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Distorted Descent examines a social phenomenon that has taken off in the twenty-first century: otherwise white, French-descendant settlers in Canada shifting into a self-defined “Indigenous” identity. This study is not about individuals who have been dispossessed by colonial policies, or the multi-generational efforts to reconnect that occur in response. Rather, it is about white, French-descendant people discovering an Indigenous ancestor born 300 to 375 years ago through genealogy and using that ancestor as the sole basis for an eventual shift into an “Indigenous” identity today.

Leroux explains how Indigenous ancestors are invariably sought, though not always found; how several French women ancestors from the seventeenth century are reconstructed as Indigenous women, only to return to their previous French identity; and how famous Indigenous people are remade as family, absent any direct ancestral relationship.

After setting out the most common genealogical practices that facilitate race shifting, Leroux examines two of the most prominent self-identified “Indigenous” organizations currently operating in Quebec. Both organizations have their origins in committed opposition to Indigenous land and territorial negotiations, and both encourage the use of suspect genealogical practices.

Distorted Descent brings to light how these claims to an “Indigenous” identity are then used politically to oppose actual, living Indigenous peoples, exposing along the way the shifting politics of whiteness, white settler colonialism, and white supremacy.

Darryl Leroux is associate professor in the Department of Social Justice and Community Studies at Saint Mary’s University in Kjipuktuk (Halifax, Nova Scotia). He has been working on the dynamics of racism and colonialism among fellow French-descendants for nearly two decades.

“Distorted Descent is a brave, original piece of scholarship, offered in the context of a politically sensitive and socially controversial subject of Indigenous identity. His research exposes the extent to which white settler colonialism undermines Indigenous rights through the theft of Indigenous identity. This is a real wake-up call.”

—Pamela Palmater, Chair in Indigenous Governance, Department of Politics and Public Administration, Ryerson University
Injichaag: My Soul in Story
Anishinaabe Poetics in Art and Words
Rene Meshake
With Kim Anderson

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A memoir rooted in Anishinaabek lifeways

This book shares the life story of Anishinaabe artist Rene Meshake in stories, poetry, and Anishinaabemowin “word bundles” that serve as a dictionary of Ojibwe poetics. Meshake was born in the railway town of Nakina in northwestern Ontario in 1948, and spent his early years living off-reserve with his grandmother in a matriarchal land-based community he calls Pagwashing. He was raised through his grandmother’s “bush university,” periodically attending Indian day school, but at the age of ten Rene was scooped into the Indian residential school system, where he suffered sexual abuse as well as the loss of language and connection to family and community. This residential school experience was life-changing, as it suffocated his artistic expression and resulted in decades of struggle and healing. Now in his twenty-eighth year of sobriety, Rene is a successful multidisciplinary artist, musician and writer. Meshake’s artistic vision and poetic lens provide a unique telling of a story of colonization and recovery.

The material is organized thematically around a series of Meshake’s paintings. It is framed by Kim Anderson, Rene’s Odaanisan (adopted daughter), a scholar of oral history who has worked with Meshake for two decades. Full of teachings that give a glimpse of traditional Anishinaabek lifeways and worldviews, Injichaag: My Soul in Story is “more than a memoir.”

Rene Meshake is an Anishinaabe Elder, visual and performing artist, award-winning author, storyteller, flute player, new media artist and a Recipient of Queen Elizabeth II’s Diamond Jubilee Medal.

Kim Anderson is a Cree/Métis writer, Canada Research Chair in Indigenous Relationships, and Associate Professor in the Department of Family Relations and Applied Nutrition at the University of Guelph. She has published six other books, including Life Stages and Native Women: Memory, Teachings and Story Medicine (2011) and Indigenous Men and Masculinities: Legacies, Identities, Regeneration (2015).

“This is the story of an Anishinaabe journey across time and space. This is more than an autobiography of trauma, it is a celebration of resilience.”
— Margaret Noodin, Associate Professor, English and American Indian Studies, University of Wisconsin-Milwaukee
Urban Indigenous resistance and resurgence

While cities like Winnipeg, Minneapolis, Saskatoon, Rapid City, Edmonton, Missoula, Regina, and Tulsa are places where Indigenous marginalization has been most acute, they have also long been sites of Indigenous place-making and resistance to settler colonialism.

Although such cities have been denigrated as “ordinary” or banal in the broader urban literature, they are exceptional sites to study Indigenous resurgence. The urban centres of the continental plains have featured Indigenous housing and food co-operatives, social service agencies, and schools. The American Indian Movement initially developed in Minneapolis in 1968, and Idle No More emerged in Saskatoon in 2013.

The editors and authors of Settler City Limits, both Indigenous and settler, address urban struggles involving Anishinaabek, Cree, Creek, Dakota, Flathead, Lakota, and Métis peoples. Collectively, these studies showcase how Indigenous people in the city resist ongoing processes of colonial dispossession and create spaces for themselves and their families.

Working at intersections of Indigenous studies, settler colonial studies, urban studies, geography, and sociology, this book examines how the historical and political conditions of settler colonialism have shaped urban development in the Canadian Prairies and American Plains. Settler City Limits frames cities as Indigenous spaces and places, both in terms of the historical geographies of the regions in which they are embedded, and with respect to ongoing struggles for land, life, and self-determination.

Heather Dorries is an Assistant Professor in the Indigenous Policy and Administration Program at Carleton University. Robert Henry is an Assistant Professor in the Department of Sociology at the University of Calgary. David Hugill is an Assistant Professor in the Department of Geography and Environmental Studies at Carleton University. Tyler McCreary is an Assistant Professor in the Department of Geography at Florida State University. Julie Tomiak is an Assistant Professor in the Department of Sociology at Ryerson University.

Contributors: Chris Andersen, Nicholas Brown, Elizabeth Comack, Heather Dorries, Nick Estes, Adam Gaudry, Robert Henry, David Hugill, Sharmeen Khan, Corey Laberge, Brenda Macdougall, Tyler McCreary, Lindsey Claire Smith, Michelle Stewart, Zoe Todd, Julie Tomiak
Ubuntu Relational Love
Decolonizing Black Masculinities
Devi Dee Mucina

Countering Euro-colonialism with Indigenous knowledge

Ubuntu is a Bantu term meaning humanity. It is also a philosophical and ethical system of thought, from which definitions of humanness, togetherness, and social politics of difference arise. Devi Dee Mucina is a Black Indigenous Ubuntu man. In Ubuntu Relational Love, he uses Ubuntu oratures as tools to address the impacts of Euro-colonialism while regenerating relational Ubuntu governance structures.

Called “millet granaries” to reflect the nourishing and sustaining nature of Indigenous knowledges, and written as letters addressed to his mother, father, and children, Mucina’s oratures take up questions of geopolitics, social justice, and resistance. Working through personal and historical legacies of dispossession and oppression, he challenges the fragmentation of Indigenous families and cultures and decolonizes impositions of white supremacy and masculinity.

Drawing on anti-racist, African feminist, and Ubuntu theories and critically influenced by Indigenous masculinities scholarship in Canada, Ubuntu Relational Love is a powerful and engaging book.

Devi Dee Mucina is an Assistant Professor in the Indigenous Governance program at the University of Victoria. Devi’s scholarship and research is centred on decolonizing masculinities, Indigenous governance, Ubuntu African philosophy, the politics of social memory and rituals of Ubuntu engagement.

“With honest, raw, and at times emotional testimony, Mucina shows just how inscribed colonization is on Indigenous bodies and its impacts specifically on Black Indigenous masculinities.”
—Robert Henry, Assistant Professor, Department of Sociology, University of Calgary
Unbecoming Nationalism
From Commemoration to Redress in Canada
Helene Vosters

Canada’s recent sesquicentennial celebrations were the latest in a long, steady progression of Canadian cultural memory projects. *Unbecoming Nationalism* investigates the power of commemorative performances in the production of nationalist narratives. Using "unbecoming" as a theoretical framework to unsettle or decolonize nationalist narratives, Helene Vosters examines an eclectic range of both state-sponsored social memory projects and counter-memorial projects to reveal and unravel the threads connecting reverential military commemoration, celebratory cultural nationalism, and white settler-colonial nationalism.

Vosters brings readings of institutional, aesthetic, and activist performances of Canadian military commemoration, settler-colonial nationalism, and redress into conversation with literature that examines the relationship between memory, violence, and nationalism from the disciplinary arenas of performance studies, Canadian studies, critical race and Indigenous studies, memory studies, and queer and gender studies. In addition to using performance as a theoretical framework, Vosters uses performance to enact a philosophy of praxis and embodied theory.

Helene Vosters is an artist-activist-scholar. She holds a PhD in Theatre and Performance Studies from York University, an MFA in Queer and Activist Performance from the New College of California, and is currently a Postdoctoral Fellow and Project Coordinator with Transforming Stories, Driving Change, a research and performance initiative at McMaster University.

“Unbecoming Nationalisms critiques the ways in which Canadian military history is commemorated and celebrated as a way to establish favourable national mythologies and to silence uncomfortable truths about our past and our present. It also takes on narratives around white settler-colonialism and asserts that Canadians are less inclined to take responsibility for this national reality and asks what real redress would mean.”

—Jill Scott, Professor, Department of Languages, Literatures and Cultures, Queen’s University

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Ch. 5 Unbecoming Canada 150: By Many Means Necessary
For much of the twentieth century, United Grain Growers was one of the major forces in Canadian agriculture. Founded in 1906, for much of its history UGG worked to give western farmers a “third way” between the competing poles of cooperatives like the Saskatchewan Wheat Pool and the private sector.

The UGG’s history illuminates many of the intense debates over policy and philosophy that dominated the grain industry. After the Second World War, it would be a key player as the western Canadian grain industry expanded into new international markets. Through the rest of the century, it played an important role in resolving major disputes over regulation and grain transportation policy.

Despite its many innovations, the company’s final decade and eventual demise illustrated the tensions at the heart of the grain industry. In 1997, to finance the rebuilding of its grain elevator network, UGG went public and entered equity markets. While successful at first, this strategy also weakened the company’s cooperative structure. In 2007, it was purchased by Saskatchewan Pool in a hostile takeover. The disappearance of Agricore United marked the end of a century of voluntary farmer-control of the grain business in western Canada.

Paul Earl’s history reveals UGG’s central role in the growth and transformation of the western grain industry at a critical period. With meticulous research supplemented by interviews with many of the key players, he also delves into the details and the debates over the company’s demise.

Paul Earl joined the Asper School of Business in 2003, after a long career in the western Canadian grain industry. Earl holds a BSc in Civil Engineering, and M.Sc. in transportation and economics from the University of Toronto, and an interdisciplinary PhD (history, agricultural economics and religion) from the University of Manitoba. He is the author of Mac Runciman: A Life in the Grain Trade.

“This is a compelling inside look at a very important cooperative, one that was trying to walk a fine line between two very different belief systems. This book fills an important gap in our understanding of agricultural policy, business history, and cooperative practice and thought. It is not just about a grain company, but about a social movement, belief systems, corporate law, and economic and political power.”

— Murray Fulton, School of Public Policy, University of Saskatchewan
Nitinikiau Innusi
I Keep the Land Alive
Tshaukuesh Elizabeth Penashue
Edited by Elizabeth Yeoman

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Contemporary Studies of the North, No. 7

April 2019

Labrador Innu cultural and environmental activist Tshaukuesh Elizabeth Penashue is well-known both within and far beyond the Innu Nation. The recipient of a National Aboriginal Achievement Award and an honorary doctorate from Memorial University, she has been a subject of documentary films, books, and numerous articles. She led the Innu campaign against NATO’s low-level flying and bomb testing on Innu land during the 1980s and ‘90s. Over the past twenty years she has led walks and canoe trips in nutshimit, “on the land,” to teach people about Innu culture and knowledge.

Nitinikiau Innusi: I Keep the Land Alive began as a diary written in Innu-aimun, in which Tshaukuesh recorded day-to-day experiences, court appearances, and interviews with reporters. Beautifully illustrated, this work contains numerous images by professional photographers and journalists as well as archival photographs and others from Tshaukuesh’s own collection.

Tshaukuesh Elizabeth Penashue is well-known as a cultural and environmental activist. Her work has been recognized by a National Aboriginal Achievement award, an honorary doctorate from Memorial University, and numerous media interviews and profiles, articles and consultations.

Elizabeth Yeoman is a Professor in the Faculty of Education, Memorial University.

“Tshaukuesh’s diary is sad, funny, resolute, eloquent, and real. Anyone interested in Innu traditional life and the struggle of the Innu today will want to read about the life of an Innu woman who fights for her people and the land, and who never, ever gives up.”
—Julie Rak, Professor, Department of English and Film Studies, University of Alberta

Honouring the Strength of Indian Women
Plays, Stories, Poetry
Vera Manuel

Michelle Coupal, Deanna Reder, Joanne Arnott, Emalene A. Manuel eds.

This critical edition delivers a unique and comprehensive collection of the works of Ktunaxa-Secwepemc writer and educator Vera Manuel, daughter of prominent Indigenous leaders Marceline Paul and George Manuel. A vibrant force in the burgeoning Indigenous theatre scene, Vera was at the forefront of residential school writing and did groundbreaking work as a dramatherapist and healer. She became a grassroots leader addressing the need to bring to light the stories of survivors, their journeys of healing, and the therapeutic value of writing and performing arts.

The volume features Manuel’s most famous play, Strength of Indian Women—first performed in 1992 and still one of the most important literary works to deal with the trauma of residential schools—along with an assemblage of plays, written between the late 1980s and Manuel’s untimely passing in 2010, that were performed but never before published. The volume also includes short stories, poetry and a 1987 essay that draws on family and community interviews on the effects of residential schools.

Vera Manuel (1948–2010) was a Ktunaxa-Secwepemc writer at the forefront of residential school writing.

Michelle Coupal (Bonnechere Algonquin First Nation) is the Canada Research Chair in Truth, Reconciliation, and Indigenous Literatures, and Associate Professor in the Department of Education at the University of Regina.

Deanna Reder (Métis) is Chair of the Department of First Nations Studies and a member of the Department of English at Simon Fraser University.

Joanne Arnott (Métis/Mixed Blood), is a writer, editor, and arts activist, and recipient of the League of Canadian Poets’ Gerald Lampert Award and Vancouver Mayor’s Arts Award for Literary Arts.

Emalene A. Manuel (Ktunaxa-Secwepemc) is Vera Manuel’s sister and a Creative Social Development Practitioner with the First Nations Health Authority in British Columbia.
Implicating the System
Judicial Discourses in the Sentencing of Indigenous Women
Elspeth Kaiser-Derrick

Indigenous women continue to be overrepresented in Canadian prisons; research demonstrates how their overincarceration and often extensive experiences of victimization result from the ongoing processes of colonization. By examining the text of judgments drawn from a review of 175 decisions, Implicating the System explores how judges navigate these issues in sentencing.

Through the lenses of feminist theory and Gladue analysis, Kaiser-Derrick foregrounds decisions that effectively integrate gendered understandings of Indigenous women’s victimization histories. She contends that judicial use of the victimization-criminalization continuum deepens Gladue analysis and furthers the objective of reaching alternatives to incarceration.

Kaiser-Derrick discusses how judicial discourses about victimization intersect with those about rehabilitation and treatment, and suggests associated problems, particularly where prison is characterized as a place of healing. Finally, she shows how recent incursions into judicial discretion, through legislative changes to the conditional sentencing regime that restrict the availability of alternatives to incarceration, are particularly concerning for Indigenous women in the system.

Elspeth Kaiser-Derrick was called to the Bar in British Columbia after articling at a criminal defence firm and is currently a PhD candidate at the Peter A. Allard School of Law at the University of British Columbia.

“Elspeth Kaiser-Derrick’s work is important in light of the needs of truth and reconciliation. Her exploration of judicial discourses in the sentencing of Indigenous women reveal the multiple systemic failures of Canada’s justice system. The book is a must read for all persons concerned with justice, criminal law, and human rights.” —Richard Jochelson, Associate Professor, Faculty of Law, University of Manitoba.

Communal Solidarity
Immigration, Settlement, and Social Welfare in Winnipeg’s Jewish Community, 1882–1930
Arthur Ross

Between 1882 and 1930, approximately 9,800 Jewish immigrants from Eastern Europe settled in Winnipeg. These newly arrived immigrants established secular mutual aid societies, organizations based on egalitarian principles of communal solidarity that dealt with the pervasive problem of economic insecurity by providing financial relief to their members. In offering health care, institutional care for children and the elderly, and immigrant aid to reunite families, this support system assisted thousands of immigrants with adjusting to an often inhospitable city and helped them build new lives in Canada.

Arthur Ross’s urban history shows how this organization of mutual aid societies accelerated the development of a vibrant secular public sphere in Winnipeg’s Jewish community, in which decisions about the provision of social welfare were decided democratically based on the authority and participation of the people.

Arthur Ross was born and raised in Winnipeg’s North End, the historic centre of Jewish communal solidarity. He is a Professor in the Department of Political Science and Public Administration at Ryerson University.
A Diminished Roar
Winnipeg in the 1920s
Jim Blanchard

The third instalment in Blanchard’s popular history of early Winnipeg, *A Diminished Roar* presents a city in the midst of enormous change. Once the fastest growing city in Canada, by 1920 Winnipeg was losing its dominant position in western Canada. As the decade began, Winnipeggers were reeling from the chaos of the Great War and the influenza pandemic. But it was the divisions exposed by the 1919 Winnipeg General Strike that left the deepest marks. As Winnipeg wrestled with its changing fortunes, its citizens looked for new ways to imagine the city’s future and identity.

Beginning with the opening of the magnificent new provincial legislature building in 1920, *A Diminished Roar* guides readers through this decade of political and social turmoil. At City Hall, two very different politicians dominated the scene. Winnipeg’s first Labour mayor, S.J. Farmer, pushed for more public services. His rival, Ralph Webb, would act as the city’s chief “booster” as mayor, encouraging American tourists with the promise of “snowballs and highballs.” Meanwhile, promoters tried to rekindle the city’s spirits with plans for new public projects, such as a grand boulevard through the middle of the city, a new amusement park, and the start of professional horse racing. In the midst of the Jazz Age, Winnipeg’s teenagers grappled with “problems of the heart,” and social groups like the Gyro Club organized masked balls for the city’s elite.

Jim Blanchard is a retired academic librarian and Librarian Emeritus of the University of Manitoba. He is the author of *Winnipeg 1912* and *Winnipeg’s Great War.*

“*A great look at the 1920s. Through his attention to detail, Jim Blanchard brings to life Winnipeg’s historical figures and makes them human and relatable. This book captures the ambivalence of the 1920s and shows how the city attempted to knit itself back together after the dramatic events of the previous decade.*”
—Dale Barbour, author of *Winnipeg Beach*

Don Proch
Masking and Mapping
Patricia Bovey

Since 1970, Manitoba artist Don Proch has built an astonishing body of work evoking a semi-mythical Prairie past and an unsettled and unresolved modernity. In his sculptures and life-size masks, Proch combines intricate draftsmanship with natural and found materials in surprising and transformative ways.

Proch first came to the Canadian art world’s attention as part of a group of radical young artists in the 1970s, intent on shaking up the art establishment. His complex installations, masks, and silkscreen prints quickly established his reputation as an innovator with a unique vision. Today he is recognized as one of the most influential visual artists to come out of western Canada, and his work can be found in public and private collections, including Canada’s major art galleries.

Richly illustrated with works from throughout his career, the book includes rare excerpts from the artist’s notebooks that reveal his intricate working process. Surveying the course of Proch’s career, curator and art historian Patricia Bovey discusses the themes and influences behind his work and their context within the history of Canadian art.

Patricia Bovey FRSA, FCMA, is former director of the Winnipeg Art Gallery (1999–2004) and the Art Gallery of Greater Victoria (1980–1999) and Adjunct Professor of Art History at the University of Winnipeg. She writes and lectures widely on Western Canadian art, and is the author of many catalogues and monographs on Canadian art. Patricia Bovey was appointed to the Senate of Canada in 2016.
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.

Susan M. Hill is a Haudenosaunee citizen (Wolf Clan, Mohawk Nation) and resident of Ohswe: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 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

Best First Book, Native American and Indigenous Studies Association (NAISA), 2018
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WINNER, Ontario Clio Prize, CHA, 2018
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.

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**Janis Thiessen** is an associate professor of History and Associate Director of the Oral History Centre at the University of Winnipeg. Her favourite snack food is dill pickle potato chips.

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