I Will Live for Both of Us
A History of Colonialism, Uranium Mining, and Inuit Resistance
Joan Scottie, Warren Bernauer, and Jack Hicks

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Born at a traditional Inuit camp in what is now Nunavut, Joan Scottie has spent decades protecting the Inuit hunting way of life, most famously with her long battle against the uranium mining industry. Twice, Scottie and her community of Baker Lake successfully stopped a proposed uranium mine. Working with geographer Warren Bernauer and social scientist Jack Hicks, Scottie here tells the history of her community’s decades-long fight against uranium mining.

I Will Live for Both of Us is a reflection on recent political and environmental history and a call for a future in which Inuit traditional laws and values are respected and upheld. Drawing on Scottie’s rich and storied life, together with documentary research by Bernauer and Hicks, the book brings the perspective of a hunter, Elder, grandmother, and community organizer to bear on important political developments and conflicts in the Canadian Arctic since the Second World War.

In addition to telling the story of a community’s struggle against the uranium industry, I Will Live for Both of Us discusses gender relations in traditional Inuit camps, the emotional dimensions of colonial oppression, Inuit experiences with residential schools, the politics of gold mining, and Inuit traditional laws regarding the land and animals. A collaboration between three committed activists, I Will Live for Both of Us provides key insights into Inuit history, Indigenous politics, resource management, and the nuclear industry.

Joan Scottie is an Inuk Elder living in the community of Qamani’tuq Baker Lake, Nunavut. Joan was born and raised on the land at a traditional Inuit camp. Since the 1980s, she has been a vital voice for Inuit opposition to uranium mining. Joan is a grandmother and avid hunter.

Warren Bernauer is a postdoctoral fellow at the Natural Resources Institute and the Department of Environment and Geography at the University of Manitoba.

Jack Hicks worked for Inuit organizations and the Government of Nunavut for more than thirty years. He now works for First Nations groups in British Columbia.

“I Will Live for Both of Us is the first-hand account of an incredible woman’s resistance to uranium mining in her region specifically, but it is also a detailed description of the history of colonialism in the Kivalliq region, and the past and present structures that perpetuate colonialism. It shines a light on the critical activism that has been happening in this region over the course of decades.”
—Willow Scobie, professor, Sociological and Anthropological Studies, University of Ottawa
Beginning with the Grand Rapids Dam in the 1960s, hydroelectric development has dramatically altered the social, political, and physical landscape of northern Manitoba. The Nelson River has been cut up into segments and fractured by a string of dams, for which the Churchill River had to be diverted and new inflow points from Lake Winnipeg created to manage their capacity. Mighty rapids have shrivelled into dry riverbeds. Manitoba Hydro’s Keeyask dam and generating station will expand the existing network of fifteen dams and 13,800 kilometres of transmission lines.

In Our Backyard tells the story of the Keeyask dam and accompanying development on the Nelson River from the perspective of Indigenous peoples, academics, scientists, and regulators. It builds on the rich environmental and economic evaluations documented in the Manitoba Clean Environment Commission’s public hearings on Keeyask in 2012. It amplifies Indigenous voices that environmental assessment and regulatory processes have often failed to incorporate and provides a basis for ongoing decision-making and scholarship relating to Keeyask and resource development more generally. It considers cumulative, regional, and strategic impact assessments; Indigenous world views and laws within the regulatory and decision-making process; the economics of development; models for monitoring and management; consideration of affected species; and cultural and social impacts.

With a provincial and federal regulatory regime that is struggling with important questions around the balance between development and sustainability, and in light of the inherent rights of Indigenous people to land, livelihoods, and self-determination, In Our Backyard offers critical reflections that highlight the need for purposeful dialogue, principled decision making, and a better direction for northern development in the future.

Aimée Craft is an associate professor at the Faculty Law, University of Ottawa, and an Indigenous (Anishinaabe-Métis) lawyer from Manitoba. She holds a University Research Chair in Nibi miinawaa aki inaakonigewin: Indigenous governance in relationship with land and water.

Jill Blakley is an associate professor in the Department of Geography and Planning and an associate faculty member of the School of Environment and Sustainability at the University of Saskatchewan.

“You don’t have to use the exact same words…. But it has to mean exactly what I said.” Thus began the ten-year collaboration between Innu elder and activist Tshaukuesh Elizabeth Penashue and Memorial University professor Elizabeth Yeoman. Together they produced the celebrated Nitinikiu Innusi: I Keep the Land Alive, an English-language edition of Penashue’s journals, originally written in Innu-aimun during her decades of struggle for Innu sovereignty.

Exactly What I Said: Translating Words and Worlds reflects on their partnership and what Yeoman learned from it. It is about naming, mapping, and storytelling; about photographs, collaborative authorship, and voice; about walking together on the land and what can be learned along the way. Combining theory with personal narrative, Yeoman weaves together ideas, memories, and experiences—of home and place, of stories and songs, of looking and listening—to interrogate the challenges and ethics of translation.

Examining what it means to relate whole worlds across the boundaries of language, culture, and history, Exactly What I Said offers an accessible, engaging reflection on respectful and responsible translation and collaboration.

Elizabeth Yeoman is a professor in the Faculty of Education, Memorial University. She translated and edited Elizabeth Penashue’s Nitinikiu Innusi: I Keep the Land Alive.

“I love this book. Exactly What I Said offers an intelligent, sensitive detailing of the many challenges of translating an Indigenous language and working in innovative ways alongside an Indigenous author, seeking always respectful engagement that avoids simply reproducing the colonizer-colonized relationship.”

— Valerie Henetiuk, Co-translator of Markoosie Patsauq’s Hunter with Harpoon
Medicare is arguably Canada’s most valued social program. As federally-supported medicare enters its second half-century, Medicare’s Histories brings together leading social and health historians to reflect on the origins and evolution of medicare and the missed opportunities characterizing its past and present. Embedding medicare in the diverse constituencies that have given it existence and meaning, contributors inquire into the strengths and weaknesses of publicly insured health care and critically examine medicare’s unfinished role in achieving greater health equity for all people in Canada regardless of race, status, gender, class, age, and ability.

Fundamental to the stories told in Medicare’s Histories is the essential role played by communities—of activists, critics, health professionals, First Nations, patients, families, and survivors—in driving demands for health reform, in identifying particular omissions and inequities exacerbated or even created by medicare, and in responding to the realities of medicare for those who work in and rely on it. Contributors to this volume show how medicare has been shaped by politics (in the broadest sense of that word), identities, professional organizations, and social movements in Canada and abroad.

As COVID lays bare social inequities and the inadequacies of health care delivery and public health, this book shows what was excluded and what was—and is—possible in health care.

Esyllt W. Jones is a professor of History at the University of Manitoba. She is the author of the award-winning Influenza 1918: Death, Disease, and Struggle in Winnipeg.

James Hanley is a professor of History at the University of Winnipeg.

Delia Gavrus is an associate professor of History at the University of Winnipeg.


“Medicare’s Histories offers a superb and timely collection of essays on the critically important subject of Canadian medicare by some of the best scholars in the field.”
—Elsbeth Heaman, History and Classical Studies, McGill University, author of the award winning Tax, Order, and Good Government: A New Political History of Canada, 1867-1917
Returning to Ceremony
Spirituality in Manitoba Métis Communities
Chantal Fiola

Returning to Ceremony is the follow-up to Chantal Fiola’s award-winning Rekindling the Sacred Fire and continues her groundbreaking examination of Métis spirituality, debunking stereotypes such as “all Métis people are Catholic” and “Métis people do not go to ceremonies.” Fiola finds that, among the Métis, spirituality exists on a continuum of Indigenous and Christian traditions, and that Métis spirituality includes ceremonies. For some Métis, it is a historical continuation of the relationships their ancestral communities have had with ceremonies since time immemorial; for others, it is a homecoming—a return to ceremony after some time away.

Fiola employs a Métis-specific and community-centred methodology to gather evidence from archives, priests’ correspondence, oral history, storytelling, and literature. With assistance from six Métis community researchers, Fiola listened to stories and experiences shared by thirty-two Métis from six Manitoba Métis communities that are at the heart of this book. They offer insight into their families’ relationships with land, community, culture, and religion, including factors that inhibit or nurture connection to ceremonies such as sweat lodge, Sundance, and those of the Midewiwin. Valuable profiles emerge for six historic Red River Métis communities (Duck Bay, Camperville, St. Laurent, St. François-Xavier, Ste. Anne, and Lorette), providing a clearer understanding of identity, culture, and spirituality that uphold Métis Nation sovereignty.

Chantal Fiola is Michif (Red River Métis) with family from St. Laurent and Ste. Geneviève, Manitoba. She is the author of Rekindling the Sacred Fire: Métis Ancestry and Anishinaabe Spirituality. Dr. Fiola is an Associate Professor in the Urban and Inner-City Studies Department at the University of Winnipeg, where she was named Distinguished Indigenous Scholars Chair (2021-2024) Chantal is Two-Spirit, Midewiwin, a Sundancer, and lives with her wife and daughter in Winnipeg.

“Grounded in the communities of her home territory, Chantal Fiola brings critical insider knowledge, insight, and analysis to the topic of Métis spirituality. The combination of historical background with contemporary voice offers an understanding of the Métis spirit that will nurture the nation and enlighten the broader public.”
—Kim Anderson, associate professor in the Department of Family Relations and Applied Nutrition at the University of Guelph

“Returning to Ceremony is a courageous book given the tensions surrounding religious affiliation in the Métis community. It is a challenging topic that has been dealt with sensitively, with balance and candour.”
—Blair Stonechild, professor of Indigenous Studies at the First Nations University of Canada
Although First Nations communities in Canada have historically lacked access to clean water, affordable food, and equitable health care, they have never lacked access to well-funded scientists seeking to study them. *Inventing the Thrifty Gene* examines the relationship between science and settler colonialism through the lens of “Aboriginal diabetes” and the thrifty gene hypothesis, which incorrectly posits that Indigenous peoples are genetically predisposed to type 2 diabetes and obesity due to their alleged hunter-gatherer genes.

Hay traces the exploitative nature of settler colonial forms of scientific inquiry, connecting false but enduring Victorian tropes of Indigenous decline to the rise of the thrifty gene hypothesis in the 1960s, its reinvention and application in medical research with Sandy Lake First Nation in northern Ontario in the 1990s, and the severe inequities in Canadian health care that persist today. An Afterword by Anishinaabe Elder Teri Redsky Fiddler reflects on the legacy of her husband, Josias Fiddler, whose activism and leadership transformed exploitation into wellness and resiliency in Sandy Lake.

*Travis Hay* is a historian of Canadian settler colonialism who was born and raised in Thunder Bay, Ontario. He is currently a Postdoctoral Fellow in the Indigenous Learning Department at Lakehead University.

“*Inventing the Thrifty Gene* puts a much needed nail in the coffin of the ‘thrifty gene hypothesis’ by exposing its place within a long lineage of exploitative and extractive scientific research on Indigenous peoples.”

—Ian Mosby, assistant professor, Department of History, Ryerson University

While we take the beach for granted today, it was a novel form of public space in the nineteenth century and Torontonians had to decide how it would work in their city. To create a public beach, bathing needed to be transformed from the predominantly nude, male privilege that it had been in the mid-nineteenth century into an activity that women and men could participate in together. That transformation required negotiating and establishing rules for how people would dress and behave when they bathed and setting aside or creating distinct environments for bathing.

*Undressed Toronto* challenges assumptions about class, the urban environment, and the presentation of the naked body. It explores anxieties about modernity and masculinity and the weight of nostalgia in public perceptions and municipal regulation of public bathing in five Toronto settings. These spaces—the city’s central waterfront, Toronto Island, the Don River, the Humber River, and Sunnyside Beach on Toronto’s western shoreline—showcase distinct moments in the transition from vernacular bathing to the public beach.

*Dale Barbour* is currently the University of Winnipeg’s H. Sanford Riley Postdoctoral Fellow and the author of *Winnipeg Beach: Leisure and Courtship in a Resort Town, 1900-1967*.

“*Undressed Toronto* is a brilliant, fresh take on a subject that sheds light on important processes of class and gender formation, environmental development, and popular cultural practices.”

—Craig Heron, History, York University

“*Undressed Toronto* immerses the reader in the intriguing world of public bathing, exposing the historical relationship between the city’s waterbodies and its human bodies. Dale Barbour deftly demonstrates that Toronto’s past debates about the ‘beach’ are every bit as revealing as the choice of swimwear.”

—Daniel Macfarlane, Environment and Sustainability, Western Michigan University
Drawing attention to the ways in which creative practices are essential to the health, well-being, and healing of Indigenous peoples, *The Arts of Indigenous Health and Well-Being* addresses the effects of artistic endeavour on the “good life,” or mino-pimatisiwin in Cree, which can be described as the balanced interconnection of physical, emotional, spiritual, and mental well-being. In this interdisciplinary collection, Indigenous knowledges inform an approach to health as a wider set of relations that are central to well-being, wherein artistic expression furthers cultural continuity and resilience, community connection, and kinship to push back against forces of fracture and disruption imposed by colonialism.

Nancy Van Styvendel is a white settler scholar and is associate professor and associate dean (Research) in the Faculty of Native Studies at the University of Alberta.

J.D. McDougall is a Métis PhD candidate from Prince Albert, Saskatchewan. Her current work explores Métis family stories through community history, archival research, and zine practice, using kinship models as a framework for understanding, re-politicizing, and reclaiming these narratives.

Robert Henry is Métis from Prince Albert, Saskatchewan, and assistant professor at the University of Saskatchewan in the Department of Indigenous Studies.

Robert Alexander Innes is a member of Cowessess First Nation and associate professor in the Indigenous Studies Program and the Department of Political Science at McMaster University.

“There is a genuinely beautiful life-force at work in this text: it’s artful and creative, readable and forceful.”

—Sarah de Leeuw, Canada Research Chair, Humanities and Health Inequities Professor, Northern Medical Program, UNBC

“The unique content of *The Art of Indigenous Health and Wellbeing* can spark dialogue and learning by being discussed and used by families, generations, health providers/healers, and a wide array of learners.”

—Margot Latimer, Indigenous Health Chair, Faculty of Nursing, Dalhousie University

**Dadibaajim** narratives are of and from the land, born from experience and observation. Invoking this critical Anishinaabe methodology for teaching and learning, Helen Agger documents and reclaims the history, identity, and inherent entitlement of the Namegosibii Anishinaabeg to the care, use, and occupation of their Trout Lake homelands.

When Agger’s mother, Dedibaayaanimanook, was born in 1922, the community had limited contact with Euro-Canadian settlers and still lived throughout their territory according to seasonal migrations along agricultural, hunting, and fishing routes. However, by the 1940s, colonialism was in full swing: hydroelectric development had flooded traditional territories, settlers had overrun Trout Lake for its resource, tourism, and recreational potential, and the Namegosibii Anishinaabe were forced out of their homelands in Treaty 3 territory in northwestern Ontario.

Dadibaajim provide the framework that fills in the silences and omissions of the colonial record. Embedded in Anishinaabe language and epistemology, they record how the people of Namegosibiing experienced the invasion of interlocking forces of colonialism and globalized neo-liberalism into their lives and upon their homelands. Ultimately, *Dadibaajim* is a message about how all humans may live well on the earth.

Helen Olsen Agger is Anishinaabe and holds a PhD in Native Studies from the University of Manitoba. She is the author of *Following Nimishoomis: The Trout Lake History of Dedibaayaanimanook* Sarah Keesick Olsen.

“*Dadibaajim* is brilliant in its unapologetic incorporation of Anishinaabemowin and its prioritizing of Anishinaabe ways of being in the world. It contributes to important decolonial work and challenges settler histories and discourse.”

—Brittany Luby and Margaret Lehman, The Manomin Project
In Grasslands Grown Molly P. Rozum explores the two related concepts of regional identity and sense of place by examining a single North American ecological region encompassing the Canadian Prairie West and the U.S. Great Plains. The centre of this transnational region includes modern-day Alberta, Montana, Saskatchewan, North Dakota, South Dakota, and Manitoba.

Rozum argues that environmental awareness—including its ecological and cultural aspects—is key to forming a sense of place and a regional identity. The concepts of place and region overlap and reinforce each other: place is more local, ecological, and emotional-sensual; region is more ideational, national, and geographic. This captivating study asks rather than assumes where the people in this space thought they lived and what they perceived about the environmental qualities they found.

Molly P. Rozum is associate professor and Ronald R. Nelson Chair of Great Plains and South Dakota History at the University of South Dakota.

“Grasslands Grown is a vital and innovative book that challenges us to consider the environment not just as a place to harvest resources but as a central component of human identity.”
—Sarah Carter, Department of History and Classics and the Faculty of Native Studies, University of Alberta

“Grasslands Grown is a necessary and illuminating contribution to the study of the North American plains. Rozum’s work is an excellent example of how history can inform and be informed by other disciplines.”
—Joshua MacFayden, Canada Research Chair in Geospatial Humanities, University of Prince Edward Island

“Grasslands Grown is a rich and compelling book that will be an important contribution to the study of the North American plains.”
—Ruth Sandwell, professor of History, University of Toronto

Mennonite farmers can be found in dozens of countries spanning five continents. In this comparative, world-scale environmental history, Royden Loewen draws on a multi-year study of seven Anabaptist communities around the world, focusing on Mennonite farmers in Bolivia, Canada, Indonesia, the Netherlands, Russia, the United States, and Zimbabwe. These farmers, who include Amish, Brethren in Christ, and Siberian Baptists, till the land in starkly distinctive climates. They absorb very disparate societal lessons while being shaped by particular faith outlooks, historical memory, and the natural environment.

As Mennonites, Loewen writes, these farmers were raised with knowledge of the historic Anabaptist teachings on community, simplicity, and peace that stood alongside ideas about place and sustainability. Nonetheless, conditioned by gender, class, ethnicity, race, and local values, they put their agricultural ideas into practice in remarkably diverse ways. Mennonite Farmers is a pioneering work that brings faith into conversation with the land in distinctive ways.


“An outstanding work of comparative oral history that artfully situates Mennonite farmers within the context of Anabaptist teachings, the Mennonite diaspora, and the Anthropocene.”
—Joshua MacFayden, Canada Research Chair in Geospatial Humanities, University of Prince Edward Island

“Loewen does an excellent job of documenting and explaining the considerable diversity of experience across and even within seven different Mennonite communities around the world.”
—Ruth Sandwell, professor of History, University of Toronto
Did You See Us?
Reunion, Remembrance, and Reclamation at an Urban Indian Residential School
Assiniboia Residential School Legacy Group

Paper • $24.95 • 978-0-88755-907-5
272 pp • 6 x 8 1/2 • Bibliography
Library E-book • 978-0-88755-924-2
Trade E-pub • 978-0-88755-920-4
Perceptions on Truth and Reconciliation, No. 5

The Assiniboia school is unique within Canada’s Indian Residential School system. It was the first residential high school in Manitoba and one of the only residential schools in Canada to be located in a large urban setting. Operating between 1958 and 1973, in a period when the residential school system was largely in decline, it produced several future leaders, artists, educators, knowledge keepers, and other notable figures, including Phil Fontaine, artist Robert Houle, and Senator Mary Jane McCallum.

Stitching together memories of former students with a socio-historical reconstruction of the school and its position in both Winnipeg and the larger residential school system, Did You See Us? offers a glimpse of Assiniboia that is not available in the archival records.

These recollections of Assiniboia at times diverge, but together exhibit Survivor resilience and the strength of the relationships that bond them to this day. The volume captures the troubled history of residential schools and invites the reader to join in a reunion of sorts, entered into through memories and images of students, staff, and neighbours. It is a gathering of diverse voices that communicate the complexity of the residential school experience.

The Assiniboia Residential School Legacy Group is a non-profit organization with a mandate to: honour the legacy of the Assiniboia Residential School through commemorative and educational activities; promote positive and reconciliatory relationships between Indigenous and non-Indigenous people; foster awareness, understanding, and healing; feature culture and language as interpreted and presented by the Survivors of the residential school.

“Did You See Us? is a must-read for those working on the history of Residential Schools and those engaged in community-based restorative justice projects.”
—Krista McCracken, Researcher/Curator, Arthur A. Wishart Library and Shingwauk Residential Schools Centre, Algoma University
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.

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 assistant professor in the Department of History at the University of Guelph.

WINNER, The CHA Best Scholarly Book in Canadian History Prize (2021)
WINNER, The Indigenous History Group Prize (2021)
WINNER, The Clio Prize – Ontario (2021)
HONORABLE MENTION, Labriola Center American Indian National Book Award (2020)
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.
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.
#8 Words of the Inuit
A Semantic Stroll through a Northern Culture
Louis-Jacques Dorais
Paper • $31.95 CAD / $34.95 USD
978-0-88755-862-7
344 pp • 6 x 9 • Bibliography • Index
Library E-book • 978-0-88755-864-1
Trade E-pub • 978-0-88755-863-4

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.

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.

Words of the Inuit is a timely contribution to understanding one of the world’s most resilient Indigenous languages.

Louis-Jacques Dorais is Professor Emeritus in the Department of Anthropology, Laval University.

“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

#7 Nitinikiau Innusi
I Keep the Land Alive
Tshaukuesh Elizabeth Penashue
Edited by Elizabeth Yeoman
Paper • $29.95 CAD / $32.95 USD
978-0-88755-840-5
288 pp • 6 x 8.5 • Bibliography • Glossary • 128 Colour Illustrations
Library E-book • 978-0-88755-584-8
Trade E-pub • 978-0-88755-582-4

#6 Inuit Stories of Being and Rebirth
Gender, Shamanism, and the Third Sex
Bernard Saladin d’Anglure
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400 pp • 6 x 9 • Bibliography • Index
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Trade E-pub • 978-0-88755-557-2

#5 Report of an Inquiry into an Injustice
Begade Shutagot’ine and the Sahtu Treaty
Peter Kulchyski
Paper • $24.95 CAD / $27.95 USD
978-0-88755-813-9
208 pp • 5½ x 8½ • Bibliography • B&W photos
Library E-book • 978-0-88755-545-9
Trade E-pub • 978-0-88755-543-5

#4 Sanaaq
An Inuit Novel
Mitiarjuk Nappaaluk
Introduction by Bernard Saladin d’Anglure
Paper • $24.95 • 978-0-88755-784-4
248 pp • 5½ x 8½ • Glossary
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Trade E-pub • 978-0-88755-447-6

#3 Stories in a New Skin
Approaches to Inuit Literature
Keavy Martin
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Library E-book • 978-0-88755-426-1
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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.
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.

#17 Being German Canadian History, Memory, Generations
Alexander Freund, ed.
Paper • $31.95 CAD
978-0-88755-847-4
288 pp • 6 x 9 • Bibliography • Index • B&W Illustrations
Library E-book • 978-0-88755-597-8
Trade E-pub • 978-0-88755-595-4

Being German Canadian explores how multi-generational families and groups have interacted and shaped each other’s integration and adaptation in Canadian society, focusing on the experiences, histories, and memories of German immigrants and their descendants.

As one of Canada’s largest ethnic groups, German Canadians allow for a variety of longitudinal studies that explore how different generations have negotiated and transmitted diverse individual experiences, collective memories, and national narratives. Drawing on recent research in memory and migration studies, this volume studies how twentieth-century violence shaped the integration of immigrants and their descendants. More broadly, the collection seeks to document the state of the field in German-Canadian history.

Being German Canadian brings together senior and junior scholars from History and related disciplines to investigate the relationship between, and significance of, the concepts of generation and memory for the study of immigration and ethnic history. It aims to move immigration historiography towards exploring the often fraught relationship among different immigrant generations—whether generation is defined according to age cohort or era of arrival.

Alexander Freund is a professor of History at the University of Winnipeg, where he holds the Chair in German-Canadian Studies and was a founding director of the Oral History Centre. He is the author of Oral History and Ethnic History.

Contributors: Karen Brglez, Patrick Farges, Sara Frankenberger, Roger Frie, Alexander Freund, Anke Patzelt, Robert Teigrob, Elliot Worsfold

#16 Communal Solidarity
Immigration, Settlement, and Social Welfare in Winnipeg’s Jewish Community, 1882–1930
Arthur Ross
Paper • $29.95 CAD / $34.95 USD
978-0-88755-837-5
336 pp • 6 x 9 • Bibliography • Map
Library E-book • 978-0-88755-577-0
Trade E-pub • 978-0-88755-575-6

#15 Czech Refugees in Cold War Canada
1945–1989
Jan Raska
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Bibliography • Index • B&W photos
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Trade E-pub • 978-0-88755-482-7

#12 Invisible Immigrants
The English in Canada since 1945
Marilyn Barber and Murray Watson
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Paper • 978-0-88755-777-4
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Trade E-pub • 978-0-88755-498-8

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Bringlez, P. Farges, S. Frankenberger, R. Frie, A. Freund, A. Patzelt, R. Teigrob, E. Worsfold

Oral History and Ethnic History

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