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A note from the Press
As our Fall 2020 catalogue goes to press at the beginning of April, Canada and the rest of the world are in the midst of the COVID-19 pandemic. When we begin to distribute this catalogue later this spring, the situation will have changed again, in ways that we can only speculate about but hope will be better.
None of us knows what kind of world we will be living in a few months, but what we are going through now makes me appreciate even more the values at the heart of the book world and especially the people who keep them alive. Digital or print, books are about sharing experiences and ideas. They are a conversation between the author, her colleagues, and the wider community.
It takes an intricate network of dedicated people to make the world of books possible and to keep it healthy. In the spring of 2020, as this whole network is under terrible stress, we’re thinking of our many colleagues in bookstores, libraries, and book warehouses who are working under difficult conditions so that books will continue to get to readers.
We’re also thinking of our authors, many of whom are now dealing with the demands of classrooms that have suddenly moved online and research facilities that are now closed. In the last few weeks, we’ve been reminded again of the vital importance of independent and critical thought. In the months to come, we will need your scholarship and vision even more.
We hope you all stay healthy and well.

Thank you for keeping the world of the book alive so that it will be there for all of us in the post-pandemic world.

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University of Manitoba Press is dedicated to producing books that combine important new scholarship with wide-ranging 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 lands of the Canadian prairies.

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Dammed: The Politics of Loss and Survival in Anishinaabe Territory
Brittany Luby

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Ch. 2 Rising River, Receding Access
Ch. 3 Power Lost and Power Gained
Ch. 4 Labouring to Keep the Reserve Alive
Ch. 5 Waste Accumulation in a Changed River
Ch. 6 Mother Work and Managing Environmental Change
Conclusion: So That Our Next Generation Will Know

Dammed: The Politics of Loss and Survival in Anishinaabe Territory explores Canada’s hydroelectric boom in the Lake of the Woods area. It complicates narratives of increasing affluence in postwar Canada, revealing that the inverse was true for Indigenous communities along the Winnipeg River.

Dammed makes clear that hydroelectric generating stations were designed to serve settler populations. Governments and developers excluded the Anishinabeg from planning and operations and failed to consider how power production might influence the health and economy of their communities. By so doing, Canada and Ontario thwarted a future that aligned with the terms of treaty, a future in which both settlers and the Anishinabeg might thrive in shared territories.

The same hydroelectric development that powered settler communities flooded manomin fields, washed away roads, and compromised fish populations. Anishinaabe families responded creatively to manage the government-sanctioned environmental change and survive the resulting economic loss. Luby reveals these responses to dam development, inviting readers to consider how resistance might be expressed by individuals and families, and across gendered and generational lines.

Luby weaves text, testimony, and experience together, grounding this historical work in the territory of her paternal ancestors, lands she calls home. With evidence drawn from archival material, oral history, and environmental observation, Dammed invites readers to confront Canadian colonialism in the twentieth century.

Brittany Luby is an award-winning historian at the University of Guelph. Her writing – both academic and creative – is intended to draw attention to social inequities in what is now known as Canada and to empower readers to envision alternate futures.

“Dammed is thoughtful, deeply researched, and urgent. Utilizing the tools of Indigenous Studies, environmental history, and women’s history and drawing on oral and written archives, Luby gives us a nuanced and supple analysis of Anishinaabe history in an eventful, and often very difficult, hundred years in northwestern Ontario.”

—Adele Perry, FRSC, Distinguished Professor, History and Women’s and Gender Studies, University of Manitoba
Sharing the Land, Sharing a Future
The Legacy of the Royal Commission on Aboriginal Peoples
Katherine Graham and David Newhouse, eds.

Contents
Section 1: Establishing a New Relationship: Setting the Scene for Nation-To-Nation
Section 2: Towards a New Relationship: Setting the Vision
Section 3: Powerful Communities, Healthy Communities
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“Sharing the Land, Sharing a Future provides a critical assessment of the limited progress made in implementing RCAP’s recommendations and consideration of the actions needed to move forward with the TRC’s Calls for Action—that might be a second chance to truly decolonize the situation of Indigenous peoples with homelands in the Canadian territory.”
—Peter Russell, Professor Emeritus, Department of Political Science, University of Toronto

An RCAP retrospective and fresh lens on reconciliation

Sharing the Land, Sharing a Future looks to both the past and the future as it examines the foundational work of the Royal Commission on Aboriginal Peoples (RCAP) and the legacy of its 1996 report. It assesses the Commission’s influence on subsequent milestones in Indigenous-Canada relations and considers our prospects for a constructive future.

RCAP’s five-year examination of the relationships of First Nations, Metis, and Inuit peoples to Canada and to non-Indigenous Canadians resulted in a new vision for Canada and provided 440 specific recommendations, many of which informed the subsequent work of the Truth and Reconciliation Commission of Canada (TRC). Considered too radical and difficult to implement, RCAP’s recommendations were largely ignored, but the TRC reiterates that longstanding inequalities and imbalances in Canada’s relationship with Indigenous peoples remain and quite literally calls us to action.

With reflections on RCAP’s legacy by its co-chairs, leaders of national Indigenous organizations and the Minister of Indigenous Crown Relations, and leading academics and activists, this collection refocuses our attention on the groundbreaking work already performed by RCAP. Organized thematically, it explores avenues by which we may establish a new relationship, build healthy and powerful communities, engage citizens, and move to action.

Katherine Graham has been an active scholar on Indigenous and Northern issues for over four decades. She served in several senior research and policy roles with the Royal Commission on Aboriginal Peoples.

David Newhouse is Professor of Indigenous Studies and Director of the Chanie Wenjack School for Indigenous Studies at Trent University. He was a member of the policy team on economics for the Royal Commission on Aboriginal Peoples.

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Section 1: Setting the Stage:
Indian Residential Schools, Canadian Churches, and Corporal Punishment

Section 2: Mining the Scriptures:
Theological Reflections on Corporal Punishment

Section 3: Seeking Further Wisdom:
Indigenous Parenting, Positive Approaches to Discipline Spiritual Practices

Section 4: Moving Toward Reconciliation:
Reflections on the Theological Statement

Decolonizing Discipline
Children, Corporal Punishment, Christian Theologies, and Reconciliation
Valerie E. Michaelson and Joan E. Durrant, eds.

In June 2015, Canada’s Truth and Reconciliation Commission released 94 Calls to Action that urged reform of policies and programs to repair the harms caused by the Indian Residential Schools. Decolonizing Discipline is a response to Call to Action 6—the call to repeal Section 43 of Canada’s Criminal Code, which justifies the corporal punishment of children.

Editors Valerie Michaelson and Joan Durrant have brought together diverse voices to respond to this call and to consider the ways that colonial Western interpretations of Christian theologies have been used over centuries to normalize violence and rationalize the physical discipline of children. Theologians, clergy, social scientists, and First Nations, Inuit, and Métis leaders and community members explore the risks that corporal punishment poses to children and examine practical, non-violent approaches to discipline. The authors invite readers to participate in shaping this country into one that does not sanction violence against children.

The result is a multifaceted exploration of theological debates, scientific evidence, and personal journeys of the violence that permeated Canada’s Residential Schools and continues in Canadian homes today. Together, they compel us to decolonize discipline in Canada.

Valerie Michaelson is an Assistant Professor in the Department of Health Sciences at Brock University. Her current projects focus on violence, spirituality, mental health, and decolonization and reconciliation.

Joan Durrant is a Professor in the Department of Community Health Sciences at the University of Manitoba. For three decades, she has studied the psychological, cultural and legal dimensions of corporal punishment of children, and the global movement to abolish it.

Contributors: Martin Brokenleg, Marcia Bunge, Amy Crawford, Chris Dodd, Kacey Dool, Joan Durrant, Clarence Hale, Charlene Hallett, Mark MacDonald, Valerie Michaelson, William Morrow, Peter Robinson, Bernadette J. Saunders, Andrew Sheldon, Ashley Stewart-Tufescu, Shirley Tagalik, Michael Thompson, Riscylla Shaw, John H. Young

“Practical and prophetic, Decolonizing Discipline is vital reading for Christians in Canada, and beyond. The wise contributors to this well-written anthology invite us not only to “spare the rod,” but to re-imagine relationships amongst care-givers and children, ancient text and lived world, Indigenous and settler societies, in ways that are redemptive, healing… and at times, revolutionary.”

—Steve Heinrichs, Indigenous-Settler Relations director, Mennonite Church Canada
Words of the Inuit
A Semantic Stroll through a Northern Culture
Louis-Jacques Dorais

Words illuminating culture

Words of the Inuit is an important compendium of Inuit culture illustrated through Inuit words. It brings the sum of the author’s decades of experience and engagement with Inuit and Inuktitut to bear on what he fashions as an amiable, leisurely stroll through words and meanings.

Inuit words are often more complex than English words and frequently contain small units of meaning that add up to convey a larger sensibility. Dorais’ lexical and semantic analyses and reconstructions are not overly technical, yet they reliably evince connections and underlying significations that allow for an in-depth reflection on the richness of Inuit linguistic and cultural heritage and identity. An appendix on the polysynthetic character of Inuit languages includes more detailed grammatical description of interest to more specialist readers.

Organized thematically, the book tours the histories and meanings of the words to illuminate numerous aspects of Inuit culture, including environment and the land; animals and subsistence activities; humans and spirits; family, kinship, and naming; the human body; and socializing with other people in the contemporary world. It concludes with a reflection on the usefulness for modern Inuit—especially youth and others looking to strengthen their cultural identity—to know about the underlying meanings embedded in their language and culture.

With recent reports alerting us to the declining use of the Inuit language in the North, Words of the Inuit is a timely contribution to understanding one of the world’s most resilient Indigenous languages.

Louis-Jacques Dorais is a Professor Emeritus in the Department of Anthropology, Université Laval. Since the mid-1960s, a period of time when he became fluent in Inuktitut, he has travelled to Inuit communities in Canada, Alaska and Kalaallit Nunaat (Greenland), in order to conduct research and teach Inuit linguistics to local students.

“Professor Dorais once again provides expert information and insight into the Inuit language and culture as only he can. By examining the rich meanings contained within words of Inuktitut, Dorais details social nuances and core aspects of both traditional and modern Inuit culture.”
—Alana Johns, Professor Emerita, Department of Linguistics, University of Toronto
French-Indigenous families were a central force in shaping Detroit's history. *Detroit’s Hidden Channels: The Power of French-Indigenous Families in the Eighteenth Century* examines the role of these kinship networks in Detroit's development as a site of singular political and economic importance in the continental interior. Situated where Anishinaabe, Wendat, Myaamia, and later French communities were established and where the system of waterways linking the Atlantic Ocean to the Gulf of Mexico narrowed, Detroit's location was its primary attribute.

While the French state viewed Detroit as a decaying site of illegal activities, the influence of the French-Indigenous networks grew as members diverted imperial resources to bolster an alternative configuration of power relations that crossed Indigenous and Euro-American nations. Women furthered commerce by navigating a multitude of gender norms of their nations, allowing them to defy the state that sought to control them by holding them to European ideals of womanhood.

By the mid-eighteenth century, French-Indigenous families had become so powerful, incoming British traders and imperial officials courted their favour. These families would maintain that power as the British imperial presence splintered on the eve of the American Revolution.

Karen L. Marrero is Assistant Professor of early North American History at Wayne State University. She is a comparative and transnational historian of the United States and Canada whose work examines interactions between seventeenth-, eighteenth-, and early nineteenth-century Indigenous peoples and Euro-Americans in the Great Lakes.

“Long subsumed by nationalistic histories about this region, Marrero’s gender analysis uncovers both the power of interwoven kin networks and the role that Indigenous women played in forging these kin linkages that controlled the course of events.”
—Susan Sleeper-Smith, Professor, Department of History, Michigan State University

“Methodically clawing away at French and English colonial records, Indigenous sources, oral histories, and even folk songs, Marrero exposes at every turn the scattered traces of individual women, and reveals the gender dynamics instrumental in establishing the far-ranging networks of trade and kinship that were the building blocks of empire. A masterful study.”
—Sophie White, Associate Professor of American Studies, University of Notre Dame
Compelled to Act
Histories of Women’s Activism in Western Canada
Sarah Carter and Nanci Langford, eds.

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Ch. 8 Labour Progressive? Political Opportunist? Betrayer?
Ch. 9 Activists in the “Bible Belt”
Ch. 10 Reproductive Self-Determination and the Persistence of “Family Values” in Alberta from the 1960s to the 1990s

Compelled to Act showcases fresh historical perspectives on the diversity of women’s contributions to social and political change in prairie Canada in the 20th century, including but looking beyond the era of suffrage activism. In our current time of revitalized activism against racism, colonialism, violence, and misogyny, this volume reminds us of the myriad ways women have challenged and confronted injustices and inequalities.

The women and their activities shared in Compelled to Act are diverse in time, place, and purpose, but there are some common threads. In their attempts to correct wrongs, achieve just solutions, and create change, women experienced multiple sites of resistance, both formal and informal. The acts of speaking out, of organizing, of picketing and protesting were characterized as unnatural for women, as violations of gender and societal norms, and as dangerous to the state and to family stability.

As these accounts demonstrate, prairie women felt compelled to respond to women’s needs, to challenges to family security, both health and economic, and to the need for community. They reacted with the resources at hand, and beyond, to support effective action, joining the ranks of women all over the world seeking political and social agency to create a society more responsive to the needs of women and their children.

Nanci Langford co-chairs the Alberta Women’s Memory Project, an online resource on Alberta women for students and the general public. She also teaches a graduate course in life history writing.

Sarah Carter, is Professor and Henry Marshall Tory Chair in the Department of History and Classics, and the Faculty of Native Studies of the University of Alberta.

Contributors: Stephanie Bangarth, Sarah Carter, Erika Dyck, Laurel Halladay, Esyllt Wynn Jones, Cynthia Loch-Drake, Nanci Langford, Karissa Patton, Joan Sangster, Susan Smith, Allyson Stevenson, Georgina M. Taylor, Cheryl Troupe, Carol Williams

“Compelled to Act adds richness to what we know about women’s activism in western Canadian agrarian, labour, socialist, and conservative politics in the early-to-mid twentieth century. It also provides much-needed scholarship on women’s political activism at the state and grassroots level after 1960.”

—Shannon Stettner, Department of Women’s Studies, University of Waterloo.
New

Pathways of Reconciliation
Indigenous and Settler Approaches to Implementing the TRC’s Calls to Action
Aimée Craft and Paulette Regan, eds.

“How can we participate in reconciliation?” This question has been asked by many in Canada since the Truth and Reconciliation Commission (TRC) released its Calls to Action in June 2015 to redress the legacy of residential schools.

Recognizing that reconciliation is not only an ultimate goal, but a decolonizing process that embodies everyday acts of resistance, resurgence, and solidarity, coupled with renewed commitments to justice, dialogue, and relationship-building, Pathways of Reconciliation helps readers find their way forward.

The essays in this volume address themes of reframing, learning and healing, researching, and living. They engage with different approaches to reconciliation and illustrate the complexities of the reconciliation process. Writing from Indigenous and non-Indigenous perspectives, nineteen contributors reflect a diversity of responses to the TRC’s Calls to Action to all Canadians.

Aimée Craft is an Indigenous (Anishinaabe-Métis) lawyer from Treaty 1 territory in Manitoba. She is currently an Assistant Professor at the Faculty of Common Law, University of Ottawa.

Paulette Regan is an independent scholar and researcher. Formerly the research director for the Truth and Reconciliation Commission of Canada, she was the senior researcher and lead writer on the Reconciliation Volume of the TRC Final Report.

Contributors: Peter Bush, Tracey Carr, Brian Chartier, Mary Anne Clarke, Ko'ona Cochrane, Aimée Craft, Raymond F. Currie, Rachel (Yacaa?) George, Erica Jurgens, Régine Uwibereyeho King, Sheryl Lightfoot, David B. MacDonald, Benjamin Maiangwa, Cody O’Neil, Paulette Regan, Cathy Rocke, John Sinclair, Andrea Walsh, Melanie Zurba

Civilian Internment in Canada
Histories and Legacies
Rhonda L. Hinther and Jim Mochoruk, eds.

Civilian Internment in Canada
initiates a conversation about not only internment, but also about the laws and procedures—past and present—which allow the state to disregard the basic civil liberties of some of its most vulnerable citizens. Exploring the connections, contrasts, and continuities across the broad range of civilian internments in Canada, this collection seeks to begin a conversation about the laws and procedures that allow the state to criminalize and deny the basic civil liberties of some of its most vulnerable citizens. It brings together multiple perspectives on the varied internment experiences of Canadians and others from the days of the First World War to the present.

This volume offers a unique blend of personal memoirs of “survivors” and their descendants, alongside the work of community activists, public historians, and scholars, all of whom raise questions about how and why in Canada basic civil liberties have been (and, in some cases, continue to be) denied to certain groups in times of perceived national crises.

Rhonda L. Hinther is an Associate Professor of History at Brandon University and an active public historian. Her most recent book, a 2019 Wilson Prize Finalist, is entitled Perogies and Politics: Canada’s Ukrainian Left, 1891–1991 (2018).

Jim Mochoruk has taught at the University of North Dakota since 1993. His books include The People’s Co-op: The Life and Times of a North End Institution (2000) and “Formidable Heritage:” Manitoba’s North and the Cost of Development, 1870 to 1930 (2004).
The transformative power of Indigenous feminisms

Over the past thirty years, a strong canon of Indigenous feminist literature has addressed how Indigenous women are uniquely and dually affected by colonialism and patriarchy. Indigenous women have long recognized that their intersectional realities were not represented in mainstream feminism, which was principally white, middle-class, and often ignored realities of colonialism. As Indigenous feminist ideals grew, Indigenous women became increasingly multi-vocal, with multiple and oppositional understandings of what constituted Indigenous feminism and whether or not it was a useful concept. Emerging from these dialogues are conversations from a new generation of scholars, activists, artists, and storytellers who accept the usefulness of Indigenous feminism and seek to broaden the concept. In Good Relation captures this transition and makes sense of Indigenous feminist voices that are not necessarily represented in existing scholarship. There is a need to further Indigenize our understandings of feminism and to take the scholarship beyond a focus on motherhood, life history, or legal status (in Canada) to consider the connections between Indigenous feminisms, Indigenous philosophies, the environment, kinship, violence, and Indigenous Queer studies. Organized around the notion of “generations,” this collection brings into conversation new voices of Indigenous feminist theory, knowledge, and experience. Taking a broad and critical interpretation of Indigenous feminism, it depicts how an emerging generation of artists, activists, and scholars are envisioning and invigorating the strength and power of Indigenous women.

Sarah Nickel is a Tk’emlúpsemc Assistant Professor of Indigenous Studies at the University of Saskatchewan. Her first book, Assembling Unity: Pan-Indigenous Politics, Gender, and the Union of BC Indian Chiefs was published in 2019. Her next project explores Indigenous women’s political work in the twentieth-century west.

Amanda Fehr is a white settler from Saskatoon. She completed her PhD in History at the University of Saskatchewan in 2018. Her doctoral research included community-engaged oral history work with the predominantly Metis community of Île-à-la-Crosse and with the English River First Nation. She works as an educator, researcher, and public engagement consultant.

Contributors: Antonia R.G. Alvarez, Joi T. Arcand, Ramona Beltran, Astri Dankertsen, Chantal Fiola, Louise Halfe, Aubrey Hanson, Tasha Hubbard, Madeline Rose Knickerbocker, Darian Lonechild, Anina Major, Elaine McArthur, Sarah Nickel, Lindsay Nixon, Miriam M. Puga, Kai Pyle, Zoey Roy, Marie Sanderson, aja sy, waaseyaa’sin christine sy, Zoe Todd, Omeasoo Wahpasiw, Jana-Rae Yerxa

“In Good Relation accomplishes precisely what the early Indigenous feminists worked so hard to pave the way for; that is, it unapologetically engages a diverse and multi-dimensional range of conversations around the violences and erasures of settler colonialism and heteronormative patriarchy, continually generating new knowledge, connections, relationships, and ideas about how to work towards a better life.”

—Gina Starblanket, Assistant Professor, Department of Political Science, University of Calgary

“In Good Relation breaks ground, extends knowledge terrains, and respectfully invites readers to open their mind, to be challenged, changed, and even charmed.”

—Sarah DeLeeuw, Canada Research Chair in Humanities and Health Inequities, University of Northern British Columbia
Makhno and Memory
Anarchist and Mennonite Narratives of Ukraine’s Civil War, 1917–21
Sean Patterson

The history of that conflict has been fraught with folklore, ideological battles, and radically divergent cultural memories, in which fact and fiction often seamlessly blend, conjuring a multitude of Makhnos. Drawing on theories of collective memory and narrative analysis, Makhno and Memory brings a vast array of Makhnovist and Mennonite sources into dialogue, including memoirs, histories, diaries, newspapers, and archival material. A diversity of perspectives are brought into relief through the personal reminiscences of Makhno and his anarchist sympathizers alongside Mennonite pacifists and advocates for armed self-defense.

Through a meticulous analysis of the Makhnovist-Mennonite conflict and a close study of the Eichenfeld massacre of November 1919, Sean Patterson attempts to make sense of the competing cultural memories and presents new ways of thinking about Makhno and his movement. Makhno and Memory reframes the Mennonite/Makhnovist relationship and forces a scholarly reassessment of this period.

Sean Patterson is a doctoral student at the University of Alberta, exploring historical memory in Ukraine’s Zaporizhia region over the twentieth century.

“Faith and class collide in this telling. There is no ideology here, only a desire to make sense of how history is shaped, and who gets to tell the story, and how vengeance and justice become two sides of the same coin.”
—David Bergen, author of Stranger and The Time in Between

Making Believe
Questions About Mennonites and Art
Magdalene Redekop

Making Believe responds to a remarkable flowering of art by Mennonites in Canada. After the publication of his first novel in 1962, Rudy Wiebe was the only identifiable Mennonite literary writer in the country. Beginning in the 1970s, the numbers grew rapidly and now include writers Patrick Friesen, Sandra Birdsell, Di Brandt, Sarah Klassen, Armin Wiebe, David Bergen, Miriam Toews, and many more. A similar renaissance is evident in the visual arts (including artists Gathie Falk, Wanda Koop, and Aganetha Dyck) and in music (including composers Randolph Peters, Carol Ann Weaver, and Stephanie Martin). Confronted with an embarrassment of riches that resist survey, Magdalene Redekop opts for the use of case studies to raise questions about Mennonites and art.

Part criticism, part memoir, Making Believe argues that there is no such thing as Mennonite art. At the same time, her close engagement with individual works of art paradoxically leads Redekop to identify a Mennonite sensibility at play in the space where artists from many cultures interact. Constant questioning and commitment to community are part of the Mennonite dissenting tradition. Although these values come up against the legacy of radical Anabaptist hostility to art, Redekop argues that the Early Modern roots of a contemporary crisis of representation are shared by all artists. This book insists on respect for difference at the same time as it invites readers to find common ground while making believe across cultures.

Magdalene Redekop is Professor Emerita of English at the University of Toronto. She is the author of Mothers and Other Clowns: The Stories of Alice Munro.

“Art and play are essential to all of life, Redekop insists, as she makes the case for dialogic risk, refusing to shun the world or the worldly, whatever form that gesture may take.”
—Julia Spicher Kasdorf, Pennsylvania State 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.

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.

“Susan Hill’s prize-winning book offers a comprehensive history of land and governance that is rare in its framing, its focus, and its execution, rendering it one of the most important studies to emerge on Haudenosaunee history to date.”

—Audra Simpson, Professor of Native American and Indigenous Studies, Columbia University

SHORTLISTED, François-Xavier Garneau Medal, 2020
WINNER, Best First Book, Native American and Indigenous Studies Association (NAISA), 2018
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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, arts activist, and recipient of the League of Canadian Poets’ Gerald Lampert Award and Vancouver Mayor’s Arts Award for Literary Arts.

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Labrador Innu cultural and environmental activist Tshaukuesh Elizabeth Penashue is well-known both within and far beyond the Innu Nation. 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
Studies in Immigration and Culture publishes historical works that illuminate the Canadian and transnational immigrant experience in both urban and rural contexts. It focuses especially on the cultural adjustments of the migrants, including their ethnic, religious, gender, class, race, or intergenerational identities and relations. The series also publishes studies on the production of immigrant narratives.

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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.

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Janis Thiessen profiles several iconic Canadian snack food companies, including Old Dutch Potato Chips, Hawkins Cheezies, and chocolatier Ganong. These companies have developed in distinctive ways, reflecting the unique stories of their founders and their intense connection to specific places.

Snacks stories of salty or sweet confections reveal a history that is at odds with popular notions of “junk food.” Through extensive oral history and archival research, Thiessen uncovers the roots of our deep loyalties to different snack foods, what it means to be an independent snack food producer, and the often-quirky ways snacks have been created and marketed.

Clearly written, extensively illustrated, and lavish with detail about some of Canadians’ favourite snacks, this is a lively and entertaining look at food and labour history.

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.

“Thiessen’s book is a lively and revelatory work of food history. It’s also an antidote to much of the moralistic writing on these so-called ‘junk foods’ that have, until now, focused mostly on the health risks associated with snacks like chips, cheezies, chocolates, and candies. Instead, Thiessen provides a compelling and unique study of not just snack food consumers, but also the farmers, factory workers, and business owners responsible for producing some of Canada’s most popular guilty pleasures.”
— Ian Mosby, author of Food Will Win the War

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As our Fall 2020 catalogue goes to press at the beginning of April, Canada and the rest of the world are in the midst of the COVID-19 pandemic. When we begin to distribute this catalogue later this spring, the situation will likely have changed again, in ways that we can only speculate about but hope will be better.

None of us knows what kind of world we will be living in a few months, but what we are going through now makes me appreciate even more the values at the heart of the book world and especially the people who keep them alive. Digital or print, books are about sharing experiences and ideas. They are a conversation between the author, her colleagues, and the wider community.

It takes an intricate network of dedicated people to make the world of books possible and to keep it healthy. In the spring of 2020, as this whole network is under terrible stress, we’re thinking of our many colleagues in bookstores, libraries, and book warehouses who are working under difficult conditions so that books will continue to get to readers.

We’re also thinking of our authors, many of whom are now dealing with the demands of classrooms that have suddenly moved online and research facilities that are now closed. In the last few weeks, we’ve been reminded again of the vital importance of independent and critical thought. In the months to come, we will need your scholarship and vision even more.

We hope you all stay healthy and well.

We thank you for keeping the world of the book alive so that it will be there for all of us in the post-pandemic world.

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