First Nations

Indigenous Nationhood
Empowering Grassroots Citizens
by Pamela Palmater
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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.

Life Among the Qallunaat
by Mini Aodla Freeman
ISBN: 9780887557750
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Life Among the Qallunaat is the story of Mini Aodla Freeman’s experiences growing up in the Inuit communities of James Bay and her journey in the 1950s from her home to the strange land and stranger customs of the Qallunaat, those living south of the Arctic. Her extraordinary story, sometimes humorous and sometimes heartbreaking, illustrates an Inuit woman’s movement between worlds and ways of understanding. It also provides a clear-eyed record of the changes that swept through Inuit communities in the 1940s and 1950s. Mini Aodla Freeman was born in 1936 on Cape Hope Island in James Bay. At the age of sixteen, she began nurse’s training at Ste. Therese School in Fort George, Quebec, and in 1957 she moved to Ottawa to work as a translator for the then Department of Northern Affairs and Natural Resources. Life Among the Qallunaat was first published in 1978 and has been translated into French, German, and Greenlandic. Life Among the Qallunaat is the third book in the First Voices, First Texts series, which publishes lost or underappreciated texts by Indigenous writers. This critical edition of Mini Aodla Freeman’s groundbreaking work includes revisions based on the original typescript, an interview with the author, and an afterword by Keavy Martin, Julie Rak, and Norma Dunning.

Settler
Identity and Colonialism in 21st Century Canada
by Emma Lowman
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Canadians, despite our reputation for liberalism, multiculturalism and friendliness, remain deeply entangled in the violence of colonialism. The "Indian problem" continues to occupy the attention of political leaders across the nation, and from the comment sections of online news sites to the streets of Edmonton or Thunder Bay, Canadians too often respond with violence, prejudice and fear. In Settler, Barker and Battell Lowman declare that Canada does not have an "Indian problem," but rather that Canada has a Settler problem: the large majority of Canadians are Settler people; their diverse pasts and collective presents are rooted in stolen land, and their identities are dependent on settler colonialism, which seeks no less than the elimination of Indigenous identities.

Providing a comprehensive but accessible look at the relationships between Canada and Indigenous nations, this book re-examines the taken-for-granted narratives of "peaceful" Canadian settlement and asserts that colonization, far from being absent or over, actually defines contemporary political, economic and cultural life in Canada. Indeed, decolonization, the authors argue, is a pathway to a radically different future for Settlers, and for Canada as a whole. Settler Canadians have the opportunity and responsibility to find new ways of being on the land with respect for resurgent Indigenous nationhood.
At the end of the nineteenth century, Indigenous boarding schools were touted as the means for solving the “Indian problem” in both Canada and the United States. With the goal of permanently transforming Indigenous young people into Europeanized colonial subjects, the schools were ultimately a means for eliminating Indigenous communities as obstacles to land acquisition, resource extraction, and nation building. Andrew Woolford analyzes the formulation of the “Indian problem” as a policy concern in the United States and Canada and examines how the “solution” of Indigenous boarding schools was implemented in Manitoba and New Mexico through complex chains that included multiple government offices, a variety of staff, Indigenous peoples, and even nonhuman factors such as poverty, disease, and space. The genocidal project inherent in these boarding schools, however, did not unfold in either nation without diversion, resistance, and unintended consequences. Because of differing historical, political, and structural influences, the two countries have arrived at two very different responses to the harms caused by assimilative education. Inspired by the signing of the 2006 Residential School Settlement Agreement in Canada, which provided a truth and reconciliation commission and compensation for survivors of residential schools, This Benevolent Experiment offers a multi-layered, comparative analysis of Indigenous boarding schools in the United States and Canada.