

# Indigenous Studies

Fernwood Publishing Subject Catalogue



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Fernwood works as a guest on unceded Indigenous lands; specifically, we create from Kijipuktuk in Mi'kma'ki, colonially known as Halifax, Nova Scotia, the territory of the Mi'kmaq, as well as in Winnipeg, Manitoba, the original lands of Anishinaabeg, Cree, Oji-Cree, Dakota and Dene peoples, and the homeland of the Métis Nation, which in 1871 became Treaty 1 territory.

As settlers working in publishing, we have a responsibility to understand and challenge the Canadian state's history of racist and colonial writing and publishing practices, including the erasure of Indigenous knowledges, the ongoing systemic undermining of oral history and knowledge, and land theft. We dedicate ourselves to respectful collaboration with Indigenous communities in producing critical books.

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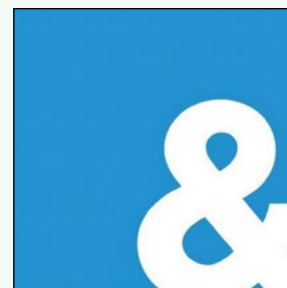
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




















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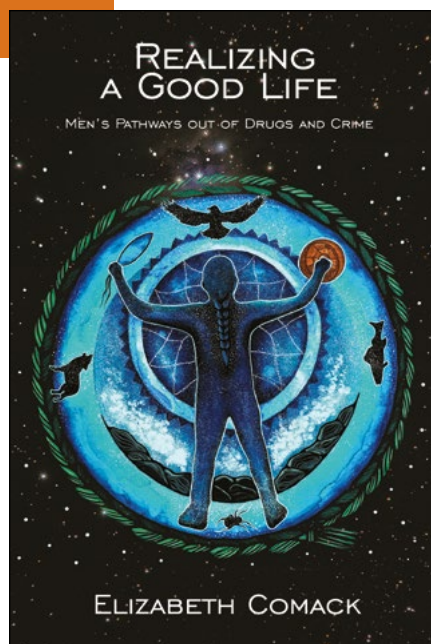
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#### SUBJECT CATEGORIES

SOCIAL SCIENCE / Criminology  
SOCIAL SCIENCE / Indigenous Studies  
SOCIAL SCIENCE / Men's Studies

#### KEY CONTENT HIGHLIGHTS

Realizing a Good Life • Getting into The Problem • Being in The Problem • Getting Out of The Problem • Bringing It to a Close

## Realizing a Good Life

### Men's Pathways out of Drugs and Crime

by **Elizabeth Comack**

**Criminalized men tell us how they overcame trauma, racism, poverty and abuse. Personal and institutional supports of caring are key — being cared for and caring for others.**

Realizing a good life is almost always defined in material terms, typified by individuals (usually men) who have considerable wealth. But classed, gendered and racialized social supports enable the “self-made man.” Instead, this book turns to Indigenous knowledge about realizing a good life to explore how marginalized men endeavour to overcome systemic inequalities in their efforts to achieve wholeness, balance, connection, harmony and healing.

Twenty-three men, most of whom are Indigenous, share their stories of this journey. For most, the pathway started in challenging circumstances — disrupted families and child welfare interventions, intergenerational trauma, racism and bullying, and physical and sexual abuse. Most coped with the pain through drugging and drinking or joining a street gang, setting them on a path to jail. Once caught in the criminal justice net, realizing a good life became even more difficult.

Some of the men, however, have made great strides to realize a good life. They tell us how they got out of “the problem,” with insights on how to maintain sobriety, navigate systemic barriers and forge connections and circles of support. Ultimately, it comes down to social supports — and caring. As one man put it, change happened when he “had to care for somebody else in a way that I wanted to be cared for.”

**ELIZABETH COMACK** is a distinguished professor emerita in the Department of Sociology and Criminology at the University of Manitoba whose work in the sociology of law and feminist criminology has been instrumental in setting the course for Canadian scholarship. She is a member of the Manitoba Research Alliance, a consortium of academics and community partners engaged in research addressing poverty in Indigenous and inner-city communities. Comack is the author or editor of 13 books, including *Coming Back to Jail: Women, Trauma, and Criminalization* and *Racialized Policing: Aboriginal People's Encounters with Police*.

 mino-pimatisiwin; Indigenous men; inequality; systemic racism; privilege; institutional support

# Country of Poxes

## Three Germs and the Taking of Territory

by **Baijayanta Mukhopadhyay**

*This book not only reveals how infections of the past have shaped our present, it causes us to rethink our understanding of disease, colonization, togetherness and care. Mukhopadhyay's voice has the insight of a health worker woven with the beauty of a poet, tying the personal and historical into a riveting work.*

—**CHRISTA COUTURE**, author of *How to Lose Everything*

*A reflection for our times that demystifies medicine as a tool of power. We are in need of decolonizing western knowledge, and the humble critique in Country of Poxes points to opportunities to heal our world with solidarity.*

—**ERIKA ARTEAGA**, activist for the right to health, co-coordinator of the People's Health Movement Ecosystems and Health circle

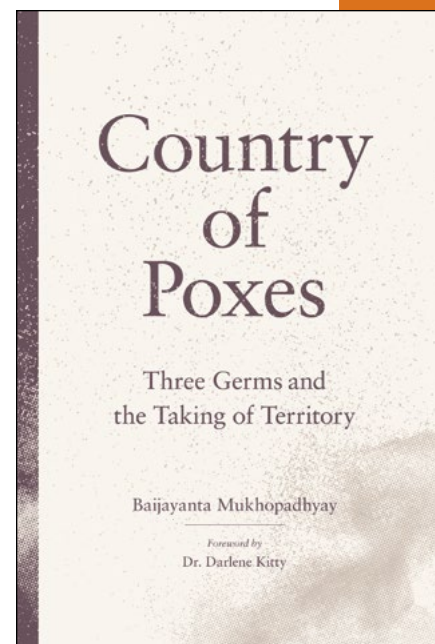
**This story of land theft through the course of three diseases exposes how colonialism facilitates illness and profits from it.**

*Country of Poxes* is the story of land theft in North America through three infectious diseases — syphilis, smallpox and tuberculosis — and reveals how medical care, widely considered a magnanimous cornerstone of the Canadian state, developed in lockstep with colonial control over Indigenous land and life.

The 500-year-old debate over the origins of syphilis reflects colonial judgments of morality and sexuality that became formally entwined in medicine. Smallpox is notoriously linked with the project of land theft, as colonizers destroyed Indigenous land, economies and life in the name of disease eradication. And tuberculosis, considered the “Indian disease,” aroused intense fear of contagion that launched separate systems of care for Indigenous Peoples in a de facto medical apartheid, while white settlers retreated to be cured. This immersive and deeply reflective book provides riveting insights into the biological and social relationships of disease and empire.

**BAIJAYANTA MUKHOPADHYAY** is a Bengali settler living in Tio'tia:ke for over two decades. A family doctor who serves primarily in Eeyou Istchee, Baijayanta also works in Treaty 3 and 9 territories, as well as with undocumented migrants, unhoused people and queer/trans youth in the city. He is clinical faculty at the McGill Department of Family Medicine, focusing on supporting rural/low-resource practice. Mukhopadhyay also organizes around issues related to extractivism, migrant rights, policing, public services and decolonizing global health within local and international networks and collectives. His previous works include *A Labour of Liberation* and essays in *Briarpatch Magazine*, *Sarai Reader* and *Upping the Anti*.

infectious diseases; medicine; healthcare; Indigenous health; empire; land theft; epidemics; history; COVID-19; TB



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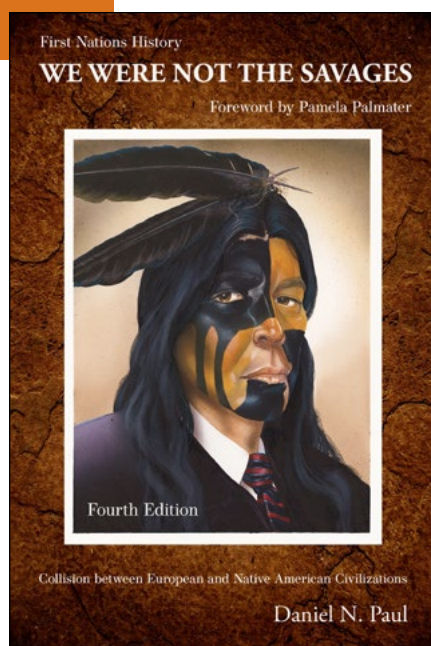
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### SUBJECT CATEGORIES

HEALTH & FITNESS / Diseases / Contagious  
(incl. Pandemics)  
HISTORY / Indigenous Peoples of the Americas

### KEY CONTENT HIGHLIGHTS

Pandemic Past • Syphilis • Smallpox •  
Tuberculosis • Fevers Future



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HISTORY / Indigenous Peoples of the Americas  
SOCIAL SCIENCE / Indigenous Studies

#### KEY CONTENT HIGHLIGHTS

Civilization, Democracy and Government • Mi'kmaq Social Values and Economy • European Greed and the Mi'kmaq Resolve to Fight • Persecution, War, Alliance and Terrorism • The Treaty of 1725 and Proclamations • Flawed Peace and the Treaty of 1749 • More Bounties for Human Scalps and the Treaty of 1752 • The Futile Search for a Just Peace, 1752–1761 • Burying of the Hatchet Ceremony of 1761 and the Royal Proclamation of 1763 • Dispossession and the Imposition of Poverty • The Edge of Extinction • Confederation and the Indian Act • Twentieth-Century Racism and Centralization • The Struggle For Freedom

## We Were Not the Savages, 4th Ed.

### Collision Between European and Native American Civilizations

by **Daniel N. Paul**

foreword by **Pamela Palmater**

*An intellectual blockbuster upending the smug sense that this land was only ever European, proving Mi'kma'ki is home to an ancient civilization, upon which everything else was built.*

—**JON TATTRIE**, journalist and author of *Cornwallis: The Violent Birth of Halifax*

*The author exposes a history that Canadians have long collectively celebrated as benign, and proceeds to deconstruct the popular myth that Canada was, and continues to be, a fair and compassionate country.*

—**MARIE-LAUREN GREGOIRE**, Tekawennake

**The fourth edition of the history of settler colonialism and the European invasion of Mi'kma'ki, the ancestral, unceded territory of the Mi'kmaq.**

The title of this book speaks to the truth of what happened when Europeans invaded Mi'kmaq lands in the 17th century. Prior to the European invasion the Mi'kmaq lived healthy lives and for thousands of years had lived in harmony with nature in the land they called Mi'kma'ki. When the Europeans arrived they were welcomed and sustained by the Mi'kmaq. Over the next three centuries their language, their culture, their way of life were systematically ravaged by the newcomers to whom they had extended human kindness. The murderous savagery of British scalp proclamations, starvation, malnutrition and Canada's Indian residential and day schools all but wiped out the Mi'kmaq. Yet the Mi'kmaq survived and today stand defending the land, the water and nature's bounty from the European way of life, which threatens the natural world we live in and need to survive.

In this 4th edition, the author shares his research, which catalogues not only the historical tragedy but the ongoing attempts to silence the Mi'kmaq and other Indigenous Peoples.

**DANIEL N. PAUL**, was born in 1938 on the Indian Brook Reserve, Nova Scotia, and now resides in Halifax with his wife Patricia. Paul is a freelance lecturer and journalist and an ardent activist for human rights. He is a former justice of the peace and a former member of the NS Police Commission and has served on several other provincial commissions. He holds, among many awards, honorary degrees from the University of Sainte Anne and Dalhousie University and is a member of both the Order of Canada and the Order of Nova Scotia. Previously, he was employed by the Department of Indian Affairs and was the founding executive director of the Confederacy of Mainland Mi'kmaq (CMM). His writing career includes a novel, *Chief Lightning Bolt*, several booklets, magazine articles, hundreds of newspaper columns, and chapters for a dozen or so edited books.

**Mi'kmaq history; colonialism; oppression; survival; Halifax; essential reading; elder**



# This House Is Not a Home

by Katljà

*Absolutely exquisite. Told with such love and gentle ferocity, This House Is Not a Home will never leave those who read it. I am in awe of what I've witnessed here.*

—RICHARD VAN CAMP, author of *The Lesser Blessed* and *Moccasin Square Gardens*

A gripping tale that combines fictional characters with real historical events of a time when the housing system dispossessed Indigenous Peoples across the north.

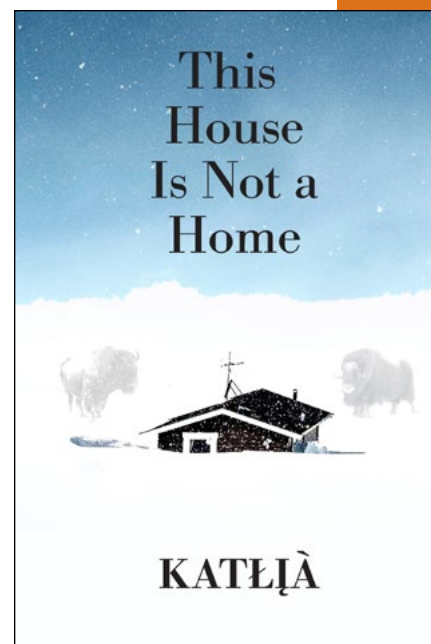
After a hunting trip one fall, a family in the far reaches of so-called Canada's north return to nothing but an empty space where their home once stood. Finding themselves suddenly homeless, they have no choice but to assimilate into settler-colonial society in a mining town that has encroached on their freedom.

An intergenerational coming-of-age novel, *This House Is Not a Home* follows Kò, a Dene man who grew up entirely on the land before being taken to residential school. When he finally returns home, he struggles to connect with his family: his younger brother whom he has never met, his mother because he has lost his language and an absent father whose disappearance he is too afraid to question.

The third book from acclaimed Dene, Cree and Metis writer Katljà, *This House Is Not a Home* is a fictional story based on true events. Visceral and embodied, heartbreaking and spirited, this book presents a clear trajectory of how settlers dispossessed Indigenous Peoples of their land — and how Indigenous communities, with dignity and resilience, continue to live and honour their culture, values, inherent knowledge systems and Indigenous rights towards re-establishing sovereignty. Fierce and unflinching, this story is a call for land back.

KATLJÀ is a Dene woman from the Northwest Territories. Previously serving as a councillor for her First Nation, Yellowknives Dene, she is an activist, poet and columnist and law student in Indigenous Legal Orders. Katljà writes about Indigenous injustices with a focus on the North. Katljà's first novel, *Land-Water-Sky*, won the 2021 NorthWords Book Award.

housing; industrial pollution; Aboriginal title; dispossession; cultural lifestyle; assimilation; family bonds; impacts of colonization on Indigenous family systems; northern impacts



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## SUBJECT CATEGORIES

FICTION / Indigenous  
FICTION / Own Voices  
FICTION / World Literature / Canada / General



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#### SUBJECT CATEGORIES

ART / Indigenous Art of the Americas  
GAMES & ACTIVITIES / Coloring Books  
JUVENILE NONFICTION / People & Places /  
Canada / Indigenous  
ART / Women Artists

## Resilience

### Honouring the Children of Residential Schools

by **Jackie Traverse**  
foreword by **Geraldine (Gramma) Shingoose**

*Jackie Traverse captures traditional teachings in her works ... like a fine, delicate transfer of energy — of joy, caring, love, pride. I say Kichi miigwetch to Jackie for sharing with all of us.*

— **TINA KEEPER**

*Through her advocacy, activism and art, Jackie Traverse inspires, supports and contributes so much to so many. I, among countless others, value and appreciate Jackie's continued contributions. I look forward to copies of this book joining her earlier works, as well as the many pieces of art that I have the privilege of displaying in my office and home.*

— **KIM PATE**

**Anishnaabe artist Jackie Traverse's third colouring book honours the Indigenous Peoples who were colonized by and endured the violence of Canada's child-stealing systems.**

*Resilience* is the third colouring book made up of works by Anishnaabe artist Jackie Traverse. As with her previous highly successful colouring books, *Sacred Feminine* and *IKWE*, this new book contains both drawings and paintings by Jackie. *Resilience* honours the Indigenous Peoples who were colonized by and endured the violence of Canada's child stealing systems — residential schools, the Sixties Scoop and child "welfare." Some Indigenous people survived those systems; tragically, some did not. Jackie and her art pay tribute to and celebrate the resilience of Indigenous Peoples as they rebuild their communities and lives. Grassroots grandmother Geraldine Shingoose provides a foreword.

**JACKIE TRAVERSE**, Anishnaabe from Lake St. Martin First Nation, is the mother of three daughters and a grandmother to Lily. She graduated from the School of Art at the University of Manitoba. Her art is multi-media, including video, sculpture, mixed media and paint, and she is known across Canada for her powerful, beautiful work. Her paintings, drawings, documentaries and sculptures speak to the realities of being an Indigenous woman. She is committed to her community and teaches art in public schools.

 **Grandma Shingoose; Indian residential school; adult; color; colour; Anishnaabe; artist; gift; girls; boys; teens; IKWE; Sacred Feminine; healing; reconciliation; community**

# Kaandossiwin, 2nd Ed.

## How We Come to Know: Indigenous re-Search Methodologies

by **Kathleen E. Absolon (Minogiizhigokwe)**

*Absolon seamlessly blends identity, theory and practice into a model and concept that is unapologetically Anishinaabe brilliance.*

—**RUTH GREEN, KANIEN'KEHÁ:KA**, Haudenosaunee from Six Nations of the Grand River, York University

*You feel loved, you feel seen, and in her sharing you gather the stories that remind you of the power you hold in your own ways of knowing, being and doing. This remarkable offering will produce ripples of impact for years to come.*

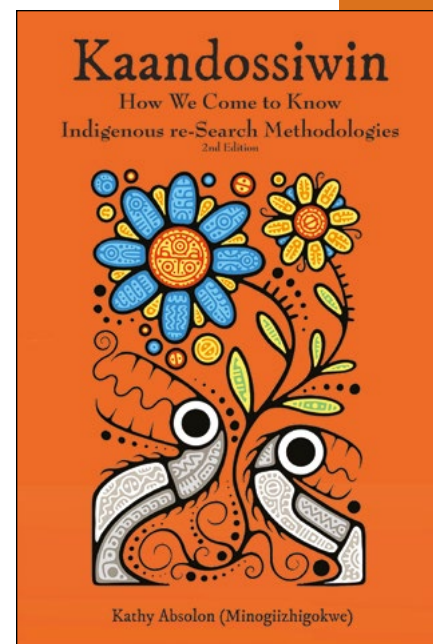
—**GLADYS ROWE, MSW, PhD**, Swampy Cree scholar and artist

**Kaandossiwin renders Indigenous re-search methodologies visible and helps to guard other ways of knowing from colonial repression.**

Indigenous methodologies have been silenced and obscured by the Western scientific means of knowledge production. In a challenge to this colonialist rejection of Indigenous knowledge, Anishinaabe re-searcher Kathleen Absolon describes how Indigenous re-searchers re-theorize and re-create methodologies, consciously adding an emphasis on the re with a hyphen as a process of recovery of Kaandossiwin and Indigenous re-search. Understanding Indigenous methodologies as guided by Indigenous paradigms, worldviews, principles, processes and contexts, Absolon argues that they are wholistic, relational, inter-relational and interdependent with Indigenous philosophies, beliefs and ways of life.

This second edition features the author's reflections on her decade of re-search and teaching experience since the last edition, celebrating the most common student questions, concerns and revelations.

**KATHLEEN ABSOLON (MINOGIIZHIGOKWE)** is Anishinaabe kwe from Flying Post First Nation Treaty 9. Her relationships to the land, ancestors, Nation, community and family deeply informs her re-search. She is a full professor in the Indigenous Field of Study, Faculty of Social Work and director of the Centre for Indigegogy at Wilfrid Laurier University.



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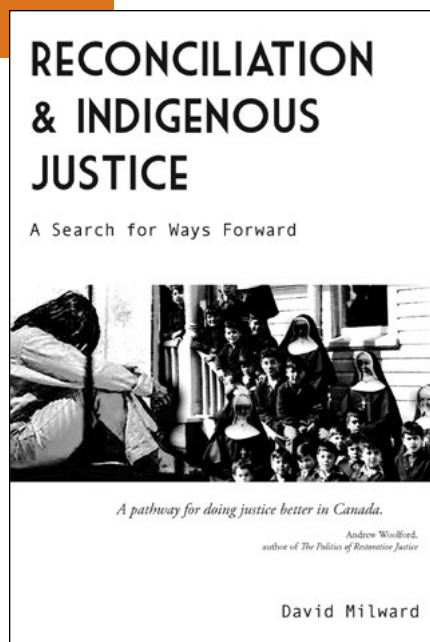
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SOCIAL SCIENCE / Social Work  
SOCIAL SCIENCE / Ethnic Studies / American / Native American Studies

### KEY CONTENT HIGHLIGHTS

Preparing for Re-Search • Indigenous Re-Search: Past, Present and Future • Colonial Research Trauma: My Own Search • The Search Trail and Pathway • Part Two: Wholistic Re-Search Methodologies • Wholistic Worldviews and Methodologies • The Roots: Paradigms, Worldviews and Principles • The Flower Centre: Self as Central • The Leaves: The Methodological Journey • The Stem: Backbone and Supports • The Petals: Diverse Methodologies • The Enviro-Academic Context: Fences and Gatekeepers • Indigenist Re-Search Projects and Methodologies: The Last Ten Years • Leaving Good Footprints and Winding Down

decolonial; decolonizing; academic; social work; theory; worldview; healing



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#### SUBJECT CATEGORIES

SOCIAL SCIENCE / Indigenous Studies  
LAW / Indigenous Peoples

#### KEY CONTENT HIGHLIGHTS

The Legacy of Residential Schools •  
Different Views of Crime • Seeds of  
Intergenerational Trauma • Intergenerational  
Trauma and Crime • Reconciliation So Far •  
The Status Quo Is Not Reconciliation • Preventative  
Programming • Arguments for Indigenous  
Criminal Justice • Arguments Against Restorative  
Justice • Ways Forward for Indigenous Justice •  
Indigenous Corrections and Parole •  
Reconciliation in the Future

## Reconciliation and Indigenous Justice

### A Search for Ways Forward

by **David Milward**

*David Milward provides a clear-sighted and accessible engagement with the challenge of Indigenous over-incarceration and the continuing legacy of Indian residential schools, using compelling examples to present a pathway for doing justice better in Canada.*

—**ANDREW WOOLFORD**, University of Manitoba, and author of *The Politics of Restorative Justice*

*Essential reading for anyone who wants to understand how the Canadian criminal justice system fails Indigenous peoples and how Indigenous Justice can, under the right conditions, be fairer, less expensive and more effective.*

—**KENT ROACH**, University of Toronto Faculty of Law

This book provides an account of the ongoing ties between the enduring traumas caused by the residential schools and Indigenous over-incarceration.

The horrors of the Indian residential schools are by now well-known historical facts, and they have certainly found purchase in the Canadian consciousness in recent years. The history of violence and the struggles of survivors for redress resulted in the Truth and Reconciliation Commission, which chronicled the harms inflicted by the residential schools and explored ways to address the resulting social fallout. One of those fallout is the crisis of Indigenous over-incarceration. While the residential school system may not be the only harmful process of colonization that fuels Indigenous over-incarceration, it is arguably the most critical factor. It is likely that the residential school system forms an important part of the background of almost every Indigenous person who ends up incarcerated, even those who did not attend the schools. The legacy of harm caused by the schools is a vivid and crucial link between Canadian colonialism and Indigenous over-incarceration.

**DAVID MILWARD** is an associate professor of law with the University of Victoria and a member of the Beardsy's and Okemasis First Nation of Duck Lake, Saskatchewan. He assisted the Truth and Reconciliation Commission with the authoring of its final report on Indigenous justice issues and is the author of numerous pieces on Indigenous justice in leading national and international publications.

colonialism; incarceration; residential school system; abolition; restorative justice; IRS; violence; inter-generational trauma; crime and punishment; racism



# White Benevolence

## Racism and Colonial Violence in the Helping Professions

edited by **Amanda Gebhard, Sheelah McLean and Verna St. Denis**

*This panoptic collection is a clarion call for Canadians to wake up and dispense, once and for all, with the delusion that Canada is racism free. This is a must-read for students, educators and the general public.*

—**RAVEN SINCLAIR**, University of Regina, and editor of *Wicihitowin: Aboriginal Social Work in Canada*

*Interrogating the relation between the “helping professions” and the production of white racial power, this much-needed work exposes the everyday violence that permeates Canada’s social institutions. An essential and timely book.*

—**DR. SUNERA THOBANI**, University of British Columbia

**A book about the devastating consequences of white supremacy being normalized in the helping professions in Canada.**

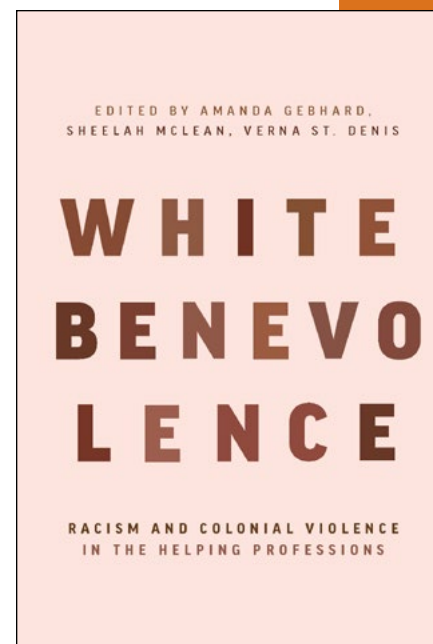
When working with Indigenous people, the helping professions — education, social work, health care and justice — reinforce the colonial lie that Indigenous people need saving. In *White Benevolence*, leading anti-racism scholars reveal the ways in which white settlers working in these institutions shape, defend and uphold institutional racism, even while professing to support Indigenous people. White supremacy shows up in the everyday behaviours, language and assumptions of white professionals who reproduce myths of Indigenous inferiority and deficit, making it clear that institutional racism encompasses not only high-level policies and laws but also the collective enactment by people within these institutions. In this uncompromising and essential collection, the authors argue that what’s needed are radical anti-racism, solidarity and a relinquishing of the power of white supremacy.

**AMANDA GEBHARD** is a white settler scholar and assistant professor in the Faculty of Social Work, University of Regina. Amanda’s research investigates racism and educational exclusions, the school/prison nexus and anti-racist pedagogy and practice.

**SHEELAH MCLEAN** is a white settler from Treaty 6 Territory. Her research and scholarship address how white dominance is created and maintained within a white settler society.

**VERNA ST. DENIS** is a professor of education and special advisor to the president on anti-racism/anti-oppression at the University of Saskatchewan. She is both Cree and Métis and a member of the Beaudry’s and Okemasis First Nation. Her scholarship is in anti-racist and Indigenous education, and she has published extensively on these topics.

**anti-racism; settler colonialism; inequality; human services; nursing; whiteness**



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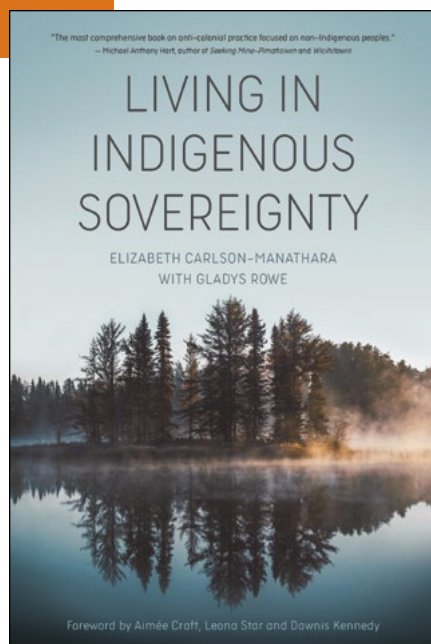
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### SUBJECT CATEGORIES

SOCIAL SCIENCE / Race & Ethnic Relations  
SOCIAL SCIENCE / Social Work

### KEY CONTENT HIGHLIGHTS

Living Our Family Through Settler Colonialism  
• What’s Whiteness Doing in a Nice Field Like Education? • How Indigenous-specific Racism Is Coached into Health Systems • “Within This Architecture of Oppression, We Are a Vibrant Community” • Tracing the Harmful Patterns of White Womanhood • The School/Prison Nexus in the Canadian Prairies • Indigenous Women and Girls’ Narratives on Police Violence  
• The Articulations of Settler Colonialism in the Colten Boushie Case • A Conversation on the Complexities of Decolonization in White Universities • Considering Dominance through Racial Constructs and Land Relationships • Unmasking the Whiteness of Nursing • Whiteness of Medicine • Cannibal Culture, Kinship and Indigenous Youth in the Saskatchewan Public School System • White Entitlement in Antiracism and Anticolonialism • Permission to Escape • Queering the Mainstream



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#### SUBJECT CATEGORIES

SOCIAL SCIENCE / Indigenous Studies  
SOCIAL SCIENCE / Native American Studies

#### KEY CONTENT HIGHLIGHTS

Settler Colonialism and Resistance •  
Introducing the Narratives • Orienting Toward  
Indigenous Sovereignty • What Indigenous  
Peoples Have Asked of Us • Honourings

## Living in Indigenous Sovereignty

by **Elizabeth Carlson-Manathara**  
with **Gladys Rowe**

*A powerful decolonial reflection and call to action for settler peoples to learn how to work in solidarity with Indigenous peoples in ways that are decolonizing not recolonizing.*

— **PAULETTE REGAN**, author and senior researcher/lead writer of “Reconciliation,”  
Volume 6 of the TRC Final Report

*This is the most comprehensive book on anti-colonial practice focused on non-Indigenous peoples. It draws on leading scholars and advocates and incorporates a breadth of concepts that create a solid foundation for creating change. Incorporating these ideas and practices will prepare non-Indigenous and Indigenous people for our work and parallel journey ahead.*

— **MICHAEL ANTHONY HART**, University of Calgary, and author of *Seeking Mino-Pimatisiwin* and *Wicihitowin*

**This book offers inspiration and guidance for non-Indigenous peoples who wish to live honourably in relationship with Indigenous Peoples, laws and lands. A much-needed book in our time.**

In the last decade, the relationship between settler Canadians and Indigenous Peoples has been highlighted by various Indigenous-led struggles for Indigenous sovereignty and decolonization. Increasing numbers of Canadians are beginning to recognize how settler colonialism continues to shape relationships on these lands. With this recognition comes the question many settler Canadians are now asking, what can I do? This book lifts up the wisdom of Indigenous scholars, activists and knowledge keepers who speak pointedly to what they are asking of non-Indigenous people: to pursue a reorientation of their lives toward “living in Indigenous sovereignty” — living in an awareness that these are Indigenous lands, containing relationships, laws, protocols, stories, obligations and opportunities that have been understood and practised by Indigenous peoples since time immemorial. Collectively, these stories will help settler Canadians understand what transformations we must undertake if we are to fundamentally shift our current relations and find a new way forward, together.

**ELIZABETH (LIZ) CARLSON-MANATHARA’S** Swedish, Sámi, German, Scots-Irish and English ancestors settled on lands of the Anishinaabe and Omaha Nations, which were unethically obtained by the US government. She considers herself to be both complicit in and resisting settler colonialism on lands occupied by the Canadian state. Liz’s scholarship is focused on the work of settlers in decolonization through the framework of living in Indigenous sovereignty; she also engages anti-colonial research methodologies and social work practice. She is involved with the *Stories of Decolonization* film project and is an assistant professor in the School of Social Work at Laurentian University.

 **decolonization; anti-colonial; activism; Indigenous sovereignty; settler colonialism; storytelling**

# To Be a Water Protector

## The Rise of the Windigoo Slayers

by **Winona Laduke**

*Water Protectors are earth warriors who put their bodies on the line in the face of powerful, violent and destructive extractive industries supported by Wiindigoo governors. Winona LaDuke is one of those Water Protectors who has made a compelling call to all peoples to rise up and protect the water and in so doing protect life itself on this planet.*

—PAMELA PALMATER, author of *Warrior Life*

Explores issues that have been central to her activism for many years — sacred Mother Earth, our despoiling of Earth and the activism at Standing Rock and opposing Line 3.

Winona LaDuke is a leader in cultural-based sustainable development strategies, renewable energy, sustainable food systems and Indigenous rights. In *To Be a Water Protector: Rise of the Wiindigoo Slayers*, she presents an expansive, provocative engagement with issues that have been central to her many years of activism. LaDuke honours Mother Earth and her teachings while detailing global, Indigenous-led opposition to the enslavement and exploitation of the land and water. She discusses several elements of a New Green Economy and outlines the lessons we can take from activists outside the US and Canada. In her unique way of storytelling, Winona LaDuke is inspiring, always a teacher and an utterly fearless activist, writer and speaker.

**WINONA LADUKE** is an Anishinaabekwe (Ojibwe) enrolled member of the Mississippi Band Anishinaabeg who lives and works on the White Earth Reservation in Northern Minnesota. She is executive director of Honor the Earth, a national Native advocacy and environmental organization. Her work at the White Earth Land Recovery Project spans thirty years of legal, policy and community development work, including the creation of one of the first tribal land trusts in the country. LaDuke has testified at the United Nations, US Congress and state hearings and is an expert witness on economics and the environment. She is the author of numerous acclaimed articles and books.

Green Party of the United States; industrial hemp; honor the earth; activism; pipeline



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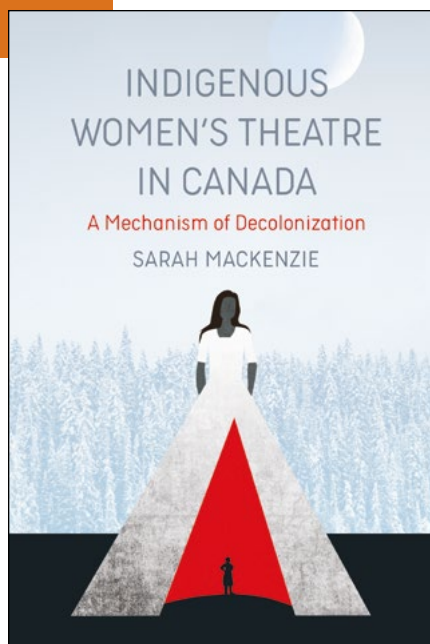
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### SUBJECT CATEGORIES

SOCIAL SCIENCE / Indigenous Studies  
SOCIAL SCIENCE / Environmental Conversation  
& Protection

### KEY CONTENT HIGHLIGHTS

Omaa Akiing: Here On Earth • Relatives • Mini  
Wiconi • The Last Tar Sands Pipeline • Eighth Fire



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#### SUBJECT CATEGORIES

SOCIAL SCIENCE / Indigenous Studies  
PERFORMING ARTS / Theater / Playwriting

#### KEY CONTENT HIGHLIGHTS

Violence Against Indigenous Women and  
Dramatic Subversion • Reclaiming Our  
Grandmothers in Monique Mojica's *Princess  
Pocahontas and the Blue Spots and Birdwoman* •  
and the Suffragettes: A Story of Sacajawea •  
Community and Resistance in Marie Clements'  
*The Unnatural and Accidental Women and Now  
Look What You Made Me Do* • Media, Gendered  
Violence, and Dramatic Resistance in Yvette  
Nolan's *Annie Mae's Movement and Blade* •  
*Indigenous Women's Theatre: A Transnational  
Mechanism of Decolonization*

## Indigenous Women's Theatre in Canada A Mechanism of Decolonization

by **Sarah MacKenzie**

This book analyzes dramatic texts by Monique Mojica, Marie Clements and Yvette Nolan to explore representations of gendered colonialist violence in order to determine the varying ways in which these representations are employed subversively and informatively by Indigenous women.

Despite a recent increase in the productivity and popularity of Indigenous playwrights in Canada, most critical and academic attention has been devoted to the work of male dramatists, leaving female writers on the margins. In *Indigenous Women's Theatre in Canada*, Sarah MacKenzie addresses this critical gap by focusing on plays by Indigenous women written and produced in the socio-cultural milieu of twentieth- and twenty-first-century Canada.

The plays analyzed provide an avenue for individual and potential cultural healing by deconstructing some of the harmful ideological work performed by colonial misrepresentations of Indigeneity and demonstrate the strength and persistence of Indigenous women, offering a space in which decolonial futurisms can be envisioned.

In this unique work, MacKenzie suggests that colonialist misrepresentations of Indigenous women have served to perpetuate demeaning stereotypes, justifying devaluation of and violence against Indigenous women. Most significantly, however, she argues that resistant representations in Indigenous women's dramatic writing and production work in direct opposition to such representational and manifest violence.

**SARAH MACKENZIE** is an Anishinaabe/Métis/Scottish, feminist scholar and activist based in Ottawa. Her work focuses particularly upon redressing colonial violence by engaging with decolonial aesthetics.

Monique Mojica; Sacajawea; Marie Clements; Yvette Nolan; Princess Pocahontas



# Finding Our Niche

## Toward a Restorative Human Ecology

by Philip A. Loring

*The unflinching analysis of our collective predicament is an integral part of a deeply personal and highly engaging narrative of Loring's quest to reimagine our links with the places we inhabit, relationships with the original stewards of those places, and the inextricable links to all our relations.*

—GLEB RAYGORODETSKY, award-winning author of *The Archipelago of Hope: Wisdom and Resilience from the Edge of Climate Change*

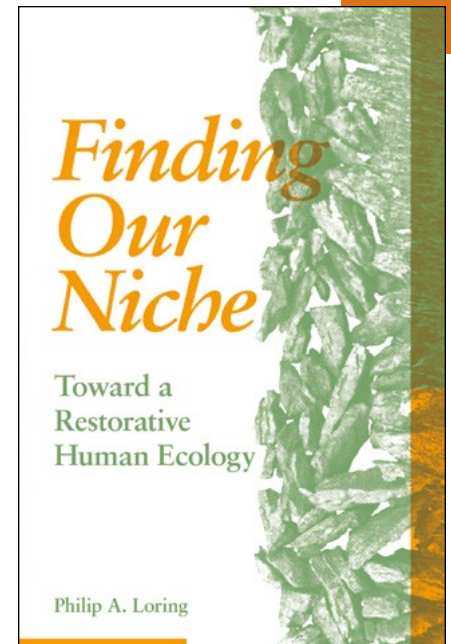
This book guides us in reconciling our damaging settler-colonial histories and tremendous environmental missteps in favour of a more sustainable and just vision for the future.

Imagine a world where humanity was not destined to cause harm to the natural world, where win-win scenarios — people and nature thriving together — are possible. No doubt contemporary western society is steeped in the legacy of white supremacy and colonialism, and as a result, many people have come to believe that humanity is fundamentally flawed, that the story of our species is destined to be nasty, brutish, and short. But what if this narrative could be dismantled?

In *Finding Our Niche*, Philip A. Loring does just that. Drawing from numerous cases around the world, from cattle ranchers on the Burren in Ireland, to clam gardeners in British Columbia and protectors of an accidental wetland in north-west Mexico, he brings the reader through a difficult journey of reconciliation, a journey that leads to a more optimistic understanding of human nature and the prospects for our future, where people and nature thrive together. Interwoven are Loring's personal struggles to reconcile his identity as a white settler living and working on stolen Indigenous lands. In a moment when our world is hanging in the balance, *Finding Our Niche* is a hopeful exploration of humanity's place in the natural world, focusing on how we can heal and reconcile our unique human ecologies to achieve more sustainable and just societies.

**PHILIP A. LORING** is an anthropologist who holds the Arrell Chair in Food, Policy, and Society at the University of Guelph. He is also an associate professor in the Department of Geography, Environment, and Geomatics.

archeology; biodiversity; climate change; ecological footprint; conservation; environmental contamination; land stewards; reforestation; cultural heritage; tragedy of the commons; white supremacy



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### SUBJECT CATEGORIES

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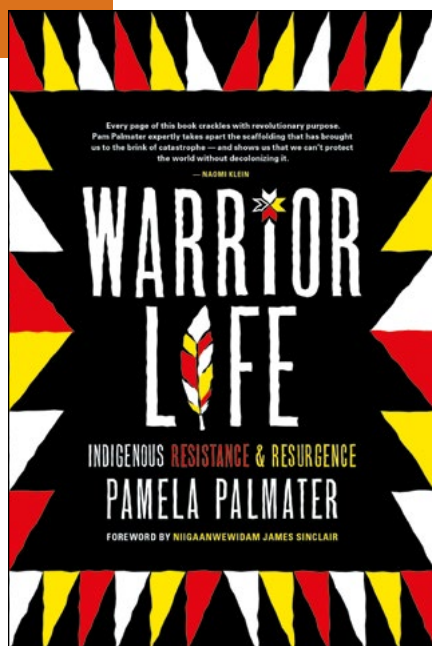
### KEY CONTENT HIGHLIGHTS

Alienation • Pristine • Keystone • Engineer •  
Novel • Sentinel • Finding Our Path

### AWARDS

WINNER, Nautilus Book Award (2021)  
—Ecology & Environment

WINNER, Independent Publisher Book Awards (2021)  
—Best Regional Non-Fiction, Canada East



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#### SUBJECT CATEGORIES

SOCIAL SCIENCE / Indigenous Studies  
POLITICAL SCIENCE / World / Canadian

#### KEY CONTENT HIGHLIGHTS

Politics and Promises • Racism Kills •  
Sexualized Genocide • Canada Is an Outlaw •  
Reconciliation Is a Lie, Resistance Is Hope •

## Warrior Life

### Indigenous Resistance and Resurgence

by Pamela Palmater

*In this moment of multiple existential crises from climate change to species extinction, ocean degradation, toxic pollution and so on, the Indigenous struggle to regain authority over land provides an opportunity to see our place in the world differently. To me, that is what Palmater's fiery rhetoric is calling for, a chance to see the world through the lenses of different values.*

—DAVID SUZUKI

*As governments try to pull the wool over the public eye by suggesting contemporary colonial acts are best for Indigenous peoples, Palmater helps us see the wrongdoing so we can become informed and be respectful change allies. Read this book to see the many faces of colonialism and to learn how truth, justice, and respect can defeat it.*

—CINDY BLACKSTOCK, First Nations Child and Family Caring Society of Canada

In a moment where unlawful pipelines are built on Indigenous territories, the RCMP make illegal arrests of land defenders on unceded lands, and anti-Indigenous racism permeates on social media; the government lie that is reconciliation is exposed. Renowned lawyer, author, speaker and activist, Pamela Palmater returns to wade through media headlines and government propaganda and get to heart of key issues lost in the noise.

*Warrior Life* is the second collection of writings by Palmater. In keeping with her previous works, numerous op-eds, media commentaries, YouTube channel videos and podcasts, Palmater's work is fiercely anti-colonial, anti-racist and more crucial than ever before. She addresses a range of Indigenous issues — empty political promises, ongoing racism, sexualized genocide, government lawlessness and the lie that is reconciliation — and makes the complex political and legal implications accessible to the public. From one of the most important, inspiring and fearless voices in Indigenous rights, decolonization, Canadian politics, social justice, earth justice and beyond, *Warrior Life* is an unflinching critique of the colonial project that is Canada and a rallying cry for Indigenous peoples and allies alike to forge a path toward a decolonial future through resistance and resurgence.

**PAMELA PALMATER** is a Mi'kmaw lawyer, professor and Chair in Indigenous Governance at Metropolitan University. She is the author of *Indigenous Nationhood* and *Beyond Blood*.

Wet'suwet'en; Stephen Harper; Trudeau; charter equality; Indigenous women; reconciliation; racism; genocide; suicide crisis; Bill S-3; Indigenous child welfare act; NAFTA; RCMP; Indian Act

# How We Go Home

Voices from Indigenous North America

edited by **Sara Sinclair**

*The voices of How We Go Home are singing a chorus of love and belonging alongside the heat of resistance, and the sound of Indigenous life joyfully dances off these pages.*

—**LEANNE BETASAMOSAKE SIMPSON**, author of *As We Have Always Done*

*This book is a testament to modern-day Indigenous revitalization, often in the face of the direst of circumstances. Told as firsthand accounts on the frontlines of resistance and resurgence, these life stories inspire and remind that Indigenous life is all about building a community through the gifts we offer and the stories we tell.*

—**NIIGAAN AINCLAIR**, University of Manitoba, and columnist, *Winnipeg Free Press*

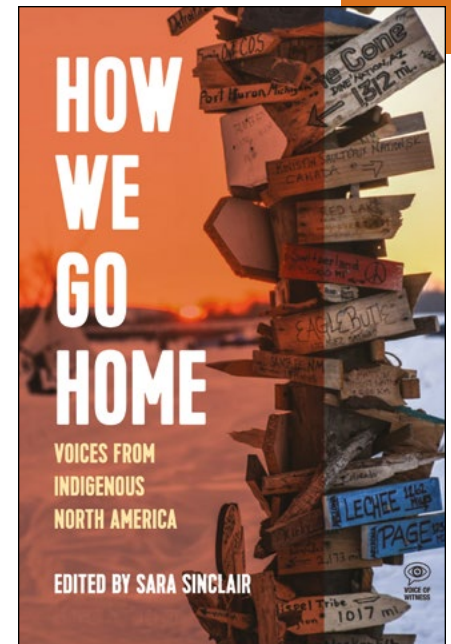
**How We Go Home** shares contemporary Indigenous stories in the long and ongoing fight to protect Indigenous land and life.

In myriad ways, each narrator's life has been shaped by loss, injustice, and resilience — and by the struggle of how to share space with settler nations whose essential aim is to take all that is Indigenous.

Hear from Jasilyn Charger, one of the first five people to set up camp at Standing Rock, which kickstarted a movement of Water Protectors that roused the world; Gladys Radek, a survivor of sexual violence whose niece disappeared along Canada's Highway of Tears, who became a family advocate for the National Inquiry into Missing and Murdered Indigenous Women and Girls; and Marian Naranjo, herself the subject of a secret radiation test while in high school, who went on to drive Santa Clara Pueblo toward compiling an environmental impact statement on the consequences of living next to Los Alamos National Laboratory. Theirs are stories among many of the ongoing contemporary struggles to preserve Indigenous lands and lives — and of how we go home.

**SARA SINCLAIR** is an oral historian, writer and educator of Cree-Ojibwe and mixed settler descent. Sara teaches in the Oral History Masters Program at Columbia University. She has contributed to the Columbia Center for Oral History Research's Covid-19 Oral History, Narrative and Memory Archive, Obama Presidency Oral History and Robert Rauschenberg Oral History Project. She has conducted oral histories for the Whitney Museum of American Art, New York City Department of Environmental Protection and the International Labor Organization, among others. Sara is co-editor of *Robert Rauschenberg: An Oral History*.

**Indigenous resilience; stories; MMIWG2S; water protectors; Indigenous land; sovereignty**



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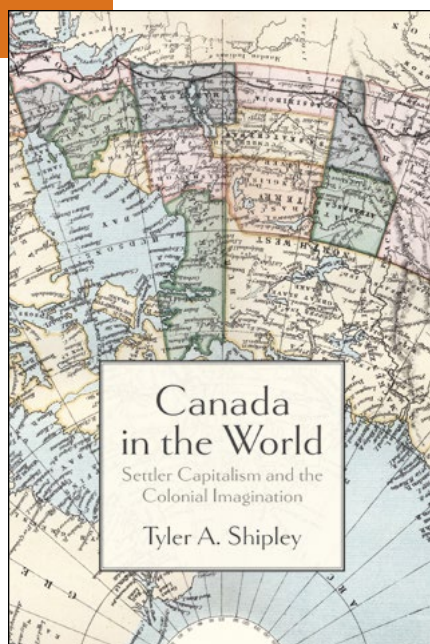
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## SUBJECT CATEGORIES

SOCIAL SCIENCE / Indigenous Studies

## KEY CONTENT HIGHLIGHTS

Gladys Radek, Terrace, Gitxsan • Jasilyn Charger, Cheyenne River Sioux • Wizipan Little Elk, Rosebud Lakota Tribe • Geraldine Manson, Snuneymuxw First Nation • Robert Ornelas, New York City, Lipan Apache / Ysleta del Sur Pueblo • Ashley Hemmers, Fort Mojave Indian Tribe • Ervin Chartrand, Selkirk, Métis/Salteaux • James Favel, Winnipeg, Peguis First Nation • Marian Naranjo, Santa Clara Pueblo • Blaine Wilson, Tsartlip First Nation • Althea Guiboche, Winnipeg, Métis/Ojibwe/Salteaux • Vera Styres, Six Nations of the Grand River, Mohawk/Tuscarora • Historical Timeline of Indigenous North America • The Trail of Broken Promises: US and Canadian Treaties with First Nations • Indigenous Perspectives on Intergenerational Trauma: An Interview with Johnna James • Indigenous Resurgence • Ten Things You Can Do



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#### SUBJECT CATEGORIES

POLITICAL SCIENCE / World / Canadian  
HISTORY / Canada / General

#### KEY CONTENT HIGHLIGHTS

Conquest and Colonialism • Colonial Encounters • Conquest and Genocide • From the Potlatch to the Residential Schools • Canada and the Catastrophe Years • The Great War and National Nativism • Flirting with Fascism • Mythologies of Canada's "Good War" • Peacekeeping the Cold War • Peace and Scorched Earth • Colonialism, A Part of Our Heritage • Canada and the "End of History" • The New Canadian Imperialism • The Dark Heart of Peacekeeping • Canada's War on Terror • Contemporary Canada and the Rise of Fascism

## Canada in the World

### Settler Capitalism and the Colonial Imagination

by Tyler A. Shipley

*The book fundamentally disrupts the notion that Canada is a benevolent, helpful, middle power, and sets the record straight on the colonial and imperial aspects of the Canadian state.*

—DAVID P. THOMAS, author of *Bombardier Abroad*

*Shipley's outstanding scholarship is matched by the accessibility of his writing; this book will reach across audiences of all varieties, as it deserves.*

—VELDON COBURN, University of Ottawa

An accessible and empirically rich introduction to Canada's engagements in the world since confederation, this introductory textbook charts a unique path by locating Canada's colonial foundations at the heart of the analysis.

An accessible and empirically rich introduction to Canada's engagements in the world since confederation, this book charts a unique path by locating Canada's colonial foundations at the heart of the analysis. *Canada in the World* begins by arguing that the colonial relations with Indigenous peoples represent the first example of foreign policy, and demonstrates how these relations became a foundational and existential element of the new state. Colonialism — the project to establish settler capitalism in North America and the ideological assumption that Europeans were more advanced and thus deserved to conquer the Indigenous people — says Shipley, lives at the very heart of Canada.

Through a close examination of Canadian foreign policy, from crushing an Indigenous rebellion in El Salvador, "peacekeeping" missions in the Congo and Somalia, and Cold War interventions in Vietnam and Indonesia, to Canadian participation in the War on Terror, *Canada in the World* finds that this colonial heart has dictated Canada's actions in the world since the beginning. Highlighting the continuities across more than 150 years of history, Shipley demonstrates that Canadian policy and behaviour in the world is deep-rooted, and argues that changing this requires rethinking the fundamental nature of Canada itself.

**TYLER A. SHIPLEY** is a professor of society, culture and commerce in the Department of Liberal Studies at Humber College Institute of Technology and Advanced Learning. He holds a PhD in political science from York University.

 **settler colonialism; settler capitalism; Canadian imperialism**



# ohpikinâwasowin / Growing A Child

## Implementing Indigenous Ways of Knowing with Indigenous Families

edited by **Leona Makokis, Ralph Bodor, Avery Calhoun and Stephanie Tyler**

Western theory and practice are over-represented in child welfare services for Indigenous peoples, not the other way around. Contributors to this collection invert the long-held, colonial relationship between Indigenous peoples and systems of child welfare in Canada.

By understanding the problem as the prevalence of the Western universe in child welfare services rather than Indigenous peoples, efforts to understand and support Indigenous children and families are fundamentally transformed. Child welfare for Indigenous peoples must be informed and guided by Indigenous practices and understandings. Privileging the *iyiniw* (First people, people of the land) universe leads to reinvigorating traditional knowledges, practices and ceremonies related to children and families that have existed for centuries.

The chapters describe wisdom-seeking journeys and service-provision changes that occurred in Treaty 6, Treaty 7 and Treaty 8 territory on Turtle Island. Many of the teachings are *nehiyaw* (Cree) and some are from the Blackfoot people. Taken together, this collection forms a whole related to the Turtle Lodge Teachings, which expresses *nehiyaw* stages of development and works to undo the colonial trappings of Canada's current child welfare system.

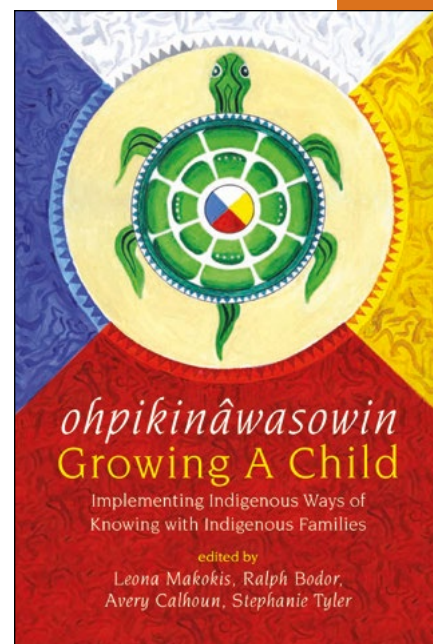
**LEONA MAKOKIS** is an Elder and member of the Kehewin Cree Nation and has dedicated her life to supporting the growth of programming that balances *iyiniw* language and worldview with contemporary experiences.

**RALPH BODOR** is an associate professor with the Edmonton-based Central and Northern Region of the Faculty of Social Work, University of Calgary.

**AVERY CALHOUN** is a retired associate professor from the Faculty of Social Work, University of Calgary.

**STEPHANIE TYLER** is a PHD student at the University of Calgary and a sessional instructor at MacEwan University.

ancestral traditional knowledge; ayawâwasowin; miyo pimâtisiwin; ohcinewin; circle teachings; practice as ceremony; Indigenous research methodologies; smudge ceremony; kiskinohamâkewin



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### SUBJECT CATEGORIES

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SOCIAL SCIENCE / Indigenous Studies

### KEY CONTENT HIGHLIGHTS

iyiniw tâpwêwin ekwa kiskeyitamowin • miyawata. Family Teachings on Turtle Island • kayiwatisi. Indigenous Program Indicators • ayahpatisi. Practice as Ceremony / tâpwêwin. Foundations of wicîhitâsowin • kîseyihtamowin. miyo ohpikinâwasowin: Igniting Spiritual Fires • ayawâwasowin. pe kîwe Come Home: Indigenous Adoptee Re-Connection with Self, Family and Community • kakehtawewin. Bringing Ceremony Home: An Inaugural kiskinohamâkewin



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**SUBJECT CATEGORIES**

SOCIAL SCIENCE / Indigenous Studies

POLITICAL SCIENCE / General

**KEY CONTENT HIGHLIGHTS**

Confronting Climate Change and Inequality in Canada • Understanding the Crises and Envisioning the Worlds We Want • The Movements' Theories of Change • Identifying the Barriers to Decolonizing and Decarbonizing Canada • Overcoming Barriers and Strengthening the Movements' Transformative Power • Towards Relational Theories of Change and Relational Practices of Movement Building

## More Powerful Together

Conversations With Climate Activists and Indigenous Land Defenders

by Jen Gobby

**How can social movements help bring about large-scale systems change? This book argues that relationships are crucial to building movements strong enough to transform systems.**

As an activist, Jen Gobby has been actively involved with climate justice, anti-pipeline and Indigenous land defence movements in Canada for many years. As a researcher, she has sat down with folks from these movements and asked them to reflect on their experiences with movement building. Bringing their incredibly poignant insights into dialogue with scholarly and activist literature on transformation, Gobby weaves together a powerful story about how change happens.

In reflecting on what's working and what's not working in these movements, taking inventory of the obstacles hindering efforts and imagining the strategies for building a powerful movement of movements, a common theme emerges: relationships are crucial to building movements strong enough to transform systems. Indigenous scholarship, ecological principles and activist reflections all converge on the insight that the means and ends of radical transformation is in forging relationships of equality and reciprocity with each other and with the land. It is through this, Gobby argues, that we become more powerful together.

**100% of the royalties made from the sales of this book are being donated to Indigenous Climate Action. Visit [www.indigenousclimateaction.com](http://www.indigenousclimateaction.com) for more info.**

**JEN GOBBY** is an activist-scholar based in Tio'tia:ke (Montreal). She is founder of the MudGirls Natural Building Collective, organizes with Climate Justice Montreal, completed her PHD at McGill and is postdoctoral fellow at Concordia University.

activist burnout; global climate strike; First Nations; pipelines; decarbonization; doctrine of discovery; Idle No More; land defenders; NGOs

# Reconciliation in Practice

## A Cross-Cultural Perspective

edited by **Ranjan Datta**

*Reconciliation in Practice* reminds us that reconciliation is an ongoing process, not an event.

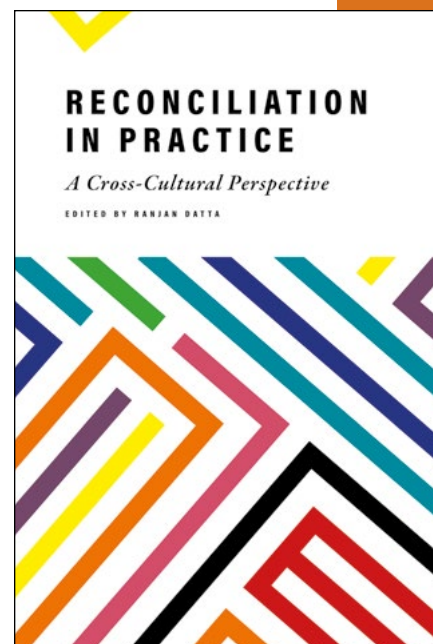
In 2015, the Truth and Reconciliation Commission released a report designed to facilitate reconciliation between the Canadian state and Indigenous Peoples. Its call to honour treaty relationships reminds us that we are all treaty people — including immigrants and refugees living in Canada. The contributors to this volume, many of whom are themselves immigrants and refugees, take up the challenge of imagining what it means for immigrants and refugees to live as treaty people. Through essays, personal reflections and poetry, the authors explore what reconciliation is and what it means to live in relationship with Indigenous Peoples.

Speaking from their personal experiences — whether from the education and health care systems, through research and a community garden or from experiences of discrimination and marginalization — contributors share their stories of what reconciliation means in practice. They write about building respectful relationships with Indigenous Peoples, respecting Indigenous Treaties, decolonizing our ways of knowing and acting, learning the role of colonized education processes, protecting our land and environment, creating food security and creating an intercultural space for social interactions.

Perhaps most importantly, *Reconciliation in Practice* reminds us that reconciliation is an ongoing process, and that decolonizing our relationships and building new ones based on understanding and respect is empowering for all of us — Indigenous, settler, immigrant and refugee alike.

**RANJAN DATTA** is an Indigenous researcher from Bangladesh at the University of Regina. His research interests include advocating for Indigenous environmental sustainability, environmental justice, land-based sustainability, community-based research and community empowerment.

settler; settler colonialism; colonialism; refugees; Canada



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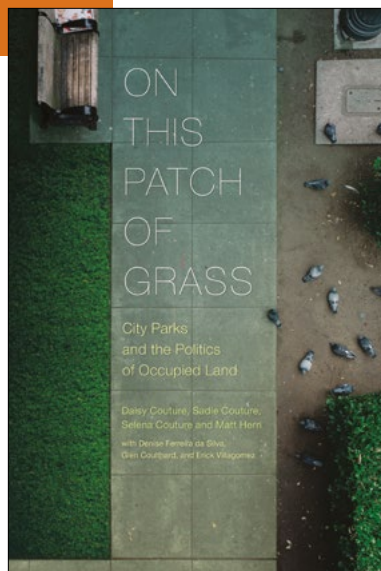
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### SUBJECT CATEGORIES

SOCIAL SCIENCE / Emigration & Immigration  
POLITICAL SCIENCE / Indigenous Studies

### KEY CONTENT HIGHLIGHTS

Reconciliation: Challenges and Possibilities • Sámi Reconciliation in Practice • Reconciliation Through Decolonization • Reconciliation: A White Settler Learning from the Land • Integrating Indigenous Knowledge in Practice and Research: A New Way Forward for the Immigrant Health Professionals • Reconciliation Through Transnational Lenses: An Immigrant Woman's Learning Journey • Letter to John A. Macdonald • Reconciliation as Ceremonial Responsibility • Reconciliation via Building Respectful Relationships and Community Engagement in Indigenous Research • Reconciliation and New Canadians • Holes and Gray



Paperback • 9781773630700  
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## On This Patch of Grass

### City Parks on Occupied Land

by Daisy Couture, Sadie Couture, Selena Couture and Matt Hern

People think of parks as public or common land, and it is a common belief that parks are the best uses of land and are good for everyone. But no park is innocent. Parks are lionized as “natural oases,” and urban parks as “pure nature” in the midst of the city — but every park in North America is performing modernity and settler colonialism every day. While they are called “public,” parks are highly regulated spaces that normatively demand and closely control behaviours. They are a certain kind of property, and thus creations of law, and they are subject to all kinds of presumptions about what parks are for, and what kinds of people should be doing what kinds of things in them. Parks — as they are currently constituted — are colonial enterprises.

*On This Patch of Grass* is an investigation into one small urban park — Vancouver’s Victoria Park, or Bocce Ball Park — as a way to interrogate the politics of land. The authors grapple with the fact that they are uninvited guests on the occupied and traditional territories of the Musqueam (xʷməθkʷəy̓əm), Squamish (Skwxwú7mesh) and Tsleil-Waututh (səlilʷətaʔl) nations. But Bocce Ball Park is also a wonderful place in many ways, with a startling plurality of users and sovereignties, and all kinds of overlapping activities and all kinds of overlapping people co-existing more or less peaceably. It is a living exhibition of the possibilities of sharing land and perhaps offers some clues to a decolonial horizon. The book is a collaborative exercise between one white family and some friends looking at the park from a variety of perspectives, asking what we might say about this patch of grass, and what kinds of occupation might this place imply.

**city planning; urban land; occupied land; decolonization**



Paperback • 9781773630731  
\$20.00 • September 2018  
10 x 8" • 64 pp • Rights: World

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## IKWE

### Honouring Women, Life Givers and Water Protectors

by Jackie Traverse

*Jackie's work is that medicine that connects us all to a time when the earth and her women were equally respected as sacred — life givers, leaders, teachers and healers. Her genius is to help make us remember.*

—LESLIE SPILLET, Ka Ni Kanichihk, Winnipeg

IKWE is a new colouring book by Anishinaabe artist Jackie Traverse. Featuring brand new works, the stunning images in IKWE celebrate the spiritual and ceremonial aspects of women and their important role as water protectors.

“I had the privilege of going to Standing Rock twice. The strength and power that came from the women there inspired this book. To be a woman is to be a life giver and water protector. Even if you never have children, you have that sense, and the duty to honour and protect the water that is within you,” writes Traverse. Jackie Traverse is the mother of three daughters and a grandmother to Lily. She is an Anishinaabe multi-disciplined artist working in video, sculpture, mixed media and paint.

**medicine; healing; women; art**



# Ohpikiihaakan-ohpimh (Raised Somewhere Else)

## A 60s Scoop Adoptee's Story of Coming Home

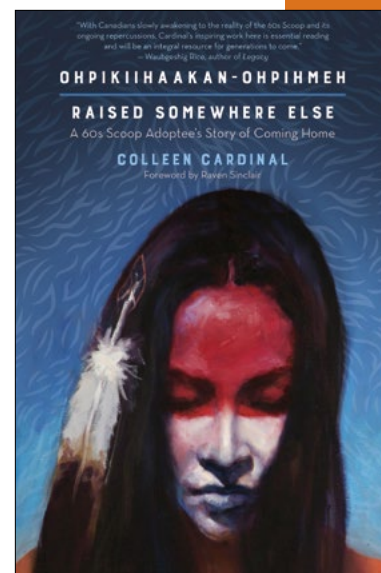
by Colleen Cardinal

*With Canadians slowly awakening to the reality of the 60s Scoop and its ongoing repercussions, Cardinal's inspiring work here is essential reading and will be an integral resource for generations to come.*

—WAUBGESHIG RICE, author of *Legacy*

During the 60s Scoop, over 20,000 Indigenous children in Canada were removed from their biological families, lands and culture and trafficked across provinces, borders and overseas to be raised in non-Indigenous households.

*Ohpikiihaakan-ohpimh* delves into the personal and provocative narrative of Colleen Cardinal's journey growing up in a non-Indigenous household as a 60s Scoop adoptee. Cardinal speaks frankly and intimately about instances of violence and abuse throughout her life, but this book is not a story of tragedy. It is a story of empowerment, reclamation and, ultimately, personal reconciliation. It is a form of Indigenous resistance through truth-telling, a story that informs the narrative on missing and murdered Indigenous women, colonial violence, racism and the Indigenous child welfare system.



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\$20.00 • June 2018  
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✦ Sixties Scoop; violence; abuse; reconciliation

# Doug Knockwood, Mi'kmaw Elder

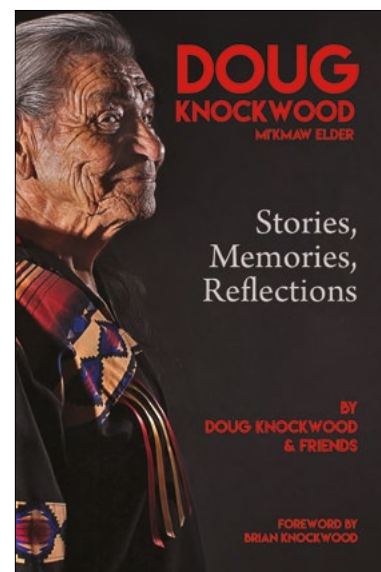
## Stories, Memories, Reflections

by Doug Knockwood and Friends

Freeman Douglas Knockwood is a highly respected Elder in Mi'kmaw Territory and one of Canada's premier addictions recovery counsellors. The story of his life is one of unimaginable colonial trauma, recovery and hope.

At age six, Knockwood was placed in the Shubenacadie Residential School, where he remained for a year and a half. Like hundreds of other Mi'kmaw and Maliseet children, he suffered horrible abuse. By the time he reached his twenties, he was an alcoholic. He contracted tuberculosis in the 1940s and had one lung and several ribs removed. Having hit rock bottom, Knockwood gained sobriety in his thirties through Alcoholics Anonymous. He went on to become a much sought after drug and alcohol rehabilitation counsellor in Canada. Many of Doug's initiatives have been implemented across Canada and used by thousands of people, both Indigenous and non-Indigenous.

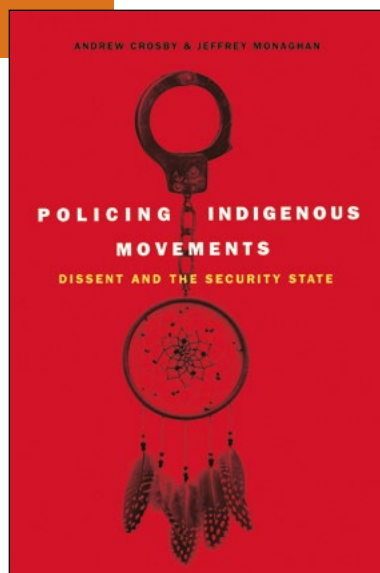
This book is an in-depth look at Doug Knockwood's life that also casts a wide and critical glance at the forces that worked to undermine his existence and the indomitable spirit of a man who recovered from, yet still struggles to overcome, those forces.



Paperback • 9781552669495  
\$21.00 • May 2018  
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✦ story; autobiography; Indian residential school; alcoholism; trauma; recovery



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## Policing Indigenous Movements

Dissent and the Security State

edited by Andrew Crosby and Jeffrey Monaghan

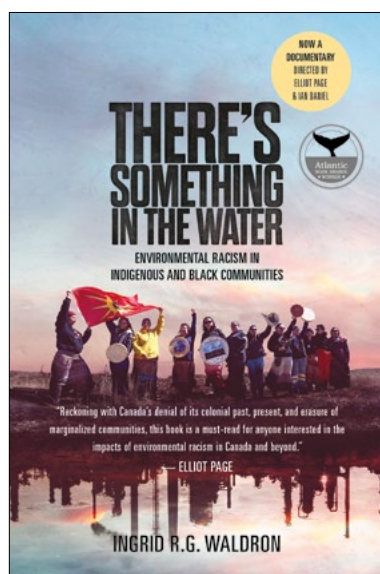
*An accessible must-read for all Canadians concerned about respectful relations with Indigenous People and the decline of civil rights in the war-on-terror era.*

—**Publishers Weekly**

In recent years, Indigenous peoples have led a number of high profile movements fighting for social and environmental justice in Canada. From land struggles to struggles against resource extraction, pipeline development and fracking, land and water defenders have created a national discussion about these issues and successfully slowed the rate of resource extraction.

But their success has also meant an increase in the surveillance and policing of Indigenous peoples and their movements. In *Policing Indigenous Movements*, Crosby and Monaghan use the Access to Information Act to interrogate how policing and other security agencies have been monitoring, cataloguing and working to silence Indigenous land defenders and other opponents of extractive capitalism. Through an examination of four prominent movements, this important book raises critical questions regarding the expansion of the security apparatus, the normalization of police surveillance targeting social movements, the relationship between police and energy corporations, the criminalization of dissent and threats to civil liberties and collective action in an era of extractive capitalism and hyper surveillance.

land theft; Idle No More; Indian Affairs; treaty rights; dispossession; self-determination; extractive capitalism; logic of elimination; decolonization



Paperback • 9781773630571  
\$25.00 • April 2018  
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## There's Something in the Water

Environmental Racism in Indigenous and Black Communities

by Ingrid R. G. Waldron

*Reckoning with Canada's denial of its colonial past, present and erasure of marginalized communities, this book is a must-read for anyone interested in the impacts of environmental racism here and beyond.*

—**ELLIOT PAGE**

*There's Something in the Water* examines the legacy of environmental racism and its health impacts in Indigenous and Black communities in Canada, using Nova Scotia as a case study, and the grassroots resistance activities by Indigenous and Black communities against the pollution and poisoning of their communities. Using settler colonialism as the overarching theory, Waldron unpacks how environmental racism operates as a mechanism of erasure enabled by the intersecting dynamics of white supremacy, power, state-sanctioned racial violence, neoliberalism and racial capitalism in white settler societies.

By redefining the parameters of critique around the environmental justice narrative and movement in Nova Scotia and Canada, Waldron opens a space for a more critical dialogue on how environmental racism manifests itself within this intersectional context. This book illustrates the ways in which the effects of environmental racism are compounded by other forms of oppression to further dehumanize and harm communities already dealing with pre-existing vulnerabilities and documents the long history of struggle, resistance, and mobilizing in Indigenous and Black communities to address environmental racism.

environmental racism; oppression; environmental justice

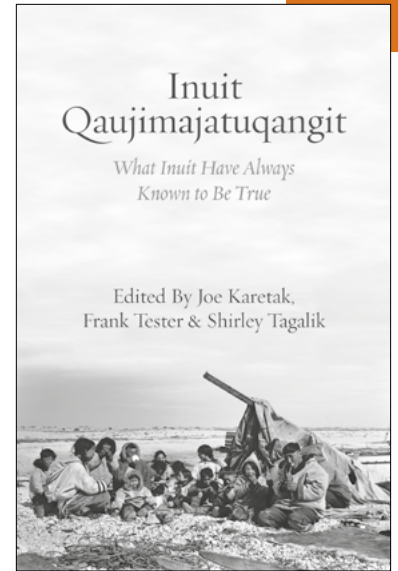
## Inuit Qaujimajatuqangit

What Inuit Have Always Known to Be True

edited by Joe Karetak, Frank Tester and Shirley Tagalik

The Inuit have experienced colonization and the resulting disregard for the societal systems, beliefs and support structures foundational to Inuit culture for generations. While much research has articulated the impacts of colonization and recognized that Indigenous cultures and worldviews are central to the well-being of Indigenous peoples and communities, little work has been done to preserve Inuit culture. Unfortunately, most people have a very limited understanding of Inuit culture and often apply only a few trappings of culture — past practices, artifacts and catchwords — to projects to justify cultural relevance.

*Inuit Qaujimajatuqangit* — meaning all the extensive knowledge and experience passed from generation to generation — is a collection of contributions by well-known and respected Inuit Elders. The book functions as a way of preserving important knowledge and tradition, contextualizing that knowledge within Canada's colonial legacy and providing an Inuit perspective on how we relate to each other, to other living beings and the environment.



Paperback • 9781552669914  
\$28.00 • September 2017  
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**Inuit knowledge; colonization; relationship; other-than-human beings; environment**

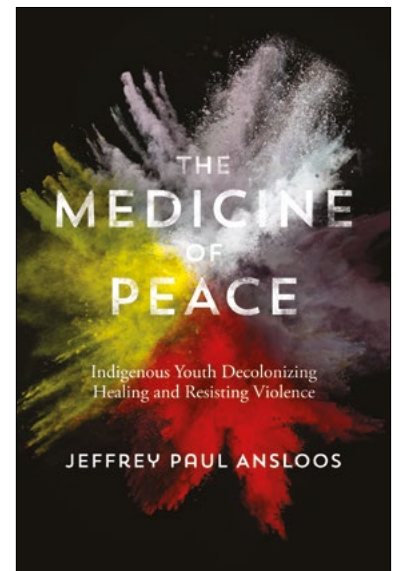
## The Medicine of Peace

Indigenous Youth Decolonizing Healing and Resisting Violence

by Jeffrey Paul Ansloos

In *The Medicine of Peace*, Jeffrey Ansloos explores the complex intersections of colonial violence, the current status of Indigenous youth in Canada in regards to violence and the possibilities of critical-Indigenous psychologies of nonviolence. Indigenous youth are disproportionately at risk for violent victimization and incarceration within the justice system. They are also marginalized and oppressed within our systems of academia, mental health and social work.

By linking the contemporary experiences of Indigenous youth with broader contexts of intergenerational colonial violence in Canadian society and history, Ansloos highlights the colonial nature of current approaches to Indigenous youth care. Using a critical-Indigenous discourse to critique, deconstruct and de-legitimize the hegemony of Western social science, Ansloos advances an Indigenous peace psychology to promote the revitalization of Indigenous identity for youth.

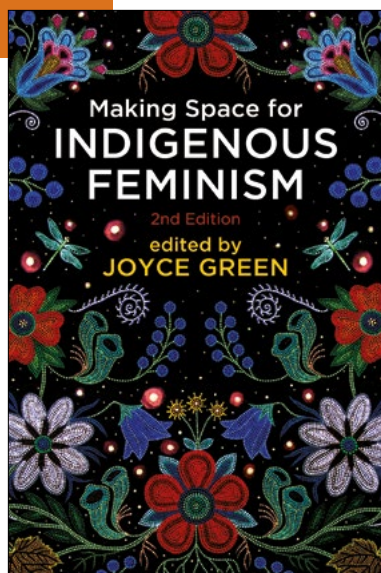


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**traditional knowledge; self-determination; ritualization; medicine wheel; Sixties Scoop; spiritual elements of health; intergenerational**





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## Making Space for Indigenous Feminism, 2nd Ed.

edited by Joyce Green

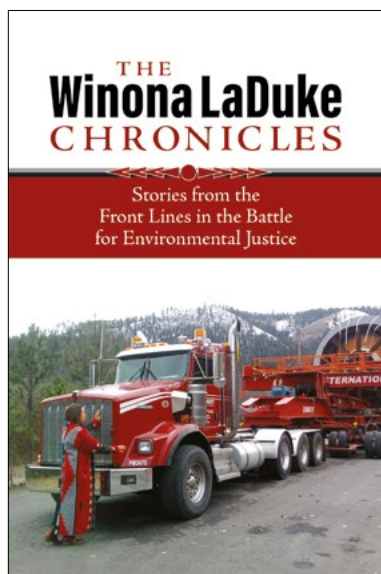
*This path-breaking collection brings together leading and emerging voices in the field, presenting critical innovative research that reminds us of the need for a consistent application of feminist analytic tools to understand colonialism and patriarchy as mutually constitutive and reinforcing forces. This collection is essential as an emancipatory tool for decolonization and Indigenous resurgence.*

—HEIDI KIIWETINEPINESIIK STARK, University of Victoria

The first edition of *Making Space for Indigenous Feminism* proposed that Indigenous feminism was a valid and indeed essential theoretical and activist position and introduced a roster of important Indigenous feminist contributors. This new edition builds on the success and research of the first and provides updated and new chapters that cover a wide range of some of the most important issues facing Indigenous peoples today: violence against women, recovery of Indigenous self-determination, racism, misogyny and decolonization. Specifically, new chapters deal with Indigenous resurgence, feminism amongst the Sami and in Aboriginal Australia, neoliberal restructuring in Oaxaca, Canada's settler racism and sexism, and missing and murdered Indigenous women and girls in Canada.

Written by Indigenous feminists and allies, this book provides a powerful and original intellectual and political contribution demonstrating that feminism has much to offer Indigenous women, and all Indigenous peoples, in their struggles against oppression.

[Indigenous feminism; racism; misogyny; violence against women; decolonization](#)



## THE Winona LaDuke CHRONICLES

Stories from the  
Front Lines in the Battle  
for Environmental Justice

Paperback • 9781552669594  
\$25.00 • January 2017  
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## The Winona LaDuke Chronicles

Stories from the Front Lines in the Battle for Environmental Justice

by Winona LaDuke

*LaDuke's latest book reads like a prayer. These are holy words— inspirational stories taken straight from the heart of indigenous communities throughout the world. This book is lyrical, instructional and infused with wry humor when the weight of the message becomes unbearable*

—*Huffington Post*

*Chronicles* is a major work, a collection of current, pressing and inspirational stories of Indigenous communities from the Canadian subarctic to the heart of Dine Bii Kaya, Navajo Nation. *Chronicles* is a book literally risen from the ashes — beginning in 2008 after her home burned to the ground — and collectively is an accounting of Winona's personal path of recovery, finding strength and resilience in the writing itself as well as in her work. Long awaited, *Chronicles* is a labour of love, a tribute to those who have passed on and those yet to arrive.

[environmental racism; environmental justice; decolonization; Indigenization](#)



## Sacred Feminine

### An Indigenous Art Colouring Book

by Jackie Traverse

“To all the young girls in care and women in corrections, never give up hope. I was once where you are. Life gets better. Be blessed.

—JACKIE TRAVERSE

*Sacred Feminine* is a colouring book by Anishinaabe artist Jackie Traverse. The beautiful and intricate works of art within depict images of strength, resilience and empowerment. With each image, the artist explains the symbolism and meaning represented. The first of its kind, *Sacred Feminine* is intended to heal and educate readers and colourers of all ages.



Paperback • 9781552669198  
\$20.00 • October 2016  
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art; Indigenous feminism

## Unsettled Expectations

### Uncertainty, Land and Settler Decolonization

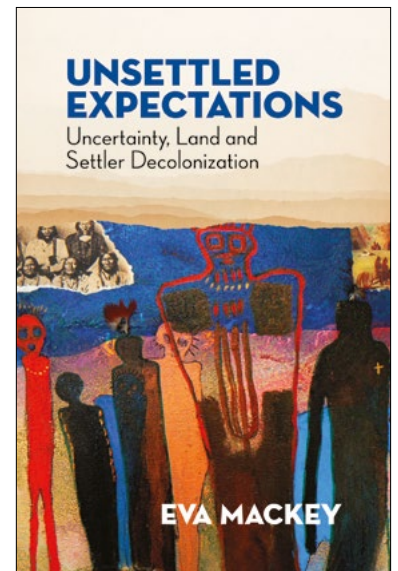
by Eva Mackey

*Lucid and accessible, Unsettled Expectations will appeal to general readers, students and professors, activists and NGO workers, government policy-makers, members of the legal profession, and media.*

—DANIEL COLEMAN, McMaster University

What do local conflicts about land rights tell us about Indigenous-settler relations and the challenges and possibilities of decolonization? In *Unsettled Expectations*, Eva Mackey draws on ethnographic case studies about land rights conflicts in Canada and the US to argue that critical analysis of present-day disputes over land, belonging and sovereignty will help us understand how colonization is reproduced today and how to challenge it.

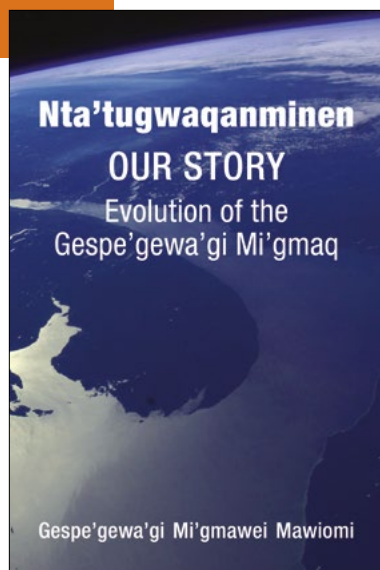
Employing theoretical approaches from Indigenous and settler colonial studies, and in the context of critical historical and legal analysis, Mackey urges us to rethink the assumptions of settler certainty that underpin current conflicts between settlers and Indigenous peoples and reveals settler privilege to be a doomed fantasy of entitlement. Finally, Mackey draws on case studies of Indigenous-settler alliances to show how embracing difficult uncertainty can be an integral part of undoing settler privilege and a step toward decolonization.



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settler colonialism; settler capitalism; Canadian imperialism



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## Nta'tugwaqanminen

Our Story: Evolution of the Gespe'gewa'gi Mi'gmaq

by Gespe'gewa'gi Mi'gmawei Mawiomi; foreword by Satsan (Herb George)

*Nta'tugwaqanminen* provides evidence that the Mi'gmaq of the Gespe'gewa'gi (Northern New Brunswick and the Gaspé Peninsula) have occupied their territory since time immemorial. They were the sole occupants of it prior to European settlement and occupied it on a continuous basis. This book was written through an alliance between the Mi'gmaq of Northern Gespe'gewa'gi (Gaspé Peninsula), their Elders and a group of eminent researchers in the field with the aim of reclaiming their history, both oral and written, in the context of what is known as knowledge re-appropriation. It also provides non-Aboriginal peoples with a view of how Mi'gmaw history looks when it is written from an Indigenous perspective. There are two voices in the book — that of the Mi'gmaq of the Gespe'gewa'gi, including the Elders, as they act as narrators of the collective history, and that of the researchers, who studied all possible aspects of this history, including advanced investigation on place names as indicators of migration patterns.

*Nta'tugwaqanminen* speaks of the Gespe'gewa'gi Mi'gmaw vision, history, relation to the land, past and present occupation of the territory and their place names and what they reveal in terms of ancient territorial occupation. It speaks of the treaties they agreed to with the British Crown, the respect of these treaties on the part of the Mi'gmaw people and the disrespect of them from the various levels of governments. This book speaks about the dispossession the Mi'gmaq of Gespe'gewa'gi had to endure while the European settlers illegally occupied and developed the Gaspé Peninsula to their own advantage and the rights and titles the Mi'gmaw people still have on their lands.

[Indigenous resistance; story; history; occupied land; treaty](#)



Paperback • 9781552667804  
\$29.95 • October 2015  
Digital Formats • \$29.99  
6 x 9" • 276 pp • Rights: World

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## More Will Sing Their Way to Freedom

Indigenous Resistance and Resurgence

edited by Elaine Coburn; foreword by Emma Larocque

*More Will Sing Their Way to Freedom* is about Indigenous resistance and resurgence across lands and waters claimed by Canada. Both Indigenous and non-Indigenous contributors describe and analyze struggles against contemporary colonialism by the Canadian state and, more broadly, against the global colonial-capitalist system. Resistance includes Indigenous survival against centuries of genocidal policies and the on-going dispossession and destruction of Indigenous lands and waters. Resurgence is the re-invention of diverse Indigenous ways of being, knowing and doing in politics, economics, the arts, research and all realms of life.

The underlying argument of *More Will Sing Their Way to Freedom* is that colonial-capitalism is a historical fact but not an inevitability. By analyzing and detailing various forms of Indigenous resistance and resurgence, the authors describe practices and visions that prefigure a possible world where there is justice for Indigenous peoples and renewed healthy relationships with "all our relations."

[Indigenous resistance; genocide; resurgence; capitalism; colonialism](#)

## Settler

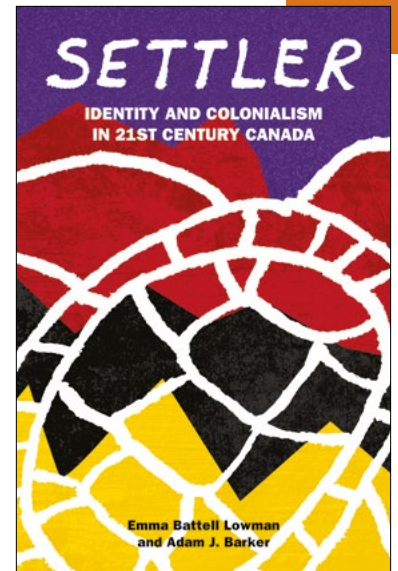
### Identity and Colonialism in 21st Century Canada

by Emma Battell Lowman and Adam J. Barker

Canada has never had an “Indian problem” — but it does have a Settler problem. But what does it mean to be Settler? And why does it matter?

Through an engaging, and sometimes enraging, look at the relationships between Canada and Indigenous nations, *Settler: Identity and Colonialism in 21st Century Canada* explains what it means to be Settler and argues that accepting this identity is an important first step towards changing those relationships. Being Settler means understanding that Canada is deeply entangled in the violence of colonialism and that this colonialism and pervasive violence continue to define contemporary political, economic and cultural life in Canada. It also means accepting our responsibility to struggle for change. *Settler* offers important ways forward — ways to decolonize relationships between Settler Canadians and Indigenous peoples — so that we can find new ways of being on the land, together.

This book presents a serious challenge. It offers no easy road and lets no one off the hook. It will unsettle, but only to help Settler people find a pathway for transformative change, one that prepares us to imagine and move towards just and beneficial relationships with Indigenous nations. And this way forward may mean leaving much of what we know as Canada behind.



Paperback • 9781552667781  
\$18.95 • October 2015  
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🌿 settler colonialism; settler capitalism; Indigenous land; transformation

## Indigenous Nationhood

### Empowering Grassroots Citizens

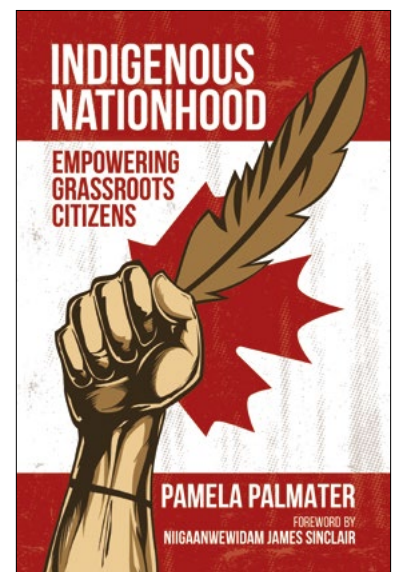
by Pamela Palmater

*Like the tools that our ancestors used for survival, Palmater's words are sharp like a knife.*

—CHIEF LYNN ACOOSE, Sakimay First Nation

*Indigenous Nationhood* is a selection of blog posts by well-known lawyer, activist and academic Pamela Palmater. Palmater offers critical legal and political commentary and analysis on legislation, Aboriginal rights, Canadian politics, First Nations politics and social issues such as murdered and missing Indigenous women, poverty, economics, identity and culture. Palmater's writing tackles myths and stereotypes about Indigenous peoples head-on, discusses Indigenous nationhood and nation building, examines treaty rights and provides an accessible, critical analysis of laws and government policies being imposed on Indigenous peoples.

Fiercely anti-racist and anti-colonial, this book is intended to help rebuild the connections between Indigenous citizens and their home communities, local governments and Indigenous Nations for the benefit of future generations.



Paperback • 9781552667958  
\$19.95 • October 2015  
Digital Formats • \$19.99  
6 x 9" • 266 pp • Rights: World

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🌿 Indigenous legal commentary; Indigenous political commentary; legislation





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\$45.00 • July 2015  
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## Walking This Path Together, 2nd Ed.

Anti-Racist and Anti-Oppressive Child Welfare Practice

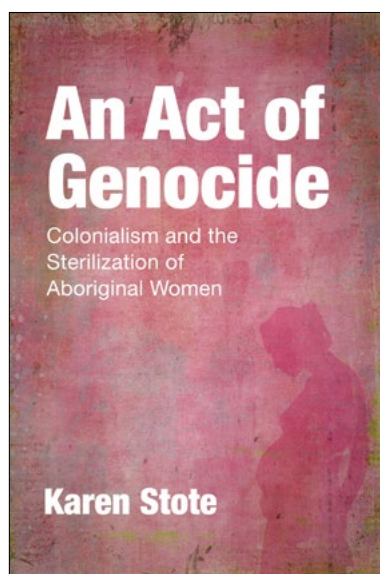
edited by Jeannine Carrière and Susan Strega

*This text is of particular importance because it has tremendous applicability to the field work and practicum experiences of Indigenous and non-Indigenous students who will one day work with Indigenous populations who are involved with the child welfare systems of this country.*

—MARLYN BENNETT, Yellowquill College and the University of Manitoba

*Walking This Path Together* is an edited collection devoted to improving the lives of children and families that come to the attention of child welfare authorities by demonstrating and advocating for socially just child welfare practices. In this new, updated edition, authors provide special consideration to the historical and political context of child welfare in Canada and theoretical ideas and concrete practices that support practitioners, educators and students who are looking for anti-racist, anti-oppressive and anti-colonial perspectives on child welfare practice.

 Indigenous child welfare; ethno-racial diversity; response-based view; cultural safety; trauma-informed care; cultural connections; community-based models of practice



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## An Act of Genocide

Colonialism and the Sterilization of Aboriginal Women

by Karen Stote

During the 1900s eugenics gained favour as a means of controlling the birth rate among the “undesirable” populations in Canada. Though many people were targeted, the coercive sterilization of one group has gone largely unnoticed. *An Act of Genocide* unpacks long-buried archival evidence to begin documenting the forced sterilization of Aboriginal women in Canada.

Grounding this evidence within the context of colonialism, the oppression of women and the denial of Indigenous sovereignty, Karen Stote argues that this coercive sterilization must be considered in relation to the larger goals of “Indian policy” — to gain access to Indigenous lands and resources while reducing the numbers of those to whom the federal government has obligations. Stote also contends that, in accordance with the original meaning of the term, this sterilization should be understood as an act of genocide, and she explores the ways Canada has managed to avoid this charge. This lucid, engaging book explicitly challenges Canadians to take up their responsibilities as treaty partners, to reconsider their history and to hold their government to account for its treatment of Indigenous peoples.

 eugenics; Indian Act; residential schools; assimilation; colonization; population control; CAHWCA; Bill 26; Bill C-21; cultural genocide; "mental defectives"



## Out of the Depths, 4th Ed.

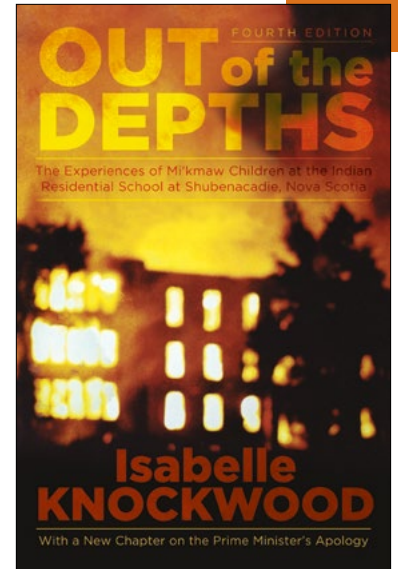
The Experiences of Mi'kmaw Children at the Indian Residential School at Shubenacadie, Nova Scotia

by Isabelle Knockwood

In the 1880s, through an amendment to the Indian Act of 1876, the government of Canada began to require all Aboriginal children to attend schools administered by churches. Separating these children from their families, removing them from their communities and destroying Aboriginal culture by denying them the right to speak Indigenous languages and perform native spiritual ceremonies, these residential schools were explicitly developed to assimilate Aboriginal peoples into Canadian culture and erase their existence as a people.

Daring to break the code of silence imposed on Aboriginal students, residential school survivor Isabelle Knockwood offers the firsthand experiences of forty-two survivors of the Shubenacadie Indian Residential School. In their own words, these former students remember their first day of residential schooling, the years of inner transformation from a strict and regimented life of education and manual training, and the harsh punishments for speaking their own language or engaging in Indigenous customs.

In this newly updated fourth edition, Knockwood speaks to twenty-one survivors of the Shubenacadie Indian Residential School about their reaction to the apology by the Canadian government in 2008. Is it now possible to move forward?



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 Indian residential schools; survivors; story

## Indivisible

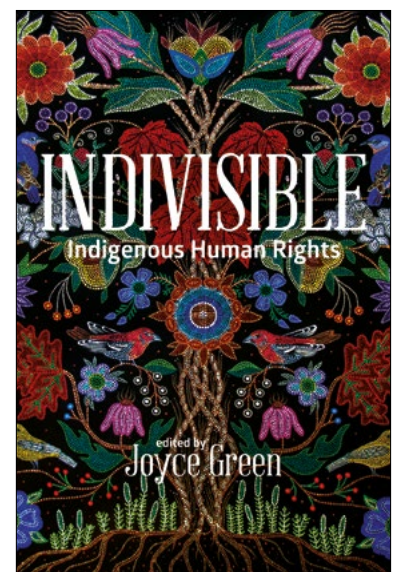
Indigenous Human Rights

edited by Joyce Green

*Indivisible is a critical call to governments and Indigenous peoples to take up the indivisible framework of rights protection enshrined in the UN Declaration of the Rights of Indigenous Peoples.*

—ALEX NEVE, Amnesty International

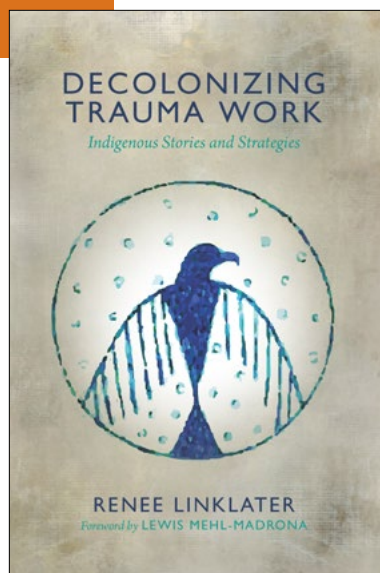
Indigenous rights are generally conceptualized and advocated separately from the human rights framework. The contributors to *Indivisible: Indigenous Human Rights*, however, deftly and powerfully argue that Indigenous rights are in fact human rights and that the fundamental human rights of Indigenous peoples cannot be protected without the inclusion of their Indigenous rights, which are suppressed and oppressed by the forces of racism and colonialism. Drawing on a wealth of experience and blending critical theoretical frameworks and a close knowledge of domestic and international law on human rights, the authors in this collection show that settler states such as Canada persist in violating and failing to acknowledge Indigenous human rights. Furthermore, settler states are obligated to respect and animate these rights, despite the evident tensions in political and economic interests between elite capitalists, settler citizens and Indigenous peoples.



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 decolonization; Indian Act; land rights; residential schools; reconciliation; Bill C-31; Bill C-3; gendered violence; self-determination; settler state; CEDAW; UNDRIP



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## Decolonizing Trauma Work

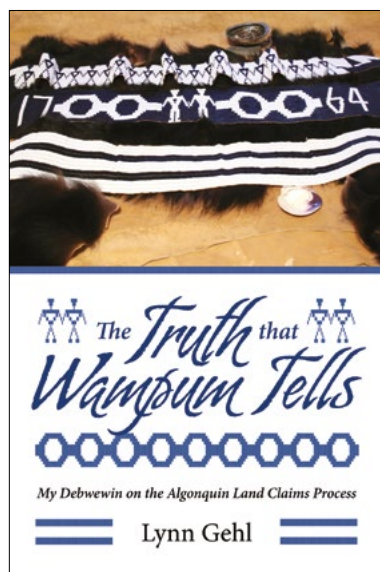
Indigenous Stories and Strategies

by Renee Linklater; foreword by Lewis Mehl-Madrona

In *Decolonizing Trauma Work*, Renee Linklater explores healing and wellness in Indigenous communities on Turtle Island. Drawing on a decolonizing approach, which puts the “soul wound” of colonialism at the centre, Linklater engages ten Indigenous health care practitioners in a dialogue regarding Indigenous notions of wellness and wholistic health, critiques of psychiatry and psychiatric diagnoses, and Indigenous approaches to helping people through trauma, depression and experiences of parallel and multiple realities. Through stories and strategies that are grounded in Indigenous worldviews and embedded with cultural knowledge, Linklater offers purposeful and practical methods to help individuals and communities that have experienced trauma.

*Decolonizing Trauma Work*, one of the first books of its kind, is a resource for education and training programs, health care practitioners, healing centres, clinical services and policy initiatives.

**Turtle Island; colonialism; Indigenous worldviews**



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## The Truth that Wampum Tells

My Debwewin on the Algonquin Land Claims Process

by Lynn Gehl

In commemoration of the 250th anniversary of the Treaty at Niagara, *The Truth that Wampum Tells* offers readers a first-ever insider analysis of the contemporary land claims and self-government process in Canada. Incorporating an analysis of traditional symbolic literacy known as wampum diplomacy, Lynn Gehl argues that despite Canada's constitutional beginnings, first codified in the 1763 Royal Proclamation and ratified during the 1764 Treaty at Niagara, Canada continues to deny the Algonquin Anishinaabeg their right to land and resources, their right to live as a sovereign nation and consequently their ability to live mino-pimadiziwin (the good life).

Gehl goes beyond Western scholarly approaches rooted in historical archives, academic literature and the interview method. She also moves beyond discussions of Indigenous methodologies, offering an analysis through Debwewin Journey: a wholistic Anishinaabeg way of knowing that incorporates both mind knowledge and heart knowledge and that produces one's *debwewin* (personal truth).

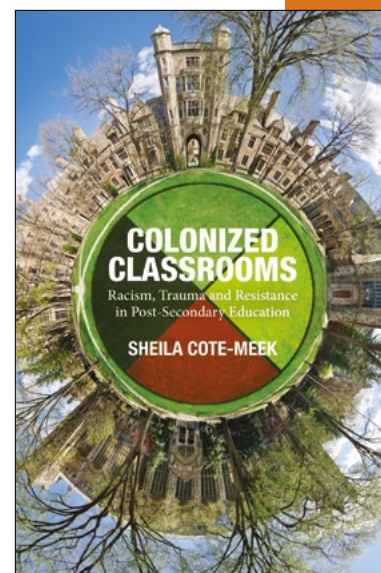
**treaty; royal proclamation; Indigenous land; sovereignty; the good life**

## Colonized Classrooms

Racism, Trauma and Resistance in Post-Secondary Education

by Sheila Cote-Meek

In *Colonized Classrooms*, Sheila Cote-Meek discusses how Aboriginal students confront narratives of colonial violence in the postsecondary classroom, while they are, at the same time, living and experiencing colonial violence on a daily basis. Basing her analysis on interviews with Aboriginal students, teachers and Elders, Cote-Meek deftly illustrates how colonization and its violence are not a distant experience, but one that is being negotiated every day in universities and colleges across Canada.



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[colonialism; education; trauma; racism; resistance](#)

## "Indians Wear Red"

Colonialism, Resistance, and Aboriginal Street Gangs

by Elizabeth Comack, Lawrence Dean, Larry Morrisette and Jim Silver

WINNER, Alexander Kennedy Isbister Award for Non-Fiction (Manitoba Book Award) (2014)

With the advent of Aboriginal street gangs such as Indian Posse, Manitoba Warriors and Native Syndicate, Winnipeg garnered a reputation as the "gang capital of Canada." Yet beyond the stereotypes of outsiders, little is known about these street gangs and the factors and conditions that have produced them. *"Indians Wear Red"* locates Aboriginal street gangs in the context of the racialized poverty that has become entrenched in the colonized space of Winnipeg's North End. Drawing upon extensive interviews with Aboriginal street gang members as well as with Aboriginal women and elders, the authors develop an understanding from "inside" the inner city and through the voices of Aboriginal people — especially street gang members themselves. While economic restructuring and neo-liberal state responses can account for the global proliferation of street gangs, the authors argue that colonialism is a crucial factor in the Canadian context, particularly in western Canadian urban centres. Young Aboriginal people have resisted their social and economic exclusion by acting collectively as "Indians." But just as colonialism is destructive, so too are street gang activities, including the illegal trade in drugs. Solutions lie not in "quick fixes" or "getting tough on crime" but in decolonization: re-connecting Aboriginal people with their cultures and building communities in which they can safely live and work.

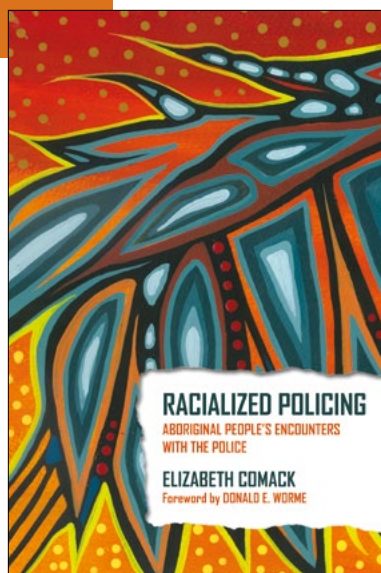


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[decolonization; street gangs; colonial violence](#)





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## Racialized Policing

Aboriginal People's Encounters with the Police

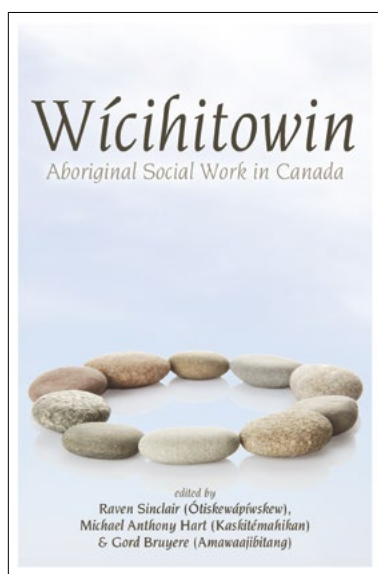
by Elizabeth Comack; foreword by Donald E. Worme

*Comack helps us to understand and make sense of the challenges faced by Indigenous peoples when trying to navigate the justice system within Canada, from dealing with police to dealing with the courts.*

—ERICA NEEGANAGWEDGIN, Athabasca University, *Labour/Le Travail*

Policing is a controversial subject, generating considerable debate. One issue of concern has been “racial profiling” by police, that is, the alleged practice of targeting individuals and groups on the basis of “race.” *Racialized Policing* argues that the debate has been limited by its individualized frame. Going beyond the interpersonal level and broadening our gaze to explore how race and racism play out in institutional practices and systemic processes, this book exposes the ways in which policing is racialized. Situating the police in their role as “reproducers of order,” Comack draws on the historical record and contemporary cases of Aboriginal-police relations, as well as interviews conducted with Aboriginal people in Winnipeg’s inner-city communities to explore how race and racism inform the routine practices of police officers and define the cultural frames of reference that officers adopt in their encounters with Aboriginal people. In short, having defined Aboriginal people as “troublesome,” police respond with troublesome practices of their own. Arguing that resolution requires a fundamental transformation in the structure and organization of policing, *Racialized Policing* makes suggestions for re-framing the role of police and the “order” they reproduce.

racism; policing; Indigenous people



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## Wícihitowin

Aboriginal Social Work in Canada

edited by Raven Sinclair (Ótiskewápiwskew), Michael Anthony Hart (Kaskítémahikan) and Gord Bruyere (Amawaajibitang)

*Wícihitowin* is the first Canadian social work book written by First Nations, Inuit and Métis authors who are educators at schools of social work across Canada. The book begins by presenting foundational theoretical perspectives that develop an understanding of the history of colonization and theories of decolonization and Indigenist social work. It goes on to explore issues and aspects of social work practice with Indigenous peoples to assist educators, researchers, students and practitioners to create effective and respectful approaches to social work with diverse populations. Traditional Indigenous knowledge that challenges and transforms the basis of social work with Indigenous and other peoples comprises a third section of the book. *Wícihitowin* concludes with an eye to the future, which the authors hope will continue to promote the innovations and creativity presented in this groundbreaking work.

Indigenism; Indigenous-centred social work; transracial adoption; healing approaches; third space community; lost identity paradigm; elders; knowledge keepers



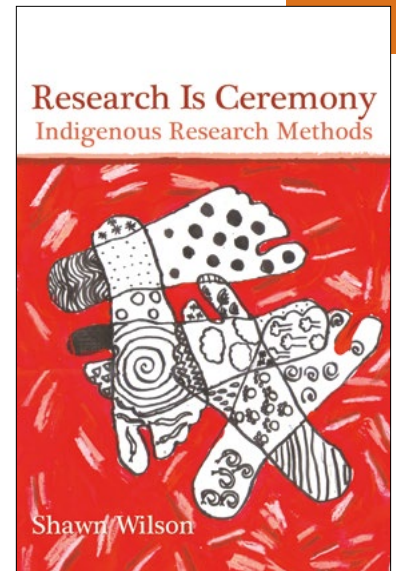
## Research Is Ceremony

### Indigenous Research Methods

by Shawn Wilson

Indigenous researchers are knowledge seekers who work to progress Indigenous ways of being, knowing and doing in a modern and constantly evolving context. This book describes a research paradigm shared by Indigenous scholars in Canada and Australia, and demonstrates how this paradigm can be put into practice.

Relationships don't just shape Indigenous reality, they are our reality. Indigenous researchers develop relationships with ideas in order to achieve enlightenment in the ceremony that is Indigenous research. Indigenous research is the ceremony of maintaining accountability to these relationships. For researchers to be accountable to all our relations, we must make careful choices in our selection of topics, methods of data collection, forms of analysis and finally in the way we present information.



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Indigenous research paradigm; relationality; Indigenous axiology; Indigenous scholars conference; cultural knowledge

## Seeking Mino-Pimatisiwin

### An Aboriginal Approach to Helping

by Michael Hart

Historically, social work and psychology professions have pressured and coerced Aboriginal peoples to follow the euro-centric ways of society. The needs of Aboriginal peoples have not been successfully addressed by helping professions due to a limited attempt to incorporate Aboriginal perspectives and practices of helping. Michael Hart briefly discusses colonization from an Aboriginal perspective, ontological imperialism, social work's role in colonial oppression and the dynamic of resistance. *Seeking Mino-Pimatisiwin* encourages Aboriginal concepts, values and perspectives to be effectively incorporated by helpers trained in counselling, supporting and teaching disciplines.

Michael Hart uses his own personal and professional experiences and those of other Aboriginal helpers. Throughout the book he outlines ways of adopting an Aboriginal Approach to helping. The closing chapter examines one such approach, the sharing circle, and how it can be used to guide practice with individuals, families and groups in several contexts.



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social work; education; counselling; Indigenous knowledge

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