A Knock on the Door

This fall, the University of Manitoba Press became host to the National Centre for Truth and Reconciliation (NCTR). Created as part of the Indian Residential Schools Settlement Agreement, the Centre will provide a permanent archive for the materials gathered as part of the Truth and Reconciliation Commission of Canada. Its ongoing mission is to provide opportunities for Survivors, their families, researchers and students to interact with the oral and documented history of residential schools. It is an honour for all of us who work at the university to have the Centre as one of our colleagues.

Our press is proud to begin our own relationship with the NCTR with the publication of an accessible guide to the history and legacy of the Residential Schools. Published in collaboration with the National Centre, A Knock on the Door (see page 6), brings together some of the essential documents of the Truth and Reconciliation Commission’s report. Also included are a Foreword by former AFN Grand Chief Phil Fontaine, and an overview of the Centre’s future research plans. We hope that A Knock on the Door can help to provide Canadians with some of the background and history that can become part of our national journey of reconciliation. A portion of all sales proceeds will be returned to the Centre to assist its work.

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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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Mythologizing Norval Morrisseau
Art and the Colonial Narrative in the Canadian Media
Carmen L. Robertson

Who was Norval Morrisseau?

Mythologizing Norval Morrisseau examines the complex identities assigned to Anishinaabe artist Norval Morrisseau. Was he an uneducated artist plagued by alcoholism and homelessness? Was Morrisseau a shaman artist who tapped a deep spiritual force? Or was he simply one of Canada's most significant artists? Carmen L. Robertson charts both the colonial attitudes and the stereotypes directed at Morrisseau and other Indigenous artists in Canada's national press. Robertson also examines Morrisseau's own shaping of his image.

An internationally known and award-winning artist from a remote area of northwestern Ontario, Morrisseau founded an art movement known as Woodland Art developed largely from Indigenous and personal creative elements. Still, until his retrospective exhibition at the National Gallery of Canada in 2006, many Canadians knew almost nothing about Morrisseau's work.

Using discourse analysis methods, Robertson looks at news stories, magazine articles, and film footage, ranging from Morrisseau's first solo exhibition at Toronto's Pollock Gallery in 1962 until his death in 2007 to examine the cultural assumptions that have framed Morrisseau.

Carmen L. Robertson is an associate professor of art history at the University of Regina and also maintains an active curatorial practice. She is the co-author of Seeing Red: A History of Natives in Canadian Newspapers.

"Morrisseau is a towering figure in the contemporary Canadian art world, a creative master, mentor, and visionary whose life and works will be discussed and debated for years to come. Carmen Robertson's research and analysis of the uneasy relationship between the artist and the media is a welcome addition to a growing body of literature, not only on Morrisseau, but on the nature of contemporary Canadian culture and the difficulties faced by Aboriginal peoples attempting to define and affirm an identity within it."

— Allan Ryan, Associate Professor, Canadian Studies/Art History, Carleton University
Thrashing Seasons
Sporting Culture in Manitoba and the Genesis of Prairie Wrestling
C. Nathan Hatton

Paper · $27.95 CAD / $31.95 USD · 978-0-88755-800-9
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BISAC: SPO053000 Wrestling, HIS054000 Social History, SPO019000 Sport History

Wrestling on the Prairies.

Horseback wrestling, catch-as-catch-can, glima; long before the advent of today’s WWE, forms of wrestling were practised by virtually every cultural group. C. Nathan Hatton’s Thrashing Seasons tells the story of wrestling in Manitoba from its earliest documented origins in the eighteenth century, to the Great Depression.

Wrestling was never merely a sport: residents of Manitoba found meaning beyond the simple act of two people struggling for physical advantage on a mat, in a ring, or on a grassy field. Frequently controversial and often divisive, wrestling was nevertheless a popular and resilient cultural practice that proved adaptable to the rapidly changing social conditions in western Canada during its early boom period.

In addition to chronicling the colourful exploits of the many athletes who shaped wrestling’s early years, Hatton explores wrestling as a social phenomenon intimately bound up with debates around respectability, ethnicity, race, class, and idealized conceptions of masculinity. In doing so, Thrashing Seasons illuminates wrestling as a complex and socially significant cultural activity, one that has been virtually unexamined by Canadian historians looking at the nineteenth and early twentieth centuries.

C. Nathan Hatton grew up in the communities of Prairie River, Saskatchewan, and White River, Ontario. He teaches history at Lakehead University in Thunder Bay.

“Wrestling serves as a foil for understanding the complex social, economic, and political milieu of turn-of-the-twentieth-century Manitoba, addressing issues of gender (masculinity), ethnicity, and class. This well-crafted and nuanced historical examination of the sport of wrestling in Manitoba represents an important contribution to the field of Canadian sport history, and will similarly resonate with Canadian historians with an interest in the west and popular culture. This is not merely an account of wrestling and wrestlers, but a study of how people in early Winnipeg and Manitoba lived.”

— Robert Kossuth, Professor, Department of Kinesiology and Physical Education, University of Lethbridge
The history of the twentieth century is one of modernization, a story of old ways being left behind. Many traditionalist Mennonites rejected these changes, especially the automobile, which they regarded as a symbol of pride and individualism. They became known as a “horse-and-buggy” people.

Between 2009 and 2012, Royden Loewen and a team of researchers interviewed 250 Mennonites in thirty-five communities across the Americas about the impact of the modern world on their lives. This book records their responses and strategies for resisting the very things—ease, technology, upward mobility, consumption—that most people today take for granted.

Loewen’s subjects are drawn from two distinctive groups: 6,000 Old Order Mennonites, who continue to pursue old ways in highly urbanized southern Ontario, and 60,000 Old Colony Mennonites, whose history of migration to protect traditional ways has taken them from the Canadian prairies to Mexico and farther south to Belize, Paraguay, and Bolivia.

Whether they live in the shadow of an urban, industrial region or in more isolated, rural communities, the fundamental approach of “horse-and-buggy” Mennonites is the same: life is best when it is kept simple, lived out in the local, close to nature. This equation is the genius at the heart of their world.

Royden Loewen is a professor of history and Chair of Mennonite Studies at the University of Winnipeg. His books include Family, Church, and Market: A Mennonite Community in the Old and New Worlds, and From the Inside Out: The Rural World of Mennonite Diarists.

“Loewen succeeds in finding ways to see beyond the modernists’ gaze to explore the contours of lives defined by rejecting what moderns assume to be true and good: personal achievement, ease, progress, ever increasing knowledge, certainty, and the idea the society is healthiest when its citizens act in self interest.”

— Ruth Sandwell, Professor, Ontario Institute for Studies in Education, University of Toronto

“I am not aware of any book that captures the complex interaction between Old World and Old Colony Mennonites with modern society with the range and depth that this one accomplishes. In a way, the author has lifted the veil on a great deal of the mystery that surrounds the internal lifestyle of these people.”

— David Marshall, Professor, Department of History, University of Calgary
In 1956, pioneering psychedelic researchers Abram Hoffer and Humphry Osmond were invited to join members of the Red Pheasant First Nation near North Battleford, Saskatchewan, to participate in a peyote ceremony hosted by the Native American Church of Canada. Inspired by their experience, they wrote a series of essays explaining and defending the consumption of peyote and the practice of peyotism. They enlisted the help of Hoffer’s sister, journalist Fannie Kahan, and worked closely with her to document the religious ceremony and write a history of peyote, culminating in a defense of its use as a healing and spiritual agent.

Although the text shows its mid-century origins, with dated language and at times uncritical analysis, it advocates for Indigenous legal, political and religious rights and offers important insights into how psychedelic researchers, who were themselves embattled in debates over the value of spirituality in medicine, interpreted the peyote ceremony. Ultimately, they championed peyotism as a spiritual practice that they believed held distinct cultural benefits.

A Culture’s Catalyst revives a historical debate. Revisiting it now encourages us to reconsider how peyote has been understood and how its appearance in the 1950s tested native-newcomer relations and the Canadian government’s attitudes toward Indigenous religious and cultural practices.

Fannie Kahan (1922–1978) was born in southern Saskatchewan. She was a journalist and the author of a number of books.

Erika Dyck is a professor and Canada Research Chair in History of Medicine at the University of Saskatchewan and author of Psychedelic Psychiatry: LSD on the Canadian Prairies.

“A fascinating glimpse of psychiatry’s encounter with peyote and First Nations cultures, Fannie Kahan’s A Culture’s Catalyst is by turns patronizing and sympathetic, supportive and paternalistic. On one level Kahan’s collection of essays by cutting-edge mental health experts is both a critique of colonialism and a defense of their own embrace of psychoactive treatments. On a deeper level it is an intriguing illustration of First Nations’ savvy appropriation of elite power and influence to protect cultural and religious rites. It will definitely find a place on my bookshelf and syllabus.”

— Maureen Lux, Department of History, Brock University, author of award-winning Medicine that Walks: Disease, Medicine, and Canadian Plains Native People, 1880–1940 and the forthcoming Separate Beds: A History of Indian Hospitals in Canada, 1920s to 1980s.
A Two-Spirit Journey
The Autobiography of a Lesbian Ojibwa-Cree Elder
Ma-nee Chacaby
with Mary Louisa Plummer

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Afterword – by Mary Louisa Plummer

BISAC: BIO028000 Native American, SOC017000 Lesbian Studies
SOC021000 Native American Studies

A compelling, harrowing, but ultimately uplifting story of resilience and self-discovery.

A Two-Spirit Journey is Ma-Nee Chacaby’s extraordinary account of her life as an Ojibwa-Cree lesbian. From her early, often harrowing memories of life and abuse in a remote Ojibwa community riven by poverty and alcoholism, Chacaby’s story is one of enduring and ultimately overcoming the social, economic, and health legacies of colonialism.

As a child, Chacaby learned spiritual and cultural traditions from her Cree grandmother and trapping, hunting, and bush survival skills from her Ojibwa stepfather. She also suffered physical and sexual abuse by different adults, and in her teen years became alcoholic herself. At twenty, Chacaby moved to Thunder Bay with her children to escape an abusive marriage. Abuse, compounded by racism, continued, but Chacaby found supports to help herself and others. Over the following decades, she achieved sobriety; trained and worked as an alcoholism counsellor; raised her children and fostered many others; learned to live with visual impairment; and came out as a lesbian. In 2013, Chacaby led the first gay pride parade in Thunder Bay.

Ma-Nee Chacaby has emerged from hardship grounded in faith, compassion, humour, and resilience. Her memoir provides unprecedented insights into the challenges still faced by many Indigenous people.

Ma-Nee Chacaby is a Two-Spirit Ojibwa-Cree Elder. She was raised by her Cree grandmother in a remote Ojibwa community near Lake Nipigon, Ontario.

Mary Louisa Plummer is a social scientist and a long-time friend of Ma-Nee. Much of her professional work has focused on public health and children’s rights.
A Knock on the Door
The Essential History of Residential Schools from the Truth and Reconciliation Commission of Canada
Foreword by Phil Fontaine

“IT can start with a knock on the door one morning. It is the local Indian agent, or the parish priest, or, perhaps, a Mounted Police officer.” So began the school experience of many Indigenous children in Canada for more than a hundred years, and so begins the history of residential schools prepared by the Truth & Reconciliation Commission of Canada (TRC). Between 2008 and 2015, the TRC provided opportunities for individuals, families, and communities to share their experiences of residential schools and released several reports based on 7000 survivor statements and five million documents from government, churches, and schools, as well as a solid grounding in secondary sources.

A Knock on the Door, published in collaboration with the National Centre for Truth & Reconciliation, gathers material from the several reports the TRC has produced to present the essential history and legacy of residential schools in a concise and accessible package that includes new materials to help inform and contextualize the journey to reconciliation that Canadians are now embarked upon.

Survivor and former Grand Chief of the Assembly First Nations, Phil Fontaine, provides a Foreword, and an Afterword introduces the holdings and opportunities of the National Research Centre for Truth & Reconciliation, home to the archive of recordings, and documents collected by the TRC.

As Aimée Craft writes in the Afterword, knowing the historical backdrop of residential schooling and its legacy is essential to the work of reconciliation. In the past, agents of the Canadian state knocked on the doors of Indigenous families to take the children to school. Now, the Survivors have shared their truths and knocked back. It is time for Canadians to open the door to mutual understanding, respect, and reconciliation.

Phil Fontaine is a former National Chief of the Assembly of First Nations and has been credited by the Truth and Reconciliation Commission of Canada with placing the Indian Residential schools on the national agenda when he spoke publicly, in 1990, of the abuse he and fellow students experienced at the Ft Alexander School.

Aimée Craft is the Director of Research at the National Centre for Truth and Reconciliation and an associate professor in the Faculty of Law at the University of Manitoba. She is the author of Breathing Life into the Stone Fort Treaty.

The Truth and Reconciliation Commission of Canada was established in 2008 and led by the Honourable Justice Murray Sinclair (Chair), Dr Marie Wilson, and Chief Wilson Littlechild.
Holocaust Survivors in Canada
Exclusion, Inclusion, Transformation, 1947-1955
Adara Goldberg

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 and 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.

“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 Canada and the United States
Andrew Woolford

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 and finds the genocidal project inherent in these boarding schools did not unfold in either nation without diversion, resistance, and unintended consequences.

Andrew Woolford is a professor of sociology at the University of Manitoba and a co-editor of The Idea of a Human Rights Museum.

“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
Indigenous Men and Masculinities
Legacies, Identities, Regeneration
Robert Alexander Innes, and Kim Anderson eds.

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 Robert Alexander Innes and Kim Anderson, 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.


Robert Alexander Innes is a Plains Cree member of Cowessess First Nation and assistant professor in the department of Indigenous 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.”

— Tlalaiåke Alfred, Indigenous Governance, University of Victoria

The Idea of a Human Rights Museum
Karen Busby, Adam Muller, and Andrew Woolford, eds.

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.

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 *This Benevolent Experiment*.

We’re Going to Run This City
Winnipeg’s Political Left after the General Strike
Stefan Epp-Koop

Stefan Epp-Koop’s *We’re Going to Run This City* 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.

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. 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.”

—James Naylor, Professor and Chair, Department of History, Brandon University

Decolonizing Employment
Aboriginal Inclusion in Canada’s Labour Market
Shauna MacKinnon

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. MacKinnon’s 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.

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. 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 and School of Social Work, McMaster University
After Identity
Mennonite Writing in North America
Robert Zacharias, ed.

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 bestselling 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 he died in April 1938, and 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.

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.”

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

*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.

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*, and the author of *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.

“Showcasing some of the best new scholarship in cultural studies, *After Identity* explodes the tight boundaries of Mennonite culture and points us toward the new literary representations that are redefining Mennonite identity in the twenty-first century. An important book for anyone interested in the debates around culture, identity, and writing in the United States and Canada.”

— Felipe Hinojosa, Texas A&M University
Those Who Belong
Identity, Family, Blood, and Citizenship among the White Earth Anishinaabeg
Jill Doerfler

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 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.

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

In the first part of the twentieth century few women in western Canada had careers as artists—Pauline Boutal had three: twenty-three years as a fashion illustrator for the Eaton’s catalogue for the graphic design company, Brigden’s of Winnipeg, twenty-seven years as the Artistic Director at the Cercle Molière Theatre and seventy 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 at l’Academie 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 the 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 Canadien. Drawing on these sources, Louise Duguay has created a work that honours the best of biography and autobiography.

Louise Duguay holds a BEd and MA from the University of Manitoba. She is the program coordinator and instructor for the Multimedia Communications program at the University of St. Boniface. Louise sits on the board of directors of both MAWA (Mentoring Artists for Women’s Art) and the Winnipeg Arts Council.

S.E. Stewart has translated poetry, plays, film scripts and fiction, as well as various non-fiction texts on literary, performing, visual and media arts. She holds an MFA in Creative Writing from the University of British Columbia and studied translation at the Université Laval.
Life Among the Qallunaat

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

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Life Among the Qallunaat is the story of Mini Aodla Freeman’s experiences growing up in the Inuit communities of James Bay and 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.

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, with Norma Dunning.

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.
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.

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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 Indigenous Studies at the University of Saskatchewan. He is co-editor of UMP’s Indigenous Men and Masculinities.

Nominated for two 2015 Saskatchewan Book Awards: Scholarly Writing and Aboriginal Peoples’ Writing.
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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.

Winner, 2015 Mary Scorer Award for Best Book by a Manitoba Publisher

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Studies in Immigration and Culture No. 13
March 2015

Italian anarchism emerged in the latter half of the nineteenth century, during that country’s long and bloody unification. Often facing economic hardship and political persecution, many of Italy’s anarchists migrated to North America. Wherever Italian anarchists settled they published journals, engaged in labour and political activism, and attempted to re-create the radical culture of their homeland.

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

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This fall, the University of Manitoba Press became host to the National Centre for Truth and Reconciliation (NCTR). Created as part of the Indian Residential Schools Settlement Agreement, the Centre will provide a permanent archive for the materials gathered as part of the Truth and Reconciliation Commission of Canada. Its ongoing mission is to provide opportunities for Survivors, their families, researchers and students to interact with the oral and documented history of residential schools. It is an honour for all of us who work at the university to have the Centre as one of our colleagues.

Our press is proud to begin our own relationship with the NCTR with the publication of an accessible guide to the history and legacy of the Residential Schools. Published in collaboration with the National Centre, A Knock on the Door (see page 6), brings together some of the essential documents of the Truth and Reconciliation Commission’s report. Also included are a Foreword by former AFN Grand Chief Phil Fontaine, and an overview of the Centre’s future research plans. We hope that A Knock on the Door can help to provide Canadians with some of the background and history that can become part of our national journey of reconciliation. A portion of all sales proceeds will be returned to the Centre to assist its work.

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