *The Lamb and The Tiger: From Peacekeepers to Peacewarriors in Canada* presents an analysis of Canada's military during the nine years of the Harper Conservative Government (2006-2015). Using the terms peacekeepers and peace warriors, Barrett argues that under the Harper Government Canada's military abandoned the image of a peacekeeper, dedicated to preserving world peace, and began to pursue the peace warrior mentality of heroic bravery and soldiers dedicated to keeping Canada safe from external threats. Barrett begins his book by contemplating how Canada reached the peace warrior mentality prevalent in Canadian society. The book tries to cover many topics, such as Canada's role in early peacekeeping efforts led by Lester B. Pearson, an exploration of the experiences of women and Aboriginals in Canada during the Second World War, and an analysis of the changes to the Canadian military under the Harper Government. These topics are mixed in with chapters that explore anthropological research on what causes war and how to create lasting peace. Contrary to the peace warrior attitudes of the Harper Government, the book advocates for Canada to return to a military and international policy that prioritises international peace.

In his criticism of the peace warrior mentality, Barrett uses anthropological arguments to explain the possible problems with this attitude. The presentation and critical analysis of the anthropological conceptual framework he uses is impressive and the author shows an ability to explain the framework in a way that even readers with a basic knowledge of anthropology can understand. This helps make the book more appealing to a wider audience outside the study of anthropology. The main question Barrett seeks to explore with his anthropological assessment is: why do wars happen? By presenting two theories, the genetic basis for war theory and the cultural basis for war theory, Barrett analyses the expansion of the Canadian military under the Harper Government. Subsequently, Barrett expresses concern with the promotion of the warrior nation and argues that under the Harper Government and the warrior nation mentality, Canada was much more anxious to lock horns with rival nations like Russia. This suggests the celebration of bravery found in the peace

warrior mentality can make a nation more willing to risk escalating conflict rather than working to minimise it. The types of attitudes found in Canada's peace warrior mentality are related to the cultural basis for war theory as the culture that celebrates brave warriors is more active in seeking out opportunities to show bravery in war. Therefore, Barrett uses his anthropological framework to demonstrate the problems with promoting the peace warrior mentality and its contribution to Canada becoming more prone to engage in hostilities and stepping away from a peacekeeper role.

Considering Barrett's dislike for Canada's movement towards a nation of peace warriors, one is inclined to ask, what should be done moving forward? He attempts to provide solutions for how Canada and the international community can continue to promote international peace. Similar to his conceptual framework, he turns to an anthropological analysis of war and conflict as a way to explore alternatives to the Harper Government's foreign policy. In the final chapter, Barrett analyses important anthropological works with several intriguing ideas on how to banish war and create lasting peace.¹ Despite exploring these ambitious ideas, Barrett concludes with much more modest solutions, as he calls them, and ends with the thought that Canadian foreign policy should focus on mobilising troops only for defence or as a last resort when diplomacy fails and do what it can to revive international interest in peaceful coexistence and the reduction of weapons of mass destruction.

The book does, however, have some moments of confusion. Barrett shows a firm command of his anthropological assessment but his ability to link his arguments together with his analysis of the material is difficult to follow at times. His tendency to briefly touch on topics like First Nations sovereignty in Canada and women's rights issues during the Harper Government diverges from the central argument of the book and never directly contributes to Barrett's main points. At times, the book drifts off into Canadian political debates that seem to be of personal interest to the author rather than related to the book. Even though Barrett's analysis mainly focuses on the Harper Government, it is never clear how a discussion

¹ For example, the author presents the work of Douglas Fry who, according to Barrett, advocates for the expansion of global governance and increasing ties among nations by encouraging societal leaders and their children to spend time in hostile nations in order to reduce ethnocentrism.

about something like First Nations sovereignty, a political topic that transcends well beyond the nine years of Harper, has to do with a shift from the peacekeeping nation to a peace warrior nation. Rather than contributing to the main points of the book, the discussion of these topics makes the book convoluted at times.

Another critique of the book is Barrett's insufficient exploration of how a renewal of Canada's international leadership looks in action. One of the undercurrents of the book is that Canada should return to contributing regularly to peacekeeping missions. However, since peacekeeping has changed so much since the 1990s, it would be interesting to hear how Barrett imagines Canada's involvement in modern-day peacekeeping operations. Considering that peacekeeping operations have become much more militarised, it seems possible that a military that celebrates brave warriors and military force is much more effective in today's peacekeeping environments than the traditional peacekeeping that Canadians are familiar with. While traditional peacekeeping missions still exist, they are much smaller than the large-scale militarised peacekeeping missions in places like Mali and the Democratic Republic of Congo.² In addition, Barrett seems to distrust the current peacekeeping system of third world troops being financed by countries of the developed world, but if this is the case, what sort of leadership role does Barrett see for Canada in international peacekeeping? Does Canada's return to being a leader in peacekeeping missions involve troop contribution to current peacekeeping missions and if so does that mean troop contribution to large-scale missions? Perhaps an expanded discussion of peacekeeping operations would have brought greater clarity to what sort of action Barrett would encourage Canada to take in a greater leadership role.

Overall, *The Lamb and the Tiger* presents an interesting and well-presented critique of the Harper Government while appealing for Canada's return to a major role in international peace efforts. The anthropological assessments and framework effectively contribute to the author's arguments and offer important concepts and ideas

² MONUSCO in Democratic Republic of Congo (DRC) has 20,486 UN personnel committed to helping the DRC Government stabilise the country by using all necessary means. MINUSMA in Mali has a similar mandate with 16,453 UN personnel while the more traditional peacekeeping deployment of UNFICYP in Cyprus only has 1,004 personnel and acts as a ceasefire line and main buffer zone, similar to the traditional peacekeeping Canada participated in during the Cold War (United Nations Peacekeeping, *Where we Operate*, <https://peacekeeping.un.org/en>),

that are useful to anyone advocating for Canada to play a more active role in the international community's efforts towards world peace. The book is readable for those without an anthropological background, making it a worthy selection for anyone interested in Canadian foreign policy and international peace studies. The author does have the tendency to momentarily drift away from the central focus of the book, but the main ideas are well presented. Given the short length of the book and the complexity of the peacekeeping topic, the author could have shown more clarity on the challenges of creating international peace and how Canada fits into the operations working towards that end. Since the 1990s, Canada's contribution to peacekeeping operations has dwindled to a very small number; it is difficult to see how the author would envision Canada returning to its former leadership role given the new challenges to international peace over the past decade. Otherwise, *The Lamb and the Tiger* is a positive contribution to the advocacy for Canada to return to a leadership role in international peace initiatives and advocates for Canadian society to celebrate peace rather than warriors.

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