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Melonville. Smokey Hollow. Bannock Town. Fort Tuyau. Little Chicago. Mud Flats. Pumpville. Tintown. La Coulee. These were some of the names given to Métis communities at the edges of urban areas in Manitoba. Rooster Town, which was on the outskirts of southwest Winnipeg, endured from 1901 to 1961.

Those years in Winnipeg were characterized by the twin pressures of depression and inflation, chronic housing shortages, and a spotty social support network. At the city’s edge, Rooster Town grew without city services as rural Métis arrived to participate in the urban economy and build their own houses while keeping Métis culture and community as a central part of their lives.

In other growing settler cities, the Indigenous experience was largely characterized by removal and confinement. But the continuing presence of Métis living and working in the city, and the establishment of Rooster Town itself, made the Winnipeg experience unique.

Rooster Town documents the story of a community rooted in kinship, culture, and historical circumstance, whose residents existed unofficially in the cracks of municipal bureaucracy, while navigating the legacy of settler colonialism and the demands of modernity and urbanization.

Evelyn Peters is an urban social geographer whose research has focused on First Nations and Métis people in cities. She taught in the University of Winnipeg’s Department of Urban and Inner-City Studies, where she held a Canada Research Chair in Inner-City Issues, Community Learning, and Engagement.

Mathew Stock lives in Ottawa, Ontario, where he works as a civil servant. His research interests include social policy and Canadian history.

Adrian Werner is a GIS analyst whose work has included research in urban form and urban history.

“Rooster Town challenges the lingering mainstream belief that Indigenous people and their culture are incompatible with urban life and opens the door to a broader conversation about the insidious nature of racial stereotypes ubiquitous among the broader Canadian polity.”

—Brenda Macdougall, Associate Professor and holder of the Chair in Métis Research, University of Ottawa
Several centuries ago, the five nations that would become the Haudenosaunee — Mohawk, Oneida, Onondaga, Cayuga, and Seneca — were locked in generations-long cycles of bloodshed. When they established Kayanerenkó:wa, the Great Law of Peace, they not only resolved intractable conflicts, but also shaped a system of law and government that would maintain peace for generations to come. This law remains in place today in Haudenosaunee communities: an Indigenous legal system, distinctive, complex, and principled. It is not only a survivor, but a viable alternative to Euro-American systems of law. With its emphasis on lasting relationships, respect for the natural world, building consensus, and on making and maintaining peace, it stands in contrast to legal systems based on property, resource exploitation, and majority rule.

Although Kayanerenkó:wa has been studied by anthropologists, linguists, and historians, it has not been the subject of legal scholarship. There are few texts to which judges, lawyers, researchers, or academics may refer for any understanding of specific Indigenous legal systems. Following the United Nations Declaration on the Rights of Indigenous Peoples, and a growing emphasis on reconciliation, Indigenous legal systems are increasingly relevant to the evolution of law and society.

In Kayanerenkó:wa: The Great Law of Peace Kayanesenh Paul Williams, counsel to Indigenous nations for forty years, with a law practice based in the Grand River Territory of the Six Nations, brings the sum of his experience and expertise to this analysis of Kayanerenkó:wa as a living, principled legal system. In doing so, he puts a powerful tool in the hands of Indigenous and settler communities.

Kayanesenh Paul Williams has been involved in protecting and explaining Haudenosaunee, Anishinaabe, and Wabanaki land, environmental, and cultural rights for forty years, as negotiator, lawyer, and historian.

“This expansive book illustrates the living nature of Haudenosaunee law. Everyone interested in law’s relationship to violence and peace should read it. Haudenosaunee law has the power to change the world.”

— John Borrows, Canada Research Chair in Indigenous Law, Faculty of Law, University of Victoria
Structures of Indifference
An Indigenous Life and Death in a Canadian City
Mary Jane Logan McCallum and Adele Perry

The tragic consequences of systemic racism

Structures of Indifference examines an Indigenous life and death in a Canadian city and what it reveals about the ongoing history of colonialism. At the heart of this story is a thirty-four-hour period in September 2008. During that day and half Brian Sinclair, a middle-aged, non-Status Anishinaabeg resident of Manitoba’s capital city, arrived in the emergency room of the Health Sciences Centre, Winnipeg’s major downtown hospital, was left untreated and unattended to, and ultimately died from an easily treatable infection. His death reflects a particular structure of indifference born of and maintained by colonialism.

McCallum and Perry present the ways in which Sinclair, once erased and ignored, came to represent diffuse, yet singular and largely dehumanized ideas about Indigenous people, modernity, and decline in cities. This story tells us about ordinary indigeneity in the city of Winnipeg through Sinclair’s experience and restores the complex humanity denied him in his interactions with Canadian health and legal systems, both before and after his death.

Structures of Indifference completes the story left untold by the inquiry into Sinclair’s death, the 2014 report of which omitted any consideration of underlying factors, including racism and systemic discrimination.

Mary Jane Logan McCallum is a Professor of History at the University of Winnipeg. She is the author of Indigenous Women, Work, and History.

Adele Perry is a Professor of History at the University of Manitoba. She is the author of Aqueduct: Colonialism, Resources, and the Histories We Remember.

Contents
Introduction: Thirty-Four Hours
Ch. 1 The City
Ch. 2 The Hospital
Ch. 3 Brian Sinclair
Conclusion
The small island of Igloolik lies between the Melville Peninsula and Baffin Island at the northern end of Hudson Bay north of the Arctic Circle. It has fascinated many in the Western world since 1824, when a London publisher printed the narratives by William Parry and his second-in-command, George Lyon, about their two years spent looking for the mythical Northwest Passage.

Nearly a hundred and fifty years later, Bernard Saladin d’Anglure arrived in Igloolik, hoping to complete the study he had been conducting for nearly six months in Arctic Quebec (present-day Nunavik).

He was supposed to spend a month on Igloolik, but on his first morning there, Saladin d’Anglure met the elders Ujarak and Iqallijuq. He learned that they had been informants for Knud Rasmussen in 1922. Moreover, they had spent most of their lives in the camps and fully remembered the pre-Christian period.

Ujarak and Iqallijuq soon became Saladin d’Anglure’s friends and initiated him into the symbolism, myths, beliefs, and ancestral rules of the local Inuit. With them and their families, Saladin d’Anglure would work for thirty years, gathering the oral traditions of their people.

First published in French in 2006, Inuit Stories of Being and Rebirth contains an in-depth, paragraph-by-paragraph analysis of stories on womb memories, birth, namesaking, and reincarnation. The English edition introduces this material to a broader audience and contains a new afterword by Saladin d’Anglure.

Bernard Saladin d’Anglure first began his work among the Canadian Inuit in the 1950s, when he was a young student from France. He later became a professor of Anthropology at the University of Laval, where he taught until his retirement.

“The real strength of the book are the dialogues between d’Anglure, Iqallijuq, and Ujarak that provide insights into many of the stories provided by Kupaaq … providing one of the first Inuit commentaries on their own texts.”

—Chris Trott, Etudes/Inuit/Studies
Canada and the United States share a border that spans several of the world’s major watersheds and encompasses the largest reserves of fresh water on the planet. The border that separates these two neighbours is political, but the natural environment is a matter of common concern. In recent years, dramatic changes have taken place in the political and environmental landscapes that shape the conversations, possibilities, and processes associated with the management of this shared interest. More than ever, Indigenous populations are recognized as a necessary part of negotiations and decision-making regarding matters ranging from pipelines to the protection of endangered species’ habitats. Globalization and, in particular, the continuing elaboration of a transnational conversation and architecture for addressing issues related to climate change have ramifications for Canada-U.S. transboundary issues.

The contributors to this volume examine the state of the existing transboundary relationship between Canada and the United States, including the governance structures and processes, the environmental impacts and adequacy of these structures and processes, and the opportunities and obstacles that exist for reform and improved outcomes.
Sovereign Traces
Not (Just) (An)Other
Edited by Gordon Henry Jr., and Elizabeth LaPensée

Contents
Preface: Beginnings and Future Imaginings
Foreword: Not (Just) (An)Other
Werewolves on the Moon
The Prisoner of Hiaku
Ice Tricksters
An Athabasca Story
Trickster Reflections
The Strange People
Deer Dancer
Mermaids
Just Another Naming Ceremony

A unique collection of graphically reimagined fiction and poetry

By merging works of contemporary North American Indigenous literature with imaginative illustrations by U.S. and Canadian artists, Sovereign Traces: Not (Just) (An)Other provides a unique opportunity for audiences to engage with works by prominent authors such as Stephen Graham Jones, Gordon Henry Jr., Gerald Vizenor, Warren Cariou, Niigaanwewidam James Sinclair, Louise Erdrich, Joy Harjo, Richard Van Camp, and Gwen Westerman.

Through the exciting medium of the graphic novel, Sovereign Traces beckons to both new and experienced audiences of Native writing, allowing for possibilities for reimagined readings along the way.

Sovereign Traces: Not (Just) (An)Other merges works of contemporary North American Indian literature with imaginative illustrations by U.S. and Canadian artists. Readers will find works of graphic literature, uniquely including both poetry and fiction, newly adapted from writing by Indigenous North Americans.

Gordon Henry Jr is an Anishinaabe poet and novelist and is an enrolled member of the White Earth Chippewa Tribe of Minnesota. His poetry has been published in several anthologies, and his novel The Light People won the American Book Award in 1995.

Elizabeth LaPensée is an award-winning designer, writer, artist, and researcher. She is Anishinaabe from Baawaating with relations at Bay Mills Indian Community, and Métis. She is an Assistant Professor of Media and Information and Writing, Rhetoric and American Cultures at Michigan State University.

Contributors

Illustration and Colours
Weshoyot Alvitre, Evan Buchanan, Nicholas Burns, GMB Comichuk, Scott B. Henderson, Elizabeth LaPensée, Tara Ogaick, Neal Shannacappo, Delicia Williams, and Donovan Yaciuk
The first book of its kind, *Self-Determined Stories: The Indigenous Reinvention of Young Adult Literature* reads Indigenous-authored YA—from school stories to speculative fiction—not only as a vital challenge to stereotypes but also as a rich intellectual resource for theorizing Indigenous sovereignty in the contemporary era.

Building on scholarship from Indigenous studies, children’s literature, and cultural studies, Suhr-Sytsma delves deep into close readings of works by Sherman Alexie, Jeannette Armstrong, Joseph Bruchac, Drew Hayden Taylor, Susan Power, Cynthia Leitich Smith, and Melissa Tantaquidgeon Zobel. Together, Suhr-Sytsma contends, these works constitute a unique Indigenous YA genre. This genre radically revises typical YA conventions while offering a portrayal of Indigenous self-determination and a fresh critique of multiculturalism, heteropatriarchy, and hybridity. This literature, moreover, imagines compelling alternative ways to navigate cultural dynamism, intersectionality, and alliance-formation.

*Self-Determined Stories* invites readers from a range of contexts to engage with Indigenous YA and convincingly demonstrates the centrality of Indigenous stories, Indigenous knowledge, and Indigenous people to the flourishing of everyone in every place.

*Mandy Suhr-Sytsma* teaches in the Department of English and directs the Emory Writing Center at Emory University in Atlanta.
Cold War citizen allies

During the Cold War, more than 36,000 individuals entering Canada claimed Czechoslovakia as their country of citizenship. A defining characteristic of this migration of predominantly political refugees was the prevalence of anti-communist and democratic values. Diplomats, industrialists, politicians, professionals, workers, and students fled to the West in search of freedom, security, and economic opportunity.

Jan Raska’s *Czech Refugees in Cold War Canada* explores how these newcomers joined or formed ethnocultural organizations to help in their attempts to affect developments in Czechoslovakia and Canadian foreign policy towards their homeland. Canadian authorities further legitimized the Czech refugees’ anti-communist agenda and increased their influence in Czechoslovak institutions. In turn, these organizations supported Canada’s Cold War agenda of securing the state from communist infiltration. Ultimately, an adherence to anti-communism, the promotion of Canadian citizenship, and the cultivation of a Czechoslovak ethnocultural heritage accelerated Czech refugees’ socioeconomic and political integration in Cold War Canada.

By analyzing oral histories, government files, ethnic newspapers, and community archival records, Raska reveals how Czech refugees secured admission as desirable immigrants and navigated existing social, cultural, and political norms in Cold War Canada.

Jan Raska is a historian with the Canadian Museum of Immigration at Pier 21, Halifax.
In 1941, Angeline Williams, an Anishinaabe elder, left her home on an island in the St. Mary’s River between Michigan and Ontario and travelled south to North Carolina to teach the Ojibwe (Chippewa) language. At the Linguistic Institute, a summer school of linguistics, Angeline Williams spoke words and sentences and told anecdotes and stories to give the students practise in transcribing and analyzing the structure of an unwritten language.

*The Dog’s Children* includes twenty stories dictated to the class and the teaching staff, Charles F. Voegelin and Leonard Bloomfield, as later edited by Bloomfield. The manuscript from which this edition has been prepared is now at the National Anthropological Archives at the Smithsonian Institution. The volume also contains an Ojibwe-English glossary and other linguistic study aids.

Angeline Williams was born at Manistique, Michigan, on the upper peninsula of Michigan. Her home when she worked on these texts was Sugar Island, just east of Sault Ste. Marie, Ontario. This publication of some of her contributions to the study of Anishinaabemowin is offered to honour her memory.

Leonard Bloomfield was an American linguist who led the development of structural linguistics in the United States during the 1930s and the 1940s.

John D Nichols is a professor emeritus at the University of Minnesota.

In medieval Iceland, the office of the lawspeaker was an onerous one. For almost two centuries the incumbents of this office were obliged to memorize the laws and proclaim them publicly at the annual meetings of the national assembly. The demands of this task make it easy to understand why, in the early twelfth century, the codification of laws precedes most other scribal pursuits in the history of vernacular writing in Iceland. The two most important manuscripts of medieval Icelandic laws are dated to the latter half of the thirteenth century. The laws contained in these manuscripts are collectively referred to as Grágás (Grey Goose), a title of uncertain origins.

This translation of the second volume of Grágás, produced by three internationally recognized medievalists, was first published in 2000. It serves as an important resource, not only for students of ancient Icelandic and European legal practices and concepts, but for everyone interested in the social history of the Middle Ages.

Andrew Dennis taught English at the University of Iceland and both English and Law at the University of Canterbury, Christchurch.

Peter Foote was Professor of Old Icelandic at University College London.

Richard Perkins was a lecturer in Norse Studies at University College London.
A Report of an Inquiry into an Injustice chronicles Peter Kulchyski’s experiences with the Begade Shutagot’ine, a small community of a few hundred people living in and around Tulita (formerly Fort Norman), on the Mackenzie River in the heart of Canada’s Northwest Territories. Despite their formal objections and boycott the band and their lands were included in the Sahtu Treaty, a modern comprehensive land claims agreement negotiated between the Government of Canada and the Sahtu Tribal Council, representing Dene and Metis peoples of the region. While both Treaty 11 (1921) and the Sahtu Treaty (1994) purport to extinguish Begade Shutagot’ine Aboriginal title, oral history and documented attempts to exclude themselves from treaty strongly challenge the validity of that extinguishment.

Structured as a series of briefs to an inquiry into the Begade Shutagot’ine’s claim, this work documents the negotiation and implementation of the Sahtu treaty and amasses evidence of historical and continued presence and land use to make eminently clear that the Begade Shutagot’ine are the continued owners of the land by law. Kulchyski bears eloquent witness to the Begade Shuhtagot’ine people’s two-decade struggle for land rights, which have been blatantly ignored by federal and territorial authorities for too long.

Peter Kulchyski grew up in northern Manitoba and teaches Native Studies at the University of Manitoba. He is the author of Like the Sound of a Drum: Aboriginal Cultural Politics in Denendeh and Nunavut.

"Report of an Inquiry into an Injustice is engaging, warm, passionate, and an important critique of the land claims process in northern Canada. Kulchyski deftly weaves an academic, personal, and often poetic narrative in the way only a seasoned, confident scholar can."
—Thomas McIlwraith, Assistant Professor of Anthropology, University of Guelph

In the summer of 1990, the Oka Crisis—or the Kaneshatake Resistance—exposed a rupture in the relationships between settlers and Indigenous peoples in Canada.

In the wake of the failure of the Meech Lake Accord, the conflict made visible a contemporary Indigenous presence that Canadian society had imagined was on the verge of disappearance. The 78-day standoff also reactivated a long history of Indigenous people’s resistance to colonial policies aimed at assimilation and land appropriation.

The land dispute at the core of this conflict raises obvious political and judicial issues, but it is also part of a wider context that incites us to fully consider the ways in which histories are performed, called upon, staged, told, imagined, and interpreted.

Stories of Oka: Land, Film, and Literature examines the standoff in relation to film and literary narratives, both Indigenous and non-Indigenous. This English edition of St-Amand’s interdisciplinary, intercultural, and multi-perspective work offers a framework for thinking through the relationships that both unite and oppose settler societies and Indigenous peoples in Canada.

Isabelle St-Amand is an Assistant Professor in the Department of French Studies and the Department of Languages, Literatures, and Cultures at Queen’s University. Her research as a settler scholar focuses on Indigenous literary criticism in Quebec and Canada.

"St-Amand leaves no genre unturned as she considers the afterlife and implications of filmic, poetic, and scholarly representations of a deep and enduring defense of land and conflict over law, legitimacy, and history."
—Audra Simpson, Professor of Anthropology, Columbia University
In the late 1980s, pediatric endocrinologists at the Children’s Hospital in Winnipeg began to notice Indigenous youth from two First Nations in northern Manitoba and northwestern Ontario coming to clinics with what looked like type 2 diabetes, until then a condition only seen in adults. But these young patients were just the tip of the iceberg. Over the next few decades more children would confront what was turning into not only a medical but also a social and community challenge.

Through dozens of interviews, Krotz shows the impact of type 2 diabetes on the lives of individuals and families, as well as the challenges caregivers face diagnosing and then responding to the complex and perplexing disease, especially in communities far removed from the medical personnel and facilities available in the southern Canada.

Larry Krotz has, as writer and filmmaker, explored the ways our actions affect our world, from Africa to Canada’s North. He is the author of five books, including *The Uncertain Business of Doing Good*, and *Piecing the Puzzle*.

“Diagnosing the Legacy vividly describes the impact of this ‘new disease’ on the lives of individuals and communities and outlines clinicians’ attempts to diagnose, treat, and control it. It illustrates the limits of biomedicine in dealing with the totality of the personal and communal costs of this public health crisis and highlights the need to recognize and to integrate traditional ways and knowledge in an effort to counter it.”

— J.T.H. Connor, Professor, History of Medicine, Memorial University

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**Towards a New Ethnohistory**

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April 2018

*Towards a New Ethnohistory* engages respectfully in cross-cultural dialogue and interdisciplinary methods to co-create with Indigenous people a new, decolonized ethnohistory. This new ethnohistory reflects Indigenous ways of knowing and is a direct response to critiques of scholars who have for too long foisted their own research agendas onto Indigenous communities. Community-engaged scholarship invites members of the Indigenous community themselves to identify the research questions, host the researchers while they conduct the research, and participate meaningfully in the analysis of the researchers’ findings.

**Contributors**

Ella Bedard, Adar Charlton, Amanda Fehr, Adam Gaudry, Katya MacDonald, Chris Marsh, Kathy McKay, Noah Miller, Colin Osmond, and Lesley Wiebe

“At a time when Indigenous sovereignty has come to the fore, this volume sets the ‘gold standard’ for ethical scholarship and provides a roadmap and manifesto for sensible and sensitive decolonization.”

— Chris Friday, Professor of History, Western Washington University
If one seeks to understand Haudenosaunee (Six Nations) history, one must consider the history of Haudenosaunee land. For countless generations prior to European contact, land and territory informed Haudenosaunee thought and philosophy, and was a primary determinant of Haudenosaunee identity. In *The Clay We Are Made Of*, Susan M. Hill presents a revolutionary retelling of the history of the Grand River Haudenosaunee from their Creation Story through European contact to contemporary land claims negotiations. She incorporates Indigenous theory, Fourth World post-colonialism, and Amerindian autohistory, along with Haudenosaunee languages, oral records, and wampum strings to provide the most comprehensive account of the Haudenosaunee's history and relationship to their land.

Susan M. Hill is a Haudenosaunee citizen (Wolf Clan, Mohawk Nation) and resident of Ohswé:ken (Grand River Territory). She is an associate professor in the Department of History and Director of the Centre for Indigenous Studies at the University of Toronto.

“The Clay We Are Made Of is an impressive book. Informed by close readings of Haudenosaunee tradition and untapped archival sources, this book maps out the story of the Grand River's people in a fresh and compelling narrative that overturns many previously held assumptions about the extent of Haudenosaunee agency vis-à-vis the Canadian settler state.”

—Jon Parmenter, Department of History, Cornell University
First Voices, First Texts aims to reconnect contemporary readers with some of the most important Indigenous 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 towards Indigenous ethics, traditions, and contemporary realities.

“My name is Weetaltuk; Eddy Weetaltuk. My Eskimo tag name is E9-422.” So begins From the Tundra to the Trenches. Weetaltuk means “innocent eyes” in Inuktitut, but to the Canadian government he was known as E9-422: E for Eskimo, 9 for his community, 422 to identify Eddy.

In 1951, Eddy decided to leave James Bay. Because Inuit were not allowed to leave the North, he changed his name and used this new identity to enlist in the Canadian Forces: Edward Weetaltuk, E9-422, became Eddy Vital, SC-17515, and headed off to fight in the Korean War.

This new English edition of Eddy Weetaltuk’s memoir includes a foreword and appendix by Thibault Martin and an introduction by Isabelle St-Amand.

Eddy Weetaltuk (1932–2005) was born on Strutton Island, James Bay. He enlisted in the Canadian Army, where he served in Korea and was stationed in Germany for many years. He left the army in 1967.

Thibault Martin (1963–2017) was a sociologist and Canada Research Chair in Aboriginal Governance at Université du Québec en Outaouais.

Isabelle St-Amand is an Assistant Professor in the Department of French Studies and the Department of Languages, Literatures, and Cultures at Queen’s University.

“This From the Tundra to the Trenches is a bold tale of adventure and resilience in a time of change. Journeying from James Bay mission school to the Korean War, Weetaltuk was a survivor, a trailblazer, and above all, a master storyteller.”
— Keavy Martin, Associate Professor, Department of English and Film Studies, University of Alberta
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.

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Mitiarjuk Nappaaluk
Introduction by Bernard Saladin d’Anglure

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*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. Composed in forty-eight 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. 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 more than 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**

**Selection, 2014 Jackets and Covers, AAUP’s Book Jacket and Journal Show**
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—stained by disparities in experience, language, culture, and worldview—both facilitated and impeded the ability of survivors to adapt to a new country.

Research in basement archives and 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 a Post-Doctoral Fellow in Holocaust and Genocide Studies at Stockton University.

“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*

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