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Front cover image taken from Visiting with the Ancestors (p. 6 of the catalogue). Pictured is the membrane wrap on hairlock, 1893.67.4. Image courtesy Pitt Rivers Museum, University of Oxford.
When citizens take collaborative action to meet the needs of their community, they are participating in the social economy. Co-operatives, community-based social services, local non-profit organizations, and charitable foundations are all examples of social economies that emphasize mutual benefit rather than the accumulation of profit. While such groups often participate in market-based activities to achieve their goals, they also pose an alternative to the capitalist market economy. Contributors to Scaling Up investigated innovative social economies in British Columbia and Alberta and discovered that achieving a social good through collective, grassroots enterprise resulted in a sustainable way of satisfying human needs that was also, by extension, environmentally responsible. As these case studies illustrate, organizations that are capable of harnessing the power of a social economy generally demonstrate a commitment to three outcomes: greater social justice, financial self-sufficiency, and environmental sustainability. Within the matrix of these three allied principles lie new strategic directions for the politics of sustainability.

Whether they were examining attainable and affordable housing initiatives, co-operative approaches to the provision of social services, local credit unions, farmers’ markets, or community-owned power companies, the contributors found social economies providing solutions based on reciprocity and an understanding of how parts function within the whole—an understanding that is essential to sustainability. In these locally defined and controlled, democratically operated organizations we see possibilities for a more human economy that is capable of transforming the very social and technical systems that make our current way of life unsustainable.
“My Own Portrait in Writing”
Self-Fashioning in the Letters of Vincent van Gogh

Patrick Grant

“This is an exciting and inspiring book: it is both intellectually ambitious and humanly challenging. Ideally, in my view, it could stimulate an effort to work towards a revised and reinvigorated curriculum, with Van Gogh’s letters being read alongside some of the writers the great artist most admired.”

—Garry Watson, author of Opening Doors: Thought from (and of) the Outside

Art historians, biographers, and other researchers have long drawn on Van Gogh’s voluminous correspondence—more than eight hundred letters—for insights into both his personal struggles and his art. But the letters, while often admired for their literary quality, have rarely been approached as literature. In this volume, Patrick Grant sets out to explore the question, “By what criteria do we judge Van Gogh’s letters to be, specifically, literary?” Drawing, especially, on Mikhail Bakhtin’s conceptualization of self-awareness as an ongoing dialogue between “self” and “other,” Grant examines the ways in which Van Gogh’s letters raise, from within themselves, questions and issues to which they also respond. Their literary quality, he argues, derives in part from this “double-voiced discourse”—from the power of the letters to thematize, through their own internal dialogues, the very structure of self-fashioning itself. Far from merely reproducing the narrative of the artist’s personal progress, “the letters enable readers to recognize how necessary yet open-ended, constrained yet liberating, confined yet unpredictable, are the means by which people seek to shape a place for themselves in the world.”

This volume builds on Grant’s earlier analysis of Van Gogh’s correspondence, The Letters of Vincent van Gogh: A Critical Study (AU Press, 2014), a study in which he approached the letters from a literary critical standpoint, delving into key patterns of metaphors and concepts. In the present volume, he provides instead a literary theoretical analysis of the letters, one that draws them more fully into the domain of modern literary studies. In his deft and keenly perceptive reading, Grant deconstructs the binaries that surface in both Van Gogh’s writing and painting, discusses the narrative dimensions of the letter-sketches and the recurring themes of fantasy, belief, and self-surrender, and draws attention to Van Gogh’s own understanding of the permeable boundary between words and visual art. Viewing the letters as an integrated body of discourse, “My Own Portrait in Writing” offers a theoretically informed interpretation of Van Gogh’s literary achievement that is, quite literally, without precedent. ■
Speaking Power to Truth
Digital Discourse and the Public Intellectual

Edited by Michael Keren and Richard Hawkins

Online discourse has created a new media environment for contributions to public life, one that challenges the social significance of the role of public intellectuals—intellectuals who, whether by choice or by circumstance, offer commentary on issues of the day. The value of such commentary is rooted in the assumption that, by virtue of their training and experience, intellectuals possess knowledge—that they understand what constitutes knowledge with respect to a particular topic, are able to distinguish it from mere opinion, and are in a position to define its relevance in different contexts. When intellectuals comment on matters of public concern, they are accordingly presumed to speak truth, whether they are writing books or op-ed columns or appearing as guests on radio and television news programs. At the same time, with increasing frequency, discourse on public life is taking place online. This new digital environment is characterized by abundance—an abundance of speakers, discussion, and access. But has this abundance of discourse—this democratization of knowledge, as some describe it—brought with it a corresponding increase in truth?

Casting doubt on the assertion that online discourse, with its proliferation of voices, will somehow yield collective wisdom, Speaking Power to Truth raises concerns that this wealth of digitally enabled commentary is, in fact, too often bereft of the hallmarks of intellectual discourse: an epistemological framework and the provision of evidence to substantiate claims. Instead, the pursuit of truth finds itself in competition with the quest for public reputation, access to influence, and enhanced visibility. But as knowledge is drawn into the orbit of power, and as the line between knowledge and opinion is blurred, what role will the public intellectual play in the promotion and nurturing of democratic processes and goals? In exploring the implications of the digital transition, the contributors to Speaking Power to Truth provide both empirical evidence of, and philosophical reflection on, the current and future role of the public intellectual in a technologically mediated public sphere.

Michael Keren is a professor and Canada Research Chair in the Department of Political Science and the Department of Communication and Culture at the University of Calgary. He is the author of many books on public intellectuals, political communication, and political literature, including Blogosphere: The New Political Arena and The Citizen’s Voice: Twentieth-Century Politics and Literature.

Richard Hawkins is professor in the Science, Technology and Society Program at the University of Calgary, senior fellow at the Centre for Innovation Studies (THECIS), and a fellow of the Institute for Science, Society and Policy at the University of Ottawa. He has served as policy consultant for such clients as the World Bank and Industry Canada and has authored more than a hundred scientific publications and technical reports on science, technology, and industry policy.

Contributors: Barry Cooper, Jacob Foster, Alain Gagnon, Karim-Ally Kassam, Boaz Miller, Elizabeth Pirnie, and Eleanor Townsley.
In 2010, five magnificent Blackfoot shirts, now owned by the University of Oxford’s Pitt Rivers Museum, were brought to Alberta to be exhibited at the Glenbow Museum, in Calgary, and the Galt Museum, in Lethbridge. The shirts had not returned to Blackfoot territory since 1841, when officers of the Hudson’s Bay Company acquired them. The shirts were later transported to England, where they had remained ever since.

Exhibiting the shirts at the museums was, however, only one part of the project undertaken by Laura Peers and Alison Brown. Prior to the installation of the exhibits, groups of Blackfoot people—hundreds altogether—participated in special “handling sessions,” in which they were able to touch the shirts and examine them up close. The shirts, some painted with mineral pigments and adorned with porcupine quillwork, others decorated with locks of human and horse hair, took the breath away of those who saw, smelled, and touched them. Long-dormant memories were awakened, and many of the participants described a powerful sense of connection and familiarity with the shirts, which still house the spirit of the ancestors who wore them.

In the pages of this beautifully illustrated volume is the story of an effort to build a bridge between museums and source communities, in hopes of establishing stronger, more sustaining relationships between the two and spurring change in prevailing museum policies. Negotiating the tension between a museum’s institutional protocol and Blackfoot cultural protocol was challenging, but the experience described both by the authors and by Blackfoot contributors to the volume was transformative. Museums seek to preserve objects for posterity. This volume demonstrates that the emotional and spiritual power of objects does not vanish with the death of those who created them. For Blackfoot people today, these shirts are a living presence, one that evokes a sense of continuity and inspires pride in Blackfoot cultural heritage.
Laura Peers is interested in the meanings that heritage objects hold for Indigenous peoples today and in relationships between museums and Indigenous peoples. Her publications include *Museums and Source Communities* (with Alison K. Brown), “Ceremonies of Renewal: Visits, Relationships and Healing in the Museum Space,” and *This Is Our Life: Haida Material Heritage and Changing Museum Practice* (with Cara Krmpotich). Alison K. Brown’s research addresses the ways in which artifacts and photographs can be used to think about colonialism and its legacies. Before joining the Department of Anthropology at the University of Aberdeen in 2005, where she is a senior lecturer and co-director (with Nancy Wachowich) of the Northern Colonialism: Historical Connections, Contemporary Lives program, she was Research Manager for Human History at Glasgow Museums.
How Canadians Communicate VI
Food Promotion, Consumption, and Controversy

Edited by Charlene Elliott

Food nourishes the body, but our relationship with food extends far beyond our need for survival. We use food choices not only to express our personal tastes but also, and perhaps more importantly, to declare our affiliation with certain groups to the exclusion of others. Thanks to a newly global system of food production, however, coupled with rising concerns about the nutritional value of the foods we consume and the impact of our increasingly sedentary lifestyles, the modern foodscape has become remarkably difficult to navigate. A single food item may, for example, be labelled with health-related claims made by the manufacturer that do not dovetail with the information provided in the “Nutrition Facts” label. In the media sphere, the enormous amount of food-related advice provided by government agencies, assorted advocacy groups, diet books, and so on compete with efforts on the part of the food industry to sell their product and to respond to a consumer-driven desire for convenience. As a result, the topic of food has grown fraught, engendering sometimes acrimonious debates about what we should eat, and why.

This volume is the latest to emerge from a series of workshops about the role of media in Canadian popular culture. By examining topics such as the values embedded in food advertising, the meaning of “organic” and “natural,” the locavore movement, food tourism, dinner parties, food bank donations, the moral panic surrounding obesity, food crises, and fears about food safety, the contributors to this volume paint a rich, if at times disturbing, portrait of how food is represented, regulated, and consumed in Canada. We also hear from “food insiders”—bestselling cookbook author and food editor Elizabeth Baird, veteran restaurant reviewer and food writer John Gilchrist, executive chef and culinary tourism provider Eric Pateman—who provide valuable insights about the way that Canadians cook, eat, and experience food. The result is a thought-provoking look at food as a system of communication through which Canadians articulate cultural identity, personal values, and social class.
Alberta Oil and the Decline of Democracy in Canada

Edited by Meenal Shrivastava and Lorna Stefanick

“Alberta Oil and the Decline of Democracy in Canada offers a comprehensive and insightful analysis of the consequences of oil and gas extraction for politics and governance in Alberta, while also providing readers who are not specialists in Alberta politics with a unique case study for testing the “oil inhibits democracy” thesis.” —Steve Patten, University of Alberta

“An impressive collection of detailed research on various facets of the Albertan oil economy from different vantage points—from state corruption to gender equality, from migrant workforces to visual culture.” —Matthew Huber, Syracuse University

In Democracy in Alberta: The Theory and Practice of a Quasi-Party System, published in 1953, C. B. Macpherson explored the nature of democracy in a province that was dominated by a single class of producers. At the time, Macpherson was talking about Alberta farmers, but today the province can still be seen as a one-industry economy—the 1947 discovery of oil in Leduc having inaugurated a new era. For all practical purposes, the oil-rich jurisdiction of Alberta also remains a one-party state. Not only has there been little opposition to a government that has been in power for over forty years, but Alberta ranks behind other provinces in terms of voter turnout, while also boasting some of the lowest scores on a variety of social welfare indicators. The contributors to Alberta Oil and the Decline of Democracy critically assess the political peculiarities of Alberta and the impact of the government’s relationship to the oil industry on the lives of the province’s most vulnerable citizens. They also examine the public policy environment and the entrenchment of neoliberal political ideology in the province.

In probing the relationship between oil dependency and democracy in the context of an industrialized nation, Alberta Oil and the Decline of Democracy offers a crucial test of the “oil inhibits democracy” thesis that has hitherto been advanced in relation to oil-producing countries in the Global South. If reliance on oil production appears to undermine democratic participation and governance in Alberta, then what does the Alberta case suggest for the future of democracy in industrialized nations such as the United States and Australia, which are now in the process of exploiting their own substantial shale oil reserves? The environmental consequences of oil production have, for example, been the subject of much attention. Little is likely to change, however, if citizens of oil-rich countries cannot effectively intervene to influence government policy.
In the early years of the Great Depression, thousands of unemployed homeless transients settled into Vancouver’s “hobo jungle.” The jungle operated as a distinct community, in which goods were exchanged and shared directly, without benefit of currency. The organization of life was immediate and consensual, conducted in the absence of capital accumulation. But as the transients moved from the jungles to the city, they made innumerable demands on Vancouver’s Relief Department, consuming financial resources at a rate that threatened the city with bankruptcy. In response, the municipality instituted a card-control system—no longer offering relief recipients currency to do with as they chose. It also implemented new investigative and assessment procedures, including office spies, to weed out organizational inefficiencies. McCallum argues that, threatened by this “ungovernable society,” Vancouver’s Relief Department employed Fordist management methods that ultimately stripped the transients of their individuality.

Vancouver’s municipal government entered into contractual relationships with dozens of private businesses, tendering bids for meals in much the same fashion as for printing jobs and construction projects. As a result, entrepreneurs clamoured to get their share of the state spending. With the emergence of work relief camps, the provincial government harnessed the only currency that homeless men possessed: their muscle. This new form of unfree labour aided the province in developing its tourist driven “image” economy, as well as facilitating the transportation of natural resources and manufactured goods. It also led eventually to the most significant protest movement of 1930s’ Canada, the On-to-Ottawa Trek. Hobohemia and the Crucifixion Machine explores the connections between the history of transiency and that of Fordism, offering a new interpretation of the economic and political crises that wracked Canada in the early years of the Great Depression.

Todd McCallum is assistant professor in the Department of History, Dalhousie University.
We Are Coming Home
Repatriation and the Restoration of Blackfoot Cultural Confidence

Edited by Gerald T. Conaty

In 1990, Gerald Conaty was hired as senior curator of ethnology at the Glenbow Museum. He oversaw the return of more than fifty medicine bundles to Blackfoot and Cree communities between the years of 1990 and 2000, at which time the First Nations Sacred Ceremonial Objects Repatriation Act was passed. We Are Coming Home is the story of the highly complex process of repatriation as described by those intimately involved in the work, notably the Piikuni, Siksika, and Kainai elders who provided essential oversight and guidance. These accounts are framed by Conaty’s reflections on the impact of museums on First Nations, on the history and culture of the Niitsitapi, or Blackfoot, and on the path forward. With Conaty’s passing in August of 2013, this book is also a tribute to his enduring relationships with the Blackfoot, to his rich and exemplary career, and to his commitment to innovation and mindful museum practice.

Gerald T. Conaty was director of Indigenous studies at the Glenbow Museum. He leaves as his legacy more than thirty articles and books, including Powerful Images: Portrayals of Native America, co-authored with Sarah E. Boehme. In 2003, he was inducted into the Kainai Chieftainship and given the name Sikapiistamix (Grey Bull).

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Rocks in the Water, Rocks in the Sun
A Memoir from the Heart of Haiti

Vilmond Joegodson Déralciné and Paul Jackson

When Joegodson Déralciné was just a child, his parents left rural Haiti to resettle in the rapidly growing zones of Port-au-Prince. His family entered the city in 1986 as Duvalier and his dictatorship exited. Haitians, once terrorized under Duvalier’s reign, were liberated and emboldened to believe that they could take control of their lives. But how? Joining hundreds of thousands of other peasants trying to adjust to urban life, Joegodson and his family sought work and a means of survival. But all they found was low-waged assembly plant jobs of the sort to which the repressive Duvalier regime had opened Haiti’s doors—the combination of flexible capital and cheap labour too attractive to multinational manufacturers to be overlooked. In the honest, reflective prose of Joegodson, we walk alongside him in the ditches of Cité Soleil, we hide from the macoutes under the bed, and we feel the ache of an empty stomach. But how? Joining hundreds of thousands of other peasants trying to adjust to urban life, Joegodson and his family sought work and a means of survival. But all they found was low-waged assembly plant jobs of the sort to which the repressive Duvalier regime had opened Haiti’s doors—the combination of flexible capital and cheap labour too attractive to multinational manufacturers to be overlooked. In the honest, reflective prose of Joegodson, we walk alongside him in the ditches of Cité Soleil, we hide from the macoutes under the bed, and we feel the ache of an empty stomach. But, most importantly, he provides an account of life in Haiti from a perspective that is rarely heard. Written with Canadian historian Paul Jackson—Joegodson telling his story in Creole, Jackson translating, the two of them then reviewing and reworking—this memoir is a true collaboration of two people from different lands and circumstances arriving at a place of understanding.

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Vilmond Joegodson Déralciné is a furniture maker and writer who lives in Canaan, Haiti.

Paul Jackson earned his PhD in history from Queen’s University. His published work includes One of the Boys.

Our Lives
How Canadians Communicate V Sports
Edited by David Taras and Christopher Waddell

Writing from a variety of perspectives, the contributors to this collection set out to explore the impact of the media on our reception of, and attitudes toward, sports—to unpack the meanings that sports have for us as citizens and consumers. Well-known hockey writer Roy MacGregor delves into the influence of big media and big sports on the practice of objective journalism; Richard Gruneau examines the worrisome relationship between sports participation and socioeconomic class; blogger Derrick Newman investigates the impact of fantasy leagues on sports coverage; sociologist Harry Hiller looks at the iconic dimensions of the Vancouver Olympics. Other contributors shed light on the way in which the media serve to transform sports—including, of course, hockey—into a vehicle for the expression of identity and nationalism. Still others probe the function of sports as spectacle: the escalation of violence, controversies over drug use, and the media’s coverage of tragic deaths. The goal is to prompt critical discussion of why sports matter in Canadian life and culture and how they contribute to the construction of Canadian identity.

David Taras holds the Ralph Klein Chair in media studies at Mount Royal University. Christopher Waddell is director of the School of Journalism and Communication at Carleton University, where he holds the Carty Chair in business and financial journalism.

Familiar and Foreign
Identity in Iranian Film and Literature
Edited by Manijeh Mannani and Veronica Thompson

The current political climate of confrontation between Islamist regimes and Western governments has resulted in the proliferation of essentialist perceptions of Iran and Iranians in the West. In Familiar and Foreign, Mannani and Thompson set out to explore the tensions surrounding the ongoing formulation of Iranian identity by bringing together essays on poetry, novels, memoir, and films. These include both canonical and less widely theorized texts, as well as works of literature written in English by authors living in diaspora. Challenging neocolonialist stereotypes, these critical excursions into Iranian literature and film reveal the limitations of collective identity as it has been configured within and outside of Iran.

Manijeh Mannani is chair of the Centre for Humanities and associate professor of English and comparative literature at Athabasca University, as well as adjunct professor of comparative literature at the University of Alberta. Veronica Thompson is associate professor of English and dean of the Faculty of Humanities and Social Sciences at Athabasca University.
Fish Wars and Trout Travesties
Saving Southern Alberta’s Coldwater Streams in the 1920s
George Colpitts

Fish Wars and Trout Travesties offers an instructive glimpse into an earlier era, before the state assumed its present degree of regulatory control over the environment. In southern Alberta of the 1920s, townspeople and civic leaders took a spirited interest in the management of their local rivers and streams and often held strong opinions about which species of fish should be conserved and by what methods. As Colpitts demonstrates, the move for conservation described in Fish Wars was largely a grassroots phenomenon, and the rules that the state subsequently formulated were often the result of pressures from below.

George Colpitts is an environmental historian and associate professor of history at the University of Calgary.

Mission Life in Cree-Ojibwe Country
Memories of a Mother and Son
Elizabeth Bingham Young and E. Ryerson Young
Edited and with Introductions by Jennifer S. H. Brown

In May of 1868, Elizabeth Bingham Young and her new husband, Egerton Ryerson Young, began a long journey from Hamilton, Ontario, to the Methodist mission of Rossville. For the next eight years, Elizabeth supported her husband’s work at two mission houses, Norway House and then Berens River. In these remote outposts, she gave birth to four children, acted as a nurse and doctor, and applied both perseverance and determination to learning Cree, while also coping with poverty and short supplies within her community.

Accompanying Elizabeth’s memoir, and offering a counterpoint to it, are the reminiscences of her eldest son, “Eddie.” Born at Norway House in 1869 and nursed by a Cree woman from infancy, Eddie was immersed in local Cree and Ojibwe life, culture, and language, in many ways exemplifying the process of reverse acculturation often in evidence among the children of missionaries. This portrait of mission life, skillfully woven together and meticulously annotated by Jennifer Brown, is an invaluable addition to the fields of religious, missionary, and Aboriginal history.

Jennifer S. H. Brown is professor emeritus of history at the University of Winnipeg. In addition to her many publications as author, she has edited a number of books, including Memories, Myths, and Dreams of an Ojibwe Leader (2009).
Teaching Crowds
Learning and Social Media
Jon Dron and Terry Anderson

In *Teaching Crowds*, Dron and Anderson introduce a new model for understanding and exploiting the pedagogical potential of Web-based technologies, one that rests on connections—on networks and collectives—rather than on separations. Recognizing that online learning both demands and affords new models of teaching and learning, the authors show how learners can engage with social media platforms to create an unbounded field of emergent connections—allowing them to draw from one another’s expertise to formulate and fulfill their own education goals.

Jon Dron is associate professor in the School of Computing and Information Systems and a member of the Technology-Enhanced Knowledge Research Institute at Athabasca University. Terry Anderson is professor and researcher in the Technology-Enhanced Knowledge Research Institute at Athabasca University.

Legal Literacy
An Introduction to Legal Studies
Archie Zariski

To understand how the legal system works, students must consider the law in terms of its structures, processes, language, and modes of thought and argument—in short, they must become literate in the field. *Legal Literacy* fulfills this aim by providing a foundational understanding of key concepts such as legal personhood, jurisdiction, and precedent, and by introducing students to legal research and writing skills. Examples of cases, statutes, and other legal materials support these concepts.

A former litigator in Edmonton, Alberta, Archie Zariski has been teaching law and legal studies since 1991.
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