Finding Our Niche
Toward a Restorative Human Ecology

Philip A. Loring

“Finding Our Niche is an important read for anybody seeking to understand the root causes of escalating and converging global environmental and social crises. 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, author of The Archipelago of Hope: Wisdom and Resilience from the Edge of Climate Change and Adjunct Professor, University of Alberta

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. There is no doubt that 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. He explores the tragedies of Western society and offers examples and analyses that can guide us in reconciling our damaging settler-colonial histories and tremendous environmental missteps in favour of a more sustainable and just vision for the future.

Drawing on numerous cases around the world, from cattle ranchers on the Burren in Ireland, to clam gardeners in British Columbia, to protectors of an accidental wetland in northwest Mexico, Loring 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. Intertwoven 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, one that focuses on how we can heal and reconcile our unique human ecologies to achieve more sustainable and just societies.

CONTENTS
Introduction • Alienation • Pristine • Keystone • Engineer • Novel • Sentinel • Finding Our Path • Epilogue • Notes • References • Index

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.
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 online, renowned lawyer, author, speaker and activist Pamela Palmater returns to wade through media misinformation and government propaganda to get to the 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 videos and podcast, Palmater addresses a range of Indigenous issues — empty political promises, ongoing racism, sexualized genocide, government lawlessness and the lie that is reconciliation — making complex political and legal implications accessible to all of us.

From one of the most important, inspiring and fearless voices on 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 and a professor and chair in Indigenous Governance at Ryerson University. She is the author of Indigenous Nationhood and Beyond Blood.
Take Back the Fight
Organizing Feminism for the Digital Age

Nora Loreto

Two decades of neoliberalism have destroyed a structured, pan-regional feminist movement in Canada. As a result, new generations of feminists have come to age without ever seeing the force that an organized social movement can have in democratic society. They have never benefited from the knowledge, debates, actions, mass mobilizations or leadership that all accompany a social movement; instead, they organize in decentralized silos. As a result, government and corporate leaders have co-opted feminism to turn it into something that can be bought and sold or used to attract voters. The digital age has moved much of feminism online, creating a new reality in which feminists must organize. Campaigns like #BeenRapedNeverReported, #MeToo, the SlutWalks and the Canadian women’s marches, while important, don’t yet have the organized power to bring the changes that activists seek to make in society.

In Take Back the Fight, Nora Loreto examines the state of modern feminism in Canada and argues that feminists must organize to take back feminism from politicians, business leaders and journalists who distort and obscure its power. Loreto urges today’s activists to overcome the challenges that sank the movement decades ago, to stop centring whiteness as the quintessential woman’s experience and to find ways to rebuild the communities that have been obliterated by neoliberal economic policies.

Nora Loreto is a writer and activist from Quebec City. She writes regularly for the National Observer, Washington Post and many other publications. She’s the editor of the Canadian Association of Labour Media, and, with Sandy Hudson, she hosts a popular podcast called “Sandy and Nora Talk Politics.” She is also the author of From Demonized to Organized: Building the New Union Movement.
Text Messages
Or How I Found Myself Time Travelling

Yassin “Narcy” Alsalman

Young boys and girls trapped in Walmarts—our consumer interim camps.
A family-friendly, discounted freedom.
You don’t see what the Internet can’t.
Not our land or home.
Not your mans or holmes.
Not your towers or domes.
Not your power or drones.

Text Messages is the first multi-genre collection by Montreal-based Iraqi hip-hop artist, activist and professor Yassin “Narcy” Alsalman.

Composed entirely on a smartphone during air travel and married to artwork from comrades, Narcy’s writing speaks of the existential crises experienced by diasporic children of war before and during imperialism in the age of the Internet. Narcy’s verses span the space between hip-hop and manifesto, portraying a crumbling, end-stage capitalist society, visions for a new reality and the myth of multiculturalism on a pandemic planet. The wordsmith hollows and transmogrifies the grotesque excess of the West by juxtaposing iLife with images of death, destruction and trauma in the East.

From the depths of apathetic consumerism arises a voice of spiritual self-realization that explodes the misrepresented, mythical monolith of immigrants in the West and with the rubble builds healing through intelligent resistance and radical love.

Yassin “Narcy” Alsalman is a multi-hyphenate. He is renowned as a pioneer of the Arab voice in hip-hop culture and one of the formative voices from the Iraqi diaspora. He is a professor at Concordia University, an award-winning music video director, an actor and a celebrated musician. Most importantly, he is a father of two.
Black Matters
Afua Cooper & Wilfried Raussert

Jupiter Wise

speak of your odyssey
from Boston to Charlottetown
in the sloop that nearly went down
off the coast of Maine
You had no fear
but felt a secret glee
in your heart
as you saw the whites panic
Let them feel the fear of death, for once

Halifax’s Poet Laureate Afua Cooper and photographer Wilfried Raussert collaborate in this book of poems and photographs focused on everyday Black experiences. The result is a jambalaya — a dialogue between image and text. Cooper translates Raussert’s photos into poetry, painting a profound image of what disembodied historical facts might look like when they are embodied in contemporary characters. This visual and textual conversation honours the multiple layers of Blackness in the African diaspora around North America and Europe. The result is a work that amplifies Black beauty and offers audible resistance.

Afua Cooper is a celebrated poet and Halifax’s seventh poet laureate. She is the author of five books of poetry, including the critically acclaimed Copper Woman and Other Poems and two novels, The Hanging of Angelique: The Untold Story of Slavery in Canada and the Burning of Old Montreal and My Name is Phillis Wheatley. She holds a PhD in Black Canadian and African Diaspora history and is currently a Black studies professor at Dalhousie University.

Wilfried Raussert is a multidisciplinary artist and scholar. He works across the boundaries of music, literature, photography, art and literary criticism. He is chair of North American and Inter-American Studies at Bielefeld University, Germany. He is director of the International Association of Inter-American Studies, and author and editor of twenty scholarly books, including Art Begins in Streets Art Lives in Streets, Cultural Memory and Multiple Identities and Traveling Sounds: Music, Migration, and Identity in the U.S. and Beyond.
Land-Water-Sky / Ndè-Tì-Yat’a

Katłà

“A magnificent read!”
— Monique Gray Smith, author of Tilly and the Crazy Eights

“This young author is rapidly becoming a force to be reckoned with in Canadian literature.”
— Mary-Anne Neal, Royal Roads University

“In the era of pre-contact, ancient stories were deeply engrained in the landscape from which they derived. They inspire traditional storytellers to pass on to current times a frame to support today’s tellings, and in this writing, it’s an extension too of snippets of stories heard, the collisions of changing times of life in the raw, taking many forms of intrigue, an ongoing tradition, a shapeshifting.”
— John B. Zoe, traditional knowledge holder from Tlicho Territory

“This book brought a lot of memory for me, of when Elders used to tell stories, sitting around and visiting my parents and telling stories about nahgaq’al. The story was so descriptive, the way the Elders told stories. Mahsíł cho for keeping our stories alive.”
— Maro Sundberg, executive director at Goyatiko Language Society

Katłà is a Dene woman from the Northwest Territories. Previously serving as a councillor for her First Nation, Yellowknives Dene, she is an activist, poet, columnist and law student in Indigenous Legal Orders. Katłà writes about Indigenous injustices with a focus on the North. Land-Water-Sky / Ndè-Tì-Yat’a is her first work of fiction.

A vexatious shapeshifter walks among humans. Shadowy beasts skulk at the edges of the woods. A ghostly apparition haunts a lonely stretch of highway. Spirits and legends rise and join together to protect the North.

Land-Water-Sky / Ndè-Tì-Yat’a is the debut novel from Dene author Katłà. Set in Canada’s far North, this layered composite novel traverses space and time, from a community being stalked by a dark presence, to a group of teenagers out for a dangerous joyride, to an archeological site on a mysterious island that holds a powerful secret.

Riveting, subtle and unforgettable, Katłà gives us a unique perspective on what the world might look like today if Indigenous legends walked amongst us, disguised as humans, and ensures that the spiritual significance and teachings behind the stories of Indigenous legends are respected and honoured.
Indigenous Women’s Theatre in Canada
A Mechanism of Decolonization
Sarah MacKenzie

Despite an 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 that were written and produced in the socio-cultural milieux of twentieth- and twenty-first-century Canada.

Closely analyzing dramatic texts by Monique Mojica, Marie Clements and Yvette Nolan, MacKenzie explores representations of gendered colonialist violence in order to determine the varying ways in which these representations are employed subversively and informatively by Indigenous women. These plays provide an avenue for individual and cultural healing by deconstructing some of the harmful ideological work performed by colonial misrepresentations of Indigeneity and by demonstrating 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 on redressing colonial violence by engaging with decolonial aesthetics.

CONTENTS
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 • References • Index
Identifying as Arab in Canada
A Century of Immigration History
Houda Asal; Translated by Mary Foster

“With rigorous research and a gripping narrative, this book comes to shatter many preconceived ideas and orientalist views about ‘Arabs,’ all in a constructive, historical, and critical way.”

— Monia Mazigh, author and human rights advocate

While “Arabs” now attract considerable attention — from media, the state and sociological studies — their history in Canada remains little known. Houda Asal begins to rectify this invisibilization by exploring the migration from Machrek (the Middle East) to Canada from the late nineteenth century through the 1970s. Houda Asal breathes life into this migratory history and the people who made the journey. She examines the public, collective existence they created in Canada in order to understand both the identity Arabs have constructed for themselves here and the identity that has been constructed for them by the Canadian state.

Using archival research, media analysis, laws, statistics and interviews, Asal offers a thorough examination of the institutions these migrants and their descendants have built and the various ways they have expressed their identity and organized their religious, social and political lives. Identifying as Arab in Canada offers an impressively researched, accessibly written and much-needed glimpse into the long history of the Arab population in Canada.

Houda Asal holds a PhD in socio-history. Her doctoral thesis was published by Presses de l’Université de Montréal in 2016 as Se dire arabe au Canada. Un siècle d’histoire migratoire. Asal has written and spoken extensively about this history and contemporary racism in Canada and France.
Growing a Child
Implementing Indigenous Ways of Knowing with Indigenous Families

Leona Makokis, Ralph Bodor, Avery Calhoun, Stephanie Tyler, eds.

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 of ohpikinâwasowin/Growing a Child 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. Dr. Makokis is a former president of the University nuhelot’įne thäyiotsįį nistameyimâkanak Blue Quills. 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.
About Canada: Disability Rights
Second Edition
Deborah Stienstra

Including people with disabilities fully into Canadian society, with the rights enjoyed by non-disabled people, requires a fundamental social transformation, not simply “fixing” some bodies. It requires deep changes in the attitudes, cultural images and policies that make people with disabilities invisible, set them aside, undermine or reject their contributions and value, and justify their neglect, abuse and death. This shift involves the simple recognition and honouring of the dignity, autonomy and rights of all people, including those who experience disabilities.

In the second edition of About Canada: Disability Rights, Deborah Stienstra explores the historical and current experiences of people with disabilities in Canada, as well as the policy and advocacy responses to these experiences. Stienstra demonstrates that disability rights enable people with disabilities to make decisions about their life and future, claim rights on their own behalf and participate actively in all areas of Canadian society. Disability rights can and do increase access to and inclusion in critical areas like education, employment, transportation, telecommunications and health care. Additionally, Stienstra identifies new approaches and practices, such as universal design, disability supports and income supports, that can transform Canadian society to be more inclusive and accommodating for everyone.

Deborah Stienstra holds the Jarislowsky Chair in Families and Work, is a professor of political science and the director of the Live Work Well Research Centre at the University of Guelph.
How We Go Home

Voices of Indigenous North America

Sara Sinclair, ed

How We Go Home shares contemporary first-person stories in the long and ongoing fight to protect Indigenous land, rights and life.

Each of the twelve narrators’ lives has been shaped by loss, injustice and resilience—and by the struggle to share space with settler nations, whose essential aim is to take all that is Indigenous.

Amplifying Indigenous voices and allowing narrators to tell their stories in their own words, this book is a powerful tool for building connections and understanding across cultures and communities.

Sara Sinclair is an oral historian of Cree-Ojibwe and settler descent. Sara was the lead interviewer for the Robert Rauschenberg Oral History Project and coedited a book from these narratives. She lives with her husband and son in Brooklyn.

CONTENTS

Foreword (TK) • Introduction (Sara Sinclair) • Executive Editor’s Note (Mimi Lok) • Map • Gladys Radek, Terrace, Gitxsan/Wet’suwet’en First Nations • Jasilyn Charger, Cheyenne River Sioux • Wizipan Little Elk, Rosebud Lakota Tribe • Geraldine Manson, Snuneymuxw First Nation • Robert Omelas, 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 • Glossary • 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 • Further Reading

Beyond Digital Capitalism

New Ways of Living

Socialist Register 2021

Leo Panitch & Greg Albo, eds.

How to live with the new technologies? Essays in the fifty-seventh Socialist Register reveal the contradictions and dislocations of technological change in the twenty-first century. And they explore alternative ways of living: from AI to the arts, from transportation to fashion, from environmental science to economic planning.

Leo Panitch is a distinguished research professor, renowned political economist and Marxist theorist. Greg Albo is a professor of political science at York.

CONTENTS

Post-Capitalism: Alternatives or Detours? (Greg Albo) • AI-deology: Science, Capitalism and the Dream of a ‘People’s AI’ (Nicole Aschoff & Pankaj Mahta) • There Is Nothing Artificial about AI: Labour, Class, Utopia, Socialism. (Hugo Radice) • Interpretation Machines: Contradictions of Digital Mechanization in Twenty-First Century Capitalism (Larry Lohman) • Democratic Socialist Planning: Against, With and Beyond the New Technologies (Robin Hahnel) • Capitalism & the Clock: Time’s Meaning in the Struggle for Socialism (Bryan Palmer) • Shifting Gears: Labour Strategies for Low-Carbon Public Transit Mobility (Sean Sweeney and John Treat) • Platform Socialists in the Age of Digital Capitalism (Tanner Mirriels) • Imagining Platform Socialism (Derek Hrynshyn) • Smart Cities, Technological Traps, Democratic Possibilities (Adam Greenfield) • The Consequences of Commodification: Contours of a Post-Capitalist Society (Christoph Herrmann) • Aesthetic Labour and the Struggle Against Workplace Surveillance in Historical Materialist Perspective (Joan Sangster) • Beyond Neoliberal Fashion: Imagining Clothing Production as a Human Need (Jeronimo Montero Bressan) • Art/Commons: Art Collectives and the Post-Capitalist Imagination (Massimiliano Mollona) • The World of Tomorrow: Scenarios for Our Future Between Demise and Hope (Ingmar Solty)
Nature and communities in the global South are being overwhelmed at a shocking rate. In many places this is due to ventures such as large-scale open-pit mining, oil extraction in tropical areas and the spread of monocultures. These and other such forms of natural resource appropriation are known as extractivisms.

This introductory book adopts an interdisciplinary and critical perspective, incorporating contributions from economics, politics, ecology and more. Eduardo Gudynas explores negative local impacts, such as ecological and health degradation and violence, along with spillover effects that redefine democracy and justice. Significantly, presented for the first time in English is a comprehensive overview of the theoretical innovations currently being discussed in the South, such as the distinction between appropriation and production modes, a redefinition of surplus to include social and economic features and new understandings on conflict dynamics. Gudynas discusses the Latin American peculiarities of extractivisms produced by both conservative and new-left governments, making clear that it has very deep roots in culture and ideologies.

Finally, Gudynas offers solutions for the future.

Eduardo Gudynas is the director and a senior researcher at the Latin American Centre for Social Ecology (CLAES). He was listed among the seventy-four key thinkers in development and is one of the fifty most influential intellectuals in Latin America.
Challenging the Right, Augmenting the Left
Recasting Leftist Imagination

What does the future hold for the left? How does the left adapt to, and prepare for, the crises of our time? In moments of crisis it is always important to rethink longstanding assumptions, jettison wishful thinking and dated ideas, and recover wisdom from the past. The authors of this edited collection do just this, putting forward a diversity of approaches and issues to strategize for the work that awaits us in the 2020s, particularly in the struggle against capitalism, climate change and the far right.

Working within five major thematic areas, the contributors examine how to engage working-class people in anti-capitalist struggles, undermine reactionary currents of ethno-nationalism while supporting anti-colonial movements, strategically build power inside and outside the state apparatus, demand new forms of resistance to address environmental crises and promote solidarity and ecological responsibility.

Robert Latham, Julian von Bargen, A.T. Kingsmith and Niko Block are affiliated with the Department of Politics at York University.

Canada in the World
Settler Capitalism and the Colonial Imagination
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

“Canada in the World should be both rigorously studied and strenuously debated by all who seek to understand the country’s past, transform its present and reimagine its future.”
— Ian McKay, McMaster University

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. 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, 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 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.

Tyler A. Shipley is a professor of society, culture and commerce in the Department of Liberal Studies at Humber College.
How can social movements help bring about large-scale systems change? This is the question Jen Gobby sets out to answer in *More Powerful Together*. As an activist, Gobby has been actively involved with climate justice, anti-pipeline and Indigenous land defence movements in Canada for many years. As a researcher, she 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 are in forging relationships of equality and reciprocity with each other and with the land.

100% of the royalties made from the sales of this book are being donated to Indigenous Climate Action: www.indigenousclimateaction.com.

Jen Gobby is an activist-scholar based in Tio’tia:ke (Montreal). She is the founder of the MudGirls Natural Building Collective and organizes with Climate Justice Montreal.
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