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

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Front cover photograph by Tenille Campbell
How can we participate in reconciliation?

Since the Truth and Reconciliation Commission released its Calls to Action in June 2015, governments, churches, non-profit, professional, and community organizations, corporations, schools and universities, clubs, and individuals have asked: “How can I/we participate in reconciliation?”

Recognizing that reconciliation is not only an ultimate goal, but a decolonizing process of journeying in ways that embody 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 Pathways of Reconciliation address the themes of reframing, learning and healing, researching, and living. They engage with different approaches to reconciliation and illustrate the complexities of the reconciliation process itself. They canvass multiple and varied pathways of reconciliation, from Indigenous and non-Indigenous perspectives, reflecting a diversity of approaches to the mandate given to all Canadians by the TRC with its Calls to Action.

Together the authors—academics, practitioners, students, and ordinary citizens—demonstrate the importance of trying and learning from new and creative approaches to thinking about and practicing reconciliation and reflect on what they have learned from their attempts (both successful and less successful) in the process.

Aimée Craft is an Indigenous (Anishinaabe-Métis) lawyer (called to the Bar in 2005) from Treaty 1 territory in Manitoba. She is currently an Assistant Professor at the Faculty of Common Law, University of Ottawa. Craft is the former Director of Research at the National Inquiry into Missing and Murdered Indigenous Women and Girls and the founding Director of Research at the National Centre for Truth and Reconciliation.

Paulette Regan is an independent scholar, researcher, public educator, and co-facilitator of an intercultural history and reconciliation education workshop series. 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, Koña Cochrane, Aimée Craft, Raymond F. Currie, Rachel (Yacaa?al) 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

“Pathways of Reconciliation alerts Canadians to what must be done if we are to seriously embrace the goal of decolonizing relations with Indigenous peoples.”
—Peter Russell, Professor Emeritus, Department of Political Science Science, University of Toronto
Makhno and Memory
Anarchist and Mennonite Narratives of Ukraine’s Civil War, 1917–1921
Sean Patterson

Contents
Introduction
Ch. 1 The Post-Factual Makhno
Ch. 2 Through Makhnovist Eyes
Ch. 3 Through Mennonite Eyes
Ch. 4 The Eichenfeld Massacre
Conclusion

Conjuring Nestor Makhno

Nestor Makhno has been called a revolutionary anarchist, a peasant rebel, the Ukrainian Robin Hood, a mass-murderer, a pogromist, and a devil. These epithets have their origins in the Russian Civil War (1917–1921), where the military forces of the peasant-anarchist Nestor Makhno and Mennonite colonists in southern Ukraine came into conflict. In autumn 1919, Makhnovist troops and local peasant sympathizers murdered more than 800 Mennonites in a series of large-scale massacres.

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, each one shouting its message over the other.

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 micro-study of the Eichenfeld massacre of October 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 / Makhno relationship and encourages a wider 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. Patterson graduated from the University of Manitoba and University of Winnipeg's Joint Master's Program, where he was awarded the W.L. Morton Gold Medal for outstanding research. He currently resides in Edmonton, Alberta.
In Good Relation
History, Gender, and Kinship in Indigenous Feminisms
Sarah Nickel and Amanda Fehr eds.

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
“Making Believe combines one woman’s deep intellectual and emotional engagements with family memory and community history as she traces the origins of the artistic renaissance among Mennonites in southern Manitoba. 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. Her passionate voice speaks from the borders straight to our current cultural binds.”

—Julia Spicher Kasdorf, Professor of English and Women’s, Gender and Sexuality Studies, Pennsylvania State University
Civilian Internment in Canada
Histories and Legacies
Rhonda L. Hinther and Jim Mochoruk eds.

Whose security? Whose greater good?

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 World War One 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. Hinther has served as Director of Research and Curation at the Canadian Museum for Human Rights and as Curator of Western Canadian History at the Canadian Museum of History. Her most recent book, a 2019 Wilson Prize Finalist, is titled 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). Originally from Winnipeg, Jim is currently working on a book-length study concerning the social and economic history of Winnipeg—and its many real and imagined communities—in the inter-war period.

Contributors: Maryse Bédard, Mikhail Bjorge, Ed Caisse, Todd Caissie, Emily Cuggy, Paula Draper, Dennis Edney, Aya Fujiwara, Jodi Giesbrecht, Rhonda L. Hinther, Franca Iacovetta, Judith Kestler, Jack Lindsay, Kassandra Luciuk, Marcel Mandres, Art Miki, Jim Mochoruk, Myron Momryk, Kathleen Ogilvie, Sharon Reilly, Clemence Schultze, Grace Eiko Thomson, Travis Tomchuk, Christine Whitehouse
Distorted Descent
White Claims to Indigenous Identity
Darryl Leroux

Exposing the impacts of aspirational identity

*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. Leroux’s 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

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.

Rene Meshake is an Anishinaabe Elder, visual and performing artist, award-winning author, storyteller, flutist, and 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).

“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

Ubuntu Relational Love
Decolonizing Black Masculinities
Devi Dee Mucina

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.

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
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
Unbecoming Nationalism
From Commemoration to Redress in Canada
Helene Vosters

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. At its peak, more than 800 UGG elevators dotted the Canadian prairies and the company had become a part of western Canada’s cultural psyche. By 2001, then known as Agricore United, it was the largest grain company on the Prairies.

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.

Paul Earl reveals UGG’s central role in the growth and transformation of the western grain industry. 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. He is the author of Mac Runciman: A Life in the Grain Trade.

“One of the most interesting discussions in the book, and one done very well, was whether the directors could have saved the company even though the interests of shareholders required selling it.”

—Hon. Otto Lang, federal Minister responsible for the Canadian Wheat Board (1969–79)
Critical Studies in Native History publishes books committed to new ways of thinking and writing about the historical experience of Indigenous people.

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
NOMINEE, The Sir John A. Macdonald Prize, Canadian Historical Association (CHA), 2018
WINNER, Aboriginal History Group Book Prize, CHA, 2018
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.

Honouring the Strength of Indian Women
Plays, Stories, Poetry
Vera Manuel
Michelle Coupal, Deanna Reder, Joanne Arnott, Emalene A. Manuel eds.
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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.

The volume features Manuel’s most famous play, Strength of Indian Women, 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, 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.
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.

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

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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.

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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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*Snacks* is a history of Canadian snack foods, the independent producers and workers who make them, and the consumers who can’t put them down.

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.”

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