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It's the type of book that can only be written by someone having gone through the experiences it describes, and not by an outside observer. It might be best read by one of those backroom 23-year-olds, making topics that many understand only intellectually—the transfer of credit from women to men, the grind of party politics, the experience of homeless queer youth—a bit more real. In the present political moment, it also provides two challenging themes. The first, that reform and revolution don't need to be contradictory, and the latter "the joy of sin," that "we're all joyously fallible traumatized, wanting humans. If we are loved by anyone and love anyone, our lives include holiness." If unconditional love and unconditional progress are DiNovo's evangelism, then *The Queer Evangelist* reads as very radical indeed.

Devon Harding

1968 in Canada

A Year and Its Legacies

By Michael K. Hawes, Andrew C. Holman, and Christopher Kirkey, eds.

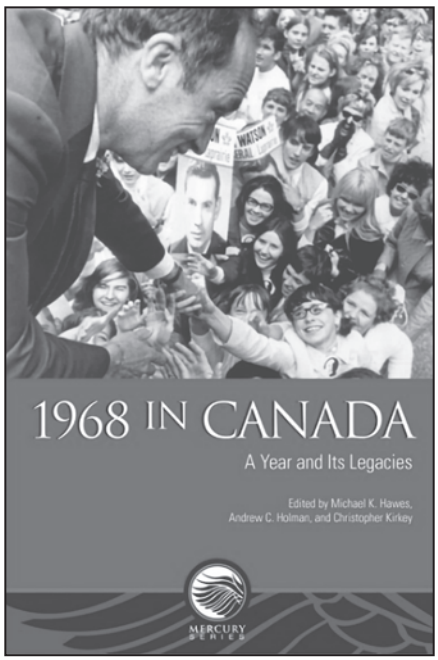
Ottawa: Canadian Museum of History and University of Ottawa Press, 2021. 400 pages. $49.95 cloth ISBN: 9780776636603. $29.95 Paper ISBN: 9780776636597. (press.uottawa.ca)

In an international context, the year 1968 looms large, filled with iconic images such as the Prague Spring, the Paris general strike, and political assassinations in the United States. But was this year quite so transformational and potent for Canada? It was a question I grappled with several years ago when I was asked to do a Canadian week for a team-taught graduate course focused on events of that year. My focus on Trudeaumania and the St-Jean-Baptiste Day riot seemed to pale next to what my colleagues covered. As co-editor of the *Canadian Historical Review*, I posited the notion that perhaps the year 1969 was Canada's 1968, given the degree of political and social tumult of that year. After all, the key events listed in Bryan Palmer's article about Canada's 1968 for the *American Historical Review* were mostly from 1969, not 1968. The authors who contributed to the special *Historical Perspectives* section about 1969 in the June 2019 *CHR* issue, though, while noting the importance of key events from 1969, also emphasized the importance of longer-term changes and continuities, and questioned the utility of thinking of a year as a turning point.

It was with this background that I approached this edited collection about Canada's 1968, the product of a 2018 conference at the Canadian Museum of History. The editors and authors started from the premise that, globally, 1968 was an extraordinary year, unlike any other in its activities and significance; a year filled with momentous decisions and actions with far-reaching consequences. But Canada of 1968, they argue, was also a nation in ferment, in the process of remaking itself, its institutions, and its identities, establishing new ways of communicating and new approaches to dealing with the international world. But to what extent was Canada's 1968 akin to the tumultuous year experienced in so many societies around the world? Did that particular year matter as much to Canada as it did to other coun-

tries?

Authors in this sixteen-chapter collection identify a few conflicts in Canada from 1968 which evoke hints of the international tumult—the St-Léonard riot over language in education, the blockade of the Seaway International Bridge through Akwesasne, and the aforementioned St-Jean-Baptiste Day demonstration—although none of these are the primary focus of their respective chapters. Others point to important events: the founding of the Parti Québécois, Trudeaumania, the official launch of Medicare, and the deaths of André Laurendeau and Daniel Johnson. However, a reader is unlikely to come away from this book with the sense that 1968—at least taken on its own—was a particular turning point for Canada, and some contributors clearly stretched to fit their work into the 1968 theme. Rather, the vast majority of the chapters speak to longer trajectories of transformations, re-examinations, and changes that spanned significantly longer periods of the 1960s and 1970s, which might have had an element or two—and not necessarily a crucial one—take place within the 1968 calendar year. Most chapters emphasize the centrality of the state and/or of core institutions as the vehicles or sites of these transformations. Conferences, consultations, and commissions are much more present here than are street demonstrations and protests.



Issues of Quebec nationalism and separatism were central to Canada's 1960s—including 1968—and chapters by Paul Litt, Jocelyn Létourneau, Graham Fraser, Alexandre Turgeon, Robin Gendron and David Edward Tabachnick highlight the numerous ways that they were having an impact at provincial, national, and international levels. André Laurendeau and Daniel Johnson both passed away in 1968, Pierre Trudeau became Prime Minister, the Parti Québécois was founded, the Quebec government jockeyed for a role in international affairs, and René Lévesque and Pierre Vallières published landmark manifestos. The St-Léonard riots over bilingual education prompted the creation of the Gendron Commission, which had major, long-term ramifications for the future of language policy in both Quebec and the rest of Canada.

The Canadian state and its institutions, how they functioned, and how various elements of the Canadian population sought to engage with them and craft a new post-Centennial identity and politics for the country are also central to this collection. Chapters by Penny Bryden and Ira Wagman highlight transformations in the structures of governance and of cultural regulatory institutions that occurred this year. David Wright and Sasha Mullaly's chapter, while nominally about the official launch of Medicare, actually highlights how the mid-decade overhauls of immigration policy made it possible to meet the

increased demands on the medical system. A series of contributions consider engagements with government commissions and conferences by people and communities who believed that new approaches were needed on questions of economic nationalism (Stephen Azzi), women (Jane Arscott), multiculturalism (Michael Temelini) and Indigenous peoples (Andrew Gemmell). These chapters speak to the quieter, but nonetheless deeply transformational shifts which were underway regarding the role of the state and identity politics in this period. A couple of chapters by literary scholars (Laura K. Davis and Will Smith) speak to issues of Canadian publishing and literature.

A trio of chapters consider international relations and their role in Canada's 1968, although they are really more about the foreign policy of the 1960s and '70s writ large. Gendron and Tabachnick's chapter on the Libreville conference highlights its importance in the ongoing federal-provincial debates over whether provinces could play a role in international relations. Andrea Chandler's piece on Canada's response to the Czechoslovakian crisis does an excellent job of considering how the Prague Spring and ensuing Soviet crackdown impacted Canada's intake of refugees, how it contributed to an increased degree of engagement by eastern and central European-origin Canadians on foreign policy questions, and how this incident forced a partial rethinking of the Trudeau government's NATO policy. Christopher Kirkey's chapter about Canada's responses to American proposals for transporting oil discovered at Prudhoe Bay in 1968, is really more of a story about 1969-73 and a thoughtful examination of its ramifications for Arctic sovereignty, environmental, and energy policies.

Taken as a whole, the collection is unlikely to inspire the creation of stand-alone university courses on 1968 in Canada. As with most edited collections, the chapters are uneven in their strengths and the degree to which they speak to the core themes of the book. But *1968 in Canada* contains a number of strong chapters that will fit well with courses on post-Second World War Canada, the 1960s, Quebec, Canadian political history, or international relations, and will be useful to scholars working in those fields.

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Inventing the Thrifty Gene

The Science of Settler Colonialism

By Travis Hay

Winnipeg, Manitoba: University of Manitoba Press, 2021. 196 pages.
$27.95 paperback. ISBN 978-0-88755-934-1. (uofmpress.ca)

Travis Hay's new book, *Inventing the Thrifty Gene: The Science of Settler Colonialism*, explores the relationship between science and settler colonialism. Hay opens his book with a definition of his term "the science of settler colonialism," and describes the enduring practice of Canadian scientists who enter Indigenous communities to perform invasive research and produce scientific knowledge which ultimately ignores the violence of federal policies on Indigenous communities and