Doberstein is clear that his model of "democratic arenas" is an ideal form against which to evaluate LHINs. And yet the aspirational spirit of deliberative democracy that suffused the 1990s is woven throughout this analysis. The author argues that LHINs have not been successful in "metadeliberation": the engagement of regular people in the design of governance structures. Yet he also documents very crisply how most people prefer involvement in specific and concrete aspects of health care delivery over more abstract and technical aspects of governance design. Unlike the 1990s, where the move toward health care regionalization assumed that ordinary people would be clamouring to become involved in health policy, the current manifestation toward citizen engagement accepts that this is not a priority for most people. Most popular engagement in health care now tends toward the more localized and specific practice of "patient-oriented" health care (although this, too, is an unrepentantly fuzzy concept). The book's hopeful elaboration of metadeliberation is sweet but overly romantic. Here is where an exacting demand for transparency would be considerably more effective in securing accountability across health authorities. A skeptic might also suggest that the layers of additional administration required by deliberative democracy, including "public engagement brokers" who monitor whether input at lower levels has been adopted in higher-level decision making, might lead to even more administrative congestion in the decision-making process.

Nonetheless, given the dominance of health care within the public service domain (and given how vulnerable many people are when they access it), the question of how to evaluate responsiveness and accountability in health care governance is one we should be asking. As Ontario shifts back toward a more centralized system, incorporating the model of a single health authority in play in many other provinces, once again it has the benefit of learning from other jurisdictions' experiences. There are advantages to amalgamation, but to the extent that decision making becomes more tightly controlled at the top, dissatisfaction can develop at the peripheries as local voices are stifled (just ask physicians in Cape Breton). Yes, health care is about providing the right services to the right people at the right time. But without the right voices being heard, this may be far more complicated than the Ontario government anticipates.

Reference

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The Canadian Federal Election of 2019

Jon H. Pammett and Christopher Dornan, eds., Montreal & Kingston: McGill-Queen's University Press, 2020, pp. 368.

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This book examines the 2019 Canadian federal election, maintaining an excellent balance of information and analysis. This edited volume is remarkably cohesive, with the chapters seamlessly weaving together a narrative of coexisting influences that provides readers a complete overview of the election. The book analyzes a wide range of factors that resulted in a minority government victory for the Liberal party in 2019. Rather than attributing the election outcome

to a specific issue or party, it clearly demonstrates how an array of contextual events, political strategies, social conditions, media lenses, legislative regulations and public habits all exerted an influence. It also shows how the parties were forced to carefully manage their public image after political missteps or reputational accusations from opposing parties.

The opening chapters, which focus on Canada's three major parties, convey how significant issues, policy proposals and party leader conduct influenced how each party was received in different regions and by different demographics. These chapters are useful for students of political science, revealing how party strategy translates into electoral outcomes. For example, Faron Ellis provides a detailed analysis of the Conservative party platform, discussing how its six "planks" were designed to shift the balance of power in the electoral race (56–58). He argues that this broad platform did not achieve its goals, since it ultimately lacked "specifics on issues of interest to voters in regions where the party needed to make gains" (58).

Cultural studies scholars will benefit from the book's efforts to situate social issues within the election, which illustrate how the social perspectives of parties are firmly rooted in the strategy of appearing morally virtuous to the public. The chapter by Brooke Jeffrey provides a situated account of Justin Trudeau's blackface/brownface revelations, illustrating its impact on the "chastened" Liberal party (33–34). The prominence of race and culture in the election is also explored in Eric Montigny's chapter, which analyzes how the intense debate surrounding Bill 21 (the wearing of religious symbols by public officials) shaped the contest in Quebec (110–11). The chapter by Éric Grenier demonstrates how campaign polls allowed the public, media and politicians to understand voter approval of parties and their leaders, as well as revealing the political issues most important to citizens. In the context of current debates, in which the accuracy and value of opinion polls is questioned, Grenier advances the strong argument that "thanks to public polling, the Canadian electorate in 2019 was an informed electorate" (171). The chapter's nuanced analysis of how poll results influence party strategy and the media agenda is particularly useful for public relations educators.

The chapter by Paul Adams provides an accessible glimpse into the successes and shortcomings of media coverage of the election. The author presents many examples of news stories that prioritized political substance over sensationalism and negativity, adding that "the major media devoted considerable resources . . . to analysis, fact-checking, social-media monitoring, and enterprise stories" (177). Critical concerns of modern political journalism are also emphasized—such as "news deserts" (communities lacking any local political coverage) and the weakened gatekeeping function of journalists (180, 185–88).

Building on questions of information access, the chapter by Tamara A. Small unpacks the role of dis/misinformation during the election and assesses steps taken to regulate digital advertising through the Election Modernization Act of 2018. Referring to the 2019 election as "the first one in which the digital space is truly subject to electoral law," the chapter examines platform governance as the Canadian strategy to combat online advertising fraud (199). The importance of regulatory standards is emphasized, as "cyber threats . . . call into question the integrity of the electoral process," which can erode public trust in the democratic system (201).

A limitation of the book is a tendency for overlap across some sections, although this is mitigated by the fact that each author has a clearly defined purpose in analyzing the election. In addition, while the studies are strong on quantitative data and media/policy references, the inclusion of semistructured interviews with political or media actors may have deepened the observations in some cases.

As a whole, *The Canadian Federal Election of 2019* should be considered essential reading for both undergraduate learners and graduate students and faculty looking to develop a deep understanding of the election. The text has clear applicability to a range of academic fields, given the variety of perspectives from which the election is analyzed. By regularly connecting

the details of the election to a range of germane academic theories, this book constitutes a valuable source of understanding beyond the election itself.

Machiavelli and the Orders of Violence

Yves Winter, Cambridge: Cambridge University Press, 2018, pp. 238.

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In *Machiavelli and the Orders of Violence*, Yves Winter offers us a comprehensive treatment of political violence, in all of its various incarnations, manifestations and "orders," which, on its surface, is a curious project given Machiavelli's patent lack of interest in systematizing such a project himself. That said, Winter has done a significant service for the historian of political ideas. This is a clear-eyed and accessibly written compendium of the distinct role that Machiavellian violence plays in a variety of contexts, from popular uprisings to authoritarian rule.

Winter understands violence as the lever that gives analytical purchase to Machiavelli's most valuable insights. The book's real strength lies in its ability to cut through the voluminous and contradictory literature on the subject and offer an unerringly fair and balanced assessment of what Machiavelli's intentions were at the time of writing. Winter shows how each of Machiavelli's texts are uniquely revelatory of the various conditions of princely violence, necessary oligarchic or republican violence and the governing vicissitudes of plebeian uprisings. Read cumulatively, these texts can offer us an understanding of Machiavelli's intentions and preoccupations, which can appear philosophically coherent—although they remain the contextually dependent insights of a political actor rather than a political philosopher. Winter understands this limitation and avoids the systematizer's most egregious error of imposing a coherence that an author could never have intended. However, in attempting to confront all possible manifestations of the subject, even this relatively slim volume does not avoid the occasional lapse into the absurd. These include the attempt at a gendered argument concerning foundational violence (137) and a discussion of the contribution of Berns and Derrida to the unusually vague treatment of foundational beginnings (120), which are the weakest elements in the book. Such moments are always attended by a lapse in rhetorical clarity that match the lapse in analytical rigour and are mercifully rare and inconsequential to the value of the work as a whole.

It is in his exposition of the Ciompi rebellion (170–75) that Winter's approach offers the freshest insights. In *The Prince*, Machiavelli claims to offer the "effectual truth" (*verità effetuale*) of things. In *Machiavelli and the Orders of Violence*, Winter offers the reader Machiavelli's "effectual truth" of how violence changes with the social and political standing of those who wield it. By tracing Machiavelli's line throughout all his works, Winter offers us previously hidden insights. For example, he shows how Machiavelli challenges any claim that the poor should embody a romantic ideal of restraint or civic high-mindedness and instead need to employ theatrical acts of cruelty in order to break the bonds of historical servitude (183). Rather than being the preserve of the powerful and wealthy, cruelty is an essential weapon of the poor and politically dispossessed (181). As Machiavelli says in the *Discourses*: "The cruelties of the multitude are against whoever they fear will seize the common good; those of a prince are against whoever he fears will seize his own good." Perhaps it is a consequence of our own new political reality that that passage, along with the insight that populist "tumults and violence are driven . . . by a mixture of political grievances and desires for revenge" (183),