THE LONG SIXTIES

STORIES FROM THE NEW LEFT

EDITED BY **JIM HARDING**

Fernwood Publishing
Halifax and Winnipeg

Development editor: Wayne Antony
Copyediting: Brenda Conroy
Text design: Lauren Jeanneau
Cover design: Evan Marnoch
Printed and bound in Canada

Published by Fernwood Publishing
Halifax and Winnipeg
2970 Oxford Street, Halifax, Nova Scotia, B3L 2W4
www.fernwoodpublishing.ca

Fernwood Publishing Company Limited gratefully acknowledges the financial support of the Government of Canada through the Canada Book Fund and the Canada Council for the Arts. We acknowledge the Province of Manitoba for support through the Manitoba Publishers Marketing Assistance Program and the Book Publishing Tax Credit. We acknowledge the Nova Scotia Department of Communities, Culture and Heritage for support through the Publishers Assistance Fund.

Library and Archives Canada Cataloguing in Publication
Title: The long sixties : stories from the New Left / edited by Jim Harding
Names: Harding, Jim, 1941- editor
Description: Includes bibliographical references and index.
Identifiers: Canadiana 20250311348 | ISBN 9781773638034 (softcover)
Subjects: LCSH: Social movements—Canada. | LCSH: Political activists—Canada. | LCSH: Social justice—Canada. | LCSH: New Left—Canada.
Classification: LCC HN107 .L65 2026 | DDC 303.48/40971—dc23

Contents

About the Authors

BOB BOSSIN is a folksinger, songwriter, author and shit disturber. With Marie-Lynn Hammond, he founded the renowned Canadian folk group, Stringband. Bossin's books, articles and videos have won a shelfful of honours. For many years Bob fought in the successful campaign to save Clayoquot Sound. His video, Only One Bear in a Hundred Bites but They Don't Come in Order, contributed to the (alas unsuccessful) fight to stop the Trans Mountain pipeline. Currently, he is writing about the genocide in Gaza.

JIM HARDING is one of Western Canada's leading new leftists. He has been involved in political activism since 1958. He was active in the Canadian anti-war and anti-nuclear movements for many years. He also attended the 1963 March on Washington. In the sixties, he was involved in the formation of the Student Union for Peace Action, the early NDP and the Combined University Campaign for Nuclear Disarmament. Over the years, he was director of the School of Human Justice at the University of Regina, inner-city representative on Regina City Council and mayor of the Village of Fort San (SK). Jim is the founding board chair of the Qu'Appelle Valley Centre for the Arts and a founding director of the Qu'Appelle Valley Environmental Association. Over the years, Jim has written for a wide range of publications, from *Canadian Dimension*, *Alternatives*, *Briarpatch*, *Prairie Messenger*, *Straight Goods*, *rabble.ca*, to daily papers, including the *Regina Leader Post* and *Saskatoon Star Phoenix*.

JOAN NEWMAN KUYEK is a writer, researcher and community organizer living in Ottawa. In 1965–70, she worked with the Kingston Community Project (KCP), which was instrumental in getting changes to the Landlord and Tenant Act and establishing the first legal clinic in Ontario. She has been an organizer all her life, living in Sudbury from 1970 to 1999 and

then in Ottawa as a community-focused mining activist. In Sudbury, she helped organize Women Helping Women, Wives Supporting the Strike and Better Beginnings Better Futures Project. She was also a founding national coordinator of MiningWatch Canada. She is the author of many articles and four books that share her learnings from these experiences.

DIMITRIOS ROUSSOPOULOS's political and peace activism has spanned decades. He founded in 1959 the Combined Universities Campaign for Nuclear Disarmament and organized the first postwar student demonstration in Ottawa. He has also been involved in radical publishing, founding *Our Generation* in 1961 and Black Rose Books in 1969. Since the 1970s, Dimitrios has been active in radical municipal community organizing, including the Montréal Citizens Movement, Milton-Parc, largest non-profit cooperative housing project in North America, with his life partner Lucia Kowaluk, the Centre d'écologie urbaine de Montréal (Montréal Centre for Urban Ecology) and as head of the Taskforce on Municipal Democracy, which drafted the first right-to-the-city charter in North America. Currently, he is president of Communauté Saint-Urbain.

LIB SPRY has been a theatre maker for over sixty years as a director, writer, producer, educator and translator, specializing in political, non-traditional, clown and physical theatre. She is a recognized teacher of Theatre of the Oppressed. She has founded three theatre companies: Theatre Agile (2011 to present), Passionate Balance (1989–96) and, with Shirley Barrie, the award-winning Straight Stitching Productions (1986–93). She has published in *Canadian Theatre Review*, *Theatre Research in Canada/Recherches théâtrales au Canada* and alt.theatre, and has a chapter in the book *Playing Boal*. She is presently working on a solo show *It's in Our Bones* and *¡Unsettling!*, a life-size board-game for settlers to look at their relationships to Indigenous realities.

CATHY WALKER's activism was influenced by her father, a member of the Machinists Union. While at Simon Fraser University she became involved in the Young New Democrats. After SFU, Cathy worked with the Canadian Association of Industrial, Mechanical and Allied Workers, as vice-president and president of Local 1. In 1992 she worked full-time in health and safety with the Canadian Auto Workers. Since retirement, Cathy has worked on China-related labour projects for the Canadian

Labour Congress, the BC Federation of Labour and the Vancouver & District Labour Council, as well on working conditions in South Africa and China.

PETER WARRIAN began a life of activism in the early 1960s with the Student Chapter of the Catholic Worker movement in Toronto. He later became active in the US civil rights movement while studying at a seminary in Baltimore. In 1965, Peter joined the student protest movement at the University of Waterloo, including the draft dodger program and the Student Union for Peace Action. In 1968–69 he was national president of the Canadian Union of Students during the peak of the campus protests against the Vietnam War. After university, he was research director of the United Steelworkers, active in union negotiations, economic policy advocacy and environmental improvement. He was a member of the Economic Policy Committee of the Canadian Labour Congress and chair of the Resolutions Committee of the federal NDP and, later, chief economist of the Bob Rae NDP government of Ontario. More recently, Peter has worked with Catholic Social Justice and union activists on the Vatican-sponsored project The Future of Work: after Ladauto Si'.

CHAPTER ONE

Coming Out of the Sixties

by Jim Harding

"THE SIXTIES" IS A WELL-KNOWN, WELL-WORN TERM, but what actually happened across Canada during the revolt of the sixties is not well known. There are not many stories available about or by sixties activists, and we need to learn this history. There are gaps in our understanding of how this revolt shaped more current popular movements. As we face converging ecological, geopolitical and global economic crises, our ability to critically assess the processes and strategies for transformative change seems limited.

This book aims to fill some of those gaps by featuring the stories of seven people who became activists in the sixties. Most of us knew each other back then. We were young. We are now in our 70s and 80s. We were engaged in movements for social and political change that began, and in some cases flourished, in the sixties and are still relevant today. We thought of ourselves as the new left. We thought and hoped we could change the world for the better. And we are all still active in that project today. Our stories will, we hope, help to unpack a six-decades long history of activism by reflecting on what we learned, what we achieved and why activism continues to play a crucial role to achieve socially just change.

As the editor, I searched far and wide for those who could contribute to this book and discovered that some activists had passed on, some were in poor health and some simply lacked the energy or interest to tackle the project. The seven of us who took on the task of writing stories about our activism over the past sixty years have been engaged in a wide range of activities across Canada: in student, peace, labour, women's,

environmental, cultural and community activities as well as political organizations and parties. All seven writers participated in actions protesting the United States' invasion of Vietnam. In particular, Dimitrios Roussopoulos and I became advocates in the peace and Ban the Bomb movement beginning in the late 1950s. During the Cold War, fear of nuclear armageddon between the US and the Soviet Union was palpable. Canadian nationalism flourished in response to US imperialism in Asia and Latin America and to increasing US control of the Canadian economy. The peace movement continues to be vital today with regional wars in Europe, the Middle East, Africa and Asia and especially the growing possibility of conflict between the US and China threatening world peace.

The women's movement began to flourish in the late 1960s. Three women activists, Joan Kuyek, Lib Spry and Cathy Walker, tell their stories in this book. They describe their experiences as activists, including frustrations in dealing with male-dominated organizations. More broadly, they were and are social justice activists: Lib Spry as a member of the progressive arts and culture movement, Joan Kuyek as a community organizer and Cathy Walker as a labour organizer.

We were all university students during the sixties. A description of the counter-education institution of Rochdale College in Toronto by Bob Bossin is part of this collection of stories. Peter Warrian started out in the peace and student movements, went on to work in the union movement and then tried to effect change as part of a sitting government. Despite our different life trajectories, we all have in common starting as activists in the sixties.

The Sixties Revolt

The sixties was quite an era — full of excitement and contradictions but much optimism for the future. The now common "fantastic, life-changing sixties" view depicts the period as all about "sex, drugs and rock and roll," with many "hippies" and baby boomers turning into conservatives in their later years. There indeed was an opening up of sexuality. Drug use (especially cannabis, LSD and magic mushrooms) certainly became a public issue and a sign of rebellion. And rock and roll as popular music exploded and changed along with an emphasis on protest songs and the folksong and gospel traditions that inspired them.

However, this simplistic image of the sixties fails to grasp the significance of these times and the lifelong progressive activism of many people who were involved back then. There was much rebellion and widespread anti-authority, anti-establishment sentiment, and there remains lots of room for critical reflections about these tendencies. The status quo was not just unacceptable because it limited the possibilities of the future and apologized for one injustice after another. With nuclear war a real possibility, it was a collective threat. And once the interconnections within what came to be called "the system" were better understood, things began to get politically serious. The contributors to this book reveal and concretely explore the wide scope of the social changes being sought.

In the sixties revolt, activism was associated with challenging the way power was organized and exercised. This activism was intended to change social outcomes, including for those made vulnerable from decisions of well-off others that affected all of society. Since the sixties, the term "activism" has sometimes been confusingly used for any type of protest against authority, whatever the social end, including right-wing protests. It is ironic that some shareholders of corporations who may selfishly disregard the social or environmental consequences of corporate decisions and lobby to maximize their shareholder dividends are now considered "activists" by the business press.

The sixties revolt had a commitment to fundamental — transformative — change across many institutions, reflected in the diversity of movements that expanded from then. This includes the women's movement, the various "fronts" of the human rights movement, the Indigenous movement and the environmental movement. The peace movement and campaigns promoting Canadian nationalism, which were more prominent in the sixties, have not had the same issue-oriented or organizational continuity.

The sixties revolt was a primarily a call for participatory democracy, the first big twentieth-century push to democratize institutions — political, education, legal, medical, cultural and, ultimately, economic — on a large scale. There were contradictory influences and outcomes — from the espousal of both collective liberation and a more individualized, libertarian impulse (which continues to have political traction, especially, but not only, within the new right). The notion of "collective" has been steadily shifting, laying some fertile ground for today's so-called "culture wars" and identity politics.

Our proximity to the US shaped the activism coming out of the sixties, even though that proximity may have also negatively shaped our ability to concretely reflect on it. Many Canadian activists —from Cy Gonick, who founded *Canadian Dimension*, to Métis leader Howard Adams — were directly influenced by US activism. Canadian economic nationalism led some activists to agitate for a kind of radical local (Canadian) economic sovereignty as a way to thwart US capitalist economic imperialism. At the same time, more "nationalistic" activists, including in the Waffle group, which attempted to push the NDP towards a blend of nationalism and socialism, tended to see this US influence as an aspect of "continentalism."

The initial identification of Canada's sixties radicals with the US civil rights struggle did not reflect a deep understanding of either slavery or colonialism. It was telling that insights into the colonialization of Indigenous Peoples in Canada, with a few exceptions, did not emerge until after influences from the US civil rights, anti–Vietnam War movement and Quebec nationalism. In Saskatchewan, sixties activists had to start questioning the settler social gospel of the Co-operative Commonwealth Federation (CCF)/New Democratic Party (NDP), within which many of us were raised, to be part of one of the first desegregation projects in the country, the Neestow Project in 1965–66.

Some of us worked with activist Indigenous individuals at the time (but not yet independent Indigenous organizations) who were pressing for grassroots changes. They saw the need for new initiatives and formations, more in the spirit of the direct action occurring in the US civil rights movement, that were not dependent on funding from the state. Ad hoc groups and alliances often formed, such as the growing protest about and public awareness of mercury contamination from a pulp and paper mill affecting the Grassy Narrows First Nation. Ontario's Public Interest Research Group (OPIRG) later helped with international networking, bringing Japanese victims of Minamata disease to meet Indigenous people also suffering from mercury poisoning.

By the late 1960s, there were a few Red Power groups, including in jails and prisons, reflecting the influence of Black Power activism. It wasn't until 1967 that the National Indian Brotherhood (NIB) formed as a political group representing so-called Status Indians. It represented territorial and provincial leadership and organizations that co-existed with the neocolonial Indian Affairs bureaucracy. It was not long before

organizations such as the Association of Métis and Non-Status Indians of Saskatchewan (AMNSIS), which formed in 1970, began to mobilize. AMNSIS affiliated with the Native Council of Canada, formed in 1971. Métis societies also expanded across the country. There was a lot of synergy. Paralleling the growth of the overall women's movement, the Native Women's Association, which brought Indigenous women's groups together from across Canada in 1974, added a new set of vital issues, including gender-based violence, to the growing Indigenous movement.

Militant actions across the border, including within the American Indian Movement (AIM) also had reverberations in Canada. Indigenous protests and caravans to bring injustices to light involved more people at the grassroots. It wasn't until 1982, with constitutional repatriation underway, that the NIB was superseded by the Assembly of First Nations, and, with constant and steadily building pressure from a wide range of Indigenous and supporting non-Indigenous groups, constitutional amendments finally acknowledged that First Nations, Métis and Inuit Peoples all had "Aboriginal Rights." The origins of Canada would no longer be framed without the Treaties.

The women's, environmental and broader human rights movements blossomed after the sixties. It was primarily men who were seen as spokespeople and leaders of emerging activist groups in the early 1960s. But, by the late 1960s, women's caucuses, which had spread across Canada, had evolved into full blown women's organizations. Emerging women's rights groups prompted the Royal Commission on the Status of Women in 1967. The National Action Committee on the Status of Women, formed in 1971, mobilized grassroots pressure for actual reforms. What started as modest, issue-oriented groups, like Pollution Probe in 1969, grew into a broad-based environmental and climate movement, aware of the unsustainability of the economic status quo. As well, there was a steady chronicle of sexuality/gender-justice activist wins, from the decriminalization of homosexuality in Canada in 1969 to winning the right to same-sex marriage in 2005.

Perspectives naturally changed with the expansion of these activist movements. The anti-authoritarianism of the early 1960s expanded from anti-war to anti-imperialism, and from anti-patriarchal to anti-capitalist. The imperatives of ecological sustainability slowly but steadily permeated activist movements. The envisioned alternatives were, however, often all over the map: everything from communal

transformation through mutual aid to revolutionary vanguardism to revolutionary reformism. The social movement–oriented counterculture morphed into popular culture, then into lucrative celebrity culture. Iconic sixties songs made their way into corporate ads. Musician billionaires were created. Revelations continue about deceitful and/or delusional ancestry identities of some higher profile people linked with popular movements. There are signs of a renewed, more grassroots counterculture arising out of the deepening sustainability-climate-precariousness crisis.

Government funding came from organizations like the Company of Young Canadians (CYC) and later Opportunities for Youth (OFY), formed in 1966, designed to be an opportunity for idealistic youth to volunteer on small projects to encourage social, economic and community involvement. While government funding became one basis for solidarity work by radical youth, it was seen by some as an attempt to co-opt rebellious youth and was thus a contentious issue among student activists involved in grassroots community organizing projects. This seriously split and accelerated the decline of SUPA, the Student Union for Peace Action, the main new left organization, launched in Regina in December 1964.

There Were Contradictions

At the time, many of us did not understand the depth or scope of colonization and institutionalized patriarchy, nor also how the state capitalist economy would evolve here and abroad. Sixties analyst Cyrill Levitt [1] was right about one thing: our radicalism was situated in the rising expectations of the post–World War II economic boom, which did not continue. Since the 1970s, we have faced recurring, devastating recessions, with increasing voices noting the unsustainability of capitalist economic growth. In the wake of the COVID-19 pandemic, upcoming generations will be less well off than their predecessors due to growing inequalities created by global inflation, interest rate rises and massive corporate and bank profits. Some big institutional change did happen because of the sixties revolt. Our public health-care system, with its roots in the struggle for Medicare during the 1960s, has made health care more available but has not yet evolved into a truly accessible system.

With the ascendancy of identity politics, propelled in part by the pursuit of human rights, there has not yet been an explosion of social justice activism or postcapitalist politics. It is understandable that socialist politics has been deeply challenged by both intersectionality (e.g., the role of gender and colonization) and planetary instability. In these circumstances, discourse that might reignite the quest for "socialism" could become even more marginalized. But the sixties had its own versions of identity politics, including nationalists, socialists, various feminisms, libertarians, humanists — to say nothing of the problems of men dominating social movements and Indigenous issues being ignored. As well, reductionistic and essentialist tendencies from Marxism, feminism and nationalism were often divisive and encouraged implosive and sectarian organizational dynamics. And we barely talk now about what happened to "left nationalism." It is vital for us to seriously consider what happened to Quebec nationalism and separatism, how and why Canadian society became even more dependent on so-called "free trade" and how neoliberalism (free trade, privatization and deregulation) has permeated mainstream politics and affected every aspect of our lives. With the re-election of Trump as US president in 2025, we, again, as in the sixties, have to directly tackle the very real dangers to our sovereignty from continentalist integration, both economically and militarily.

With few exceptions, sixties activists didn't foresee the planetary impacts of the Anthropocene. We were largely motivated by radical liberal and/or socialist humanist beliefs, many rooted in scientistic, technological views that progress is inevitable. Youthful radicalism can overidentify with what proves to be historically fleeting beliefs; something like this may still be happening with highly individualized "libertarian" views and some romanticized views of ancestry.

All this shouldn't distract from the positive legacies from the sixties. Many civil society networks and organizations with roots in the sixties continue to advocate for social and global justice, human rights, including women's and Indigenous rights, and for ecological sustainability. These range from international development, humanitarian and service organizations like CUSO, OXFAM and Doctors Without Borders, to human rights groups like Amnesty and Democracy Watch, to environmental ones like Greenpeace. Some are more concerned and critical than others of liberal, technological capitalism. Today's proliferation of civil society organizations, including non-profit community

and advocacy groups, was unimaginable when the call for participatory democracy was first made. And it is worth considering whether there is potential coherence among these emerging networks and groups — not only in what they oppose but what they propose — that can become a renewed catalyst for transformation.

Stories from the New Left

There is a sparse but still significant body of work about the new left. For example, in English Canada, sixties activists Jim Laxer, Rocky Jones and Judy Rebick wrote important books.[2] There are also the valuable collections edited by Athena Palaeologu [3] and Dimitrios Roussopoulos,[4] a contributor to this book. There are also a few, helpful histories pertinent to the sixties in Canada, notably by historians Bryan Palmer and Ian McKay.[5] Also, Henry Milner's *Participant Observer*[6] tracks how the sixties led into his activism within the Parti Québécois. As well, Larry Gambone's *No Regrets: Counterculture and Anarchism in Vancouver*[7] provides a personal lens on activism on the West Coast during the sixties, including at Simon Fraser University. Individual memoirs can be enlightening, giving insights into political influences, including how our family background, beliefs, personalities and emotional makeup shape our priorities, capacities and resilience. Memoirs, however, have their limits, especially if written in isolation from a shared context, which itself requires a more collective process. I hope this book accomplishes some of the latter.

In this regard, Myrna Kostash, author of the pioneering, one-of-a-kind book on the sixties revolt in Canada, made an important observation: "It is indicative of the 'insecurity' of colonial intellectuals, I suppose, that they confine themselves to essays and anthologies."[8] The implication is that we have avoided an honest, direct, critical exploration of our activist experiences and stories, and that, decades later, this remains overdue.

My first conversations about this project occurred at the Who's Left gathering of sixties activists in Toronto in 1994. There was no apparent interest. I raised it again at the global conference on the sixties held at Queen's University in 2007.[9] It was noteworthy and perhaps indicative of a persisting "colonial mentality," how few Canadian sixties activists attended or presented at this huge international gathering occurring in our midst.

I initiated the actual book when the COVID pandemic set in. I tracked down and spoke to many "key activists,"[10] approaching only those who remained active past the 1960s. I wanted to have geographic and sectoral diversity and gender balance. And I regret that, though I tracked down several long-term activists, I was not successful in getting a contributor from the East Coast. Many early sixties activists, understandably disengaged, chose other life directions or died, some far too young. Some became overwhelmed, disillusioned, traumatized and cynical.

My lengthy, ongoing, Canada-wide discussions over five years about getting this book done helped refresh and deepen my own memory. In turn, those conversations helped enhance the accuracy of my own chapter and my ability to edit others' drafts and informed the overall structure of the book. As the individual chapters took shape, there was opportunity for some constructive, revealing and rewarding conversations with and among the writers and within wider circles of family and friends. These conversations helped to inform and deepen the richness of the reflections and stories in this book. Accurate, in-depth memories of important events, issues and relationships always require a collective, mutual, inter-subjective process. Nevertheless, getting from discussions to draft chapters to a book manuscript has been an uneven and sometimes shaky process.

I should be clear what "activist" means in this project. In the sixties revolt, activism was associated with challenging the status quo. It challenged the way power, across institutions, was organized and exercised. This activism was intended to change the outcomes, including for those made vulnerable from societal-affecting decisions. Since then, the term "activism" has sometimes been confusingly used for any type of protest against authority, whatever the social end, including protests that can be seen as part of a backlash against the changes stemming from the sixties. That is why I started using the term "transformational activism."

It was never realistic or possible, nor ever my intention, to try to put together a group of storytellers who were part of, if not representative, of the diversity of radical activist groups of those times. The activists in this book therefore do not and could not speak directly on behalf of any of the movements coming out of the sixties. We all know that these movements— however they are reflected in campaigns, organizations or networks — all have varying political tendencies that could not be "represented" by one person. Liberal, socialist, radical and eco-feminism

are but examples. There are also various political pulls and tendencies affecting both the environmental and Indigenous movements. Hence, these are stories from people who participated in the new left, not stories from, by or about all the activism starting in the 1960s.

The seven activists featured here became active in the sixties and stayed active over their lives. Most of them were active across "issues" that became central to various movements. In this sense we were all "political activists." Our stories, starting from the formative years of the sixties revolt and extending over decades, reveal much about the specific history of these times. The span of activism also provides a solid basis both for critical reflection and for considering the implications for the huge challenges of our time.

My own activism started and ended up in my home province of Saskatchewan. However, I was also active in peace, environmental and community organizing in both BC and Ontario during the 1960s and 1970s. Bob Bossin is likely best known for his involvement with Stringband. His activism, however, also included student co-op housing, mental health services and, after his move to BC, environmental campaigns. Joan Kuyek has been immersed in community organizing from the very beginning. She was involved with anti-poverty work in Kingston, labour, women's and environmental organizing in Sudbury, and long-time work with MiningWatch. Lib Spry's activism has roots in the student press and the emerging women's movement of the sixties. She went on to be deeply involved in political and community theatre across a range of issues. Cathy Walker, active at Simon Fraser University, helped launch the Abortion Caravan and engaged in a lifetime of fruitful union organizing, especially focusing on women in the workplace and occupational health and safety. Peter Warrian's activism went from national student political work to trade union organizing and work within the NDP. Dimitrios Roussopoulos's activism began in the Campaign for Nuclear Disarmament, and he went on to play a major role in building new left publishing, from the journal *Our Generation* to publishing house Black Rose Books. He remained deeply involved in Quebec extra-parliamentary community politics.

The scope of reflections and stories from these new left activists is broad, including everything from Rochdale College to free schools to student power protests to reform university decision-making and curriculum; from early Ban the Bomb demonstrations to the anti-Vietnam

War movement, to the global movement against the war on Iraq to the non-nuclear environmental and climate movements; from support work for the American civil rights movement to national and international solidarity with anti-colonialism, to some of the earliest anti-racist, desegregation and nascent decolonization projects across Canada; from the emergence of women's caucuses to the Abortion Caravan, to women self-organizing in their neighbourhood, in cultural and political organizations and in the workplace; from Quebec self-determination to Canadian nationalism, the steady decolonization of our history and culture, the expansion of community arts, along with the creation of widespread independent Canadian unions; from anti-poverty organizing, to struggling for access to housing, food security, primary health care and healthy water, land and air; everything from challenging our limited democracy, with its unrepresentative elections, to, so far, unsuccessful attempts at electoral reform, to the continuing explosion of civil society organizations and networks that can help to lay the ground for Canada to become a more participatory democracy.

These wide-ranging reflections and stories can be an excellent foundation for what could become a much larger activist and social justice change "conversation." I hope these stories will encourage other activists to better recall, write about and share their activist experiences. The conversations, of course, need to become intergenerational. I truly hope that younger activists will find some value in these stories from the new left. Time is running out for the generation that was thrown into the revolts of the sixties to tell their stories.[11] It is historically urgent. As elsewhere, Canada not only faces the imperatives of everything from reconciliation to sustainability, we may also face serious threats from ethno-nationalist populism and, with Trump in power, a new version of Make American Great Again (MAGA) imperialism.

Social conservative and white supremacist notions have spread, including within some precarious populations, while irrational and potentially violent polarizations are steadily being normalized. It is therefore timely to look back at the roots of the quest for a more participatory, equalitarian, sustainable democracy and to draw any lessons about the state of our society, of activist trends and of the potential for new transformational coalitions. While this is being done, we have the opportunity as well as the obligation to critically reconsider the hard, historical lessons from the ideological and geopolitical struggles and

fractures leading up to World War II, the military (though not political) defeat of fascism and the Cold War aftermath, out of which the sixties revolts developed. And to be able to look ahead, hopefully adding broader awareness from these movements for change to help deepen the ongoing work for the future we want and need: for the planet, for humanity, for our country, communities and offspring. This book is primarily meant for those who have a curiosity about and/or agree that there is still something to learn from the activism that started in the 1960s. For today's and upcoming activists, reflections and stories such as the ones told here can provide unique insights into activist experiences within their concrete historical context.