

# **Annotated Bibliography of Oral History in Canada: 1980 – 2012**

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*Oral history in Canada has flourished over the past two decades. There is a lack of knowledge, however, regarding the depth of publications in the field and the numerous scholars across the country who are engaged in oral history methods. This annotated bibliography is intended to act as a research guide for interdisciplinary scholars in the field. The bibliography was completed in the fall of 2012 by Dr. Kristina R. Llewellyn and her research assistant Dana Nowak. The authors conducted extensive searches in social sciences and humanities library databases for published works in the field of oral history with a Canadian subject focus. Keyword searches associated with oral history were inclusive of, but not exclusive to, oral tradition, narrative, storytelling, and folklore. Some additions were made to the bibliography based on the authors' knowledge of other published works. The annotations are those provided by the authors and/or publishers (some with minor grammatical changes). The bibliography is only a partial list of Canadian oral history publications. The search methods particularly limited the findings for chapters in edited collections and articles published in journals outside the social sciences and humanities. Oral History Forum d'histoire orale is committed to updating this bibliography as the field continues to develop.*

## A

Anderson, Kim. *Life Stages and Native Women Memory, Teachings, and Story Medicine*. Winnipeg: University of Manitoba Press, 2011.

*Life Stages and Native Women* explores how life stages and responsibilities of Métis, Cree, and Anishinaabe women were integral to the health and well-being of their communities during the mid- 20th century. The book is rich with oral history conducted with fourteen Algonquian elders from the Canadian prairies and Ontario. These elders share stories about the girls and women of their childhood communities at mid-century (1930–1960), and customs related to pregnancy, birth and post-natal care, infant and child care, puberty rites, gender, and age-specific work roles, the distinct roles of post-menopausal women, and women's roles in managing death. The book concludes with a consideration of how oral historians' memories can be applied to building healthier communities today. It is a fascinating and powerful book that will speak to all women.

Ashley, Susan L. T. "Negotiating Narratives of Canada: Circuit of Communication Analysis of the Next Stop Freedom Exhibition." *Journal of Canadian Studies* 45, no. 2 (2011): 182-204.

Museums and historic sites in Canada are public places of representation and social encounters where Canadians present, express, and confirm cultural identities and community belonging. Narratives of identity in these heritage institutions are under pressure to change to reflect Canadian society as it diversifies. This essay examines a particular case where African Canadians joined a collaborative process with the federal agency Parks Canada and the Ontario Black History Society to create one of Parks Canada's first exhibitions on Black history, presented in 2002-2005. The research project studied the exhibit's circuit of communication--the debates around the production of the historical narrative, the exhibition itself as a cultural text, and the varied reception of the exhibition by visitors. The study found complex negotiation of narratives of Canada behind the scenes, but a mainstreaming effect inherent within the exhibit design and a lack of new or transformative understandings by most viewers. The analysis suggests a lack of bridging between the processes of production and reception due to the limitations of the exhibit form itself.

Aubé, Mary Elizabeth. "Oral History and the Remembered World: Cultural Determinants from French Canada." *International Journal of Oral History* 10, no. 1 (1989): 31-49.

Describes the oral history given by the author's French speaking grandmother, Eva Labrecque Aubé, born in 1901 in St. Justine, Quebec. Aubé's descriptions of her childhood in the Beauce region of Quebec and life experiences in Lewiston, Maine, form the basis for studying the relationship between culture and memory as it manifests itself in oral history.

## **B**

Beardy, Flora. *Voices from Hudson Bay: Cree stories from York Factory*. Montreal: McGill-Queen's University Press, 1996.

This useful little book reflects the happy joining of two partners: Parks Canada, which sponsored the York Factory Oral History Project, and Cree elders from York Factory. The project's goal was to document the experiences of Cree people who lived in or about York Factory in the first half of the twentieth century. As Robert Coutts, a Parks Canada historian explains, despite the large archival

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 2 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

resources for York Factory, "... it is narrated life histories that can put the meat on the bones of cultural experience" (p. xiv). For these Cree elders, "... their life stories, the shared memories of family, community, and daily life, define their past. Their telling enlarges our understanding of what constitutes historical truth" (p. xiv). And, as Flora Beardy points out, not only were the elders willing to share their stories, they were eager to do so: "Some said this should have been done a long time ago while there were more elders alive to share their experiences" (p. xii).

Beaujot, Ariel. "The First Decade of the John Gordon Home: Learning How to House HIV and AIDS." *Oral History Forum/d'histoire orale* 21 (2001):75-86.

Employs oral histories to construct a record of the founding and administration of an early Canadian AIDS hospice, the John Gordon Home in London, Ontario, which was instituted in the early 1990's to give men and women with AIDS a welcoming space in which to die free of judgment or discrimination. Initially funded and run by volunteers, the home eventually became a publicly funded model for AIDS hospices and later became a hospice for people living with HIV.

Benkoff, Ahna. "Inside Memory: A Story of Living in the Past and Present of a Social and Cultural Movement." *Qualitative Inquiry* 12, no. 5 (2006): 886-907.

The following is a story of the author and her mother. This story takes place within a small social and cultural movement of the Sons of Freedom Doukhobors. Through a coconstructed narrative, the author captures personal discourses, thoughts, and memories extending throughout 30 years. Their experiences and distinct cultural locations reflect a tenacity to preserve cultural identity while struggling to maintain their relationship. Throughout the story are glimpses of history, which is woven into their lives. The author demonstrates how culture, tradition, and motivation transmit the spirit of their ancestors into the present. The author looks at how present and past share time and space, in spirit and in action.

Bennett, John, and Susan Rowley, editors. *Uqalurait: An Oral History of Nunavut*. Montreal: McGill-Queen's University Press, 2004.

A compilation of Inuit knowledge that has been passed down from ancestors, things they have always known and that are crucial to their survival: patience and resourcefulness. The material was collected over the course of five years from

across the recently created Nunavut Territory, the homeland of the Inuit north of Hudson Bay in eastern Canada.

Biggs, C. Lesley, and Stella Stephanson. "In Search of Gudrun Goodman: Reflections on Gender, 'Doing History' and Memory." *Canadian Historical Review* 87, no. 2 (2006): 293-316.

Gudrun Goodman was an Icelandic midwife who practised in the Quill Lakes district in Saskatchewan at the turn of the twentieth century. Although little is known about her, she has been celebrated through commemorative practices and artifacts in vernacular culture (an obituary, a gravestone, a descendant's recounting of the past, and a family photograph). Central to the stories generated about Gudrun Goodman is the symbol of the pioneer, which is mediated by narratives of immigration, settlement, and colonization constituted by and constitutive of vernacular and official cultural expressions. This paper reflects on our journey to uncover the inflected meanings of these stories. Presented with the challenge of not having an archive, this study explores the gendered nature of commemorative practices and the importance of vernacular culture to doing women's history.

Bird, Patricia. "Hamilton Working Women in the Period of the Great Depression." *Atlantis* 8, no. 2 (1982): 125-136.

Analyzes experiences of young women working in Hamilton, Ontario, during the Depression, as revealed in oral history interviews. The women include industrial workers, saleswomen, stenographers, and a waitress. Women took pride in work, enjoyed the companionship of their fellow workers and the benefits of paid employment, and had a positive attitude toward work.

Bondy, Renée. "Roman Catholic Women Religious and Organizational Renewal: Telling Stories of Change." *Oral History Forum/d'histoire orale* 26 (2006): 52-63.

Examines the significance of oral history in a study of organization reform in several Catholic communities for women in Canada at the time of the Second Vatican Council. Interviewing convent members with personal experiences of the reform process gave access to an 'unofficial' narrative beyond what is told in council documents and in the official history of the reform, showing how the momentum for reform came extensively from the religious grassroots as well as from the top.

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

Boschma, Geertje. "Accommodation and Resistance to the Dominant Cultural Discourse on Psychiatric Mental Health: Oral History Accounts of Family Members." *Nursing Inquiry* 14, no. 4 (2007): 266-278.

Oral history makes a critical contribution in articulating the perspectives of people often overlooked in histories written from the standpoint of dominating class, gender, ethnic or professional groups. Using three interrelated approaches — life stories, oral history, and narrative analysis — this paper analyzes family responses to psychiatric care and mental illness in oral history interviews with family members who experienced mental illness themselves or within their family between 1930 and 1975. Interviews with three family members in Alberta, Canada are the primary focus. These stories provide an important avenue to understand the meaning and transformations of mental health-care from the point of view of families. Family members' stories reveal contradictory responses to the dominant cultural discourse. Using a performative framework of interpretation, the narratives reveal a complex interplay between medical, social and cultural conceptions of mental illness, deepening our understanding of its meaning. The history of mental health-care can be substantially enriched by the analysis of family members' stories, not only revealing the constructed nature of mental illness, but also illustrating the family as a mediating context in which the meaning of mental illness is negotiated.

Boschma, Geertje, Yonge, Olive, and Lorraine Mychajlunow. "Gender and Professional Identity in Psychiatric Nursing Practice in Alberta, Canada, 1930–75." *Nursing Inquiry* 12, no. 4 (2005): 243-255.

This paper examines gender-specific transformations of nursing practice in institutional mental health-care in Alberta, Canada, based on archival records on two psychiatric hospitals, Alberta Hospital Ponoka and Alberta Hospital Edmonton, and on oral histories with psychiatric mental health nurses in Alberta. The paper explores class and gender as interrelated influences shaping the work and professional identity of psychiatric mental health nurses from the 1930s until the mid-1970s. Training schools for nurses in psychiatric hospitals emerged in Alberta in the 1930s under the influence of the mental hygiene movement, evolving quite differently for female nurses compared to untrained aides and male attendants. The latter group resisted their exclusion from the title 'nurse' and successfully helped to organize a separate association of psychiatric nurses in the 1950s. Post-World War II, reconstruction of health-care and a de-institutionalization policy further transformed nurses' practice in the institutions. Using social history methods of analysis, the paper demonstrates how nurses

responded to their circumstances in complex ways, actively participating in the reconstruction of their practice and finding new ways of professional organization that fit the local context. After the Second World War more sophisticated therapeutic roles emerged and nurses engaged in new rehabilitative practices and group therapies, reconstructing their professional identities and transgressing gender boundaries. Nurses' own stories help us to understand the striving toward psychiatric nursing professionalism in the broader context of changing gender identities and work relationships, as well as shifting perspectives on psychiatric care.

Botros, Ghada. "Religious Identity as an Historical Narrative: Coptic Orthodox Immigrant Churches and the Representation of History." *Journal of Historical Sociology* 19, no. 2 (2006):174-201.

The Coptic Church has a unique historical trajectory that includes an early separation from the Greco-Roman Byzantine Christian world in the 5th century followed by a legacy of subordination in Egypt after the Arab conquest. This paper looks at how the Coptic Church narrates this history, particularly as it transcends the national boundaries of Egypt to serve migrant Copts in Western societies. The narrative of the Coptic Church celebrates its contributions to early Christianity, defends its stance in the Chalcedon Council in 451, and celebrates a legacy of triumph and survival after the Arab conquest. Building on theories on collective memory, this paper shows how the present and the past shape one another in a very complex way. The paper is based on interviews with both lay and clerical members of Coptic immigrant communities in Canada and the United States and on textual analysis of books, bulletins, and Web sites launched on and by the church.

Botting Ingrid. "Understanding Domestic Service Through Oral History and the Census: The Case of Grand Falls, Newfoundland." *Resources for Feminist Research* 28, no. 1 (2000): 99-119.

Examines the backgrounds and range of experiences of women who migrated from coastal communities to work in domestic service in Grand Falls, a Newfoundland mill town, and shows that census data and oral history are comparable sources as products of human interaction informed by inequalities between genders, social classes, and ethnic groups, and by historical circumstances.

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 6 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

Bowerbank, Sylvia, and Dolores Nawages Wawia. "Literature and criticism by native and Metis women in Canada." *Feminist Studies* 20, no. 3 (1994): 565.

Describes transcriptions of elderly Canadian Metis women's oral traditions, spoken with unquestioned authority and authenticity, but which their granddaughters, speaking in English struggle to recapture without an authorizing figure.

Brink, Jack W. "The Lessons of Buffalo Bird Woman: Faunal Abundance and Representation from Plains Oral History." In *Archaeology on the Edge: New Perspectives from the Northern Plains*, edited by Brian Kooyman, and Jane H. Kelley. Calgary: University of Calgary Press, 2004.

Students and colleagues of Richard Forbis celebrate his pioneering contribution to archaeology in Alberta, Canada, with 13 papers on the prehistory of the region that take account of current technological and cultural tools. Among the topics are a taphonomic perspective on the description of aboriginal sites, the significance of wood in winter campsite selection, faunal abundance and representation from plains oral history, and communal hunting as a social model for the paleoindian-to-early-archaic transition.

Brown, Angus. "The Oral History Program of the Canadian War Museum." *Oral History Forum/d'histoire orale* 26, (2006): 11-40.

Reports on the structure and procedures of the Canadian War Museum's oral history program to build a collection of audio interviews with primarily retired members of the Canadian Forces. A collection of oral history interviews can be a highly useful research and documentation resource but requires much planning and forethought regarding the actual interviews, the post-interview processing, and the legal details that allow the interviews to be used at a later date.

Brown, Michael P. "The Work of City Politics: Citizenship through Employment in the Local Response to AIDS." *Environment & Planning A* 26, no. 6 (1994): 873.

Examines citizen - bureaucrat connection in the context of a restructured citizenship and the development of a shadow state. Use of oral histories and

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

ethnography of AIDS issues associated individuals in Vancouver; Citizenship strategies in Vancouver in response to AIDS and its implications; Attitudes toward work and citizenship; Tracing of restructurings in British Columbia in concurrence with AIDS crisis; Implications of state employment as a location of citizenship.

Brydon, Anne. "Dreams and Claims: Icelandic-Aboriginal Interactions in the Manitoba Interlake." *Journal of Canadian Studies* 36, no. 2 (2001): 164-190.

Discusses how Icelandic Canadians narrate the story of interactions between newly arrived Icelanders and the Saulteaux people they encountered in Manitoba in the 1870's. Discrepancies between their accounts and archival records raise questions about how ethnic groups create and edit foundational myths as a strategy for group representation. This analysis focuses on one Icelander's dream about a dead Saulteaux man and the transformation of that dream into a cultural myth about harmonious relations between the two groups. This one narrative account of Icelandic-Saulteaux interactions can be examined as part of the complex process that makes history livable. Such narrative accounts provided a strategy to suppress, displace, and transmute pain during the first decades of immigration and settlement.

Buhler, Sarah. "'I Chose Some Cups and Saucers': Gender, Tradition, and Subversive Elements in My Grandmother's Life Stories." *Ethnologies* 21, no. 1 (1999): 47-63.

Presents a feminist analysis of the oral history of the author's Canadian Mennonite grandmother, Maria Buhler. Using gender as a category of analysis, the article demonstrates that the stories tend to simultaneously subvert and reinforce traditional Mennonite women's roles and challenge masculinized versions of Mennonite history. The author discusses implicit and explicit references to the dynamics of gender in the stories and thereby uncovers subtexts and meanings valuable for a feminist understanding of Mennonite women's lives. Various performance tactics used by Maria Buhler in the telling of her stories are also considered.

Burrill, Gary. *Away: Maritimers in Massachusetts, Ontario and Alberta: An Oral History of Leaving Home*. Montreal, QC: McGill-Queen's University Press, 1992.



In *Away*, Gary Burrill describes the experiences of three generations of Maritimers who have moved to other areas of North America. From the turn of the century to the 1920s and 1930s, Maritimers looked primarily to Boston for work when they decided to leave home; during the economic expansion that followed the Second World War, southern Ontario was the destination of choice; when western Canada experienced an "oil boom" in the 1970s and early 1980s, a younger generation of Maritimers was drawn to Alberta." "The reflections and autobiographical reminiscences of these Maritimers provide a broad geographical and generational picture of the experience at the centre of post-Confederation life in the Maritimes--exile, out-migration, going away.

## C

Calliou, Brian. "Methodology for Recording Oral Histories in the Aboriginal Community." *Native Studies Review* 15, no. 1 (2004): 73-105.

This is an excellent general introduction to the method of oral history. It includes a discussion of oral history, esp. in terms of its credibility as evidence. It takes the reader through the steps of an oral history project, from project design to transcription and archiving. Particularly useful is the focus on work with and in Aboriginal communities. While written to assist Aboriginal communities in documenting the vast knowledge held by elders and others, it serves as a systematic guide for undergraduate and graduate students, community historians, and others new to the field of oral history.

Campbell, Claire Elizabeth. "'We All Aspired to be Woodsy': Tracing Environmental Awareness at a Boys' Camp." *Oral History Forum/d'histoire orale* 30 (2010): 1-23.

The author describes an oral history project studying environmental awareness among baby boom generation campers at the Hurontario summer camp near the Georgian Bay in Ontario, Canada. She describes her association with the camp, her difficulties in accessing scholarly studies about Canadian summer camp histories, and undertaking an oral history because of her history of learning about the Georgian Bay through stories told aloud. The author describes the scope of her research, including interviews with camp staff, participants, and counselors from the 1950s through the 1990s, and presents excerpts from some of those interviews. The author also discusses how social responsibility about the environment was fostered at the camp.

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

Cavanagh, Sheila L. "Female-Teacher Gender and Sexuality in Twentieth-Century Ontario, Canada." *History of Education Quarterly* 45, no. 2 (2005): 247-273.

This article presents information on the influence of gender on female teachers in Ontario, Canada. The pressure to conform to normative gender and heterosexual identities pervaded postwar discussions about the institution of marriage, professional literature published by the Ontario teacher's federations, archival sources for these organizations, psychological studies of female teacher sexual deviance published and publicized in North America and Great Britain, mental hygienist's writings about "wholesome" family values, and in female teacher oral history testimony. This study relies on oral history testimony taken from a large-scale, female-teacher-life history project. The capacity to renounce sexual passion became a virtue to many working women and this renunciation became evident in dress codes. The Ontario educational community embraced a professional enculturation model dependent on strict discipline and moral regulation in the early twentieth century. The married female teacher by contrast was thought to be an occupational transient, under qualified, uninterested in professional development, and torn between divided loyalties to her family and the school.

Chance, Hilay, and Lillian Petroff. "The Future of Our Past: The Changing Face of Oral Testimony at the Multicultural History Society of Ontario." *Oral History Forum/d'histoire orale* 23 (2003): 29-39.

No abstract available.

Chenier, Elise. "Hidden from Historians: Preserving Lesbian Oral History in Canada." *Archivaria* 68 (Fall 2009): 247-269.

Lesbian history is an important part of Canada's past but some of the most valuable research material we have is in danger of disappearing. Over the past twenty years Canadian activists and researchers have conducted many oral history interviews with lesbians in Canada, yet only a handful have donated their research material to an archive. Drawing on the findings of a research questionnaire distributed to oral historians, this article shows that a lack of training, an absence of financial resources, and a failure to put in place a plan to donate research material to an archive are three of the most important barriers to preserving lesbian oral history in Canada. The article also describes the Archive of Lesbian Oral History, an international digital archive founded by the author.

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 10 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

Churchill, David S. "Mother Goose's Map." *Journal of Urban History* 30, no. 6 (2004): 826-852.

This article is an exploration of the ways that gay men negotiated and created urban spaces in 1950s Toronto. A significant part of this everyday encounter was the proliferation of tabloid journalism that exploited and mapped out transgressive domains of same-sex erotics for its readers. Using a variety of sources, such as oral histories, government documents, and these local newspaper tabloids, the author traces the contours of same-sex urban spaces, their conceptual and geographical linkages, and their relationship to the larger society within which they are set. Ultimately, the author shows how the securing of these spaces was deeply implicated in existing class and gender hierarchies that simultaneously served as places of resistance and domination.

Clark, Jessica, and Thomas D. Isern. "Germans from Russia in Saskatchewan: An Oral History." *American Review Of Canadian Studies* 40, no. 1 (2010): 71-85.

The Germans from Russia are a prominent settlement group in the rural landscape of Saskatchewan. Perhaps because they came incrementally, by chain migration, rather than by organized group colonization, they compose an ethnic group little noticed by historians. Also, their immediate origins are divided, inasmuch as earlier German-Russian immigrants came directly from Russia, whereas many twentieth-century German-Russian immigrants came to Canada from the United States, mainly from North Dakota and South Dakota. This article offers the first focused, scholarly historical treatment of German-Russian immigration and life in Saskatchewan. Drawing on oral histories collected with the support of the Faculty Research Program of the Canadian Embassy, it focuses particularly on growing up German-Russian on the prairies, positing a German-Russian ethnic identity distinct both from neighbor immigrant groups in Saskatchewan and from origin communities in the United States.

Clow, Michael, and Peter MacDonald. "The Rise and Decline of Trailcutting on the Miramichi, 1960-1990: A Perspective Based on Oral History." *Acadiensis* 26, no.1 (1996): 76-91.

Between 1960 and 1990 there were major changes in wood production in New Brunswick. The 'trailcutter' system emerged in the 1960's and dominated wood production into the 1980's. This system was based on cutters with chainsaws clearing areas along parallel trails. It had the advantage of being simple and

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 11 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

having low capital costs. As demand for wood grew, however, woods operations became increasingly mechanized and trailcutters were relegated to areas inaccessible to mechanical harvesters.

Corman, June. "Gendered Career Paths for Saskatchewan Educators: A Century of Change." *Atlantis* 35, no.1 (2010): 92-107.

Drawing on interviews, archival research and statistical data, this paper compares the status of women and men in the teaching profession in Saskatchewan through an examination of changes over time in the sex composition of teachers, marital status, geographic distribution, salary scales and administrative duties.

Coulter, Rebecca. "'Looking After Ourselves': Women Elementary Teachers and Their Federation." *Oral History Forum/d'histoire orale* 24 (2004): 67-85.

Presents the stories of women teachers who were involved with the Federation of Women Teachers' Associations of Ontario between 1938 and 1998.

Coulter, Rebecca. "Teaching Remembered." *Oral History Forum/d'histoire orale* 24 (2004): 6-11.

No abstract available.

Coulter, Rebecca. "Learning Our Lessons: Oral History and the Women Teachers of Ontario." *Oral History Forum/d'histoire orale* 21-22 (2001-2002): 87-91.

No abstract available.

Cruikshank, Julie. *Do Glaciers Listen? Local Knowledge, Colonial Encounters and Social Imagination*. Vancouver, B.C.: UBC Press, 2005.

*Do Glaciers Listen?* explores the conflicting depictions of glaciers to show how natural and cultural histories are objectively entangled in the Mount Saint Elias ranges. This rugged area, where Alaska, British Columbia, and the Yukon Territory now meet, underwent significant geophysical change in the late eighteenth and nineteenth centuries, which coincided with dramatic social

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 12 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

upheaval resulting from European exploration and increased travel and trade among Aboriginal peoples. European visitors brought with them varying conceptions of nature as sublime, as spiritual, or as a resource for human progress. They saw glaciers as inanimate, subject to empirical investigation and measurement. Aboriginal oral histories, conversely, described glaciers as sentient, animate, and quick to respond to human behaviour. In each case, however, the experiences and ideas surrounding glaciers were incorporated into interpretations of social relations. Focusing on these contrasting views during the late stages of the Little Ice Age (1550-1900), Cruikshank demonstrates how local knowledge is produced, rather than discovered, through colonial encounters, and how it often conjoins social and biophysical processes. She then traces how the divergent views weave through contemporary debates about cultural meanings as well as current discussions about protected areas, parks, and the new World Heritage site. Readers interested in anthropology and Native and northern studies will find this a fascinating read and a rich addition to circumpolar literature.

Cruikshank, Julie. "Oral History, Narrative Strategies, and Native American Historiography: Perspectives from the Yukon Territory, Canada." In *Clearing a Path: Theorizing the Past in Native American Studies*, edited by Nancy Shoemaker. New York: Routledge, 2002.

No abstract available.

Cruikshank, Julie. *The Social Life of Stories: Narrative and Knowledge in the Yukon Territory*. Vancouver, B.C.: UBC Press, 1998.

In this theoretically sophisticated study of indigenous oral narratives, Julie Cruikshank moves beyond the text to explore the social significance of storytelling. Circumpolar Native peoples today experience strikingly different and often competing systems of narrative and knowledge. These systems include traditional oral stories; the authoritative, literate voice of the modern state; and the narrative forms used by academic disciplines to represent them to outsiders. Pressured by other systems of narrative and truth, how do Native peoples use their stories and find them still meaningful in the late twentieth century? Why does storytelling continue to thrive? What can anthropologists learn from the structure and performance of indigenous narratives to become better academic storytellers themselves? Cruikshank addresses these questions by deftly blending the stories gathered from her own fieldwork with interdisciplinary theoretical perspectives on dialogue and storytelling, including the insights of Walter Benjamin, Mikhail

Bakhtin, and Harold Innis. Her analysis reveals the many ways in which the artistry and structure of storytelling mediate between social action and local knowledge in indigenous northern communities.

Cruikshank, Julie. "Claiming Legitimacy: Prophecy Narratives From Northern Aboriginal Women." *American Indian Quarterly* 18, no. 2 (1994): 147.

Examines the prophecy narratives told by Aboriginal women of the Yukon Territory in the course of recording their life histories. Features of the narration process; Explanations and interpretations on selected prophetic narratives; Comments on prophecy narratives.

Cruikshank, Julie. "Oral Tradition and Oral History," *Canadian Historical Review* 75, no. 3 (1994), 403-18.

No abstract available.

Cruikshank, Julie. "Oral Tradition and Material Culture: Multiplying Meanings of Words and Things." *Anthropology Today* 8, no. 3 (1992): 5-9.

No abstract available.

Cruikshank, Julie. *Life Lived Like A Story: Life Stories of Three Yukon Native Elders*. Lincoln: University of Nebraska Press, 1990.

Storytelling is a universal activity and may well be the oldest of the arts. It has always provided a vehicle for the expression of ideas, particularly in societies relying on oral tradition. Yet investigation of what contemporary storytellers actually communicate to their listeners occupies a restricted place in anthropology. The growing literature on small-scale hunting societies pays careful attention to their subsistence strategies but less to ideas that seem peripheral to their economic activities. A gap remains in our knowledge about the contribution of expressive forms like storytelling to strategies for adapting to social, cultural, and economic change. The life stories appearing in this volume come from communities where storytelling provides a customary framework for discussing the past. Angela Sidney, Kitty Smith and Annie Ned are three remarkable and gifted women of Athapaskan and Tlingit ancestry who were born in the southern

Yukon Territory around the turn of the century. Their life stories tell us as much about the present as about the past, as much about ideas of community as about individual experience; they call our attention to the diverse ways humans formulate such linkages.

Csonka, Yvon. "Changing Inuit Historicities in West Greenland and Nunavut." *History & Anthropology* 16, no. 3 (2005): 321-334.

Changing senses of history among Inuit peoples, shifting toward a hybrid between local ways of considering and representing the past and Western traditions, have been determined by the timing and circumstances of their contacts with different populations. The examples of West Greenland and the territory of Nunavut in Canada show how the crucial developments - most notably the transition from the dominance of the oral to the written, the rise of a historical consciousness, and the construction of a common identity - have been influenced by the timing of the introduction of written culture (earlier in Greenland than in Nunavut), different experiences of colonization, and, more recently, official education policies. However, the introduction of new communications technologies in recent years has provided the Nunavut Inuit with new options regarding the representation of their history and identity that were unavailable to Greenlanders when the main media were newspapers and literature.

## **D**

Davey, William, and Richard MacKinnon. "Nicknaming Patterns and Traditions Among Cape Breton Coal Miners." *Acadiensis* 30, no. 2 (2001): 71-83.

Nicknames were a significant part of the oral tradition in coal mining communities on Cape Breton Island in the 19th and 20th centuries. The widespread practice built solidarity and helped miners cope with the tension of working in such a dangerous environment. Nicknames were also employed to protest against those in positions of power or to criticize other miners. The variety of nicknames and their varied origins reveal a lively and creative use of language, confirming the flexibility of the oral tradition as a cultural resource.

Davis, Rocío G. "Locating Family: Asian Canadian Historical Revisioning in Linda Ohama's *Obaachan's Garden* and Ann Marie Fleming's *The Magical Life of Long Tack Sam*." *Journal of Canadian Studies* 42, no. 1 (2008): 1-22.

This essay analyzes the family portrait documentary projects of two Asian Canadian filmmakers, Linda Ohama's *Obaachan's Garden* (2001) and Ann Marie Fleming's *The Magical Life of Long Tack Sam* (2003) as projects that make family stories important sources for Asian Canadian historical revisioning. These documentaries blend private stories and public histories to rework historical inscriptions of Asian Canadian subjects, introducing them into the nation's political and social records, inviting us to rethink the ways in which national histories have been articulated. The discussion of these documentary films focusses on the ways Ohama and Fleming use family stories-and the possibilities offered by film imagery-to recover and recreate the past, and to claim for their forebears and, by extension, for themselves, a place in Canada's historical and cultural narrative of itself.

Dean, Jonathan. "“These Rascally Spackaloids’: The Rise of Gispaxlots Hegemony at Fort Simpson, 1832-40.” *BC Studies* 101 (1994): 41-78.

Oral tradition of the Coast Tsimshian Indians holds that as early as 1740 the powerful Chief Legaic of the Gispaxlots (rendered Spackaloids by a Hudson's Bay Company scribe) village dominated the fur trade on British Columbia's Skeena River, thus constituting a bulwark against encroachment by Euro-Americans. This has been accepted in much of the scholarly literature on the subject. Euro-American historical records, however, indicate that Gispaxlots dominance flourished only by 1840 and was in decline two decades later. Oral tradition and historical records often reflect an engaged point of view and are liable to bias. Indian-European contact was multifaceted and the oral traditions and historical records of other Coast Tsimshian Indians need to be factored in before a balanced picture can be achieved.

Dean, Jonathan. "The 1811 Nass River Incident: Images of First Conflict on the Intercultural Frontier." *Canadian Journal of Native Studies* 13, no. 1 (1993): 83-103.

Compares American documentary evidence of an Indian attack on a party from the merchant ship 'Hamilton' at the mouth of the Nass River in British Columbia in 1811 with Coast Tsimshian oral tradition, apparently dealing with the same incident, describing the indignity suffered by a man at American hands and the consequences that resulted from this incident. The author questions the usefulness of these two sorts of records in writing history, as well as the differing portrayals of Indian-white relations in the two accounts. The author attempts to reconcile



Tsimshian and American concepts of rational action, given a situation with less than optimal communication and no diplomatic structures for conflict mediation.

Desdouits, Anne-Marie. "Quand De 'Maudit' Le Carillonneur Devient 'Benit': La Reecriture Du Populaire Par Le Savant." *Ethnologues* 21, no. 1 (1999): 193-207.

Presents part of a larger study on the construction of Quebec popular culture. The article addresses wedding songs popular in eastern Quebec during the 1920's-60's and the role played by the Roman Catholic clergy in 'social management' through their attempts to impose a cultural model in song, particularly songs in the ten volumes of 'La Bonne Chanson,' published between 1938 and 1951. A preliminary comparative content analysis of five 'traditional' songs taken from 'La Bonne Chanson' and the same songs taken from Quebec oral tradition yields the following conclusions: 1) whatever the theme, the text of the published version proposes a completely idealized treatment of the subject, a positive presentation of Canadian society; and 2) the oral versions were rewritten for ideological purposes and concretized by the published version. There existed 'manipulation' of popular tradition by the elitist clergy, who stifled popular culture as represented in the folksongs in order to better control it.

Devlin, Sheila. "Working with Water: Goulais Mission Memories." *Canadian Journal of Native Studies* 22, no. 2 (2002): 269-326.

Presents the life experiences of eight Goulais Bay Mission residents during the 1930's-90's as recounted in conversational interviews. The stories of these Native Americans, both joyful and tragic, provide a portrait of what it was like to live by the lake, where kinship, land, and life on the water formed the backbone of the community. Goulais Mission sits on the Ontario shores of Lake Superior. It is the dynamic experience of listening that this article tries to share. The conclusion considers the forces involved in storytelling and acknowledges the importance of firsthand accounts as the best way to hear the voices of cultural authenticity

Dick, Ernest. "The Valour and The Horror' Continued: Do We Still Want Our History On Television?." *Archivaria* 35 (1993): 253-269.

The debate following the 1992 television broadcast of 'The Valour and the Horror,' a controversial depiction of Canadian involvement in World War II, raised questions about the use of historical documentation, the necessity of

balancing an event within its historical context, the use of oral history, and the challenges of raising public interest in the past.

Duffin, Jacalyn. "The Quota: 'An Equally Serious Problem' For Us All." *Canadian Bulletin of Medical History* 19, no. 2 (2002): 327-349.

Explores whether a quota was applied to the admission of women at the University of Toronto's medical school. The author uses a variety of sources, including class photographs, archives, statistics, personal recollections, and oral history. The existence of a quota from 1944 to 1968 is inferred from statistical patterns and confirmed by a member of the admissions committee. The historiographic implications of this project for research on other politically charged topics are also considered.

## E

Edmondson, John, and R. Douglas Edmondson. "Memories and Reflections on the Dieppe Raid of 19 August 1942." *Canadian Military History* 13, no. 4 (2004): 47-61.

Presents an account of John Edmondson's personal experiences as a Canadian infantry officer in World War II during the 1942 Dieppe Raid near the village of Pourville, France. In 1993 and 2003, the author 'revisited,' with his son Douglas, the military training, objectives, operations, and outcomes of his regiment's action in the 2d Canadian Infantry Division, providing a vivid account of the battle and its aftermath.

Epp, Marlene. *Mennonite Women in Canada: A History*. Winnipeg, MB: University of Manitoba Press, 2008.

Marlene Epp explores women's roles, as prescribed and as lived, within the contexts of immigration and settlement, household and family, church and organizational life, work and education, and in response to social trends and events. She questions how Mennonites dictate women's "place" within the church, family, and community, and how women, collectively and individually, actually behave. Epp found that in virtually all aspects of women's lives, there exists a contradiction between behavioural ideals and practicalities. She also found that their responses to dictates about their proper place ranged from acceptance to rebellion, and almost always unsettled a clear delineation of their roles. Using

diaries, oral histories, church histories, genealogies, and memoirs, Epp has painstakingly pieced together a rich and fascinating story of Canadian Mennonite women that deserves to be read by women and men everywhere.

Evans, Simon M. *The Bar U and Canadian Ranching History*. Calgary: University of Calgary Press, 2004.

Operating for 122 years and covering over 150,000 acres in the Alberta foothills, the Bar U Ranch was central to the development of the western Canadian cattle business. Evans (geography, U. of Calgary) delineates three eras in Bar U history, each shaped by the ranch's successive owners. He uses local and oral histories, maps, photographs and illustrations to create vivid portraits of the ranch owners and workers. He also uses extensive economic data to situate the Bar U in the framework of developing ranching methods and economics.

## **F**

Fay, Terence, Nichole Vonk, and Gwyn Griffith. "Oral Sources for Religious History." *Historical Studies* 77 (2011): 71-84.

Oral history is a driving force in religious history and has a strict methodology and reliable results. In tandem with the sources of traditional history, the conclusions are doubly dependable. In the style of postmodern history the results are not written in stone but the best research at that point of history. Terence Fay recorded the immigrant history of Chinese, Filipino, Korean, Tamil, and Vietnamese Canadian Catholics. Nichole Vonk developed permanent new history sources for the United Church Archives. Gwyn Griffith found qualitative history preserved the human voice for the Centre for Christian Studies.

Fiske, Jo-Anne. "From Customary Law to Oral Traditions: Discursive Formation of Plural Legalisms in Northern British Columbia, 1857-1993." *BC Studies* 115 (1997: 267-288.

Missionaries and colonial government officials in northern British Columbia pragmatically confronted violence and social dysfunction by relying heavily on the uncodified and mutable Indian law they found embodied in oral traditions. Gradually, the legal apparatus of the state prevailed and superseded the native system. Scholars became interested in the native oral traditions that were regarded

by the prevailing society as folklore, legends, and myths. Although long discounted, Indian law has been incorporated by several court decisions in the late 20th century into the Canadian legal framework as legal rights.

Flynn, Karen. "‘I’m Glad That Someone Is Telling the Nursing Story’ Writing Black Canadian Women’s History." *Journal of Black Studies* 38, no. 3 (January 2008): 443-460.

The paucity of historical materials on Black Canadian women does not necessarily mean the sources are unavailable. To recuperate and reconstruct Black Canadian women’s subjugated knowledge requires drawing from fragments of materials available within and outside the archives. Using oral history as the primary methodology, as well as archival and nursing sources, coupled with secondary research, this essay exploits these sources to piece together the story of a group of women about whom very little is known. This research not only contributes to the history of nursing in Canada but also challenges the national narrative that touts the benign treatment of Black people in Canada.

Fogerty, James E. "Filling the Gap: Oral History in the Archives." *The American Archivist* 46, no. 2 (1983).

No abstract available.

Freund, Alexander and Alistair Thomson. *Oral History and Photography*. New York: Palgrave Macmillan, 2012.

This essay collection explores the "photographic turn" in oral history. Contributors ask how oral historians can best use photographs in their interviewing practice and how they can best understand photographs in their interpretation of oral histories. The authors present a dozen case studies from Australia, Brazil, Canada, Germany, the United Kingdom, and the United States. In exploring the intersection of oral history and photography, they complicate and move beyond the use of photographs as social documents and memory triggers and demonstrate how photographs frame oral narratives and how stories unsettle the seeming fixity of photographs and meanings.

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 20 1980 – 2012," *Oral History Forum d’histoire orale* 33 (2013)

Freund, Alexander. "A Canadian Family Talks About Oma's Life in Nazi Germany: Three-Generational Interviews and Communicative Memory." *Oral History Forum/d'histoire orale* 29 (2009): 1-26.

This article describes, explains, and applies the three-generational interview method and the concept of communicative memory to a case study about a Canadian family. Members of three generations were interviewed, both individually and in a group setting, about the Oma's (grandmother) experiences in Nazi Germany. Freund argues that group interviews like this one allow oral historians to gain important insights about the processes through which families construct and negotiate their memories. Communicative memory, Freund demonstrates, helps us understand how family memories emerge from communicative interaction. This approach also allows oral historians to better account for the ways that they may influence the creation of family memories.

Freund, Alexander. "Oral History as Process-Generated Data." *Historical Social Research* 34, no. 1 (2009): 22-48.

This article describes how to use (archived) oral histories as process-generated data. It explains how social scientists may locate and use such data in an informed way and assess the qualities of such data systematically and effectively. The article describes oral history as a method and as form of source or data; it surveys aspects of oral history that affect data analysis and interpretation, including project design, recording technology, interview strategies and interviewer skills/training, interviewee-interviewer relationship, the dialogic construction of the source, legal and ethical aspects, summaries and transcriptions, the orality of the sources and the importance of listening to sources. The article then problematizes the use of oral histories as evidence by discussing subjectivity, memory, retrospectivity, and narrativity and exploring the meanings, values, and validity of this kind of data.

Freund, Alexander. "Troubling Memories in Nation-Building: World War II Memories And Germans' Inter-Ethnic Encounters in Canada After 1945." *Histoire Sociale: Social History* 39, no. 77 (2006): 129-155.

An influx of German-speaking immigrants after World War II created the potential for personal and difficult confrontations about the recent past for both Canadians and the immigrants. German immigrants were faced with the Nazi past in three different types of situations: first, German immigrants encountered public

views of the Nazi past in the media, in movies, and on television; second, they faced personal confrontations about the Nazi past in their encounters with other Canadians; and third, German immigrants frequently met Jews in Canada. Focusing on the 1950's-60's and using interviews with German immigrants to Canada, this article explores how memories of the war shaped encounters between German Canadians and other Canadians and the way in which German migrants thought about and remembered the Nazi past. In conclusion, the article proposes ways to integrate the war memories of former enemies into the Canadian national-historical memory.

Freund, Alexander, and Laura Quilici. "Using Oral History to Explore Subjectivity in the Narratives of German and Italian Women in Vancouver, 1947-1961." *Canadian Issues / Thèmes Canadiens* 18 (1996): 49-59.

Uses oral histories to discuss two case studies about the working lives of German immigrant domestic servants and Italian immigrant housewives who took in boarders in post-World War II Vancouver, British Columbia. The case studies are based on personal interviews conducted by the authors and thus reveal the experiences of the women under discussion from a subjective point of view.

Friesen, T. Max. "Analogues at Iqaluktuuq: The Social Context of Archaeological Inference in Nunavut, Arctic Canada." *World Archaeology* 34, no. 2 (2002): 330-345.

This paper presents a case study from the Canadian Arctic, in which the community context of an archaeological project has led to a re-thinking of a fundamental aspect of archaeological interpretation. Archaeologists are constantly confronted with the problem of identifying appropriate analogues for the societies whose material remains they study. In the Arctic, a particularly rich ethnographic record exists relating to recent Inuit lifeways; however, it remains difficult to determine when, if ever, it should be used to interpret the Palaeo-Eskimo archaeological record which pre-dates 1,000 BP. This issue will be explored within the context of the Iqaluktuuq Project, a new program of field research which aims to combine the traditional knowledge of modern Inuit elders with the Palaeo- and Neo-Eskimo archaeological records in the Ekalluk River region of southeastern Victoria Island, Nunavut. Ultimately, the social engagement of archaeologists with elders has led to a reconsideration of the process of analogical inference, resulting in a more robust use of recent Inuit lifeways as models for

Palaeo-Eskimos than would have occurred based on purely 'academic' considerations.

## G

Geller, Peter. "Many Stories, Many Voices: Aboriginal Oral History in Northern Manitoba." *Oral History Forum/d'histoire orale* 23 (2003): 9-28.

Examines the role of oral history in preserving the aboriginal languages, histories, and cultures of northern Manitoba in two projects: the development of two postsecondary courses that integrate and validate oral traditions in both their content and method and the creation of 'Honekwe' (Dene for House of Stories), a community-based center for aboriginal oral history.

Ghent, Jocelyn. "Canada, the United States, and the Cuban Missile Crisis." *Pacific Historical Review* 48, no. 2 (1979): 159-184.

US-Canadian cooperation during the Cuban missile crisis of 1962 was complicated by suspicions in Canada that the United States was overreacting toward Cuba and by President John F. Kennedy's failure to follow the informal agreed procedure adopted when NORAD was set up. The crisis raised questions about Canada's weapons system and seriously damaged the credibility of the John G. Diefenbaker administration. This reassessment of Canada's political and military response to the crisis is based on new evidence gleaned from presidential papers, recent memoirs, and oral history interviews; 76 notes.

Gleason, Mona. "Between Education and Memory: Health and Childhood in English-Canada, 1900-1950." *Scientia Canadensis* 29, no. 1 (2006): 49-72.

Despite contemporary concerns regarding the state of Canadian children's health, historians in Canada have yet to fully explore how conventional medical experts and educators thought about and safeguarded children's health. This article explores the interplay between two sources of information regarding the provision of health information for children between 1900 and the end of World War II in the English Canadian context: curricular messages regarding health and illness aimed at public school children and the oral histories and autobiographies of adults who grew up in this period. Official health curriculum and lived memory commingled to produce differing kinds of embodied knowledge aimed at the production and reproduction of hegemonic social values in the English Canadian

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 23 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

setting. These values coexisted both harmoniously and uncomfortably, depending on the priorities of and socially constructed limitations placed on particular families in particular contexts.

Greenhill, Pauline, and Peter Narvaez. "Afterword: The Journal of American Folklore and Americanist versus Canadianist Traditions." *Journal of American Folklore* 115, no. 456 (2002): 283.

Discusses several aspects of Canadian folklore or ethnology. Influence of Canadian folklorists during the first 100 years of the 'Journal of American Folklore'; Discussion on the Americanist versus the Canadianist traditions in folklore or ethnology; Information on stories Canadian folklorists have told about themselves.

Greenhill, Pauline. "English Immigrants' Narratives of Linguistic and Cultural Confusion: Examples of Ethnic Expression from Ontario." *Ethnic & Racial Studies* 15, no. 2 (1992): 236.

Ethnicity is viewed from the perspective of folkloristics as an invented cultural construct rather than as an objective fact. The English are not usually seen as 'ethnics' in Canada. Yet personal experience and generalization narratives of English immigrants to Ontario focus on experiences of cultural and linguistic distinctions between themselves and other Canadians. Immigrants, through these stories, develop a concept of English ethnicity which centres on the perception of cultural and linguistic differences. Though the actual content of such differences varies from one immigrant to another, they have a common evaluation of the correctness and naturalness of the English alternative.

Guard, Julie. "Authenticity on the Line." *Journal of Women's History* 15, no. 4 (2004): 117-140.

A 1964 strike by women workers in Dunnville, Ontario provides an exceptional perspective on the complex ways in which class, gender, and ethnicity unite in the construction of identity. The women strikers drew on left-wing traditions of feisty femininity to claim an identity as real workers and authentic unionists while also embracing multi-ethnic identities that distinguished them from the Anglo-Celtic middle class. Their claims to authenticity challenged pervasive assumptions, including those of their union brothers, who defined labour militancy as implicitly



male and distorted memories of the strike. Yet the limits on the women's own constructions of these identities are evident in their inability to perceive the Native women who scabbed during the strike as workers. By contrasting the ways in which identity was claimed, assigned, and contested by different groups of workers, this story problematizes categories of identity that are often used uncritically in labour history.

Guthrie Valaskakis, Gail, Madeleine Dion Stout, and Eric Guimond, editors. *Restoring the Balance: First Nations Women, Community, and Culture*. Winnipeg: University of Manitoba Press, 2009.

*Restoring the Balance* combines elements of First Nations traditions and mainstream feminism to produce an outstanding collection of historical and critical accounts of the impacts Aboriginal women have had in the areas of law, politics, education, community healing, language, art, and cultural retention. Fifteen scholars, activists and community leaders illuminate long-standing gender imbalances within the oral and written historical records that have limited the self-actualization of First Nations women, and offer insight into the tangible work that Aboriginal women perform in community and cultural development.

## H

Haefeli, Evan, and Kevin Sweeney, editors. *Captive Histories: English, French, and Native Narratives of the 1704 Deerfield Raid*. Amherst: University of Massachusetts Press, 2006.

This volume draws together a rich body of original sources that tell the story of the 1704 French and Indian attack on Deerfield, Massachusetts, from different vantage points. Texts range from one of the most famous early American captivity narratives, John Williams's *The Redeemed Captive*, to the records of French soldiers and clerics, to little-known Abenaki and Mohawk stories of the raid that emerged out of their communities' oral traditions. Framed by the editors' introduction and the assessments of two Native scholars, Taiaiake Alfred and Marge Bruchac, these documents allow readers to reconstruct the history of the Deerfield raid from multiple perspectives and, in so doing, to explore the interplay of culture and memory that shapes our understanding of the past.

Hak, G. "The Harvest Excursion Adventure: Excursionists from Rural North Huron-South Bruce, 1919-28." *Ontario History* 77, no. 4 (1985): 247-265.

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 25 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

Uses oral history to probe the participation of rural residents of Ontario in the Harvest Excursions, in which eastern Canadian laborers rode by train to the Prairie Provinces in the early 20th century to participate in western harvests.

Hallman, Dianne. "Telling Tales In and Out of School: Twentieth-Century Women Teachers in Saskatchewan." *Saskatchewan History* 49, no.2 (1997): 3-17.

Discusses the role of women teachers in Saskatchewan in the 20th century. Before World War II, teaching was generally considered to be a temporary job for a woman between college graduation and marriage, but gradually unmarried women career teachers became common. The hiring of married women became more acceptable during the depression and World War II, and especially during the postwar teacher shortages. As their role became more important, teachers' attempts to improve education by improving their own training increased. The author includes teachers' oral history accounts of their experiences.

Hammerton, James. "The Quest for Family and the Mobility of Modernity in Narratives of British Migration to Australia and Canada since 1945." *Global Networks* 4, no. 3 (2004): 271-284.

In this article, Hammerton focuses on ways in which the postwar generation of British migrants to Canada and Australia construct their stories as epic struggles with family themes of both loss and triumph at the centre. While, during the postwar years, there is among some migrants evidence of the emergence of a more adaptable, sojourning 'mobility of modernity', most life stories told by the migrants suggest a more traditional pattern in which family themes dominate. In these narratives postwar migrants structure their accounts along traditional 'epic story' lines reminiscent of Oscar Handlin's long superseded thesis about dislocation in the old country, alienation in the new and ultimate triumph over material and cultural obstacles. But the 'epic' quality of these stories is deeply attached to family themes; the disruption of family networks and attempts to rescue the old or create new ones are central to the way the migration experience determines the structuring of life memories. The very act of migration focuses attention on its impact on kinship. The predominantly urban, nuclear family form of postwar British migration does contrast sharply with more traditional rural patterns based on extended family movements and 'chain migration'. But British migrants' emphasis on the 'quest for family' and the refashioning of migrant identity in their narratives underlines the coexistence of traditional themes within countervailing trends towards the mobility of modernity.

Hammerton, James. "Migrants, Mobility And Modernity: Understanding the Life Stories of Post War English Canadian Immigrants, 1945-1971." *British Journal of Canadian Studies* 16, no. 1 (2003): 160-169.

No abstract available.

Hardill, Kathy. "From the Grey Nuns to the Streets: A Critical History of Outreach Nursing in Canada." *Public Health Nursing* 24, no. 1 (2007): 91-97.

This article traces the historic antecedents of outreach nursing in Canada, going as far back as the Grey Nuns in what is now Quebec. It attempts to place modern-day street nursing in a historical context, which includes Nightingale, Wald, the early Victorian Order of Nurses, and the social reform movements of the early 20th century. The article critiques the involvement of nursing in less than virtuous aspects of social control with respect to impoverished and otherwise marginalized groups. The article goes on to trace the origins of modern Canadian street nursing in three cities: Vancouver, Toronto, and Montreal. It uses both a search of the nursing literature and, because much of this history is undocumented, oral history and anecdotal information as well. It critiques nursing's traditional avoidance of political action and calls upon modern-day nurses to support and educate one another to engage in this work.

Harper, Helen. "Personal and Professional Freedom in the Hinterlands: Women Teachers in Northern Ontario." *Oral History Forum/d'histoire orale* 24 (2004): 46-66.

Presents the stories of women teachers in northern Ontario and their struggles for personal and professional freedom during the 1930's-90's.

Harris, Tavis. "C.P. Stacey and the Use of Oral Testimony in the Dieppe Narratives." *Oral History Forum/d'histoire orale* 31 (2011): 1- 16.

As the official historian for the Canadian Army in the Second World War, C.P. Stacey understood both the benefits and limitations of oral history. This is especially evident within his work on the Dieppe Narratives which shaped a portion of the Canadian Army's Official History. Dieppe was Stacey's first foray into report writing and though his use of oral testimony related to circumstances rather than a methodological preference and remained aware of the limitations, he nevertheless employed it throughout the narratives. It is clear that oral testimony

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 27 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

was central to the narratives providing otherwise irretrievable pieces of information. This preliminary study examines the narratives themselves in conjunction with Stacey's war diaries, memoirs, and other secondary sources to determine the extent to which oral testimony was used in addition to how and when it was used, especially in the case of sensitive issues involving Dieppe's contentious legacy.

Hesse, Jürgen, editor. *Voices in Exile: Refugees Speak Out: An Oral History*. White Rock, B.C.: Thinkware Publishers, 1994.

No abstract available.

High, Steven, Jessica Mill, Stacey Zembrzycki. "Telling Our Stories / Animating Our Past: A Status Report on Oral History and Digital Media." *Canadian Journal of Communication* 37, no. 3 (2012): 1-22.

Tens of thousands of oral history interviews sitting in archival drawers, on computer hard drives, or on library bookshelves have never been listened to. Thousands of new interviews are being added each year by the many large testimony projects now underway, including Canada's Truth and Reconciliation Commission and the Historical-Dominion Institute's Memory Project. Although the existence of these immense collections is widely known, the interviews are difficult to access. How can we combine oral history and new media to ensure that the potential of such important projects is fully realized? Emergent and digital technologies are opening up new possibilities for accessing Canadian memories and transmitting them to various audiences. New forms of media are changing the ways we think about and do oral and public history.

High, Steven. "Sharing Authority: An Introduction." *Journal of Canadian Studies* 43, no. 1 (2009): 12-34.

This article discusses various reports published within the issue, including one by Elizabeth Miller on the use of documentary films to open up spaces for public dialogue and political action, one which explores the collaborative potential of oral history and digital storytelling, and one by Stacey Zembrzycki about her relationship with her Ukrainian grandmother Baba from Sudbury, Ontario.

High, Steven, and David Lewis. *Corporate Wasteland: The Landscape and Memory of Deindustrialization*. Ithaca, New York: Cornell University Press, 2007.

Deindustrialization is not simply an economic process, but a social and cultural one as well. The rusting detritus of our industrial past—the wrecked hulks of factories, abandoned machinery too large to remove, and now-useless infrastructures—has for decades been a part of the North American landscape. In recent years, however, these modern ruins have become cultural attractions, drawing increasing numbers of adventurers, artists, and those curious about a forgotten heritage. Through a unique blend of oral history, photographs, and interpretive essays, *Corporate Wasteland* investigates this fascinating terrain and the phenomenon of its loss and rediscovery. Steven High and David W. Lewis begin by exploring an emerging aesthetic they term the deindustrial sublime, explaining how the ritualized demolition of landmark industrial structures served as dramatic punctuations between changing eras. They then follow the narrative path blazed by urban spelunkers, explorers who infiltrate former industrial sites and then share accounts and images of their exploits in a vibrant online community.

High, Steven. *Industrial Sunset: The Making of North America's Rust Belt*. Toronto: University of Toronto Press, 2003.

Plant shutdowns in Canada and the United States from 1969 to 1984 led to an ongoing and ravaging industrial decline of the Great Lakes Region. *Industrial Sunset* offers a comparative regional analysis of the economic and cultural devastation caused by the shutdowns, and provides an insightful examination of how mill and factory workers on both sides of the border made sense of their own displacement. The history of deindustrialization rendered in cultural terms reveals the importance of community and national identifications in how North Americans responded to the problem. Based on the plant shutdown stories told by over 130 industrial workers, and drawing on extensive archival and published sources, and songs and poetry from the time period covered, Steve High explores the central issues in the history and contemporary politics of plant closings. In so doing, this study poses new questions about group identification and solidarity in the face of often dramatic industrial transformation.

Hollenberg, Donna Krolik. "At the Western Development Museum: Ethnic Identity and the Memory of the Holocaust in the Jewish Community of Saskatoon, Saskatchewan." *Oral History Review* 27, no. 2 (2000): 85.

Explores the development of ethnic identity in the Jewish community in Saskatoon, Saskatchewan relative to the Holocaust. History of the Saskatoon Jewish community after World War II; Erasure of memories of war years; Experience of a Holocaust survivor; Influence of the annual Holocaust remembrance program on the Jewish communities' social and ethnic identity.

Hood, David. "Loved Not Wisely: The History of Homeless Men in Halifax." *Oral History Forum/d'histoire orale* 21-22 (2001-2002): 7-46.

No abstract available.

Hornborg, Anne-Christine. "Visiting the Six Worlds: Shamanistic Journeys in Canadian Mi'kmaq Cosmology." *Journal of American Folklore* 119, no. 473 (2006): 312-336.

Mi'kmaq Indians' descriptions of journeys between worlds, as we find them in tales collected from the early seventeenth century to the early twentieth, are far too complex to fit into Mircea Eliade's model of shamanism or romantic images of Indians as being "at one with nature." The tales reveal six parallel worlds in which all types of beings belong to families, have wigwams, and search for food. The parallelism between worlds has no significance for beings living their ordinary lives, but it is of the utmost importance for understanding how differing types of beings in the stories (people, animals, supernaturals) achieve interworld journeys. The notions of cosmological deixis and perspectivism are used to explore the narratives and shed light on Mi'kmaq cosmology.

Hulan, Renée, editor. *Native North America: Critical and Cultural Perspectives*. Toronto: ECW Press, c1999.

Native North America describes the common struggle in diverse indigenous cultures to overcome the physical, psychological; and spiritual assault of colonialism, assimilation, and racism. The contributors to this wide-ranging collection of original essays share a commitment to resistance and to the spirit of survival so apparent in the works of indigenous peoples. Gathering force from

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 30 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

their diverse perspectives and regional backgrounds, the thirteen essayists unite experience and expertise. Working against the conventional idea that Native North American literatures are primarily of anthropological and sociological value, they emphasize the importance of artistic expression in the life of native communities. Their provocative essays deal with such topics as Native North American history, law, oral narratives, poetry, fiction, and film. Together, they proclaim the autonomy and the integrity of Native North America.

## **I**

Iacobelli, Teresa. "“A Participant’s History?”: The Canadian Broadcasting Corporation and the Manipulation of Oral History." *Oral History Review* 38, no. 2. (2011): 331-348.

“A Participant’s History?”: The Canadian Broadcasting Corporation (CBC) and the Manipulation of Oral History” is a critical examination of the CBC’s use of oral histories in its historical programming. ‘It examines two CBC productions on Canada’s military history: *In Flanders’ Fields*, a seventeen-part radio series on the First World War that aired from November 11, 1964 to March 7, 1965; and, *The Valour and the Horror*, a three-part television series on events of the Second World War that aired in 1992. This article shows how both projects manipulated oral history sources and engaged in “thesis-based” research in order to communicate or reinforce preconceived narratives of each war. A comparison of the unedited interview transcripts from the extensive interviews conducted with Canadian veterans for *In Flanders’ Fields*, and the subsequent edited material, reveals a pattern of a flawed research methodology that would be mirrored again during the making of *The Valour and the Horror*.

Iacovetta, Franca. “From Contadina to Worker: Southern Italian Immigrant Working Women in Toronto, 1947-62.” In *Looking into My Sister's Eyes: An Exploration in Women's History*, edited by Jean Burnet, 195-222. Toronto: Multicultural History Society of Ontario, 1986.

No abstract available.

Iacovetta, Franca. *Such Hardworking People: Italian Immigrants in Postwar Toronto*. Montréal, QC: McGill-Queen's University Press, 1992.

During the last century, 26 million Italian women, men, and children have traded an uncertain future in Italy for the prospect of a better life elsewhere. Canada has long been home to Italian immigrants, but in the years just after the Second World War they began to arrive in multitudes. Toronto emerged as the most popular Canadian destination and now, with more than 400,000 residents of Italian heritage, has one of the largest Italian populations outside Italy. Franca Iacovetta describes the working-class experiences of those who came to Toronto from southern Italy between 1946 and 1965, focusing on the relations between newly arrived immigrant workers and their families.

Iseke-Barnes, Judy. "Grandmothers of the Métis Nation: A Living History with Dorothy Chartrand." *Native Studies Review* 18, no. 2 (2009): 69-104.

This article explores storytelling and sharing of histories by Indigenous Elders. It shares stories and histories that acknowledge the contribution of Métis peoples, particularly Métis women, to the history and life of Canada. Literature on storytelling and Métis women's stories are examined in this discussion. This article acknowledges the contributions of Métis Elders and the ways that they help communities and Indigenous peoples understand who they are, where they came from, the contributions of Indigenous women to this history and unfolding story, and the ways that their lives are extensions of history.

Iseke-Barnes, Judy. "Living and Writing Indigenous Spiritual Resistance." *Journal of Intercultural Studies* 24, no. 3 (2003): 211-238.

For Indigenous peoples working inside institutions it is important to work in ways that support decolonizing the mind and spirit. It is important to find ways of creating, interrogating, validating, and disseminating knowledges. Telling stories is a practice in Indigenous cultures which has sustained communities and which validates the experiences of Indigenous peoples and epistemologies. This paper explores the importance of inclusion of Indigenous knowledges in academic settings through three stories about: (1) academic insistence that knowledge is outside the self, (2) backlash to Indigenous practices in academe, and (3) intergenerational impacts of experiences of suppression in education. The stories help us critique theoretical conceptions of what constitutes 'valid' knowledge and understand struggles for survival and resistance to domination in educational institutions. The paper explores responses to dominant societies' suppression of Indigenous knowledges in academic settings and broader society through acts of resistance, storytelling, living spiritual resistance, writing as survival strategies,



and resistance within education. This paper explores ways that Indigenous knowledges are honored, affirmed, and shared.

## ↓

Jackson, Paul. *One of the Boys: Homosexuality in the Military during World War II*. Montreal: McGill-Queen's University Press, 2004.

Homosexuality and military service have always made strange bedfellows. Military leaders, generally traditionalists, have typically seen homosexuals as unmanly, immoral, and a threat to cohesion. While the U.S. military has garnered international headlines as a result of its exclusionary policies, the issue is far from new and struggles with it have not been limited to the United States. The Canadian military was acutely concerned with homosexuality during the Second World War. At the outset of the war the mammoth task of mobilizing hundreds of thousands of troops overshadowed concerns about their sexual behaviour or orientation. As the war progressed, however, senior military brass became increasingly determined to rid the services of those engaged in disgraceful conduct of an indecent kind.<sup>1</sup> Using a wide array of sources - including long-closed court martial records, psychiatric and personnel files, unit war diaries, films, and oral histories - Paul Jackson relates the struggle of queer servicemen of all ranks and branches of the Canadian military to fit in and avoid losing their careers and reputations. *Open Secrets*, a National Film Board of Canada documentary, was based on this book.

Janovicek, Nancy. "Oral History and Ethical Practice: Towards Effective Policies and Procedures." *Journal of Academic Ethics* 4 (2006): 157-74.

This article examines how Canadian ethics policies affects historians who use oral history, and focuses on privacy and confidentiality, free and informed consent, and research involving Aboriginal peoples. The article concludes with recommendations for developing ethics policies that accord with historical methodology.

Jarvis-Tonus, Jill. "Legal Issues Regarding Oral Histories." *Oral History Forum/d'histoire orale* 12 (1992): 18-24.

This article discusses legal issues of oral history in a Canadian context, including slander and libel.

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

Juchnowicz, Katarzyna. "Reflections of Oral Traditions in Contemporary Native Writing: Ruby Slipperjack's Honour the Sun." In *Aboriginal Canada Revisited*, edited by Kerstin Knopf. Ottawa: University of Ottawa Press, 2008.

*Aboriginal Canada Revisited* examines the current political and cultural position of Canada's Aboriginal peoples in a series of interdisciplinary essays. The contributors to this volume explore Aboriginal politics and representation, health, education and other social issues, and look at how contemporary Aboriginals find voice in literature, art, print media and film. While acknowledging the vibrancy and diversity of Aboriginal cultural expression and the developing dialogue between Aboriginal and non-Aboriginal people this book also draws attention to areas where the colonial legacy is still taking its toll and to the systemic problems that continue to marginalize Aboriginal people within Canadian society.

## K

Kennedy, John. "At the Crossroads: Newfoundland and Labrador Communities in a Changing International Context." *Canadian Review of Sociology & Anthropology* 34, no. 3 (1997): 297-317.

Examines the changing relationship between the small communities (outports) of Newfoundland and Labrador and the broader international context. The essay covers three time periods. Following a brief discussion of the changing nature of community studies, the first part outlines the essential characteristics of historic communities, including the salt cod fish trade, a dispersed settlement pattern, small-scale and intimate society, and the importance of oral tradition. Falling as it did on the heels of the Great Depression, World War II irrevocably changed Newfoundland and Labrador. Part two describes the role of outport people in the construction of wartime military bases. Soon after, the material benefits of Newfoundland's Confederation with Canada in 1949, resettlement, and the intensification of the fishery led to unexpected consequences. Part three discusses Newfoundland and Labrador in the wake of the 1992 Cod Moratorium. The moratorium has increased emigration and accelerated efforts to diversify the economy. Outport communities, and the academic study of them, are both at an uncertain crossroads.

Kenny, Michael. "A Place for Memory: The Interface between Individual and Collective History." *Comparative Studies in Society & History* 41, no. 3 (1999): 420-437.

Collective memory constructs the meaning of the past as illustrated in Indian discourse on the boarding school experience in Canada and Australian aboriginal narratives. The narratives of white-aboriginal relations among the Naglakan evolved from a perceived golden age during the 1930's and 1940's to the emphasis on the violent conflicts of the 1870's among the younger Naglakan. Late-20th-century discourse on the boarding school experience for Indians in Canada draws on rhetoric of survivorship and trauma that first appeared in the aftermath of the Holocaust. As the meanings of the past change, so do the structures that guide memory and what is memorable.

Kirshenblatt, Mayer, and Barbara Kirshenblatt-Gimblett. *They Called Me Mayer July: Painted Memories of a Jewish Childhood in Poland before the Holocaust*. Berkeley: University of California Press, 2007.

Mayer Kirshenblatt, who was born in 1916 and left Poland for Canada in 1934, taught himself to paint at age 73. Since then, he has made it his mission to remember the world of his childhood in living color, 'lest future generations know more about how Jews died than how they lived.' This volume presents his paintings woven together with a narrative created from interviews that took place over forty years between Mayer and his daughter, Barbara Kirshenblatt-Gimblett. This collaboration - a unique blend of memoir, oral history, and artistic interpretation - is simultaneously a labor of love, a tribute to an imagination, and a portrait of life in one Jewish hometown.

Kukharenko, Svitlana. "Negotiating Magic: Ukrainian Wedding Traditions and Their Persistence in Canada." *Canadian Slavonic Papers* 50, no. 1/2 (2008): 55-74.

Magical efficacy has been important in Ukrainian wedding ritual. The korovai, rushnyk, omens, gifts, the showering of the couple, and other "sacred" objects and acts of the Ukrainian folk wedding are believed to be imbued with prophetic qualities. Uprooted folklore tradition, however, faces inevitable transformations, and Ukrainian immigrants in Canada tend to know and believe in magical objects and actions significantly less. The examination of magical beliefs and practices in the context of weddings among Ukrainians in Ukraine and in Canada shows that the two groups possess different belief systems: magical and anti-magical respectively. Rural and urban dwellers, divorced people, and the clergy from both countries were interviewed retrospectively about their wedding days. Their answers confirm that magical beliefs and practices are the most fragile part of the

folklore complex transmitted to a different cultural context. By contrast, material culture, which becomes a major means of ethnic identification, remains well preserved and cherished.

Kulchyski, Peter, and Frank James Tester. *Kiumajut (Talking Back): Game Management and Inuit Rights, 1900-70*. Vancouver: UBC Press, 2007.

*Kiumajut (Talking Back): Game Management and Inuit Rights 1900-70* examines Inuit relations with the Canadian state, with a particular focus on two interrelated issues. The first is how a deeply flawed set of scientific practices for counting animal populations led policymakers to develop policies and laws intended to curtail the activities of Inuit hunters. Animal management informed by this knowledge became a justification for attempts to educate and, ultimately, to regulate Inuit hunters. The second issue is Inuit responses to the emerging regime of government intervention. The authors look closely at resulting court cases and rulings, as well as Inuit petitions. The activities of the first Inuit community council are also examined in exploring how Inuit began to "talk back" to the Canadian state. The authors' award-winning previous collaboration, *Tammarniit (Mistakes): Inuit Relocation in the Eastern Arctic 1939-63*, focused on government responsibility, social welfare, relocation, and Inuit relations with the state. *Kiumajut* is not a continuation of *Tammarniit*, but rather an interrelated, stand-alone study that examines a separate range of issues relevant to a historical understanding of community development in Nunavut. *Kiumajut* draws on new material compiled from archival sources and from an archive of oral interviews conducted by the authors with Inuit elders and others between '997 and '999. This volume provides the reader with new and important insights for understanding this critical period in the history of Inuit in Canada.

## L

Labrie, Vivian. "Quand Ti-Jean Rencontre Dieu: Les Sept Etapes De La Verite." *Journal of Canadian Studies* 27, no. 3 (1992): 75-99.

Human religious experience is forged at several different levels including that of unofficial traditions. Whereas various manifestations of popular religion in French Canada have been more or less adequately dealt with, very little attention has been paid to the contribution of the folktale, and of tales of the fantastic in particular, that nonetheless constitute a mirror and a collective memory of original theological reflections transmitted by oral tradition. Indeed, the mechanism of oral transmission by which these stories are constantly regenerated suggests a quest

for meaning that is more a search for truth in varying modes of expression rather than in its interpretation. The polysemic contribution of short stories is analyzed with particular regard to several areas of experience linked to religion: the way, metaphor and things sacred, the beyond, rites of passage, the kingdom of God, and liberation.

Laugrand, Frédéric, Jarich Oosten and François Trudel, editors. *Apostle to the Inuit: the Journals and Ethnographic Notes of Edmund James Peck, the Baffin Years, 1894-190*. Toronto: University of Toronto Press, 2006.

*Apostle to the Inuit* presents the journals and ethnographical notes of Reverend Edmund James Peck, an Anglican missionary who opened the first mission among the Inuit of Baffin Island in 1894. He stayed until 1905, and by that time, had firmly established Christianity in the North. He became known to the Inuit as 'Uqammaq,' the one who talks well. His colleagues knew him as 'Apostle among the Eskimo.' Peck's diaries of the period focus on his missionary work and the adoption of Christianity by the Inuit and provide an impressive account of the daily life and work of the early missionaries in Baffin Island. His ethnographic data was collected at the request of famed anthropologist Franz Boas in 1897. Peck conducted extensive research on Inuit oral traditions and presents several detailed verbatim accounts of shamanic traditions and practises. This work continues to be of great value for a better understanding of Inuit culture and history but has never before been published. *Apostle to the Inuit* demonstrates how a Christian missionary, who was bitterly opposed to shamanism, became a devoted researcher of this complex tradition. Editors Frederic Laugrand, Jarich Oosten, and Francois Trudel highlight the relationships between Europeans and Inuit and discuss central issues facing Native peoples and missionaries in the North. They also present a selection of drawings made by Inuit at the request of Peck, which illustrate Inuit life on Baffin Island at the turn of the twentieth century. The book offers important new data on the history of the missions among the Inuit as well as on the history of Inuit religion and the anthropological study of Inuit oral traditions.

Leddy, Lianne. "Interviewing Nookomis and Other Reflections: The Promise of Community Collaboration." *Oral History Forum/d'histoire orale* 30 (2010): 1-18.

The article describes the author's experiences in researching the history of the effects of mining and industrialization on the Serpent River First Nation Aboriginal community in Ontario, Canada. The author discusses

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

the oral history project undertaken to examine political relationships between the Aboriginal community and government, relations between Aboriginal and non-Aboriginal peoples, and the importance of land use and environmental business practices. In addition, the author states that the oral history project encompasses a filing made by the Serpent River First Nation for a land claim for damages to the reserve land resulting from environmental abuse. The author also describes the need to observe cultural customs in the process of interviewing members of the community.

Li, Peter. "The Use of Oral History in Studying Elderly Chinese-Canadians." *Canadian Ethnic Studies* 17, no. 1 (1985): 67-77.

Explains how oral history has been applied to the study of elderly Chinese Canadians. Discusses two methodological issues pertaining to the validity and interpretation of oral history data. A story may be reliable to the extent that it is meaningful to the world of the respondents, and interpretations of a social reality may vary depending on the participants. The study of elderly Chinese Canadians serves as a case to illustrate how interview materials may be used as a basis of validation.

Lischke, Ute, and David T. McNab, editors. *Walking a Tightrope: Aboriginal People and Their Representations*. Waterloo: Wilfrid Laurier University Press, 2005.

"The most we can hope for is that we are paraphrased correctly." In this statement, Lenore Keeshig-Tobias underscores one of the main issues in the representation of Aboriginal peoples by non-Aboriginals. Non-Aboriginal people often fail to understand the sheer diversity, multiplicity, and shifting identities of Aboriginal people. As a result, Aboriginal people are often taken out of their own contexts. *Walking a Tightrope* plays an important role in the dynamic historical process of ongoing change in the representation of Aboriginal peoples. It locates and examines the multiplicity and distinctiveness of Aboriginal voices and their representations, both as they portray themselves and as others have characterized them. In addition to exploring perspectives and approaches to the representation of Aboriginal peoples, it also looks at Native notions of time (history), land, cultures, identities, and literacies. Until these are understood by non-Aboriginals, Aboriginal people will continue to be misrepresented—both as individuals and as groups. By acknowledging the complex and unique legal and historical status of Aboriginal peoples, we can begin to understand the culture of Native peoples in

North America. Until then, given the strength of stereotypes, Native people have come to expect no better representation than a paraphrase.

Llewellyn, Kristina R. *Democracy's Angels: The Work of Women Teachers*. Montreal and Kingston: McGill-Queen's University Press, 2012.

Following the Second World War, women teachers filled a labour shortage in schools and Canadian newspapers rushed to feature their presence. One caption even called the teachers "pretty enough to send dad to school with junior." Envisioned as shining examples of "proper" femininity, female educators were expected to produce a new generation of housewives for a strong democratic nation. *Democracy's Angels* is a daring exploration of the limitations of that vision, which ultimately confined women to teaching a model of citizenship that privileged masculinity and reduced women's authority. In an analytical tour-de-force, Kristina Llewellyn unravels the ideological underpinnings of democracy as the objective for postwar education. Schools were charged with producing rational, autonomous, politically engaged citizens, but women were not associated with these qualities. Claims to scholarly knowledge, professional autonomy, and administrative positions were reserved for male teachers. Using rigorous interdisciplinary scholarship and extensive interviews with former teachers, Llewellyn reveals the ways in which women negotiated and even found opportunities within these troubling limitations. An unflinching look at the difficult realities of women's work experiences in postwar Canada, *Democracy's Angels* illustrates the intrinsic connections between gender, education, and democracy.

Llewellyn, Kristina R. "Gendered Democracy: Women Teachers in Post-War Toronto." *Historical Studies in Education* 18, no. 1 (2006): 1-25.

Postwar Toronto secondary schools were intended to be an example of liberal democratic values and were physically remodeled to reflect these values. Expectations fell short because the authority of female teachers was limited, yet simultaneously they were encouraged to be responsible as 'partners' in the democratic school. Oral histories from ten women teachers in postwar Toronto are used to show how these individuals dealt with the challenge of the discrepancy between authority and responsibility in a male-dominated curriculum and inspection regime, using various techniques to informally gain a sense of empowerment. The content and methods of their teaching were areas under their control, as was the meaning attached to teaching for community rather than personal benefit.

Llewellyn, Kristina R. "Performing Post-War Citizenship: Women Teachers in Toronto Secondary Schools." *Review of Education, Pedagogy, and Cultural Studies*, 28, no. 3 (2006): 309-324.

Feminist historians have argued that the body needs to be historicized, noting that the body, rather than simply a static, biological, or material reality, is a site of inscription and intervention for notions of nation, race, class, sexuality, ability, and gender within particular historical contexts. Some feminist scholars have made particular reference to women's bodies as sites of inscription when undertaking investigations of health systems and the medical world. Far too few feminist historians have examined the "body" beyond these institutions. This article expands the field to explore women's bodies within the institution of the school. The article demonstrates that the woman teacher's body was a site of inscription for historical definitions of gender, professionalism, and nation. The article also speaks to the "body" as a site of resistance, in this case women teachers' control of their bodies as a form of negotiating power within schools. This article looks at women teachers' daily struggles and pleasures with bodily performances of their gender and occupational roles within early post-WWII Toronto public secondary schools. The oral histories of ten women teachers are examined to understand their daily, active negotiations to embody prevailing definitions of respectability.

Llewellyn, Kristina R. "Productive Tensions: Feminist Readings for Women Teachers' Oral Histories." *Oral History Forum/d'histoire orale* 23 (2003): 89-112.

The author asks whether a feminist reading of women teachers' oral histories benefits from a poststructuralist versus a materialist analysis or from an integrated framework.

Lockerby, Earle. "Ancient Mi'kmaq Customs: A Shaman's Revelations." *Canadian Journal of Native Studies* 24, no. 2 (2004): 403-423.

Describes Mi'kmaq (Micmac) life just before European contact, based on oral history related by a Mi'kmaq shaman to Father Pierre Maillard about 1740. Included in the narrative are such activities as the procurement and cooking of food, the fashioning of cooking vessels and canoes, the creation and preservation of fire, the treatment of animal bones, and thwarting attacks by marine animals. The article also provides glimpses of certain sociological phenomena. The shaman's account is the only known

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)



record in which a specifically named Mi'kmaq person discussed what life was like before the arrival of Europeans or in which his actual words were heard.

Long, John. "Narratives of Early Encounters between Europeans and the Cree of Western James Bay." *Ontario History* 80, no. 3 (1988): 227-245.

Compares documentary accounts with Indian oral traditions concerning the first contacts between Indians and Europeans in northeastern Ontario. Cree oral narratives are useful, but must be used in combination with documents by European observers, for all historical accounts are part of a process of selectivity and reinterpretation and suffer from the biases of the participants.

Lotbinière, Pauline. "Des Wampums Et Des 'Petits Humains': Recits Historiques Sur Les Wampums Algonquins." *Recherches Amerindiennes au Quebec* 23, no. 2 (1993): 53-68.

The Algonquin wampum legacy, which includes an oral tradition rich in accounts of dreams, visions, and spirit beings, preserves a very strong connection between this people's history and its current political concerns. Following in the wampum keeper's steps as he narrates the story of the wampum's history, this article examines the oral tradition surrounding the legacy. The keeper's narrative contrasts with Western styles of historical discourse. The author argues that attention must be given to such non-Western forms of historical representation as a balance to the dominance of Western cultural forms

Lovisek, Joan. "Transmission Difficulties: The Use and Abuse of Oral History in Aboriginal Claims." *Papers of the Algonquian Conference* 33 (2002): 251-270.

The Supreme Court of Canada's 1997 decision in 'Delgamuukw' v. 'British Columbia' raised questions regarding the use of oral histories as evidence to support native land claims. The article reviews the continuing use of oral history in such cases, finding that it has been most effectively used when presented in a form recognizable to non-Indian courts.

Lutz, John Sutton. *Makúk: A New History of Aboriginal-White Relations*. Vancouver: UBC Press, 2008.

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 41 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

The history of Aboriginal-settler interactions in Canada continues to haunt the national imagination. Despite billions of dollars spent on the "Indian problem," Aboriginal people remain the poorest in the country. Because the stereotype of the "lazy Indian" is never far from the surface, many Canadians wonder if the problem lay with "Indians" themselves. John Lutz traces Aboriginal people's involvement in the new economy, and their displacement from it, from the first arrival of Europeans to the 1970s. Drawing upon oral histories, manuscripts, newspaper accounts, biographies, and statistical analysis, Lutz shows that Aboriginal people flocked to the workforce and prospered in the late 19th century. The roots of today's wide-spread unemployment and "welfare dependency" date only from the 1950s, when deliberate and inadvertent policy choices - what Lutz terms the "white problem" - drove Aboriginal people out of the capitalist, wage, and subsistence economies, offering them welfare as "compensation." Makuk invites readers into a dialogue with the past with visual imagery and an engaging narrative that gives a voice to Aboriginal peoples and other historical figures. Students, scholars, policy-makers (Aboriginal and non-Aboriginal), and a wide public (who care to bring the spectres of the past into the light of the present) will find the book insightful and invaluable.

Lyle, Dick. "The Contributions of Margaret Conrad to Public History in Canada." *Atlantis* 34, no. 2 (2010): 34-42.

The article examines the contributions of historian Margaret Conrad to Canadian public history. The relevance of history to Canadian society, the importance of presenting and promoting inclusive histories, and the use of vernacular and oral histories are explored. Particular focus is given to telling the stories of traditionally underrepresented populations, including Aboriginal peoples, women, and various ethnic groups. Conrad's work in developing digital archives to increase access to historical documents is also discussed.

Lyons, Natasha, et al. "Person, Place, Memory, Thing: How Inuit Elders are Informing Archaeological Practice in the Canadian North." *Canadian Journal Of Archaeology* 34, no. 1 (2010): 1-31.

Inuit Elders from the West Coast of Hudson Bay, Canada remember the past to serve the present. This paper describes a mapping and oral history project that is gathering Elders' knowledge of the people, places, sites, and resources that populated their vast traditional territory. We discuss the Elders' conception of this work within the framework of Inuit Qaujimajatuqangit (Inuit knowledge) and

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

how these understandings are actively contributing to the form and direction of the project. We explore how the Elders' knowledge is used to inform and animate the archaeological findings of the project. These broader discussions are focused around an examination of the tentative links between an historic Inuit trader named Ullebuk (Ouligbuk) and archaeological features uncovered at a site located near Arviat, Nunavut. Finally, we discuss how the Elders' work is trained on the goal of serving their people, particularly the rapidly expanding population of Inuit youth.

## M

Macfie, John. *Tales From Another Time: Oral History of Early Times in Parry Sound District*. Parry Sound: Hay Press, 2000.

This book is dedicated to the more than one hundred Parry Sound District folk who agreed to share their memories, and in many cases photographs from their family albums, with the generations that follow them.

MacLaren, Ian. "'Caledonian Suttee'? An Anatomy of Carrier Cremation Cruelty in the Historical Record." *BC Studies* 149, no. 3 (2006): 3-37.

Analyzes sensationalist accounts of cremation and cruelty among the Carrier tribes of Stuart Lake, New Caledonia (which became part of British Columbia), in the early 19th century. Fur traders and missionaries during that period often sensationalized the accounts of Carrier (Wet'suwet'en) funerary rites (cremations similar to the Hindu suttee), usually citing cruelty, including burnings, enslavement, and beatings of the surviving spouse, which were intended for the aggrandizement of the writer or the amusement of the reading audience in Europe. Reports by surveyors and foresters in British Columbia during the 1860's-70's and 20th-century compilations of Carrier oral histories omit these lurid details, an indication either of the waning of the adventurous travel narratives genre in favor of more scientific, ethnographic studies or a change in Carrier funeral practices.

MacLennan, Anne F. "Women, Radio Broadcasting and the Depression: A 'Captive' Audience from Household Hints to Story Time and Serials." *Women's Studies* 37, no. 6 (2008): 616-633.

The article discusses a study on women as radio audience members during the Great Depression. The author uses content analysis and oral histories to analyze

radio programs schedules on Canadian radio. She suggests that radio programs, such as serial dramas, children's radio programs and programs with a domestic focus, were scheduled during the day to follow women's listening patterns.

MacLeod, D. Peter. "The Anishinabeg Point of View: The History of the Great Lakes Region to 1800 in Nineteenth-Century Mississauga, Odawa and Ojibwa Historiography." *Canadian Historical Review* 73, no. 2 (1992): 194-210.

The history of 17th- and 18th-century North America is primarily based on documents produced by literate Europeans, and is thus unavoidably Eurocentric. There are, however, alternatives to exclusive reliance upon European sources. Among these are the traditional history of the Anishinabeg - the Ottawa and Chippewa people of the Great Lakes region - which provides an American Indian perspective on the history of North America. In this version of history, which was transmitted through spoken narratives until the 19th century, Indians and their concerns are at the center of events of the 17th and 18th centuries and Europeans relegated to the periphery. This material both complements and balances conventional historiography, and cannot be ignored if one wishes to produce a comprehensive account of the North American past.

Majhanovich, Suzanne. "Degrees of Freedom: We've Come a Long Way – Or Have We? Retired Women Teachers Reflect on Freedom." *Oral History Forum/d'histoire orale* 24 (2004): 13-29.

Presents the stories of retired women teachers in Canada who began teaching in the mid-20th century, focusing on whether they personally feel any real 'progress' for women has been achieved in the profession.

Majhanovich, Suzanne, and Goli Rezai-Rashti. "Marginalized Women: Minority Women Teachers in Twentieth Century Ontario." *Education & Society* 20, no. 2/3 (2002): 61-72.

The article discusses the lives and history of visible minority women teachers using feminist methodology, based on oral history, in order to better understand the experience of the women within the education system of Ontario. By focusing on the intersection of class, race and gender, and the minority women's oral histories, the article explores the women's own interpretations of their experiences and identities as teachers in the largely white establishment profession. The study shows that minority

women experienced racial and ethnic discrimination in the shape of structural barriers, and restricted access into the profession. Despite these barriers, most expressed satisfaction with the contributions they had made as teachers.

Malacrida, Claudia. "Contested memories: efforts of the powerful to silence former inmates' histories of life in an institution for 'mental defectives'." *Disability & Society* 21, no. 5 (August 2006): 397-410.

This paper discusses the barriers encountered in undertaking an oral history project with survivors of a total institution for 'mental defectives' in the province of Alberta, Canada. Powerful social actors were able to bar access to survivors through legal guardianship orders, and to make access to the institution and its grounds and to publicly archived materials quite prohibitive to the researcher. In addition to overt efforts on the part of powerful social actors to block the project, concerns about the potential to discredit survivor narratives led to changes in the research design. Specifically, research and literature about the 'acquiescence' of intellectuals with intellectual impairments led the researcher to broaden the sources for this history as a preemptive strategy. Despite these barriers, survivors of the institution provided a rich and powerful testimony to the brutality of institutionalization, and provide us with an emancipatory history from the perspectives of those most oppressed by disability policies and practices.

Maloney, Sean M., and John Llambias. *Chances for Peace: Canadian Soldiers in the Balkans, 1992-1995: An Oral History*. St. Catharines: Vanwell, 2002.

No abstract available.

Marsden, Susan. "Adawx, Spanaxnox, and the Geopolitics of the Tsimshian." *BC Studies* 135 (2002): 101-135.

'Adawx' and 'spanaxnox' are two central components of the records of the Tsimshian peoples, whose historic homelands embrace the Nass and Skeena Rivers and the English Channel along the northwestern coast of British Columbia. 'Adawx' are the oral histories of migrations, wars, territorial acquisition, epidemics, and natural disasters, as well as shifts in economic and political power. Reaffirmed in festive ceremonies and celebrations, collectively they constitute Tsimshian authorized history. 'Spanaxnox' refers to topographical features defining the gateway between the spiritual and human worlds. Although the influx

of many other indigenous and nonnative peoples over several centuries has modified their economic and sociopolitical system, the Tsimshians' cultural identity and territorial ownership have remained intact.

McCarthy, Martha. *From the Great River to the Ends of the Earth: Oblate Missions to the Dene, 1847-1921*. Edmonton: University of Alberta Press, 1995.

The Dene have lived from time immemorial in the Athabasca and Mackenzie regions. From the arrival of the Oblates of Mary Immaculate as Catholic missionaries in 1847 to the signing of Treaty II in 1921, an intricate web of relationships developed among the Dene, the Oblates, the Church in Rome, the Hudson's Bay Company, the Anglican Church Missionary Society, and the government of Canada. In the beginning, the Oblates saw the Mackenzie River as the heart of a vast kingdom of souls to be gained for God, whatever the claims of any other power to sovereignty. The Dene did not share this view. For them, Dehcho - the Mackenzie River - symbolized the continuity of the Dene: their capacity to survive many changes, yet remain essentially Dene. Martha McCarthy balances Dene oral tradition with documentary sources to examine this important and difficult period in the developing relationships between Europeans and First Nations peoples in Canada.

McCrary, David G. *Living with Strangers: The Nineteenth-Century Sioux and the Canadian-American Borderlands*. Lincoln: University of Nebraska Press, 2006.

The story of the Sioux who moved into the Canadian-American borderlands in the later years of the nineteenth century is told in its entirety for the first time here. Previous histories have been divided by national boundaries and have focused on the famous personages involved, paying scant attention to how Native peoples on both sides of the border reacted to the arrival of the Sioux. Using material from archives across North America, Canadian and American government documents, Lakota winter counts, and oral history, *Living with Strangers* reveals how the nineteenth-century Sioux were a people of the borderlands.

McKeen, Carol, and Alan Richardson. "Education, Employment, and Certification: An Oral History of the Entry of Women into the Canadian Accounting Profession." *Business & Economic History* 27. No. 2 (1998): 500-521.

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

Uses oral history and archival material 'to determine the mechanisms used to control the gender composition' of the profession of accounting in Canada, focusing on education, employment, and professional affiliation. Formal discrimination in the form of educational requirements and gender-biased funding disappeared fairly early in Canada. Very few women were accountants prior to 1970, although women did come to dominate the lower skilled and status bookkeeper positions. Officially, no barriers to entry into the profession existed after 1929, but no means to facilitate entry existed either. In terms of the professional accounting associations, the entrance of women rose and fell with fluctuations in the Canadian suffragette movement, with most associations accepting women as members during the 1910's.

McLeod, Neal. *Cree Narrative Memory: From Treaties to Contemporary Times*. Saskatoon, SK: Purich Pub., 2007.

The importance of storytelling to Cree culture, and how such stories are vital to understanding the history of the Cree and their rejuvenated future, are central to the themes examined in this visionary book. Neal McLeod examines the history of the nehiyawak (the Cree people) of western Canada from the massive upheavals of the 1870s and the reserve period to the vibrant cultural and political rebirth of contemporary times. Central to the text are the narratives of McLeod's family, which give first hand examples of the tenacity and resiliency of the human spirit while providing a rubric for reinterpreting the history of indigenous peoples, drawing on Cree worldviews and Cree narrative structures.

McNab, David. "Who is on Trial? Teme-Augama Anishnabai Land Rights and George Ironside, Junior: Re-Considering Oral Tradition." *Canadian Journal of Native Studies* 18, no. 1 (1998): 117-133.

The Teme-Augama Anishnabai (Temagami) of Ontario have maintained from their *oral tradition* for almost 150 years that they never signed or participated in the Robinson Huron Treaty of 1850. The Crown has always claimed they did sign, and has produced documents showing that annuities were paid to them. A look at the letters of George Ironside, Jr., Superintendent of Indian Affairs at Manitowaning, clearly suggests that the Teme-Augama Anishnabai did not sign or participate in the treaty, and the annuities may have been pocketed by an agent of the Crown. The author discusses the implications of this for First Nations oral traditions and land rights in general.

McNab, David. "'The Promise That He Gave to My Grand Father was Very Sweet': The Gun Shot Treaty of 1792 at The Bay of Quinte". *Canadian Journal of Native Studies* 16, no. 2 (1996): 293-314.

Transcriptions of documents housed at the Provincial Archives of Ontario substantiate First Nations' oral traditions concerning the Gun Shot Treaty at the Bay of Quinte (1792).

McNeil, Bill. *Voices of a War Remembered: An Oral History of Canadians in World War Two*. Toronto: Doubleday Canada: 1991.

No abstract available.

McNeil, Daniel. "Finding a Home While Crossing Boundaries: Black Identities in Halifax and Liverpool." *International Journal of Canadian Studies* 31 (2005): 197-235.

Numerous historians have insisted that black Baptist churches were invaluable institutions for people of color rooted to rural North American communities. This article focuses on the politics of blackness in Nova Scotia after the late 1960's, when the provincial government - in the pursuit of integration, slum clearance, and prime waterfront land - bulldozed Africville and its Baptist church. It documents how black intellectuals inspired by the memory of Africville have fashioned an 'Africadia' and attempted to offer individuals in urban areas access to mythic, revolutionary heroes who can condemn a national religion based on white 'fakelore.' Yet, alongside the literary productions of established artists and activists like George Elliott Clarke, the article reviews oral history sources that show how working-class women and men in urban areas have engaged with rural black communities shaped by the Baptist church and Afro-Americocentrism. It concludes by comparing the narratives of black Scotians with those of Liverpool-born blacks, making it clear that a black identity rooted to marginalized communities in the United Kingdom and Canada has room for 1,001 colors of blackness, especially when individuals can care for 'brown babies' and point to 'tantalizingly tan' intellectuals drawing on Frantz Fanon in order to demand national cures for the outcast masses. Nonetheless, the author notes how figures who claim to represent the oldest black communities in their nations can remain tied to the masculinist theories of Otto Rank, a wandering Jew from a working-class district of Vienna whom Fanon critiqued in 'Black Skin, White Masks,' and provoke dreams of an exotic foreign identity somewhere else in the New World. Moreover, they can



mirror Harold Cruse, a black intellectual obsessed with Jews, and interrogate the racial politics of Fanon's West Indian and African people.

McPherson, Kathryn. *Bedside Matters: The Transformation of Canadian Nursing, 1900-1990*. Toronto: Oxford University Press, 1996.

Nursing embodies the seemingly timeless characteristics of feminine healing, caring, and nurturing, yet this archetypally female vocation also boasts a distinctive and complex history. *Bedside Matters* traces four generations of Canadian nurses to explore changes in who became nurses, what work they performed, and how they organized to defend their occupational interests. Whether in the apprenticeship method of the early twentieth century or in the present day restructuring of hospital work, the position of nurses within the health-care system has been structured by class, gender, and ethnic and racial relations. Located between the doctors and untrained or subsidiary patient-care attendants, nurses have struggled to define the boundaries of their occupation vis a vis other members of the health-care hierarchy, even as tensions between bedside and administrative nurses created divisions within nursing itself. Focusing on the daily labours of 'ordinary nurses', McPherson argues that the persisting sex-typing of nursing as women's work has meant that gender consistently complicated nursing's easy categorization as either professional or proletariat. Combining archival records and oral histories, the author shows how nurses, in their work, activities, and social and sexual attitudes, sought recognition as skilled workers in the health-care system.

Milewski, Patrice. "Perilous Times: an oral history of teachers' experience with school inspection in the 1930s." *History of Education* 41, no.5 (2012): 637-656.

School inspectors and school inspection were integral features of the elementary public school system in Ontario from the 1840s until the practice was abandoned in 1967. From its earliest beginnings and subsequent development, school inspection and school inspectors were established as an important institution of the educational state. By regulation every teacher in the province could expect a twice-annual unannounced visit from a state-appointed male school inspector – more frequently if difficulties arose. This study explores teachers' experiences of school inspection and inspectors during the 1930s by drawing on the oral history accounts of seventeen women and four men who taught elementary school in various regions of the province.

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

Milewski, Patrice. ““I paid no attention to it”: An Oral History of Curricular Change in the 1930s.” *Historical Studies in Education/Revue d'histoire de l'éducation* 24, no.1 (2012): 112-129

In 1937 the Ontario Department of Education introduced unprecedented changes to the curriculum and pedagogy of the elementary schools of the province through the publication and distribution of the document Programme of Studies for Grades 1 to VI of the Public and Separate Schools. By exploring the oral history of twenty-one teachers who taught in the elementary schools of Ontario during the 1930s, this article will explain how teachers understood and experienced the pedagogical and curricular changes introduced in 1937. Juxtaposing the oral history of teachers with the evidence of documentary sources will provide a means of creating a more nuanced account of the unprecedented reforms that were attempted in 1930s Ontario.

Militz, Helga. “Mündliche Erzähltradition Und Prosaliteratur Im Französischsprachigen Kanada.” *Zeitschrift für Kanada-Studien*. 12, no. 1 (1992): 153-170.

The critical distance that French Canadian writers maintained with regard to traditional authorities, especially after the outbreak of the Quiet Revolution, does not exclude their attachment to what Marcel Rioux has called 'the little tradition,' or oral tradition, which has evolved differently than written tradition. It is oral literature, inherited from preceding generations and transmitted by natural storytellers, that constitutes the main part of a tradition that inspired the writers of the 19th and early 20th centuries, when they created a national literature illustrating the collective existence of Francophones in Canada. Narrators like Thériault and Ferron were inspired by this tradition as early as the end of World War II, as they simultaneously gave up conservative ideology. For them the return to the old values was no longer a sign of an addiction to the past. In their search for the 'homme québécois,' writers like Beaulieu and Carrier have continued their work of demystification, while at the same time reconciling the past and the future. According to Larocque, oral tradition will always serve as a source of inspiration.

Miller, Jim. “Owen Glendower, Hotspur, and Canadian Indian Policy.” *Ethnohistory* 37, no. 4 (1990): 386-415.

Examines oral history, pictorial evidence, and government and missionary records to test the traditional interpretation of policies of political control and cultural

Kristina R. Llewellyn and Dana Nowak, “Annotated Bibliography of Oral History in Canada: 50 1980 – 2012,” *Oral History Forum d'histoire orale* 33 (2013)

suppression of Canadian Indians in the late 19th century. The pass system, aimed at restricting the movement of Indians off the reservation, prohibition of potlatch and dances, and directed cultural change through residential schooling were much less effective than generally thought. Indian peoples employed strategies of resistance, evasion, and defiance to counter attempts to control their lives and eradicate their traditions

Mogadime, Dolana. "Racial Differential Experiences of Employment Equity for Women Teachers: One Teacher's Narrative of Resistance and Struggle." *Journal of Black Studies* 39, no. 1 (2008): 85-108.

Studies of teachers' lives, careers, and working environments (within the Canadian context) have until recently excluded the narratives of minority and black women. This gap in knowledge when interrogated provides an informed angle from which to gauge the effectiveness of educational policies and initiatives. The particular policy identified in this article is affirmative action for women teachers who are focused on their promotion to educational administration. This article is informed by the author's mother, teacher Goodie Tshabalala Mogadime's reconstruction of her experiences "working against the grain" of a white teaching profession and conservative board of education in southern Ontario that was reticent to accept employment equity for "racial-minority" women teachers before the advent of 1992 racially inclusive legislation. The time frame of the subject's narrative and her struggle for inclusion was from 1970 to 1983. The study draws attention to how a black professional woman finds she must resist these limitations in her day-to-day professional life.

Morrison, James. "Pier 21, From Immigration Facility to Museum and Oral History Archive: A Research Note." *Oral History Forum/d'histoire orale* 26 (2006): 108-114.

Discusses the creation and operation of the immigration museum's exhibition at the Pier 21 national historic site in Halifax, Nova Scotia. Oral history interviews with immigrants and former staff of the Pier 21 immigration facility, which was in use during 1928-71, are a central part of the exhibition. However, difficulties remain with archival methods, choice of subject matter and research subjects, access to other research materials, and continued funding.

Morrison, James. "Oral History as Identity: The African-Canadian Experience." *Oral History Forum/d'histoire orale* 21 (2001): 49-60.

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 51 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

Discusses free blacks in Canada from the colonial period to 2001 and laments the hardship suffered by that community while citing ongoing efforts at 'resistance and survival.' Oral histories have been crucial to the resistance and survival of the black communities of Canada because blacks have produced very little written material recalling experience or enunciating identity. The author cites some ongoing projects for the preservation of black Canadian oral histories.

## N

Namaste, Viviane. "Beyond Leisure Studies: A Labour History of Male to Female Transsexual and Transvestite Artists in Montreal, 1955-1985." *Atlantis* 29, no. 1 (2004): 4-11.

Reports on an oral history project involving 14 transsexual and transvestite artists working in cabarets or bars in Montreal during 1955-85. The article discusses the working conditions of the dancers, jugglers, musicians, unicyclists, hypnotists, ventriloquists, and strip tease artists included in the study.

Ndejuru, Lisa. "Sharing Authority as Deep Listening and Sharing the Load." *Journal of Canadian Studies* 43, no. 1 (2009): 5-11.

A preface to a special issue on the theme of community–university collaboration in oral history, digital storytelling, and engaged scholarship. The writer discusses her participation in the Life Stories of Montrealers Displaced by War, Genocide, and Other Human Rights Violations project, in which she represented Isangano, Montreal's cultural group of young Rwandans. In the course of her discussion, she comments on the nature and goals of the Community–University Research Alliance, and she comments on the way the Life Stories project helped to strengthen ties and open up dialogue between researchers and community groups as they tackled the topic of genocide.

Neufeld, David. "Parks Canada, The Commemoration of Canada, and Northern Aboriginal Oral History." In *Oral History and Public Memories*, edited by Paula Hamilton and Linda Shopes, 7-30. Philadelphia: Temple University Press, 2008.

No abstract available.

## O

Oetelaar, Gerald A., and David Meyer. "Movement and Native American Landscapes: A Comparative Approach." *Plains Anthropologist* 51, no. 199 (2006): 355-374.

Landscapes are created by people through their experience and engagement with the world around them and through their activities and movements on the ground. Human groups humanize an environment by mapping themselves onto the landscape using their knowledge of specific landforms and waterways, resources including minerals, plants and animals, and human settlements. Once established, this human imprint transforms the natural landscape into a cultural landscape and establishes a pattern of land use which can persist for generations, if not millennia. The objective of this paper is to examine and compare native perceptions and uses of landscapes using historic maps, established travel and trade routes, and ethnographic data on settlement locations for groups occupying the boreal forest and northwestern Plains of Canada. The data indicate that native perceptions of the landscape are rooted in the landforms and vegetation present in an area as well as the transportation technology available to the group. Although movement and vegetation influence the selection of landmarks on the landscape, mythology and oral traditions describe the origin and spiritual relationships of features on the landscape.

## P

Parker, Mike. *Running the Gauntlet: An Oral History of Canadian Merchant Seamen in World War II*. Halifax, N.S.: Nimbus Pub., 2003.

No abstract available.

Parr, Joy. "'Don't Speak For Me': Practicing Oral History amidst the Legacies of Conflict." *Journal of the Canadian Historical Association* 21, no. 2 (2010): 1-11.

The article discusses the ways in which practitioners of oral history can adequately conduct research surrounding sites of memory associated with conflict. More specifically, the author is concerned with the collaborative relationship between researchers and interviewees, as well as the importance of archival research to oral history methodology. The similarities between oral history interviews and ethnographic fieldwork are examined. The effects of cross-

cultural differences between interview subjects, historians, and anthropologists on the success or failure of such research are explained.

Parr, Joy. *The Gender of Breadwinners: Women, Men and Change in Two Industrial Towns*. Toronto: University of Toronto Press, 1990.

This is a story of two Ontario towns, Hanover and Paris, that grew in many parallel ways. They were about the same size, and both were primarily one-industry towns. But Hanover was a furniture-manufacturing centre; most of its workers were men, drawn from a community of ethnic German artisans and agriculturalists. In Paris the biggest employer was the textile industry; most of its wage earners were women, assisted in emigration from England by their Canadian employer. Joy Parr considers the impact of these fundamental differences from a feminist perspective in her study of the towns' industrial, domestic, and community life. She combines interviews of women and men of the towns with analyses of a wide range of documents: records of the firms from which their families worked, newspapers, tax records, paintings, photographs, and government documents. Two surprising and contrasting narratives emerge. The effects of gender identities upon both women's and men's workplace experience and of economic roles upon familial relationships are starkly apparent. Extending through seventy crucial years, these closely textured case studies challenge conventional views about the distinctiveness of gender and class roles. They reconfigure the social and economic change accompanying the rise of industry. They insistently transcend the reflexive dichotomies drawn between women and men, public and private, wage and non-wage work. They investigate industrial structure, technological change, domesticity, militance, and perceptions of personal power and worth, simultaneously as products of gender and class identities, recast through community sensibilities.

Parr, Joy. "The Skilled Emigrant and Her Kin: Gender, Culture, and Labour Recruitment." *Canadian Historical Review* 68, no. 4 (1987): 529-551.

Analyzes the relationship between contract labor schemes and the formation of female gender identities among hosiery workers from the English east Midlands who settled in Paris, Ontario, between 1907 and 1928.

Pickles, Katie. "Exhibiting Canada: Empire, Migration and the 1928 English Schoolgirl Tour." *Gender, Place & Culture: A Journal of Feminist Geography* 7, no. 1 (2000): 81-96.

This article examines an event in 1928 where the interests of post-war British colonialism and those of a group of pro-British Anglo-Celtic Canadians came together in a tour of English schoolgirls through Canada. A focus on the schoolgirls themselves shows how the girls were positioned to transmit an image of Canada to Britain, while themselves being on display so as to set an example to which Canadians should aspire. The tour itinerary itself constructs a narrative of superior British-based culture, economy and politics within a resource-rich, technologically advanced, democratic Canadian nation. Itineraries and diary entries, as well as the memories of two tour members, are used to reconstruct and interpret the tour. In both its itinerary and subjects, the tour of English schoolgirls can be read as a vivid geographical enactment of colonial identity that reveals fresh insights about the workings of gender, migration and empire.

Piper, Liza. "Subterranean Bodies: Mining the Large Lakes of North-West Canada, 1921-1960." *Environment & History* 13, no. 2 (2007): 155-186.

This article examines the history of hard rock mining on the large lakes of northwestern Canada (Athabasca, Great Slave, and Great Bear) from 1921 to 1960. Based on the records of the three largest mining companies - Eldorado Mining and Refining, Cominco, and Giant Mines - as well as government documents, oral histories, and published geological and technical reports, this article opens by assessing the historiography of mines in relation to nature and presents an overview of the regional geology and mine operations. The analysis considers the character of 'subterranean bodies' and how they reveal the physical engagement of miners with nature. It assesses how geology in conjunction with the creation of habitable mine environments animated these bodies. The final section moves into the surface mills, where ores were metaphorically and physically digested as part of a larger metabolic process. The article argues that the perception of subterranean bodies masked the negative consequences of mine operations by presenting minerals as renewable resources, by presenting the large lakes as physical rather than cultural landscapes, and by separating ores from their larger environmental contexts, even as miners integrated industrial operations into the large lake ecosystems.

Podruchny, Carolyn. "Werewolves and Windigos: Narratives of Cannibal Monsters in French-Canadian Voyageur Oral Tradition." *Ethnohistory* 51, no. 4 (2004): 677-700.

Discusses patterns in stories about cannibal monsters in French-Canadian voyager oral tradition. Most difficult methodological challenge in writing about the oral tradition of voyagers; Cultural conjunction between French-Canadians and Algonquian speakers; Susceptibility of faithful Catholics to the travesty of transformation; Occurrence of starvation cannibalism among fur trade and exploration parties.

Potvin, Maryse. "Second-Generation Haitian Youth in Quebec. Between the 'Real' Community and the 'Represented.'" *Canadian Ethnic Studies* 31, no. 1 (1999): 43.

This paper explores how collective action and memory are constructed through the objective and subjective experiences of racism by second-generation Haitian youths in Quebec. It examines the influence of struggle, political currents and American "heroes" on the increasingly diasporic representations that these young people make of their history, their identity and their place in Quebec society. To "explain" their immediate social experience, they selectively appropriate fragments of history and memory taken from different cultural groups. This paper presents data from a sociological intervention carried out with a group of youths from Montreal-North, as well as certain elements taken from individual interviews with young people between the ages of fifteen and twenty-nine.

Preston, Chris. "A Past of Tragic Stories: The (Non-)Treatment of Native Peoples' Oral Histories in Canada." *Undercurrent* 2, no. 1 (2005): 54-64.

This article addresses understandings of historical narratives in Canada, particularly how versions emanating from the Canadian 'establishment' (what could be called 'official' histories) find themselves in conflict with various Native Peoples' histories. Entrenched conceptions of objectivity, which dominate mainstream historical study, result in the marginalization of aboriginal historical narratives, which are defined by their oral nature and differing conceptions and understandings of objective 'truth'. The Canadian judicial system is held up as unable, because of its structure and foundation, to give Native Peoples' histories a proper place in the country's judicial framework. This is despite the Supreme



Court's 1997 Delgamuukw decision, which claims to place these (mainly oral) traditions on equal footing with 'mainstream' historical evidence.

Preston, Susan. "Exploring the Eastern Cree Landscape: Oral Tradition as Cognitive Map." *Papers of the Algonquian Conference* 31 (2000): 310-332.

Using oral tradition recordings and translations of the 1960's-70's, made by Richard Preston, of several Eastern James Bay Cree Indians, explores the fundamental nature of human interaction with the landscape by examining Cree representations of water, land, mountains, climate, interspecies relations, seasons, and other facets of their daily life environment.

Purdy, Sean. "Bertold Brecht, Public Housing, and Oral History." *Oral History Review* 29, no.2 (2002): 83-86.

Part of a special issue of the '*Oral History Review*' devoted to 'My First Experience with Oral History.' Describes the impetus for recording the lives of ordinary people as a mission to document how 'ordinary people play a central role in determining their own histories.' This guiding principle, derived from the essay 'Questions from a Worker Who Read' by Bertold Brecht, underpins the work of the author in the 1990's-2001 to record the memories of people living in the Regent Park housing project in Toronto, Ontario. Exposure to the importance of understanding the life histories of ordinary people began when the author was a shop steward for the United Food and Commercial Workers' Union and later as a member of the British Columbia Teachers' Federation. Both experiences exposed the author to the grievances of the working class and the fact that their stories were rarely told. This appreciation of the need to record the lives of ordinary people was the focus of the author's doctoral research. Reading the literature of oral history research and membership on an oral history listserv also contributed to the author's development as an oral historian.

Pylypchuk, Mary Ann. "The Value Of Aboriginal Records As Legal Evidence In Canada: An Examination Of The Sources." *Archivaria* 32 (1991): 51-77.

In protecting their rights, native peoples from an oral history culture have had legal difficulty since the 1970's in submitting evidence that has been transmitted orally from generation to generation to courts of law that forbid hearsay.

## Q

## R

Repo, Satu. "Rosvall and Voutilainen: Two Union Men Who Never Died." *Labour / Le Travail* 8 (1981): 79-102.

Two union organizers, Vilho Rosvall and John Voutilainen, Finnish working-class immigrants, organizationally connected by membership in the Finnish Organization of Canada, a left-wing cultural organization, died in a Port Arthur lumber strike in 1929. The author reconstructs the event from available historical sources and proceeds to show how this community has viewed it, by reviewing both oral history records and published accounts in union papers and community publications. In looking for reasons why this event has remained significant for this particular community, both Old Country working-class traditions and the Canadian experience of Finnish pre-World War II immigrants has to be considered.

Rezai-Rashti, Goli. "Memories of Difference, Dominance and the Struggle for Social Justice: Black Women Teachers in Twentieth Century Ontario." *Oral History Forum/d'histoire orale* 24 (2004): 107-119.

Presents the stories of four black immigrant women and their struggles to be accepted formally and informally as teachers in Ontario during the 1960's-90's.

Rimstead, Roxanne. *Remnants of Nation: On Poverty Narratives by Women*. Toronto: University of Toronto Press, 2001.

Rimstead (communications, Univesite de Sherbrooke) analyzes culture in terms of literary and economic disenfranchisement, thus articulating the concept of the "poverty narrative." Studying the stories, novels, autobiographies, and oral histories produced by Canadian women, she considers how poverty exerts its influence on the text. She then examines how such "poverty narratives" inform ideas of nationality, community, and national culture. Gabrielle Roy, Margaret Laurence, and Alice Munro are among the authors discussed.

Roy, Patricia. "'Active Voices': A Third Generation of Studies of the Chinese and Japanese in British Columbia." *BC Studies* 117 (1998): 51-61.

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

Reviews some thirty accounts, published 1978-97 in English as monographs, memoirs, oral histories, and anthologies, in which Chinese Canadians and Japanese Canadians relate their stories. The first generation of accounts of British Columbia's East Asian minority were anti-Asian propaganda and the firsthand observations of sympathetic social scientists. Second-generation material was based on archival research. This third generation of studies reveals that neither the Chinese nor Japanese communities were homogenous, pride in ancestry was prominent, and discrimination and racism, more evident in larger communities, evoked varying responses.

Rudin, Ronald. "Voices of Kouchibouguac." *Oral History Forum/d'histoire orale* 30 (2010): 1-2.

The author describes his oral history project "Kouchibouguac in History and Memory." The project focuses on the 1969 agreement between the Canadian government and the Canadian province of New Brunswick to create a national park on the eastern shore of New Brunswick, which necessitated the removal of sitting residents from the land. The author discusses his interviews with residents who left the land (called "expropriés" in French) and those who continue to resist, most notable a resident named Jackie Vautour, who remains as a land squatter within the park. The author points out that most of the residents forced to leave were Acadians and discusses the search for cultural identity among Acadians in the midst of leaving the land.

Ruml, Mark. "Respectful Methodology: Methodological and Ethical Issues in the Study of Aboriginal Religious Traditions." *Oral History Forum/d'histoire orale* 26 (2006): 64-80.

Nonaboriginal researchers of aboriginal oral history and traditions often find themselves having to strike a careful balance between respect and understanding of the subject culture on the one hand and observing academic integrity on the other. Both the different cultural norms of aboriginal societies and the history of conflict with a colonialist mainstream society may cause tensions, but successfully bridging this cultural gap can lead to a greater level of understanding for all parties.

Runte, Hans R. *Writing Acadia: The Emergence of Acadian Literature 1970-1990*. Amsterdam/ Atlanta, GA: Rodopi, 1997.

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

A rare look at the phenomenal development of writing and literary creation among the francophone communities of eastern Canada. The author observes the invention of literature in oral Acadia, and interprets the manifestations of the transition from epic storytelling to writing as a means of nation-building. The book presents generous samples of Acadian poetry, drama, and prose, with accompanying English translations.

Rutherford, Robert. "Fatherhood, Masculinity, and the Good Life During Canada's Baby boom, 1945-1965." *Journal of Family History* 24, no. 3 (1999): 351-373.

Based on fieldwork completed in two British Columbia locales - Prince George and Abbotsford - this study places oral histories of fatherhood in the context of idealistic depictions of masculine domesticity that circulated in the mass print media during the baby boom. It addresses tendencies among the men interviewed (fathers during the 1950's-60's) to frame stories of being husbands, parents, coaches, and family vacationers in material terms. Their self-portraits of domestic masculinity, incorporating the details of trailers, boats, cars, televisions, or vacations, suggest how gendered aspects of consumption by fathers in the 1950's and early 1960's became privileged as identifiable measures of both manly assertiveness and respectable manhood

## S

Sangster, Joan. *Through Feminist Eyes Essays on Canadian Women's History*. Edmonton Alta: AU Press, 2011.

*Through Feminist Eyes* gathers in one volume the most incisive and insightful essays written to date by the distinguished Canadian historian Joan Sangster. To the original essays, Sangster has added extensive introductory discussions that situate her earlier work in the context of developing theory and debate. Sangster has also supplied an introduction to the collection in which she reflects on the themes and theoretical orientations that have shaped the writing of women's history over the past thirty years. Approaching her subject matter from an array of interpretive frameworks that engage questions of gender, class, colonialism, politics, and labour, Sangster explores the lived experience of women in a variety of specific historical settings. In so doing, she sheds new light on issues that have sparked much debate among feminist historians and offers a thoughtful overview of the evolution of women's history in Canada.

Sangster, Joan. *Earning Respect: The Lives of Working Women in Small-Town Ontario, 1920-1960*. Toronto: University of Toronto Press, 1995.

Between 1920 and 1960 wage-earning women in factories and offices experienced dramatic shifts in their employment conditions, the result of both the Depression and the expansion of work opportunities during the Second World War. *Earning Respect* examines the lives of white and blue-collar women workers in Peterborough during this period and notes the emerging changes in their work lives, as working daughters gradually became working mothers. Joan Sangster focuses in particular on four large workplaces, examining the gendered division of labour, women's work culture, and the forces that encouraged women's accommodation and resistance on the job. She also connects women's wage work to their social and familial lives and to the larger community context, exploring wage-earning women's 'identities,' their attempts to cope with economic and family crises, the gendered definitions of working-class respectability, and the nature of paternalism in a small Ontario manufacturing city. Sangster draws upon oral histories as well as archival research as she traces the construction of class and gender relations in 'small town' industrialized Ontario in the mid-twentieth century. She uses this local study to explore key themes and theoretical debate in contemporary women's and working-class history.

Sangster, Joan. "Telling Our Stories: Feminist Debates and the Use of Oral History." *Women's History Review* 1, no. 5 (1994): 5-28.

The differences among five women's accounts of the same 1937 strike at Dominion Woolens' Bonnerworth mill in Peterborough, Ontario, illustrate how interacting cultural variables affect participants' memories of events. Interviewers exercise power over the picture constructed from those memories. To conclude that there is, therefore, no materiality to the past risks remarginalizing women's historical experience.

Scott, Colin. "Encountering the Whiteman in James Bay Cree Narrative History and Mythology." *Aboriginal History* 19, no. 1 (1995): 21-40.

Uses James Bay Cree narrative histories and mythologies recorded between 1979 and 1982 to show the importance of reciprocity in intergroup relations. In early relations with the Cree and other Indians European colonizers did not always understand or extend reciprocal behavior, which was a cultural imperative of aboriginal populations. Therefore narratives and myths contain both positive and

negative images of whites. The themes in these narrative histories and mythologies can apply to intrusions on Cree land for hydroelectric and other industrial development in Canada in the 20th century.

Seixas, Peter. "Visual History Reviews." *Canadian Historical Review* 80, no. 4 (December 1999): 686.

Evaluates several materials for teaching Canadian history in schools. Exposure of the narrative choices involved in the construction of history; Construction of several types of negotiation between past and present; 'Canada's Visual History,' a series of slide-sets with accompanying essays by historians; 'Safe Haven: The Refugee Experience of Five Families,' which presents oral histories of refugees.

Sigurdsson, Gisli. "What Does a Story Tell? Eddi Gíslason's (1901-1986) Personal Use of Traditional Material." *Canadian Ethnic Studies* 34, no. 2 (2002): 79-89.

This article examines stories recorded from the Icelandic-Canadian, Eddi Gíslason, in 1972-73. They are discussed in the light of issues relating to the copyright of material derived from traditional communities (cf. the ongoing discussion within UNESCO as to the relative rights of the individual and of the community). Eddi uses stories from his community in New Iceland, Manitoba, in order to give expression to his views on different aspects of the world — views which are not always in harmony with those of the "moral majority" within that community. It must be recognized that this is how individuals work within a tradition. Each utterance needs to be regarded as the reflection of an individual's view before it can be taken as representative of the community at large. Too much regard paid to the rights of the community in the context of traditional materials can thus very easily lead to censorship of the individual. Such censorship would be viewed as unacceptable in western societies, and we should guard against its being seen as a viable option in respect of "other" societies.

Silverstein, Cory, and Zeek, Cywink. "From Fireside to TV Screen: Self Determination and Anishnaabe Storytelling Traditions." *Canadian Journal of Native Studies* 20, no. 1 (2000): 35-66.

Explores the ways in which Anishnaabe oral traditions may help to realize national self-determination. Zeek Cywink relates a few stories that illustrate characteristics of Anishnaabe storytelling traditions. The article compares and

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

analyzes Anishnaabe, American, and Canadian views of the War of 1812 to show how historical narratives reflect and influence social and political structures and national identities. Not only do the contents of stories have practical lessons to impart, but also their narrative form and social function serve to promote understanding and enactment of the traditional sociopolitical structures that are fundamental to Anishnaabe self-determination.

Sing, Pamela V. "J'vous djis enne cho', lâ: Translating Oral Michif French into Written English." *Quebec Studies* 50 (2010): 57-80.

The article discusses the challenges involved in translating the oral traditions of the Metis people of Canada from the Michif language into English. The Franco-Metis culture, which is based on a combination of First Nations Canadian and French colonial cultures, is said to have evolved a highly distinctive language and poetic tradition. The author's efforts to recover examples of the oral history of this culture are described, and the transcription, transliteration and translation processes involved are recounted, with an emphasis on historical relevance.

Smith, Helen, and Pamela Wakewich. "Regulating Body Boundaries and Health during the Second World War: Nationalist Discourse, Media Representations and the Experiences of Canadian Women War Workers." *Gender & History* 24, no. 1 (2012): 56-73.

This article examines the intersections of gender, wartime nationalist rhetoric and the production of 'healthy' and 'unhealthy' bodies in both the Canadian workplace and the home during the Second World War. Analysing government, industry and media discourses in relation to oral history interviews with thirty-eight women aircraft workers, we discuss women's distinctive role in shaping the health and morale of the social body during wartime, to ensure the maintenance of family, nation and the Allied war effort. While health in wartime was defined in terms of worker productivity for both men and women, anxiety about women's expanded roles heightened the emphasis on moral respectability as a marker of the 'healthy' female body. This was further complicated by the wartime emphasis on women's responsibilities to boost morale as part of their role in maintaining health and productivity for both men and women. Through such examples as workplace regulations and domestic advice, we examine the increased monitoring of women's individual and collective bodies and the intensified demands on female war workers as they crossed between the public and private spheres. We use our oral histories to examine women's embodied memories of 'healthy' and

'unhealthy' bodies within a regional context and their responses to government, industry and media discourses.

Smith, Helen, and Pamela Wakewich. "I Was Not Afraid of Work': Female War Plant Employees and Their Work Environment." In *Canadian Environments: Essays in Culture, Politics and History*, edited by Robert C. Thomsen and Nanette L. Hale, 229-247. Brussels, New York: P.I.E. - Peter Lang, 2005.

No abstract available.

Smyth, Elizabeth M., and Linda F. Wicks. *Wisdom Raises Her Voice: The Sisters of St. Joseph of Toronto Celebrate 150 Years: An Oral History*. Toronto: Sisters of St. Joseph of Toronto, 2001.

No abstract available.

Srigley, Katrina. *Breadwinning Daughters: Young Working Women in a Depression-Era City, 1929-1939*. Toronto: University of Toronto Press, 2010.

As one of the most difficult periods of the twentieth century, the Great Depression left few Canadians untouched. Using more than eighty interviews with women who lived and worked in Toronto in the 1930s, *Breadwinning Daughters* examines the consequences of these years for women in their homes and workplaces, and in the city's court rooms and dance halls. In this insightful account, Katrina Srigley argues that young women were central to the labour market and family economies of Depression-era Toronto. Oral histories give voice to women from a range of cultural and economic backgrounds, and challenge readers to consider how factors such as race, gender, class, and marital status shaped women's lives and influenced their job options, family arrangements, and leisure activities. *Breadwinning Daughters* brings to light previously forgotten and unstudied experiences and illustrates how women found various ways to negotiate the burdens and joys of the 1930s.

Srigley, Katrina. "Clothing Stories: Consumption, Identity, and Desire in Depression-Era Toronto." *Journal of Women's History* 19, no. 1 (2007): 82-104.



Using oral histories, explores the consumption stories of a diverse group of working women who lived in Toronto during the Great Depression. At this difficult time, when men were struggling with exceptionally high rates of unemployment, young women often became family breadwinners. In these positions, they had to balance their desires for clothing with their economic situations, as apparel operated as both a strong indicator of their status, or desired status, and a tool for finding and keeping work. Because of its importance, women often used clothing to assert, construct, and contest their identities. They found ways to fulfill their needs and desires for apparel by purchasing cheap, ready-made clothing, sewing, and consuming - if only through their gazes - the latest fashions.

Srigley, Katrina. "'In Case You Hadn't Noticed!' Race, Ethnicity, and Women's Wage-Earning in a Depression-Era City." *Labour / Le Travail* 55 (2005): 69-105.

Unites an extensive collection of oral histories with the documentary record - newspapers, the census, and other government records - to examine women's employment during the Great Depression in Toronto, Ontario, discussing how privilege and disadvantage based on race and ethnicity, gender, and class influenced women's work experiences. In Toronto's garment industry and as clerical workers, domestics, and teachers, the women in this study had various levels of economic stability, came from varied ethnic and racial backgrounds, and enjoyed, as a consequence, different job options in a period when employment access was particularly important for women and their families. This article explores the intersection between identity and job access to show why this was so in the 1930's. Ultimately, individual experiences indicate that gender should not be given analytical predominance for understanding all depression-era labor markets. In some historical contexts and for some women, gender had less relevance to their experiences than race, ethnicity, or class.

Stanley, Anna. "Citizenship and the Production of Landscape and Knowledge in Contemporary Canadian Nuclear Fuel Waste Management." *Canadian Geographer* 52, no. 1 (2008): 64-82.

This article considers the relationship between Aboriginal peoples in Canada and the nuclear industry in the contemporary geography of Canadian Nuclear Fuel Waste management. It explores the ways in which the knowledge produced by the Canadian nuclear industry, through the work of the Nuclear Waste Management Organization about nuclear waste, its management and its effects, gains primacy over the knowledge and experience of the Serpent River First Nation (SRFN). I identify a

discourse of citizenship as instrumental to pursuing and maintaining industry control over knowledge produced about this policy issue. Of particular interest is the manner in which this discourse operates to disqualify and subjugate the alternative experiences of, and knowledge about, nuclear waste and radioactivity contained in the oral histories and testimonies of the SRFN. I suggest that the discourse marginalizes the knowledge of the SRFN through the use of scaled representations of identity and place, to create a particular 'Canadian' account of the fuel chain and its effects

Stevenson, Winona. "Calling Badger and the Symbols of the Spirit Languages: The Cree Origins of the Syllabic System." *Oral History Forum/d'histoire orale* 19-20 (1999-2000): 20-24.

Contrasts Eurocentric historical and Cree Indian accounts of the origins of the Cree syllabary. Syllabic characters were used commonly by Cree Indians throughout Western Canada beginning in the early 19th century through much of the 20th century. Cree tradition holds that Calling Badger returned from the spirit world with the written language, whereas Western accounts attribute creation of the syllabary to Wesleyan Methodist missionary James Evans.

Stevenson, Winona. "Narrative Wisps of the Ochekwi Sipi Past: A Journey in Recovering Collective Memories." *Oral History Forum/d'histoire orale* 19 (1999): 113-125.

Using 19th- and early-20th-century experiences of the Fisher River Cree Indians of Manitoba (Ochekwi Sipi), explores the difficulties faced by narrative historians in attempting to fill gaps inherent in native oral histories. The author examines methods of incorporating conventional historical research and Eurocentric written history to help recover missing or forgotten stories without violating the integrity of native traditions.

St-Onge, Nicole. "Memories of Metis Women of Saint-Eustache, Manitoba-1910-1980." *Native Studies Review* 17, no. 2 (2008): 45-68.

From 1992 to 1995, an oral history project was conducted in Saint-Eustache, Manitoba with the aim of securing the life histories of long-time residents. The purpose of the project was to elucidate the ethnic social and economic forces that helped shape this dual (French Canadian and Métis) population. In the last three quarters of the twentieth century, the respondents experienced profound

transformations in all aspects of their lives. Rural society and the people who inhabit it were fundamentally altered. Special emphasis was given in the interviews to documenting changes in labour possibilities, conditions, and relations for the employers (farmers and market gardeners), and the salaried (domestic and farm workers) between 1910 and 1980. This article specifically examines the St-Eustache recordings containing narratives of Métis women respondents. It focuses on their memories of the farm economy that they operated within and analyses their perceptions of the constraints placed upon them by their class, gender, and ethnic identity in a rural milieu.

St-Onge, Nicole. "Variations in Red River: The Traders and Freeman Metis of Saint-Laurent, Manitoba." *Canadian Ethnic Studies* 24, no. 2 (1992): 1-21.

Examines the 19th-century Métis community in St.-Laurent, on the shore of Lake Manitoba, which traditionally has been incorporated into the sphere of the Red River colony. Archival material and oral traditions show that life was more diverse, Métis self-identification more nebulous, and class-based structures and relations more complex within Red River than has been argued. Neither the trading families nor, especially, the lakeshore Freeman Métis fit the traditional definition of the bison-hunting Red River French Catholic Métis. Their livelihood came from a mixture of subsistence activities that resembled those of the Saulteaux population, with which they were closely allied, and the commercial production of dried or frozen fish, pelts, and salt. Great caution will have to be used in future research attempting to define the *social*, economic, and ethnic parameters of 'Métisness.'

Storey, Robert. "'They Have All Been Faithful Workers': Injured Workers, Truth, and Workers' Compensation in Ontario, 1970-2008." *Journal of Canadian Studies* 43, no. 1 (2009): 154-185.

In interviews with injured workers with serious and/or complex injuries, a clear belief emerged that for them to be successful in their compensation claims they had to persuade a regular array of decision-makers that their injuries resulted from accidents that occurred "in and or out of the course of employment," that they feel the way they say they are feeling, that they can and cannot do what they say they can and cannot do, and that they are capable of learning what they say they are capable of learning. They must, in short, convince these decision-makers (family doctors, employers, Workers Compensation Board [WCB] doctors, and medical specialists, as well as WCB adjudicators) that their story is the truth. The author's

presence as a researcher added another layer to the discursive process, in that the author, too, became someone injured workers had to inform, and, if necessary, convince about their truths. It was in this sense that the authority for the author's research into the struggles of injured workers became, in Michael Frisch's terms, a "shared authority." The author's written words about their stories and their struggles were to be used to help the decision-makers, the researchers, and the wider public understand that faithful workers were truthful workers.

Struthers, Roxanne, and Cynthia Peden-McAlpine. "Phenomenological Research Among Canadian and United States Indigenous Populations: Oral Tradition and Quintessence of Time." *Qualitative Health Research* 15, no. 9 (2005): 1264-1276.

Researchers conducting phenomenological studies among indigenous peoples in the United States and Canada have identified a seamless link between phenomenology and indigenous oral tradition. Phenomenology is compatible with indigenous peoples, because it is synchronous with holistic indigenous cultural lifeway and values. Phenomenology, as a research method, assists indigenous people in reproducing, through narrative communication, features of the past, present, and future. In the narrative process, this method elicits significant implicit meaning of indigenous culture and assists with recording the essence of experiences and events of indigenous societies. A product of the telling of narrative stories is the capacity to reflect on change that will enhance health in a holistic and culturally acceptable manner.

Sugiman, Pamela. "'Life is Sweet': Vulnerability and Composure in the Wartime Narratives of Japanese Canadians." *Journal of Canadian Studies* 43, no. 1 (2009): 186-218.

With Japan's bombing of Pearl Harbor in 1941, 22,000 Canadians of Japanese descent were dispossessed of their property and belongings, and uprooted from their British Columbia homes to various sites of internment. Some stayed in these sites for four years or longer. Utilizing the concepts of vulnerability and composure, this essay examines Japanese-Canadian Nisei (second-generation) women's and men's mixed narratives of these wartime events. At the same time that narrators describe these years as filled with hardship, turmoil, and racial injustice, they also speak of happy times, kindness, and the sweetness of life. The essay points to ways in which the researcher and narrator work towards a "shared authority" in the presentation and interpretation of these complex memories.

Sugiman, Pamela. "‘A Million Hearts from Here’: Japanese Canadian Mothers and Daughters and the Lessons of War." *Journal of American Ethnic History* 26, no. 4 (2007): 50-68.

Part of a special issue that explores how women's voices and ethnic lives can be revealed through oral history. The writer investigates how our memories of historical injustices travel across generations and are strongly influenced by our most intimate relationships, focusing on Japanese-Canadian mother-and-daughter bonds and how they have shaped the remembrance of the Second World War. The data she uses are narrowly based on the personal narratives of members of her own family; however, her narrative is also influenced by her larger study of sixty Nisei, or second-generation Japanese, women now living throughout Canada. She reveals that her purpose is not to present "research findings" that are reliable and verifiable in the positivist tradition but rather that her aim is to introduce issues that provoke thought and are of analytic utility. She situates the longstanding feminist philosophy of "the personal is political" at the core of her text, since the mother-daughter tales of which she writes speak directly to her politicization of her own mother's personal narratives.

Sugiman, Pamela. "Memories of Internment: Narrating Japanese Canadian Women's Life Stories." *Canadian Journal of Sociology* 29, no. 3 (2004): 359-388.

This paper attempts to bridge the dichotomy of "historical truth" and personal recollection by exploring the sociological concept of memory. Drawing on 30 oral testimonies of Nisei (second generation) Japanese Canadian women, I explore the diverse and often complex ways in which Nisei women remember the internment, with particular attention to the intermingling of past and present, the relationship between teller and listener, as well as the layering of personal and public narratives, in the construction of these memories. The theme of silence and telling is also explored, with the understanding that the literacization of memories is always a political act.

Sugiman, Pamela. "Passing Time, Moving Memories: Interpreting Wartime Narratives of Japanese Canadian Women." *Histoire Sociale: Social History* 37, no. 73 (2004): 51-79.

Analysis of accounts by Japanese Canadian women of their experiences in World War II reveals the diversity of their experiences. The accounts challenge the

traditional image of the silent, unresisting, and uncritical Japanese Canadian woman. Both Issei and Nisei women expressed anger and despair in their wartime correspondence. Nisei women, however, had difficulty believing how they were being treated.

Sutherland, Neil. *Growing Up: Childhood in English Canada from the Great War to the Age of Television*. Toronto: University of Toronto Press, 1997.

Childhood is a socially constructed state that can differ significantly from culture to culture and period to period. The history of childhood is rapidly emerging as an important area of study. Neil Sutherland looks at children's lives in modern, industrialized, pre-television Canada, from before the First World War to the 1960s. Based on adult memories of childhood, this book investigates a wide selection of experiences of growing up. Sutherland lays out the structure of children's lives in such settings as the home, the classroom, the church, the streets, and the playgrounds - in short, in the communities of childhood. He explains how children arrived at their gender, class, and other identities, and how they came to adopt the values they did. Sutherland focuses on recurrent, common features of the everyday life of children. This book offers a unique, child-centred approach developed by a leading expert on the history of Canadian childhood. Written in straightforward, jargon-free language and illustrated with numerous photographs, it will be of special interest to those in the fields of social and educational history. Also, because Sutherland is successful in describing the perceptions and feelings of children, it will intrigue anyone who grew up in this period or who wants to understand the experiences of friends and family who did.

Sutherland, Neal. "The Triumph of 'Formalism': Elementary Schooling in Vancouver from the 1920s to the 1960s." *BC Studies* 69 (1986): 175-210.

The 'formal discipline theory' insisted that education consisted of incessant drills on subject matter such as arithmetic and grammar or on the facts of history and geography, for example. The pupils would apply this trained reasoning ability to real situations throughout life. Such 'formalism' prevailed throughout the British Columbia school system after World War I. Describes typical classroom activities and structures, using the memories of students at various schools in Vancouver. After a decade of changes in teaching practices and curricula in the 1960's, elementary education in Vancouver was transformed and formalism no longer prevailed.

## T

Thom, Brian. "The Anthropology of Northwest Coast Oral Traditions." *Arctic Anthropology* 40, no. 1 (2003): 1.

Presents a critical history of anthropological research on the oral traditions of the cultures of the Northwest Coast of North America. Development and legacy of the Boas collection; Social function of oral traditions; Gap between the meanings of oral traditions told by Native narrators and those meanings ascribed by anthropologists.

Treat, James. *Around The Sacred Fire: A Native Religious Activism in the Red Power Era: A Narrative Map of the Indian Ecumenical Conference*. New York: Palgrave Macmillan, 2003.

*Around the Sacred Fire* is a compelling cultural history of intertribal activism centered on the Indian Ecumenical Conference, an influential movement among native people in Canada and the U.S. during the Red Power era. Founded in 1969, the Conference began as an attempt at organizing grassroots spiritual leaders who were concerned about the conflict between tribal and Christian traditions throughout Indian country. By the mid-seventies thousands of people were gathering each summer in the foothills of the Rockies, where they participated in weeklong encampments promoting spiritual revitalization and religious self-determination. Most historical overviews of native affairs in the sixties and seventies emphasize the prominence of the American Indian Movement and the impact of highly publicized confrontations such as the Northwest Coast fish-ins, the Alcatraz occupation, and events at Wounded Knee. The Indian Ecumenical Conference played a central role in stimulating cultural revival among native people, partly because Conference leaders strategized for social change in ways that differed from the militant groups. Drawing on archival records, published accounts, oral histories, and field research, James Treat has written the first comprehensive study of this important but overlooked effort at postcolonial interreligious dialogue.

Tremblay, Mary, Audrey Campbell, and Geoffrey Hudson. "When Elevators were for Pianos: An Oral History Account of the Civilian Experience of Using Wheelchairs in Canadian Society. The First Twenty-Five Years: 1945-1970." *Disability & Society* 20, no. 2 (2005): 103-116.

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

In 1945 Canadian World War II veterans with spinal cord injury were among the first Canadians to have access to medical rehabilitation programs, the Everest and Jennings folding, self-propelled wheelchair and automobiles with hand-controls. A previous paper, *Going back to Civvy Street* (Tremblay, 1996) described how the veteran pioneers used these new opportunities to return to full participation in civilian life. Drawing on oral history and archival research, this paper examines the experiences of Canadian civilians with spinal cord injury as they tried to follow the veterans' example. It discusses the strategies these pioneers used to overcome obstacles, such as stairs and curbs, as well as providing examples of their experiences in finding housing, education and employment. The paper reviews the responses individuals received from their fellow citizens and highlights the limited recognition of architectural barriers in an era when elevators were for pianos!

Tremblay, Mary. "Going Back to Civvy Street: A Historical Account of the Impact of the Everest and Jennings Wheelchair for Canadian World War II Veterans with Spinal Cord Injury." *Disability & Society* 11, no. 2 (1996): 149-169.

In February 1945, the Canadian government agreed to provide the Everest and Jennings folding, self-propelled wheelchair to all World War II veterans with spinal cord injury. These wheelchairs replaced wooden and wicker invalid wheelchairs that were usually assigned to hospital wards rather than to individuals. Veterans with spinal cord injury were among the first group of Canadians to use these wheelchairs to participate in community life. By 1947, Canadian veterans had demonstrated that it was possible to return to education, employment and leisure activities using a wheelchair. Drawing on oral history interviews and archival research, this paper provides an account of the introduction of folding, self-propelled wheelchairs into Canada following World War II. It discusses the impact of these wheelchairs on the life experiences of veterans, and outlines the strategies used by these early pioneers to live and work in communities that had neither expected nor planned for individuals using wheelchairs.

Turk, James. "Surviving the Cold War: A Study of the United Electrical Workers in Canada." *Canadian Oral History Association Journal* 4, no. 2 (1980):16-28.

Discusses anti-Communism among Canada's workers from 1940 to 1959, especially the dislodgement of Communists and other left-wingers from key

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)



positions, and details resistance within the United Electrical, Radio and Machine Workers' Union to such assaults; mentions the role of oral history in studies of labor history and of the Cold War.

## U

## V

Varpalotai, Aniko. "Happy Stories and Haunting Memories... Women Teaching in Rural Schools in Twentieth Century Ontario." *Oral History Forum/d'histoire orale* 24 (2004): 30-45.

Presents the stories of women who taught in rural Ontario schools during the 1940's-90's.

Verma, Archana B. *The Making of Little Punjab in Canada: Patterns of Immigration*. Thousand Oaks, CA: Sage Publications, 2002.

In a departure from the usual image of Punjabis as passive and submissive participants in a progressive industrial economy, this study examines their role as dynamic settlers. This book proves to be a rich source of oral history, rendering a valuable service to a community as well as to Punjabi Diaspora Studies in general.

Vest, Jay. "The Oldman River and the Sacred: A Meditation Upon Aputosi Pii'kani Tradition and Environmental Ethics." *Canadian Journal of Native Studies* 25, no.2 (2005): 571-607.

Impacted by a water storage dam during the late 1980's, the Oldman River, in Alberta, has from time immemorial been the sacred center of the Aputosi Pii'kani people's homelands. Using an organic approach to oral tradition, the article explores the religious significance of a Pii'kani sacred geography centered on the Oldman River. Considering environmental ethics, the author gives special attention to the Pii'kani worldview and tradition.

## W

Wakewich, Pamela and Helen Smith. "The Politics of 'Selective' Memory: Re-Visioning Canadian Women's Wartime work in the Public Record." *Oral History* (Autumn 2006): 56-68.

We study the tensions between the ‘official’ memory of women’s wartime work and the diverse memories of women who worked at a Canadian aircraft-manufacturing war plant during World War Two. We examine the inscription in the public record of a limited range of iconic representations to encapsulate and memorialize women’s wartime contributions. Our oral histories complicate the public record by demonstrating the complex ways in which the women construct their own memories of wartime work in relation to family dynamics and earning power, regionalism and geographic relocation, class, ethnicity and politics. We argue for the inclusion of personal memory to transform the public record of women’s wartime work beyond the narrow frame of a moral discourse on patriotism.

Wall, Sharon. *The Nurture of Nature: Childhood, Antimodernism, and Ontario Summer Camps, 1920-55*. Vancouver, British Columbia: UBC Press, 2009.

Thousands of children attended summer camps in twentieth-century Ontario. Did parents simply want a break, or were broader developments at play? *The Nurture of Nature* explores how competing cultural tendencies – antimodern nostalgia and modern sensibilities about the landscape, child rearing, and identity – shaped the development of summer camps and, consequently, modern social life in North America. A valuable resource for those interested in the connections between the history of childhood, the natural environment, and recreation, *The Nature of Nurture* will also appeal to anyone who has been packed off to camp and wants to explore why.

Wallace, Birgitta. “The Norse in Newfoundland: L’Anse Aux Meadows and Vinland.” *Newfoundland Studies* 19, no.1 (2003): 5-43.

Surveys the history of Norse peoples in Newfoundland from the earliest settlement at Vinland in the early 11th century. This article discusses evidence, including oral histories and the existence of Norse architecture and artifacts at L’Anse aux Meadows, that suggests that Scandinavians arrived in North America centuries before Christopher Columbus’s voyage. The article also describes the social organization and characteristics of the Vinland community until the Norse settlers abandoned it.

Wallace, Janice. “Learning To Lead: Women School Administrators in Twentieth Century Ontario.” *Oral History Forum/d’histoire orale* 24 (2004): 87-106.

Kristina R. Llewellyn and Dana Nowak, “Annotated Bibliography of Oral History in Canada: 1980 – 2012,” *Oral History Forum d’histoire orale* 33 (2013)

Presents the stories of 12 women school administrators in Ontario during the last half of the 20th century.

Westman, Clinton. "Homesteading in Northern Alberta During the Great Depression: A Life History Approach." *Prairie Forum* 32 no. 1 (2007): 167-189.

Intertextual analysis of life stories opens new doors to understanding history, narrative, and the role of individual agency in social change. This is particularly the case when there are few written historical documents extant, including in such peripheral regions as rural Alberta. As part of a graduate course in oral history, the author interviewed his grandmother, Alberta E. Knox, about her recollections of homesteading and community building on the prairie and in the bush. Her story is an important record of a singular event: North America's last great agricultural land rush. The article summarizes and presents selectively from her narrative and from other texts by family and community members.

Wheeler, Winona. "Reflections on the Social Relations of Indigenous Oral Histories." In *Walking a Tightrope: Aboriginal People and Their Representations*, edited by Ute Lischke, and David T. McNab, 189-214. Waterloo: Wilfrid Laurier University Press, 2005.

No abstract available.

Wheeler, Winona. "Narrative Wisps of the Ojibwe Sipi Past: A Journey in Recovering Collective Memories." *Oral History Forum/d'histoire orale* 19-20 (1999-2000): 113-125.

No abstract available.

Wheeler, Winona. "Indigenous Voices, Indigenous Histories—Part 1: The Othering of Indigenous History." *Saskatchewan History* 50, no. 2 (1999): 24-27.

Discusses the ways historians have treated indigenous oral histories, commenting on how the prescribed standards of conventional history, such as precision in chronology and the attachment to written documents, cause historians difficulty. Historians also have trouble distinguishing among different types of oral histories.

Kristina R. Llewellyn and Dana Nowak, "Annotated Bibliography of Oral History in Canada: 1980 – 2012," *Oral History Forum d'histoire orale* 33 (2013)

Wheeler, Winona. "Indigenous Voices, Indigenous Histories—Part 3: The Social Relations of Oral History." *Saskatchewan History* 51, no. 1 (1999): 29-35.

No available abstract.

Wickwire, Wendy. "To See Ourselves As The Other's Other: Nlaka'pamux Contact Narratives." *Canadian Historical Review* 75, no. 1 (1994): 1-20.

Compares three versions of the first encounter in June 1808 between the Nlaka'pamux (Thompson Indians) from Camchin (now Lytton, British Columbia) and white explorers. The Indians' oral historical account is richer and, probably, closer to the truth. The narratives presented are those of Canadian fur trader and explorer Simon Fraser in his written records of 1808, native accounts collected around 1900, and narrations by contemporary Nlaka'pamux elders who learned the oral histories as children and documented them between 1981 and 1991.

Widdis, Randy William. *Voices from Next Year Country: An Oral History of Rural Saskatchewan*. Regina: Canadian Plains Research Centre/University of Regina, 2006.

The by-product of a multi-disciplinary research project that addresses social cohesion in rural southern Saskatchewan during the post-WWII period, *Voices from Next Year Country* is based on interviews conducted with long-term residents of six rural communities in Saskatchewan. These narratives help us understand the challenges that face rural Saskatchewan and, as such, serve as a rich source of material that advances our understanding of social cohesion and adaptation within this particular context.

Wong, Alan. "Conversations for the Real World: Shared Authority, Self-Reflexivity, and Process in the Oral History Interview." *Journal Of Canadian Studies* 43, no. 1 (2009): 239-258.

This essay explores the notion of self-reflexivity in the oral history interview process. Referring to oral historian Michael Riordan's attempt to assume the role of the interviewee as a failed experiment, the author tackles the challenge himself. Using this experience as a launching point for his analysis, the author argues that oral historians would benefit from allowing themselves to undergo a life story interview as storytellers. Such an experience can help oral historians

improve their ability to be self-reflexive and relate better to their interviewees, thereby -enhancing their capacity to achieve what Michael Frisch calls a "shared authority."

X

Y

Z

Zembrzycki, Stacey, and Steven High. "'When I Was Your Age': Bearing Witness in Holocaust Education in Montreal." *Canadian Historical Review* 93, no. 3 (2012): 408-435.

If Holocaust survivor testimony has been the subject of enormous public attention, the educational activism of these survivors has been largely overlooked. Recorded interviews, like public testimonies, have tended to focus on their wartime experiences and specifically the violence they endured. Consequently, little time has been spent exploring their postwar lives and the central role that many have played in Holocaust education. Taking survivors' work seriously allows us to view testimony from a different angle. The reasons they bear witness and how their stories touch and inform those who listen to them become just as significant as what is said.

Zembrzycki, Stacey, et. al. "Oral History and Adult Community Education: Notes from the Field." *Oral History Review* 38, no. 1 (2011): 120-135.

In May 2009, Concordia University's Institute for Community Development (ICD), the Centre for Oral History and Digital Storytelling, and *L'Abri en Ville*, in Montreal, Canada, organized a collaborative oral history workshop. As part of the ICD's Open University program, it aimed to give a group of adults, several of whom were coping with mental illnesses, an opportunity to learn about this craft in a setting that was free of the barriers that tend to divide communities and universities. In many respects, facilitating this oral history workshop, whether it was in an organizational, teaching, learning, or support capacity, was similar to conducting an oral history interview. For it to be effective, everyone who was involved in this experiment had to trust the process, committing to sharing authority and a flexible approach. This article offers a reflection on the sustained conversation that took place throughout this workshop and a discussion about the ways that it impacted its facilitators, teachers, and participants.

Zembrzycki, Stacey. "Sharing Authority with Baba." *Journal of Canadian Studies* 43, no. 1 (2009): 219-238.

Coined by Michael Frisch in 1990, "shared authority" captures the essence of the oral history enterprise. Emphasizing the collaborative nature of the discipline, it forces us to think about how we may make oral history a more democratic cultural practice. This essay endeavours to explore some of the challenges that oral historians face when they attempt to share authority in their interview projects. In particular, it is a case study that scrutinizes the origins of the author's doctoral dissertation, her oral history methodology, and her struggle to include her Ukrainian Catholic grandmother, her Baba, in this project. In this instance, collaboration occurred not just with the author's interviewees—a more familiar methodological consideration—but also with a fellow interviewer who happened to be a member of the author's family: her Baba.

Zembrzycki, Stacey. "There Were Always Men in Our House: Gender and the Childhood Memories of Working-Class Ukrainians in Depression-Era Canada." *Labour / Le Travail* 60 (2007): 77-105.

Explores the childhood memories of working-class Ukrainians who grew up in depression-era boarding houses (or houses with a few boarders) in Sudbury, Ontario, using oral histories as the subject, not merely the method, of analysis and highlights, in particular, the gendered differences that emerge in the narratives of the men and women interviewed for this project. Moreover, even within a politically polarized immigrant group such as the Ukrainians, in which left/right, progressive/nationalist, and secular/religious splits were so pronounced, and thus central to shaping the histories and historiographies of both camps, it was the influence of dominant gender roles rather than politics, religion, or ideology that most directly informed the differing memories of experience that men and women had of growing up Ukrainian and working class in Sudbury. In particular, this article focuses on informants' recollections regarding three areas of activity that were part of everyday boarding house life: children's relationships with male boarders, their domestic chores, and leisure activities.