

each of these societies, in the real contest of ideas in the ongoing development of balances for different contexts, and in the real complexity of the matters at stake. In future, farther-reaching discussions that advance larger justifications for particular resolutions of the clashes at issue should be put to several tests that a work like this implicitly offers. In particular, engagements with *laïcité* and reasonable accommodation within Quebec should respond to the full richness of the different approaches embodied in the debates thus far, as well as to the sorts of tangible cases that have given rise to contestation around the norms.

Après la canicule, les orages. Des torrents d'idées, d'analyses des concepts, d'explications des phénomènes sociaux déferlent dans cet ouvrage très riche. Ceux qui feront l'effort de s'y engager seront complètement immergés dans ces interprétations novatrices, voire imprégnés de ces compréhensions nouvelles, même s'il y a toujours de l'orage dans l'air.

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Gary Kinsman and Patrizia Gentile

The Canadian War on Queers: National Security as Sexual Regulation.
Vancouver: UBC Press, 2009, 554 p.

This book tells a heart-rending story of human suffering on the part of Canadians serving in the public service and the military who were dismissed from their jobs or whose lives and careers were curtailed because they were gay or lesbian. It tells of gay men and lesbians who were ousted from careers they loved, rejected by co-workers and families, pressured to inform on their friends, outed against their will, and deprived of respect and recognition. At the same time, it tells of their resistance to the security apparatus and the means they used to navigate the shoals of persecution. Some were successful in evading the security services' anti-homosexual campaigns; others' lives ended prematurely and tragically, while others saw their careers irreparably damaged, not only through terminations from or transfers within the public service or the military but also by their subsequent inability to obtain the security clearances necessary for federal government (and associated) work. As the authors argue, it is telling that there has been no discussion of reparations, recognition, or restorative justice for these victims of the Canadian state.

Gary Kinsman and Patrizia Gentile have made a significant contribution to Canadian historiography and to socio-legal studies by bringing to light the

anti-homosexual security campaigns of the 1950s–1970s and tracing their effects through the 1980s and 1990s. As Kinsman and Gentile argue, it is curious that we have not paid more attention to the security campaigns of the past, given that since 9/11 we have lived through an extraordinary shift toward security surveillance. Kinsman and Gentile aim to rectify this lacuna, using extensive interviews with both the persecuted and the persecutors, as well as government documents (many of them obtained via access-to-information requests) to analyse the extraordinary measures taken by the federal government to root out and screen out lesbian and gay members of the military and the public service, especially beginning in the late 1950s. They have succeeded in producing a well-documented and provocative discussion of Canadian security campaigns against queers.

Kinsman and Gentile allow their interview subjects to speak for themselves, and they include extensive excerpts from interviews, which are very compelling for the reader. In addition, Kinsman himself was targeted by RCMP surveillance over the years that he was active in gay liberation and Marxist politics in the 1970s and 1980s. The extensive use of interview materials and occasional first-person accounts bring the story of these campaigns to life for the reader. At the same time, the interviews contain rich material that could have been used to further develop other themes. In particular, it is clear that there was a gendered and class basis to the persecution of lesbians and gay men: some gay men were not targeted as a result of their education or class origins. This was also the case in the United Kingdom, where gay men or those engaging in same-sex sexual behaviour were not outed or targeted if they were from upper-class backgrounds. This raises a question: What is it that the state is targeting when it persecutes lesbians and gays in the military or the public service? Clearly, certain types of men are considered to be beyond question, even when engaging in same-sex behaviour or embracing queer identities. What light does this shed on the state's goals and purposes in undertaking security campaigns?

This work also raises important issues about the emergence of sexual identity, the categories of “sexual orientation,” and the identities of “gay” and “lesbian” in social practice and law. The authors tend to read sexual identities back into the past without showing the shifting and fluid historical development of categories of sexual preference and identification. This approach contrasts with recent work on the United States, such as Margot Canaday's *The Straight State*, which documents the historical process through which the categories of sexual orientation emerged in US law and practice.¹ Canaday describes how the (US) federal state initially defined sexual “deviation,” how federal policies came to identify same-sex behaviour as specifically problematic, and how that behaviour was then regulated and penalized through public policy and law. This more historical understanding of sexual orientation and sexual identities as categories of law and policy is

¹ Margot Canaday, *The Straight State: Sexuality and Citizenship in Twentieth-Century America* (Princeton, NJ: Princeton University Press, 2009)

missing from Kinsman and Gentile's volume—yet the rich empirical material here could certainly form the basis for such an analysis.

The second half of the book details state surveillance of the gay liberation movement and other queer groups in the 1970s (and after) and outlines the shifting policies toward same-sex rights in the post-Charter period. Kinsman and Gentile argue that at least some white, middle-class queers have been incorporated as part of the nation, while others continue to be marginalized in many spheres of social and political life. They link the security campaigns and surveillance of queer communities to the policing and surveillance of the anti-globalization and other movements, as well as pointing to the racialization of the discussion of security in the post-9/11 period.

Yet their analysis falls short of explaining how and why the state still upholds heteronormativity in the era of same-sex marriage and how we can theorize the shifting terrain of heteronormative social practices. Things have changed since the 1950s. How do we explain what has occurred? I very much agree with Kinsman and Gentile that there is a substantial gap between the discourse and rhetoric of equality through the Charter decisions on same-sex rights and the lived reality of many queer people in Canada. However, I do not believe that “incorporation” of the privileged group into the “nation” exhausts the analysis of the state's role in regulating sexuality in the contemporary period. I would argue that we need a much more expansive queering of the historical role of the state in social and economic policy and a further analysis of the links between queer politics and the broader politics of gender in the Canadian state.

Nonetheless, *The Canadian War on Queers* is an essential step in the development of queer Canadian history, and its sourcing in the voices of queer Canadians and its frank understanding of state power are a refreshing change from discursive and cultural analyses of queer law. It will be essential reading for those interested in policing and security surveillance, as well as for students of Canadian queer law, politics, and history.

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No Place for Fairness: Indigenous Land Rights and Policy in the Bear Island Case and Beyond. Montreal & Kingston: McGill-Queen's University Press, 2009, 224 p.

Studies that assess the policy goals and local implications of land-claims negotiations are altering the substance, style, and prominence of historical