About U of M Press

University of Manitoba Press is dedicated to producing books that combine important new scholarship with a deep engagement in issues and events that affect our lives. Founded in 1967, the Press is widely recognized as a leading publisher of books on Indigenous history, Native studies, and Canadian history. As well, the Press is proud of its contribution to immigration studies, ethnic studies, and the study of Canadian literature, culture, politics, and Indigenous languages. The Press also publishes a wide-ranging list of books on the heritage of the peoples and land of the Canadian prairies.

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The catalogue cover image is from Indigenous Men and Masculinities, a collection edited by Kim Anderson and Robert Alexander Innes.

The photograph is by Arizona-born but Los Angeles-based photographer Anthony Thos Collins. Collins grew up in the community of Onk Akimel O’odham (Salt River People). His father is Akimel O’odham from Salt River, and his mother is Wah-Zah-Zi (Osage), Haudenosaunee (Seneca/Cayuga) from Oklahoma.

The image features hip hop/cultural dancer James Jones. Jones is from Tall Cree First Nation in northern Alberta and was the first Aboriginal street dancer to make it to the finals of So You Think You Can Dance Canada. He now leads youth workshops on setting goals and self-esteem.

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Holocaust Survivors in Canada
Exclusion, Inclusion, Transformation, 1947-1955
Adara Goldberg

In the decade after the Second World War, 35,000 Jewish survivors of Nazi persecution and their dependants arrived in Canada. This was a watershed moment in Canadian Jewish history. The unprecedented scale of the relief effort required for the survivors, compounded by their unique social, psychological, and emotional needs challenged both the established Jewish community and resettlement agents alike.

Adara Goldberg’s Holocaust Survivors in Canada highlights the immigration, resettlement, and integration experience from the perspective of Holocaust survivors and those charged with helping them. The book explores the relationships between the survivors, Jewish social service organizations, and local Jewish communities; it considers how those relationships—strained by disparities in experience, language, culture, and worldview—both facilitated and impeded the ability of survivors to adapt to a new country.

Researched in basement archives as well as at Holocaust survivors’ kitchen tables, Holocaust Survivors in Canada represents the first comprehensive analysis of the resettlement, integration, and acculturation experience of survivors in early postwar Canada. Goldberg reveals the challenges in responding to, and recovering from, genocide—not through the lens of lawmakers, but from the perspective of “new Canadians” themselves.

Adara Goldberg received her PhD from the Strassler Center for Holocaust and Genocide Studies, Clark University. She is the education director at the Vancouver Holocaust Education Centre.

“Holocaust Survivors in Canada offers a significant and original contribution to our understanding of the experience and transformations, of unprecedented proportions, of the Jewish community in the post-war period. Comprehensive and compelling, Goldberg’s work is written with an impressive subtlety and depth of understanding for both the immigrants and their Canadian receivers.”

— Gerald Tulchinsky, Professor Emeritus, Queen’s University, author of Canada’s Jews: A People’s Journey
This Benevolent Experiment
Indigenous Boarding Schools, Genocide, and Redress in the United States and Canada
Andrew Woolford

Paper · $27.95 CAD · 978-0-88755-786-6
253 pp · 6 x 9 · Bibliography · Index · B&W photos
Canadian Rights
September 2015

BISAC: SOC062000 Indigenous Studies, HIS028000 Native American History, HIS006020 Canada Post-Confederation

Comparative analysis of residential schools in the United States and Canada.

At the end of the nineteenth century, Indigenous boarding schools were touted as the means for solving the "Indian problem" in both Canada and the United States. With the goal of permanently transforming Indigenous young people into Europeanized colonial subjects, the schools were ultimately a means for eliminating Indigenous communities as obstacles to land acquisition, resource extraction, and nation building. Andrew Woolford analyzes the formulation of the "Indian problem" as a policy concern in the United States and Canada and examines how the "solution" of Indigenous boarding schools was implemented in Manitoba and New Mexico through complex chains that included multiple government offices, a variety of staff, Indigenous peoples, and even nonhuman factors such as poverty, disease, and space. The genocidal project inherent in these boarding schools, however, did not unfold in either nation without diversion, resistance, and unintended consequences.

Because of differing historical, political, and structural influences, the two countries have arrived at two very different responses to the harms caused by assimilative education. Inspired by the signing of the 2006 Residential School Settlement Agreement in Canada, which provided a truth and reconciliation commission and compensation for survivors of residential schools, This Benevolent Experiment offers a multilayered comparative analysis of Indigenous boarding schools in the United States and Canada.

Andrew Woolford is a professor of sociology at the University of Manitoba and a recipient of the Fulbright Scholar Award.

"Andrew Woolford’s outstanding book ... provides a sophisticated and probing analysis of whether these schools constituted genocidal policies and practices. This is a top-notch piece of scholarship that should enrich our scholarly—and national—debates for decades to come."
—Margaret Jacobs, author of White Mother to a Dark Race and A Generation Removed

"When we recognize that culture sustains life, Woolford argues, we understand the genocidal impulse and effects of residential schooling. Applying insights from genocide studies to the histories of residential schooling in Canada and the United States, this book will provoke scholarly debate and add a new layer of complexity to the discussion of Canada's history and its relations with Indigenous peoples."
—Mary-Ellen Kelm, Professor, Department of History, Simon Fraser University

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Rediscovering and reasserting Indigenous masculinities.

What do we know of masculinities in non-patriarchal societies? Indigenous peoples of the Americas and beyond come from traditions of gender equity, complementarity, and the sacred feminine, concepts that were unimaginable and shocking to Euro-western peoples at contact. *Indigenous Men and Masculinities*, edited by Kim Anderson and Robert Alexander Innes, brings together prominent thinkers to explore the meaning of masculinities and being a man within such traditions, further examining the colonial disruption and imposition of patriarchy on Indigenous men.

Building on Indigenous knowledge systems, Indigenous feminism, and queer theory, the sixteen essays by scholars and activists from Canada, the U.S., and New Zealand open pathways for the nascent field of Indigenous masculinities. The authors explore subjects of representation through art and literature, as well as Indigenous masculinities in sport, prisons, and gangs.

*Indigenous Men and Masculinities* highlights voices of Indigenous male writers, traditional knowledge keepers, ex-gang members, war veterans, fathers, youth, two-spirited people, and Indigenous men working to end violence against women. It offers a refreshing vision toward equitable societies that celebrate healthy and diverse masculinities.


**Robert Alexander Innes** is a Plains Cree member of Cowessess First Nation and assistant professor in the department of Native Studies at the University of Saskatchewan.

**Kim Anderson** is a Cree/Métis educator and associate professor in Indigenous Studies at Wilfrid Laurier University.

*Indigenous Men and Masculinities* is unique, timely, and important and expands the depth and scope of scholarly discourse on Indigenous masculinities by focusing attention on the social, psychological, and political issues facing Indigenous men today as they confront colonized conceptions of manhood and the effects of colonialism on them and their communities.”

— Taiaiake Alfred, Indigenous Governance, University of Victoria
How does one present both the great promise and harrowing abuse of human rights.

The Idea of a Human Rights Museum is the first book to examine the formation of the Canadian Museum for Human Rights and to situate the museum within the context of the international proliferation of such institutions. Sixteen essays consider the wider political, cultural, and architectural contexts within which the museum physically and conceptually evolved, drawing comparisons between the CMHR and institutions elsewhere in the world that emphasize human rights and social justice.

This collection brings together authors from diverse fields—law, cultural studies, museum studies, sociology, history, political science, and literature—to critically assess the potentials and pitfalls of human rights education through “ideas” museums. Accessible, engaging, and informative, the collection’s essays will encourage museum-goers to think more deeply about the content of human rights exhibits.

The Idea of a Human Rights Museum is the first title in the University of Manitoba Press’s Human Rights and Social Justice Series. This series publishes work that explores the quest for social justice and the basic rights and freedoms to which all human beings are entitled, including civil, political, economic, social, collective, and cultural rights.

Karen Busby is a professor of law and director of the Centre for Human Rights Research at the University of Manitoba.

Adam Muller is an associate professor in the Department of English, Film, and Theatre at the University of Manitoba.

Andrew Woolford is a professor of sociology at the University of Manitoba and the author of UMP’s forthcoming This Benevolent Experiment.

Contributors: Karen Busby, Jennifer Carter, Clint Curle, Angela Failler, Helen Fallding, Jodi Giesbrecht, Amanda Grzyb, George Jacob, Stephen Jaeger, Dirk Moses, Adam Muller, Jorge Nallim, Ken Norman, Amanda Perla, Derek Petrasek, Ruth Phillips, Christopher Powell, Mary Reid, Roger Simon, Struan Sinclair, Andrew Woolford
We’re Going to Run This City
Winnipeg’s Political Left after the General Strike
Stefan Epp-Koop

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Revisiting Winnipeg’s radical political past.

Stefan Epp-Koop’s We’re Going to Run This City: Winnipeg’s Political Left after the General Strike explores the dynamic political movement that came out of the largest labour protest in Canadian history and the ramifications for Winnipeg throughout the 1920s and 1930s. Few have studied the political left at the municipal level—even though it is at this grassroots level that many people participate in political activity.

Winnipeg was a deeply divided city. On one side, the conservative political descendants of the General Strike’s Citizen’s Committee of 1000 advocated for minimal government and low taxes. On the other side were the Independent Labour Party and the Communist Party of Canada, two parties rooted in the city’s working class, though often in conflict with each other.

The political strength of the left would ebb and flow throughout the 1920s and 1930s but peaked in the mid-1930s when the ILP’s John Queen became mayor and the two parties on the left combined to hold a majority of council seats. Astonishingly, Winnipeg was governed by a mayor who had served jail time for his role in the General Strike.

Stefan Epp-Koop received an MA from Queen’s University, has won numerous awards for his scholarly work, and is the program director of Food Matters Manitoba.

“While the political ground in Winnipeg shifted after the 1919 General Strike, Winnipeg workers continued to struggle. After the Strike, electoral politics took on a new significance and, although labour had been defeated in the streets, it was unbowed and potentially able to unite at the polls. This book ably explains the issues that motivated the city’s workers, the impressive scale of labour’s electoral support, and why substantial change through municipal electoral action proved so challenging. Epp-Koop effectively explores the hurdles they faced due to continued, often furious, opposition from business, a punishing economic and fiscal context, opposition from the provincial government, the constraints of municipal politics, and the political labour movement’s own divisions. This book fills an important void in our understanding of social relations in this class and ethnically divided, and warring, city.”
— James Naylor, Professor and Chair, Department of History, Brandon University
Decolonizing Employment
Aboriginal Inclusion in Canada’s Labour Market
Shauna MacKinnon

How do we include one of Canada’s fastest growing populations in a job market they have essentially been denied access to?

Indigenous North Americans continue to be overrepresented among those who are poor, unemployed, and with low levels of education. This has long been an issue of concern for Indigenous people and their allies and is now drawing the attention of government, business leaders, and others who know that this fast-growing population is a critical source of future labour. Shauna MacKinnon’s Decolonizing Employment: Aboriginal Inclusion in Canada’s Labour Market is a case study with lessons applicable to communities throughout North America. Her examination of Aboriginal labour market participation outlines the deeply damaging, intergenerational effects of colonial policies and describes how a neoliberal political economy serves to further exclude Indigenous North Americans.

MacKinnon’s work demonstrates that a fundamental shift in policy is required. Long-term financial support for comprehensive, holistic education and training programs that integrate cultural reclamation, and small supportive learning environments is needed if we are to improve social and economic outcomes and support the spiritual and emotional healing that Aboriginal learners tell us is of primary importance.

Shauna MacKinnon is an assistant professor in the Department of Urban and Inner City Studies at the University of Winnipeg.

“A cogent, well-documented critique of neoliberal labour market policy and how it impacts Indigenous peoples in Canada. This book points out the implications of ideologically motivated policy that ignores the impacts of colonization. MacKinnon challenges some of the accepted norms of neoliberal policy with well-researched and compelling arguments for substantial policy reform.”
—Gayle Broad, Associate Professor, Department of Community Development and Social Work, Algoma University

“Decolonizing Employment bounds its arguments clearly within both the contexts of neo-colonialism and neoliberalism. Its insights are applicable across a number of contexts and regions in Canada and beyond. Well-researched and clearly argued, this timely, well-articulated study makes an important, original contribution to its field and to larger policy and practice debates. Those concerned with Indigenous issues and labour market policies will find it an invaluable source of high quality data and solid, well-evidenced arguments.”
—Donna Baines, Professor, School of Labour Studies & School of Social Work, McMaster University
Apostate Englishman
Grey Owl the Writer and the Myths
Albert Braz

In the 1930s Grey Owl was considered the foremost conservationist and nature writer in the world. He owed his fame largely to his four internationally best selling books, which he supported with a series of extremely popular illustrated lectures across North America and Great Britain. His reputation was transformed radically, however, after his death in April 1938, when it was revealed that he was not of mixed Scottish-Apache ancestry, as he had often claimed, but in fact an Englishman named Archie Belaney. Born into a privileged family in the dominant culture of his time, what compelled him to flee to a far less powerful one?

Albert Braz’s *Apostate Englishman: Grey Owl the Writer and the Myths* is the first comprehensive study of Grey Owl’s cultural and political image in light of his own writings. While the denunciations of Grey Owl after his death are often interpreted as a rejection of his appropriation of another culture, Braz argues that what troubled many people was not only that Grey Owl deceived them about his identity, but also that he had forsaken European culture for the North American Indigenous way of life. That is, he committed cultural apostasy.

Albert Braz is an associate professor of English and Comparative Literature at the University of Alberta.

“This intensive examination of the writings of Grey Owl is a welcome addition to our knowledge of one of Canada’s most popular writers in the 1930s and redresses an imbalance. To date, the English-born Archie Belaney’s life story has received in depth examination, but his books and articles have been largely ignored. Readers will discover many new aspects of Grey Owl’s personality and character through a new understanding of his written words. This original and well-written study reappraises his contributions as a conservationist and nature writer. Readers will discover many new aspects of Grey Owl’s personality and character through a new understanding of his written words.”

— Donald B. Smith, Professor Emeritus of History, University of Calgary

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Mennonite writing through the lens of identity.

For decades, the field of Mennonite literature has been dominated by the question of Mennonite identity. After Identity: Mennonite Writing in North America offers a cohesive platform for an interdisciplinary reappraisal of Mennonite literature and literary criticism, as well as a reflection of current conversations in the field about Mennonite literary discourse and cultural identity.

After Identity features twelve interdisciplinary essays from scholars who see Mennonite writing transitioning beyond a tradition concerned primarily with defining itself and its cultural milieu. Contributors explore the histories and contexts—as well as the gaps—that have informed and diverted the perennial focus on identity in Mennonite literature, even as that identity is reread, reframed, and expanded. Individually, each chapter engages the question of identity in some distinct way; collectively, they show something of the range in tone, methodology, and perspective that characterizes the broader field of Mennonite literary criticism.

Together, the essays in this volume interrogate what is at stake in this ongoing preoccupation with identity and explore the potential for a move towards a truly post-identity literature. As such, After Identity participates in a much larger reconsideration of cultural identity currently under way in contemporary literary studies, a discussion with implications for the study of ethnic literatures more generally.

Robert Zacharias is a Banting Postdoctoral Fellow in the Department of English Language and Literature at the University of Waterloo, and a Visiting Scholar with the Centre for Diaspora and Transnational Studies at the University of Toronto. He is the associate editor of the Journal of Mennonite Studies, co-editor with Smaro Kamboureli of Shifting the Ground of Canadian Literary Studies, and author of UMP’s Rewriting the Break Event.

Contributors: Ervin Beck, Di Brandt, Daniel Shank Cruz, Jeff Gundy, Ann Hostetler, Julia Spicher Kasdorf, Royden Loewen, Jesse Nathan, Magdalene Redekop, Hildi Froese Tiessen, Paul Tiessen, Robert Zacharias.
Those Who Belong
Identity, Family, Blood, and Citizenship among the White Earth Anishinaabeg
Jill Doerfler

Paper · $29.95 CAD · 978-0-88755-796-5
214 pp · 6 x 9 · Bibliography · Index · B&W photos
Canadian Rights
October 2015

BISAC: SOC062000 Indigenous Studies, HIS028000 Native American History, LAW110000 Indigenous Peoples

The battle against blood quantum and a new vision of tribal citizenship.

Despite the central role blood quantum played in political formations of American Indian identity in the late nineteenth and twentieth centuries, there are few studies that explore how tribal nations have contended with this transformation of tribal citizenship. Those Who Belong explores how White Earth Anishinaabeg understood identity and blood quantum in the early twentieth century, how it was employed and manipulated by the U.S. government, how it came to be the sole requirement for tribal citizenship in 1961, and how a contemporary effort for constitutional reform sought a return to citizenship criteria rooted in Anishinaabe kinship, replacing the blood quantum criteria with lineal descent.

Those Who Belong illustrates the ways in which the Anishinaabeg of White Earth negotiated multifaceted identities, both before and after the introduction of blood quantum as a marker of identity and as the sole requirement for tribal citizenship. Doerfler’s research reveals that Anishinaabe leaders resisted blood quantum as a tribal citizenship requirement for decades before acquiescing to federal pressure. Constitutional reform efforts in the twenty-first century brought new life to this longstanding debate and led to the adoption of a new constitution that requires lineal descent for citizenship.

Jill Doerfler (White Earth Anishinaabe) is an associate professor and department head of American Indian Studies at the University of Minnesota–Duluth.


— Gerald Vizenor, author of Native Liberty: Natural Reason and Cultural Survivance
Pauline Boutal
An Artist’s Destiny, 1894–1992
Louise Duguay

Cloth · $49.95 CAD / $62.95 USD · 978-0-88755-794-1
272 pp · 8.25 x 9 · Bibliography · Index · 25 plates
Library E-book · 978-0-88755-483-4
Trade E-pub · 978-0-88755-481-0
September 2015

BISAC: ART015040 Canadian Art, BIO001000 Artists, BIO022000 Women

A rich artistic talent beautifully presented in this full-colour study.

In the first part of the twentieth century few women in western Canada had careers as artists—Pauline Boutal had three: 23 years as a fashion illustrator for the Eaton’s catalogue for the graphic design company, Brigden’s of Winnipeg, 27 years as the Artistic Director at the Cercle Molière Theatre, and 70 years as a visual artist. Born in Brittany in 1894, Boutal painted in a traditional style and trained at the Winnipeg School of Art, the Cape School of Art, and l’Académie de la Grande Chaumière in Paris, France. She left an important legacy of portraits, landscapes, still lifes, and illustrations as well as theatre sets and costume designs. This English translation of Louise Duguay’s award-winning Pauline Boutal: Destin d’artiste 1894–1992 shares the story of an important artist who lived an exceptional life.

Today a great number of Boutal’s works can be found in major private and corporate collections across Canada. For her contribution to French culture and theatre in Canada, Boutal was awarded numerous prestigious prizes, including the Order of Canada. In addition to thousands of sketches, illustrations, and paintings, Boutal also left a rich legacy of letters, speeches, and interviews at the Centre du patrimoine. Drawing on these sources, Louise Duguay has created a work that honours the best of biography and autobiography.

Louise Duguay is the program coordinator for multimedia communication at the University of St. Boniface.

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Despite being one of the largest immigrant groups contributing to the development of modern Canada, the story of the English has been all but untold. In *Invisible Immigrants*, Barber and Watson document the experiences of English-born immigrants who chose to come to Canada during England’s last major wave of emigration between the 1940s and the 1970s. Engaging life-story oral histories reveal the aspirations, adventures, occasional naïveté, and challenges of these hidden immigrants.

Postwar English immigrants believed they were moving to a familiar British country. Instead, like other immigrants, they found they had to deal with separation from home and family while adapting to a new country, a new landscape, and a new culture.

*Marilyn Barber* is an adjunct professor in the Department of History at Carleton University.

*Murray Watson* is a UK-based oral historian specializing in postwar English Immigration.

“*Invisible Immigrants* opens a fascinating window on an important and largely neglected topic in Canadian immigration history. As an oral history, it releases the voices of ordinary immigrants from England and analyzes the factors that pushed and pulled them to Canada between 1945 and 1971. This study explores how conditions after the Second World War, including the introduction of air travel, fundamentally changed the nature of English emigration and makes a significant original contribution to our understanding of Canada’s post-war development.”

— Margaret Conrad, Professor Emerita, Department of History, University of New Brunswick

Against a backdrop of brutal and open class war—with governments calling upon militias to suppress strikes, radicals thrown in jail for publicly speaking against capitalism and the church, and those of foreign birth being deported and even executed for political activities—Italian anarchism was successfully transplanted. *Transnational Radicals* examines the transnational anarchist movement that existed in Canada and the United States between 1915 and 1940.

*Travis Tomchuk* is a public historian who lives and works in Winnipeg, Manitoba.

“A groundbreaking contribution to the history of anarchism. Tomchuck brings to life the transnational networks and relationships that were at the heart of this movement among Italian migrant workers. By shedding light on the interwar period in particular, he teaches us a great deal about the continued significance of this movement even amid heightened and coordinated state repression.”

— Jennifer Guglielmo, Department of History, Smith College Massachusetts
Planning for Rural Resistance
Coping with Climate Change and Energy Futures
Wayne Caldwell, ed.

Paper • $27.95 CAD / $31.95 USD • 978-0-88755-780-4
184 pp • 6 x 9 • Bibliography • Index • B&W photos
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Trade E-pub • 978-0-88755-461-2
April 2015

Planning for Rural Resilience asks central questions about the nature of change and the ability to adapt in rural regions. While change is often feared, communities have capacity that can be rallied, harnessed, and turned towards planning policy and action that responds to threats to the future. This important work will assist municipal decision makers, planners, and community members as well as anyone who has a passion for the future and betterment of rural life.

Chapter include a town rebuilding itself after a tornado and an individual farmer’s commitment to creating a resilient farm. They provide examples of innovative, successful, and practical on-the-ground actions and strategies.

Wayne Caldwell is a professor of Rural Planning and Director of the School of Environmental Design and Rural Development at the University of Guelph. His research and practice includes the use of community-based approaches to plan for the social, environmental, and economic health of rural communities. He has served as Chair or President of a number of local, provincial, and national organizations. This is his eighth book.

“The speed and magnitude of global change have the potential to significantly alter our living conditions. The issue of local resiliency is, in this context, an important issue that needs to be systematically described and understood. The book makes an important contribution in that direction.”

— Harry Polo Diaz, Sociology and Social Studies, University of Regina

Life Among the Qallunaat
Mini Aodla Freeman
Edited and with an afterword by Keavy Martin and Julie Rak, with Norma Dunning

Paper • $24.95 CAD / $27.95 USD • 978-0-88755-775-0
304 pp • 5.5 x 8.5 • Bibliography • Maps • B&W photos
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First Voices, First Texts No. 3
March 2015

Life Among the Qallunaat is the story of Mini Aodla Freeman’s experiences growing up in the Inuit communities of James Bay and of her journey in the 1950s from her home to the strange land and stranger customs of the Qallunaat, those living south of the Arctic. Her extraordinary story, sometimes humorous and sometimes heartbreaking, illustrates an Inuit woman’s movement between worlds and ways of understanding. It also provides a clear-eyed record of the changes that swept through Inuit communities in the 1940s and 1950s.

Mini Aodla Freeman was born in 1936 on Cape Hope Island in James Bay. At the age of sixteen, she began nurse’s training at Sainte-Thérèse residential school in Fort George, Quebec, and in 1957 she moved to Ottawa to work as a translator for the then Department of Northern Affairs and National Resources. Her memoir, Life Among the Qallunaat, was first published in 1978 and has been translated into French, German, and Greenlandic. This reissue of Mini Aodla Freeman’s path-breaking work includes new material, an interview with the author, and an afterword by Keavy Martin and Julie Rak.

Mini Aodla Freeman is an author, playwright, and translator born on Cape Hope Island in James Bay, Nunavut.

Keavy Martin is an associate professor in the Department of English and Film Studies at the University of Alberta.

Julie Rak is a professor in the Department of English and Film Studies at the University of Alberta.

Norma Dunning is an urban Inuit writer and PhD candidate in Educational Policy Studies at the University of Alberta.
First Voices, First Texts aims to reconnect contemporary readers with some of the most important Aboriginal literature of the past, much of which has been unavailable for decades. This series reveals the richness of these works by providing newly re-edited texts that are presented with particular sensitivity toward Indigenous ethics, traditions, and contemporary realities.

**#2 Indians Don’t Cry**
Gaawin Mawisiwag Anishinaabeg
George Kenny, with an afterword by Renate Eigenbrod

$24.95 CAD / $27.95 USD
Paper · 978-0-88755-769-9
Library E-book · 978-0-88755-476-6
Trade E-pub · 978-0-88755-474-2

190 pp · 5.5 x 8.5 · B&W Illustrations

George Kenny is an Anishinaabe poet and playwright who learned traditional ways from his parents before being sent to residential school in 1958. When Kenny published his first book, 1977’s *Indians Don’t Cry*, he joined the ranks of Indigenous writers such as Maria Campbell, Basil Johnston, and Rita Joe whose work melded art and political action. Hailed as a landmark in the history of Indigenous literature in Canada, this new edition is expected to inspire a new generation of Anishinaabe writers with poems and stories that depict the challenges of Indigenous people confronting and finding ways to live within urban settler society.

George Kenny is from the Lac Seul First Nation in northwestern Ontario.

Renate Eigenbrod taught Native Studies at the University of Manitoba.

Patricia M. Ningewance is Anishinaabe from Lac Seul First Nation.

“*Indians Don’t Cry* is a powerful text of cultural survivance and it is perhaps more relevant today than it was when it was first published. Readers interested in Aboriginal history and culture will gravitate towards this remarkable story.”

—Warren Cariou, Director, Centre for Creative Writing and Oral Culture, University of Manitoba

“*Indians Don’t Cry* ultimately reflects the thoughts and feelings of George Kenny, a man who has lived both on a reserve and in an urban setting—a man possessed some would say—but a man who, more than many, accurately reflects the alienation, frustration, hopes and dreams of urban natives in this small but important book.”

—Nick Ternette, *City Magazine*, 1987

**#1 Devil in Deerskins**
My Life with Grey Owl
Anahareo
Edited with an afterword by Sophie McCall

$27.95 CAD / $31.95 USD
Paper · 978-0-88755-765-1
Library E-book · 978-0-88755-455-1
Trade E-pub · 978-0-88755-456-8

240 pp · 5.5 x 8.5 · B&W Illustrations · Maps

Anahareo (1906–1985) was a Mohawk writer, environmentalist, and activist. She was also the wife of Grey Owl, aka Archie Belaney, the internationally celebrated writer and speaker who claimed to be of Scottish and Apache descent, but whose true ancestry as a white Englishman only became known after his death.

*Devil in Deerskins* is Anahareo’s autobiography up to and including her marriage to Grey Owl. Here we see the daily life of an extraordinary Mohawk woman whose independence, intellect, and moral conviction had direct influence on Grey Owl’s conversion from trapper to conservationist.

This new edition includes forewords by Anahareo’s daughters, Katherine Swartile and Anne Gaskell, and an afterword by Sophie McCall.

Anahareo was born Gertrude Bernard in Mattawa, Ontario. She received the Order of Canada in 1983.

Sophie McCall is an associate professor in the Department of English at Simon Fraser University.

“Anahareo has long been overshadowed by the influence of—and especially the scandal surrounding—Archie Belaney, and this is a real shame because her book is a wonderful piece of writing, one that deserves to be studied alongside other classics of Aboriginal literature such as Campbell’s *Halfbreed* and Mosionier’s *April Raintree*.”

—Warren Cariou, Director, Centre for Creative Writing and Oral Culture, University of Manitoba
Immigration & Culture
Studies in Immigration and Culture
series Editor: Royden Loewen, University of Winnipeg
(ISSN 1914-1459)

Studies in Immigration and Culture publishes historical works that illuminate the Canadian and transnational immigrant experience in both urban and rural contexts. It focuses especially on the cultural adjustments of the migrants, including their ethnic, religious, gender, class, race, or inter-generational identities and relations. The series also publishes studies on the production of immigrant narratives.

The Showman and the Ukrainian Cause
Folk Dance, Film, and the Life of Vasile Avramenko
Orest Martynowych

Paper - $27.95 CAD / $31.95 USD 978-088755-768-2
248 pp  6 x 9  Bibliography  Index  B&W illustrations
Library E-book - 978-088755-470-4
Trade E-pub - 978-088755-472-8

Studies in Immigration and Culture No. 11
September 2014

A quixotic figure, Vasile Avramenko (1895–1981) used folk culture and modern media in a life-long crusade to promote Ukraine's struggle for independence to North American audiences. From his base in Winnipeg, and later New York City, he built a network of folk dance schools and produced musical spectacles to help Ukrainian immigrants sustain their identity. His feature-length Ukrainian language films made in the 1930s with Hollywood director Edgar G. Ulmer, the “king of ethnic and B-movies,” were shown throughout North America. Orest T. Martynowych’s The Showman and the Ukrainian Cause is a fascinating portrait of how culture can become a political tool in a diaspora community.

Orest T. Martynowych is a historian at the Centre for Ukrainian-Canadian Studies, University of Manitoba. He is the author of Ukrainians in Canada: The Formative Years, 1891–1924.

“Martynowych succeeds beautifully at telling a life story that is captivating to read and powerfully convincing. Avramenko was a pioneer of monumental importance, yet his story does not fit the archetype of the Ukrainian immigrant.”
—Marcia Ostashewski, Department of History and Culture, Cape Breton University

“Vasile Avramenko today enjoys legendary status as an impresario and popularizer of Ukrainian dance. [...] This study is indispensable reading for understanding how popular art forms developed in North America—particularly for seeing how the local and ‘ethnic’ intersected with the commercial and ‘mainstream’.”
—Myroslav Shkandrij, Professor, Dept. of German and Slavic Studies, University of Manitoba
In the pre-reserve era, Aboriginal bands in the northern plains were relatively small multicultural communities that actively maintained fluid and inclusive membership through traditional kinship practices. These practices were governed by the Law of the People as described in the traditional stories of Wisashkêcâhk, or Elder Brother, which outline social interaction, marriage, adoption, and kinship roles and responsibilities.

In Elder Brother and the Law of the People, Robert Innes provides a detailed analysis of historical and contemporary kinship practices in Cowessess First Nation, located in southeastern Saskatchewan. He reveals how these practices undermine legal and scholarly definitions of “Indian” and counter the perception that First Nation people have internalized such classifications.

Elder Brother and the Law of the People presents an entirely new way of viewing ethnic identity on the northern plains.

Robert Alexander Innes is a Plains Cree member of Cowessess First Nation. He holds a PhD in American Indian Studies from the University of Arizona and is an Assistant Professor in the department of Native Studies at the University of Saskatchewan. He is co-editor of UMP’s Indigenous Men and Masculinities.

Nominated for Saskatchewan Book Awards, Scholarly Writing and Aboriginal Peoples’ Writing awards.
Contemporary Studies on the North publishes books that expand our understanding of Canada’s North and its position within the circumpolar region. Focusing on new research, this series incorporates multidisciplinary studies on northern peoples, cultures, geographies, histories, politics, religions, and economies.

#4 Sanaaq
An Inuit Novel
Mitiarjuk Nappaaluk
Introduction by Bernard Saladin d’Anglure

Paper • $24.95 • 978-0-88755-748-4
Library E-book • 978-0-88755-446-9
Trade E-pub • 978-0-88755-447-6
248 pp • 5½ x 8½ • Glossary
January 2014

Sanaaq is an intimate story of an Inuit family negotiating the changes brought into their community by the coming of the qallunaat, the white people, in the mid-nineteenth century. Composed in 48 episodes, it recounts the daily life of Sanaaq, a strong and outspoken young widow, her daughter Qumaq, and their small semi-nomadic community in northern Quebec. These are ordinary extraordinary lives: marriages are made and unmade, children are born and named, violence appears in the form of an angry husband or a hungry polar bear. Here the spirit world is alive and relations with non-humans are never taken lightly. And under it all, the growing intrusion of the qallunaat and the battle for souls between the Catholic and Anglican missionaries threaten to forever change the way of life of Sanaaq and her young family.

Mitiarjuk Nappaaluk (1931–2007) was an educator and author based in the northern Quebec territory of Nunavik. Dedicated to preserving Inuit culture, Nappaaluk authored over twenty books, including Sanaaq, the first novel written in syllabics. In 1999, Nappaaluk received the National Aboriginal Achievement Award in the Heritage and Spirituality category. In 2000, she was awarded an honorary doctorate from McGill University, and in 2004 she was appointed to the Order of Canada.

“This simply told tale captures the stark and sometimes brutal reality of life in the Far North.”
—Monique Polak, Montreal Gazette

#3 Stories in a New Skin
Approaches to Inuit Literature
Keavy Martin

$27.95 CAD / $31.95 USD
Paper • 978-0-88755-736-1
Library E-book • 978-0-88755-426-1
Trade E-pub • 978-0-88755-428-5
200 pp • 6 x 9 • Maps • Glossary
Appendices • Bibliography • Index
November 2012

In an age where southern power-holders look north and see only vacant polar landscapes, isolated communities, and exploitable resources, it is important to note that the Inuit homeland encompasses extensive philosophical, political, and literary traditions. Stories in a New Skin is a seminal text that explores these Arctic literary traditions and, in the process, reveals a pathway into Inuit literary criticism.

Author Keavy Martin considers writing, storytelling, and performance from a range of genres and historical periods—the classic stories and songs of Inuit oral traditions, life writing, oral histories, and contemporary fiction, poetry, and film—and discusses the ways in which these texts constitute an autonomous literary tradition. She draws attention to the interconnection between language, form, and context and illustrates the capacity of Inuit writers, singers, and storytellers to instruct diverse audiences in the appreciation of Inuit texts.

Although Euro-Western academic contexts and literary terminology are a relatively foreign presence in Inuit territory, Martin builds on the inherent adaptability and resilience of Inuit genres in order to foster greater southern awareness of a tradition whose audience has remained primarily northern.

Keavy Martin is an associate professor in the Department of English and Film Studies at the University of Alberta.

🌟 2012 winner of the Gabrielle Roy Prize
In 2004 Canadian farmers led an international coalition to a major victory for the anti-GM movement by defeating the introduction of Monsanto’s genetically modified wheat. Canadian farmers’ strong opposition to GM wheat marked a stark contrast to previous producer acceptance of other genetically modified crops. So why did farmers stand up for wheat?

Growing Resistance is a fascinating study of successful coalition building, of the need to balance local and global concerns in activist movements, and of the powerful forces vying to control food production.

Emily Eaton reveals the motivating factors behind farmer opposition to GM wheat. She illustrates wheat’s cultural, historical, and political significance on the Canadian prairies as well as its role in crop rotation, seed saving practices, and the economic livelihoods of prairie farmers.

Emily Eaton is an assistant professor of Geography at the University of Regina specializing in political economy and natural resource economies. She is also active in a variety of social justice struggles.
Masculindians
Conversations about Indigenous Manhood
Sam McKegney, ed.

Paper • $29.95 CAD / $34.95 USD • 978-0-88755-762-0
Library E-book • 978-0-88755-443-8
Trade E-pub • 978-0-88755-442-1
248 pp • 8.5 x 9 • Illustrations

U.S. sales please contact Michigan State University Press.

January 2014

What does it mean to be an Indigenous man today?
Between October 2010 and May 2013, Sam McKegney conducted interviews with leading Indigenous artists, critics, activists, and elders on the subject of Indigenous manhood. In offices, kitchens, and coffee shops, and once in a car driving down the 401, McKegney and his participants tackled crucial questions about masculine self-worth and how to foster balanced and empowered gender relations.

Masculindians captures twenty of these conversations in a volume that is intensely personal yet speaks across generations, geography, and gender boundaries. As varied as their speakers, the discussions range from culture, history, and world view to gender theory, artistic representations, and activist interventions. They speak of possibility and strength, of beauty and vulnerability. They speak of sensuality, eroticism, and warriorhood, and of the corrosive influence of shame, racism, and violence. Firmly grounding Indigenous continuance in sacred landscapes, interpersonal reciprocity, and relations with other-than-human kin, these conversations honour and embolden the generative potential of healthy Indigenous masculinities.

Sam McKegney is the author of UMPS Magic Weapons: Aboriginal Writers Remaking Community after Residential School. He is an associate professor of English and Cultural Studies at Queen’s University.

“McKegney interviews male and female educators, artists (including writers such Joseph Boyden, Lee Maracle and Tomson Highway), scholars, social workers, elders, and others who attest to the myriad conceptions of Indigenous manhood that range from the affirmingly spiritual to the purposefully vulnerable.”
—Publisher’s Weekly

We Share Our Matters
Two Centuries of Writing and Resistance at Six Nations of the Grand River
Rick Monture

Paper • $27.95 CAD / $31.95 USD • 978-0-88755-767-5
264 pp • 6 x 9 • Bibliography • B&W illustrations • Index
Library E-book • 978-0-88755-468-1
Trade E-pub • 978-0-88755-466-7

January 2015

The Haudenosaunee, more commonly known as the Iroquois or Six Nations, have been one of the most widely written-about Indigenous groups in the United States and Canada. But seldom have the voices emerging from this community been drawn on in order to understand their enduring intellectual traditions.

Rick Monture’s We Share Our Matters offers the first comprehensive portrait of how the Haudenosaunee of the Grand River region have expressed their long struggle for sovereignty in Canada. Through careful readings of more than two centuries of letters, speeches, ethnography, poetry, fiction, non-fiction, and film, Monture argues that Haudenosaunee core beliefs have remained remarkably consistent and continue to inspire ways to address current social and political realities.

Rick Monture is a member of the Mohawk nation, Turtle clan, from Six Nations of the Grand River Territory. He is also Director of the Indigenous Studies Program at McMaster University.

“This eagerly awaited book by the respected Mohawk scholar and teacher Rick Monture takes us on a journey over the long, broad landscape of Six Nations of the Grand River’s intellectual history and writing from the earliest formation of the community through to today. Monture studies and honours, comprehensively, every writer, artist and thinker that has influenced Six Nations identity, governance and the community’s struggle to survive culturally and politically. In doing so, he shows us the depth and power of his community as the centre of Haudenosaunee art, culture and intellectualism.”
—Taiaiake Alfred, Indigenous Governance, University of Victoria

“Monture provides a foundational social history covering more than half a millennium of Haudenosaunee history with a particular focus on Six Nations of the Grand River and the themes and ideas that have animated Haudenosaunee political and cultural life.”
—David Newhouse, Indigenous Studies, Trent University
When the Second World War broke out, Winnipeg was Canada’s fourth-largest city, home to strong class and ethnic divisions and marked by a vibrant tradition of political protest. Citizens demonstrated their support for the war effort through their wide commitment to initiatives such as Victory Loan campaigns or calls for voluntary community service. But given Winnipeg’s diversity, was the Second World War a unifying event for Winnipeg residents?

In *The Patriotic Consensus*, Jody Perrun explores the wartime experience of ordinary Winnipeggers through their responses to recruiting, the treatment of minorities, and the adjustments made necessary by family separation.

Jody Perrun teaches history at the University of Winnipeg, the University of Manitoba, and the Royal Military College of Canada.

“So important a contribution to the emerging social history of the Canadian home front. *The Patriotic Consensus* adds much-needed depth to the unavoidable two-dimensionality of national studies, and stands as an important reminder that millions of Canadians perceived the great events of the Second World War through the prism of the local level.”

— Graham Broad, Department of History, King’s University College at Western University

“The Patriotic Consensus is a work of local history filtered through the larger geopolitical events of the Second World War. The result is a fascinating look at Winnipeg’s response to national wartime policies.”

— Douglas J. Johnston, *Winnipeg Free Press*

“An original and important scholarly contribution to the literature on Canada’s history during the Second World War.”

— Allan Levine, *Canada’s History*
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The catalogue cover image is from Indigenous Men and Masculinities, a collection edited by Kim Anderson and Robert Alexander Innes.

The photographs are by Arizona-born but Los Angeles-based photographer Anthony Thosh Collins. Collins grew up in the community of Onk Akimel O’odham (Salt River People). His father is Akimel O’odham from Salt River, and his mother is Wah-Zah-Zi (Osage), Haudenosaunee (Seneca/Cayuga) from Oklahoma.

The image features hip hop/cultural dancer James Jones. Jones is from Tall Cree First Nation in northern Alberta and was the first Aboriginal street dancer to make it to the finals of So You Think You Can Dance Canada. He now leads youth workshops on setting goals and self-esteem in addition to touring with Maestro Fresh Wes, Snoop Dogg, and A Tribe Called Red.

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