

# TWO DAYS OF CANADA



a multidisciplinary  
conference on

# LOCALITIES

NOVEMBER 3 & 4, 1999

Senate Chamber

Brock University

*Careers begin here!*

*TWO DAYS OF CANADA '99*  
"Localities"

**TUESDAY, (EVENING) NOVEMBER 2, 1999**

7:30 - 9:30 (Sean O'Sullivan Theatre)

Keynote Address: Ann Medina  
"Moving into a New Neighbourhood: Six Billion and Counting"

**WEDNESDAY, NOVEMBER 3, 1999**

9:30 - 10:30 (Senate Chamber)

Opening Remarks  
Jane Koustas, Director, Centre for Canadian Studies, Brock University

Ian Angus, Sociology and Anthropology, Simon Fraser University  
"Place, Locality and Universalization"

Chair: Corrado Federici, Department of French, Italian and Spanish, Brock University

10:30 - 11:30 (Senate Chamber)

Michael Troughton, Department of Geography, University of Western Ontario  
"Evaluating the Built Rural Heritage of Southwestern Ontario"

Leonard J. Evenden, Department of Geography, Simon Fraser University  
"Finding Places: Imaginative Re-Construction and Physical Re-Encounter"

Chair: Michael Ripmeester, Department of Geography, Brock University

11:30 - 12:30 (Senate Chamber)

Linda Warley, Department of English, University of Waterloo  
"Residential Schools and the Dislocations of First Nations Selves"

Donna Patrick, Department of Applied Language Studies, Brock University  
"The Politics of Language in Arctic Quebec: Inuktitut Language Policy and Its Social Effects"

Chair: Bohdan Szuchewycz, Communications, Popular Culture and Film

12:30 - 1:30

Lunch Break (Lunch available at the University Club, reservations required)

**1:30 - 2:30** (Senate Chamber)

Barry Keith Grant, Communications, Popular Culture and Film, Brock University  
"Local Boy Makes Good or Lost in Space?: The Meaning of Paul Anka"

Julie Stevens, Sport and Exercise Management, Physical Education, Brock University  
"Community Roots or Corporate Rules? The Dynamic World of Women's Hockey"

Chair: Karen MacFarlane, English Language and Literature, Brock University

**2:30 - 3:30** (Senate Chamber)

Michael Ma, Social and Political Thought, York University  
"The Cultural Production of Chinese-Canadian Ethnic Identity"

Davina Bhandar, Political Science, York University  
"Strange Localities"

Chair: Carmela Patrias, Department of History, Brock University

**3:30 - 4:30** (Senate Chamber)

Lorry W. Felske, Canadian Studies, University of Calgary  
"The Localness of Suburban Life: Calgary"

Derek Foster, Communications, Carleton University  
"The Ill-Logic of Locality: New Urbanism and the Old Project of Civilizing Canadian Cities"

Chair: June Corman, Department of Sociology, Brock University

**4:30 - 6:00** (Senate Chamber)

Catriona Sandilands, Environmental Studies, York University  
"Local Colour, National Heritage: Representing Nature in Canada's National Parks"

Claire Campbell, Department of History, University of Western Ontario  
"Up In the Islands: Environmental Identity in the Georgian Bay"

John Sandlos, Environmental Studies, York University  
"From the Outside Looking In: Wildlife Conservation, Wilderness Aesthetics and Colonialism in the Canadian North"

Chair: John Middleton, Environmental Policy Institute, Brock University

**5:00** Dinner at the University Club (by reservation only)

**7:00** Reading by George Elliott Clarke (Playhouse Theatre)

**THURSDAY, NOVEMBER 4, 1999**

**8:30 - 9:30** (Senate Chamber)

Crispin Shaftoe, Canadian Studies/Geography/History, Brock University  
"Missionary Kids: What is Local? What is Home?"

Caroline Whitfield, Department of English Language and Literature, Brock University  
"Mapping Canada: Limitless Localities in Canadian Children's Literature"

Chair: John Killoran, Department of English Language and Literature, Brock University

**9:30 - 10:30** (Senate Chamber)

*Session co-sponsored by the Department of English Language and Literature:*

Melanie Edwards, Canadian Heritage and Development Studies, Trent University  
"The Function of the Local in Four Atwood Novels"

Cherry Clayton, Department of English, Guelph University  
"The Postmodern and the Local: Munro's *The Love of a Good Woman*"

Chair: Klay Dyer, Department of English Language and Literature, Brock University

**10:30 - 11:30** (Senate Chamber)

*Session co-sponsored by the Department of English Language and Literature:*

Misao Dean, Department of English, University of Victoria  
"Becoming Local: Self-Indigenization in Pickthall's 'The Third Generation'"

Christl Verduyn, Canadian Studies, Trent University  
"Local Limits: Ontario Localities and Realities in Andre Alexis's *Childhood*"

Chair: Marilyn Rose, Department of English Language and Literature, Brock University

**11:30 - 12:30** (Senate Chamber)

Jack Jedwab, Executive Director, Association for Canadian Studies  
"'E-merging' Demographics: Montreal's Attempt to Become a Mega-City"

Thomas R. (Rod) Hollick, Public Administration, Queen's University, and David Siegel,  
Department of Politics, Brock University  
"The Impact of the Common Sense Revolution on Local Government: Amalgamations in Chatham-Kent  
and Kingston"

Chair: Nicolas Baxter-Moore, Department of Politics, Brock University

**12:30 - 1:30**

Lunch Break (Lunch available at the University Club, reservations required)

**1:30 - 2:30** (Senate Chamber)

Donna Palmateer Pennee, School of Literatures and Performances in English, University of Guelph  
"Culture as Security: Canadian Cultural Policy and International Relations from the Cold War to the Markets War"

Edward Little, Drama for Human Development, Concordia University  
"Localism and Cultural Democracy in Canadian Theatre"

Chair: Joan Nicks, Communications, Popular Culture and Film, Brock University

**2:30 - 3:30** (Senate Chamber)

Stephanie Bangarth, Department of History, University of Waterloo  
"A National Issue From a Local Perspective: Japanese-Canadian Labour in Southwestern Ontario During World War II"

Diane Tomas, Department of History, Wilfred Laurier University  
"Pride, Patriotism, and Noble Sacrifice in Strathroy, Ontario, 1914-1918: Canadian Perceptions of the Great War at a Local Level"

Chair: Lorraine Coops, Department of History, Brock University

**3:30 - 4:30** (Senate Chamber)

Steve Mavers, Department of History, University of Guelph  
"Locality and the Construction of Community Identity: The Representation of Ontario's 19<sup>th</sup>-Century Salt Industry"

Peter Krats, Centre for Canadian Studies/History, Brock University  
"'Of a Merely Local Nature': Reflections on the Importance and Utility of 'Local History'"

Chair: Klay Dyer, Department of English Language and Literature, Brock University

**4:30 - 6:00** (Senate Chamber)

*Session sponsored by the Association for Canadian Studies (ACS) and the Institute for Research on Public Policy (IRPP):*

Yves Frenette, Department of History, York University, Jack Jedwab, Association for Canadian Studies, Garth Stevenson, Department of Politics, Brock University

"Canadian Political History Since 1760: Local, Linguistic and Regional Perspectives"

Chair: Daniel Madar, Department of Politics, Brock University

**6:00** Dinner at the University Club (by reservation only)

**8:00** Kate and Anna McGarrigle Performance (Sean O'Sullivan Theatre)  
(tickets must be pre-purchased)

## ABSTRACTS

### **Ian Angus, "Place, Locality and Universalization"**

My argument will begin from locality in order to discover the universalizing process from which the distant might be recovered without losing locality. What is a concept of locality that does not submit to universality? What emergent concept of universality would not abstract from and dominate locality?

I will argue that a turn away from universalism toward locality and particularity is characteristic of the Red Tory intellectual tradition (exemplified by Harold Innis and George Grant) but it contains a contradiction: while it defends localism in principle and in general, nevertheless, it hinges this defence to a politics oriented exclusively to the national Federal state. A more general defence of locality can thus claim continuity with this tradition while breaking through its limitations.

The recovery of place is characteristic of the environmental movement. I will clarify the notion of locality by distinguishing it from place and indicate how it can avoid the twin problems of Fundamentalism and indifference that the concept of place invites. Locality must be understood through the notion of movement, or transportation/traversal (Innis). This suggests a new concept of universalization, rather than universality. I will conclude by relating this concept of universalization to the hegemonic projects of social movements.

### **Stephanie Bangarth, "A National Issue From a Local Perspective: Japanese-Canadian Labour in Southwestern Ontario During World War II"**

This paper will explore how the notion of the "other" is constructed during wartime by analyzing the dispersal of Canada's west coast Japanese-Canadian population to points further east and their employment with the Ontario Farm Service Force as farm labourers in several southwestern Ontario towns and villages in 1942. The core of the Japanese-Canadian experience rests in their shameful treatment during in World War II at the hands of a government that was supposedly committed to the ideals of democracy. While studies focusing on the internment are numerous, there has been little research done into the Japanese-Canadians who relocated to other parts of Canada. Additionally, most of the scholarly and non-scholarly information has centred on the internment as a west coast phenomenon. The purpose of this paper is to introduce a new chapter into the discussion of wartime internment and dispersal of thousands of Japanese-Canadians by examining the role of the Ontario Farm Service Force in the employment of male Japanese-Canadian labour in the wartime sugar beet economy in southwestern Ontario and the impact that this infusion of "aliens" would have on small-town Ontario populations.

Through the use of newspapers and municipal council minutes from most of the southwestern Ontario towns that were assigned labour camps, in addition to "The New Canadian," a B.C. Japanese-Canadian publication, as well as interviews and various files from the Provincial and Dominion governments of the time, the relationship between the Nisei (first generation Japanese-Canadians), the farm communities, the farmers, businessmen, and local politicians will be explored in an effort to construct an impression of the Nisei, small-town Ontario, and race relations during World War II. Preliminary examination of the discourse from a range of public, governmental, and oral sources reveals a number of questions: How was the definition of the "other" constructed in small-town Ontario? What was the nature of the relationship between the Japanese-Canadian farm labourer and the community in which he lived and worked? Did the issue of participation and aid to the war effort affect the manner in which the Nisei were viewed within communities already exposed to racial intolerance through wartime propaganda? These are some of the themes that I hope to explore with more breadth and depth in order to expand our awareness of an event that has remained largely a footnote to Canadian history.

### **Davina Bhandar, "Strange Localities"**

In his article titled "Global in the Local," Arif Dirlik points out the present conundrum produced through economic and cultural globalization that faces contemporary political and cultural analysis. He observes that this new era, which he labels the "new global capitalism," has given rise to a growing sense of urgency to contextualize the increasing contradictoriness of the site of the "local." Indeed, the "local" can be read in many ways: as a space of resistance to the forces of "globalization" and transnational flows of capital; or as a space of increasing homogenization and envelopment into the processes of global capital; or indeed, even as a site or space that defies definition, and simply exists as an untethered and uncontainable site of cultural production. The present discourse of the global/local has a significant

impact on Canadian discussions regarding multiculturalism, ethnicity and difference. Indeed, this framing of the local, as a place produced through continual spatial and temporal convergences, gives rise to very interesting and potentially crucial avenues by which to question how the "cultural" has been framed by the terms of multiculturalism in Canadian studies.

In "Strange Localities" I examine the intersection of race, class, and gender identifications that have arisen in a recent trip that I took to the British Columbia Archives in Victoria, British Columbia. The British Columbia Archives are conveniently located in the heart of Victoria's tourist industrial zone, namely the inner harbour. In this setting, among parades of tourists, where the glorious sounds of "Rule Britannia" holds a ghostly presence, I sat one long summer researching the history and settlement of the South Asian community of British Columbia. The relationship between the place of the archives, the activity of searching the archive where memory, history, time and space converge, is illustrative of the split in both the nature and experience of the uncontainability of "local" space. In this paper, I propose to offer an analysis through the productivity of spatialization or the understanding of how "culture" is subject to change through what Michel de Certeau has labelled the "practice of everyday life." I therefore offer a "spatial" material approach to the study and production of an "ethnic" locality in British Columbia.

### **Claire Campbell, "Up In the Islands: Environmental Identity in the Georgian Bay"**

Like the twisted white pine rooted to the granite of the Canadian Shield, Canada's cultural and political identities are anchored in the country's diverse landscapes. This study explores how a community defines itself by an identification with place, and expresses its historical relationship with the environment.

The Georgian Bay archipelago exemplifies the correlation between environment and identity. The paper first presents three defining elements of Bay identity, natural and human. Since the late nineteenth century, the Thirty Thousand Islands have invited recreational tourism; they have both shaped and been shaped by its seasonal residents, and in particular, their actively conservationist agenda. A water-based lifestyle with hull-cracking shoals and "three-day blows" distinguishes the Bay from other recreational hinterlands. The ecology, topography, and weather of the exposed Canadian Shield also suggest an unusually rugged, "wilderness" landscape. These themes are embodied in cultural artifacts, notably a vernacular culture of boats and a rich art tradition. Whether pragmatic or imaginative, both express the community's response to the landscape and understanding of nature.

Since the 1960s politics have offered another forum for these longstanding environmental concerns. There have been two sets of innovations: an "ecologically sensible" unit of local government in Canada's first archipelago municipality, and novel bioregional designations.

In closing, the paper suggests broader contexts for the study of ecology, culture and "locality," including Canadian culture and environmental policy.

### **Cherry Clayton, "The Postmodern and the Local: Munro's *The Love of a Good Woman*"**

This paper explores some of the parameters of postmodernism both in relation to feminist theory and to the fictional examples found in Munro's latest story collection.

After a brief overview of some critical directions and findings to date, I examine some of the tenets of postmodernism in relation to the period of Munro's emergence as a writer. I then discuss the ways in which Munro creates a narrative tension between a fully created mimetic illusion and technical disruptions of that illusion. I suggest that this has a political dimension, in that Munro's women view life "from below" like other marginalized groups. This political dimension is expressed in clashing cultural narratives, which partly relate to gender politics. I argue that new identities are constantly recreated between texts and readers, and that Munro's stories constantly model an unsatisfactory relationship between art and life.

Furthermore, I suggest that the binary opposition often created between humanism and postmodernism is a false one. The dimension of narrative indeterminacy which is such a striking feature of Munro's work has an ethical dimension, in that it precludes the closure of moral judgment. Munro's stories offer a critique of progress, and they allow the traditional Ontario world and urban bourgeois lifestyles to comment on each other.

In terms of narrative method, one of the key techniques of the late fiction is narrative implausibility and competing, clashing narratives. These devices, along with the cultivation of dreamlike, Gothic modes in the late fiction, offer an oblique approach to experience, and also offer therapeutic ways of dealing with situations of female fear and mistrust. Above all, Munro's postmodern destabilizing of any unitary truth, linear narrative or progressive understanding accommodates the local, and is realized by honouring the local southwestern Ontario that she knows.

### **Misao Dean, "Becoming Local: Self-Indigenization in Pickthall's 'The Third Generation'"**

In contemporary post-colonial theory, the concept of "self-indigenizing" references two approaches to understanding the relationship of white Europeans to colonial spaces; in the first, white Europeans re-make themselves as aboriginal, attempting to live the fiction that they can become "native"; in the second, white Europeans assert a connection with the landscape which is justified temperamentally, familiarly, or experientially. In both forms of self-indigenizing, real aboriginal people appear only as remnants of dying races who pass on cultural traditions to be perpetuated by the new owners of the land.

Marjorie Pickthall's story "The Third Generation" qualifies these narratives of self-indigenization by problematizing "whiteness" and the relationship of white Europeans to wilderness spaces. In the story, a young man asserts his spiritual connection with the wilderness area that his grandfather "discovered" fifty years before. Citing the norms of patrilineal descent, the young man affirms his destiny in the rediscovery and exploitation of the vast lumber and mineral resources which the locale represents. Yet this triumphant narrative of self-indigenizing is qualified by the lingering presence of an "Indian," who reminds Lemaire of the deliberate introduction of small-pox into the local indigenous population by that same grandfather. Pickthall's story constructs white Europeans as ambiguously "local," able to assert imperial ownership and exploit the resources of our "home," but unable to feel at ease and conscious of our history as exterminators of the indigenous population.

### **Melanie Edwards, "The Function of the Local in Four Atwood Novels"**

The local and the universal are not mutually exclusive in the four novels considered. As Atwood becomes more confident in employing the particulars of the Toronto landscape in each successive Toronto novel, the universal theme of dislocation becomes more apparent, occurring when the physical details of place are incongruent with a character's state of mind. A character can then be said to be physically "in place," but imaginatively "out of place." Atwood's imaginative characters are more often "out of place." Atwood's rather famous statement that "we are all immigrants to this place" seems to imply that we are all to a certain extent "out of place." However, we are not all "out of place" in precisely the same manner; we may have come from somewhere else, but we are not all immigrants in the same way.

### **Leonard J. Evenden, "Finding Places: Imaginative Re-Construction and Physical Re-Encounter"**

This presentation is intended to explore the creation and re-creation of experiential space as an approach to "finding places." The study is landscape-based, as evoked through map, photography, and word. The background is one of experiential dislocation yielding in time to practical place recognition involving daily routine, but not self-consciously realized for decades as a place-making process. At a half-century interval, a once well-known local landscape evokes a sense of knowing, understanding and longing. The setting is St. Catharines, 1948 and 1998. Local history and local geography are thus explored at the level of the individual or local group within an identifiable setting, or small cluster of settings related experientially. From this a different interpretation of the historical geography of the city can be suggested, based less upon the complete assembly of records than upon the routes of personal encounter through time and space.

### **Lorry W. Felske, "The Localness of Suburban Life: Calgary"**

Although originally conceived as a new urban place where local culture might emerge, suburbia's development in the twentieth century largely failed to deliver on this promise. New circumstances, however, have made suburbia into a more idealized place once more. Central to the new paradigm is the ability of suburbia to supply a "local" experience--a smaller, knowable, close-knit community, in which the pressures of urban living are largely absent. The paper measures and explores ways of measuring the "localness" of the suburban experience in the city of Calgary. While other aspects of life are opening themselves to the pressures of globalization, the suburbs have become places where localness and community are receiving greater expression and protection.

### **Derek Foster, "The Ill-logic of Locality: New Urbanism and the Old Project of Civilising Canadian Cities"**

Locality is front and foremost in the social construction of the boundaries and the sense of civility within neighbourhoods



and communities. This paper looks at the contemporary response of community planners to the evils of the metropolis -- the quest to create civil spaces and proper citizens through neighbourhood design -- "Better living through New Urbanism." New Urbanism is an American import that will be examined through attempts at its Canadian incorporation. By enabling secession from the fermenting threat of urban reality and all of the presumed threats therein, these communal aggregations encourage detachment from both the hazards and the unforeseen rewards that difference may bring. As such, this concentration on local neighbourhood life provides interesting parallels with the long Canadian history of encounter with strange peoples and attempts to civilize an untamed, undisciplined landscape. It also demonstrates the conflict inherent in attempting to implement different visions of community life, a seemingly insurmountable problem faced by politicians attempting to deal with the politics of nationalism and the disorder of Canada's multiple-personality condition as a community of communities.

### **Yves Frenette, Jack Jedwab, and Garth Stevenson, "Canadian Political History Since 1760: Local, Linguistic and Regional Perspectives"**

The Association for Canadian Studies (ACS) and the Institute for Research on Public Policy (IRPP) joint panel will explore the theme of Canadian federalism and unity as seen from an Anglophone and Francophone perspective. Since the release of the IRPP's *As I recall/Si je me souviens bien* earlier this year, Canadianists have started to look anew at unity and Canadian federalism in an attempt to better understand the complex issues that have informed, and continue to perpetuate, the current cultural and ideological impasse between Québec and the rest of Canada. Comprised of three internationally recognized Canadianists - Yves Frenette (York), Jack Jedwab (ACS) and Garth Stevenson (Brock) - this panel will provide an opportunity for the exchange of new ideas on these complexities and a forum through which scholars and students from the local community might add their voices to the dialogue.

### **Barry Keith Grant, "Local Boy Makes Good or Lost in Space?: The Meaning of Paul Anka"**

*Lonely Boy* (Wolf Koenig and Roman Kroiter, 1961), ostensibly a documentary film about the early success of Paul Anka as a teen idol in the U.S. pop music industry, also addresses larger issues of Canadian culture in relation to that of the United States. What seems like a straightforward celebration of the first important Canadian popular recording artist to make a serious impact on the American charts may be understood also as a serious meditation on international cultural politics.

As the Ottawa boy who became an American star, Anka is an important figure for Canadian cultural studies. He embodied a sense of national pride and became a model for subsequent Canadian entertainers. And consequently, from a somewhat more politicized cultural perspective Anka inevitably represents a site, a flashpoint, of cultural tension: depending upon one's point of view, Anka's popularity in the United States represents either successful competition with or capitulation to cultural colonization by the U.S.

*Lonely Boy* exploits this tension in the meaning of Paul Anka, suggesting that success for a Canadian star in the American entertainment industry results in local boys becoming lost in space. Through an examination of the film's style and imagery, my paper will show how the film questions the nature of Canadian cultural identity by focusing on Anka within the context of such cultural phenomena as star fetishization and marketing in American popular culture.

### **Thomas R. (Rod) Hollick and David Siegel "The Impact of the Common Sense Revolution on Local Government: Amalgamations in Chatham-Kent and Kingston"**

The system of local government determines how we define localities at least in a political-legal sense. Since the Harris government was elected in Ontario in 1995, it has introduced some of the most far-reaching changes in local government since it was established in its current form in 1849.

The Harris government's Common Sense Revolution has had several impacts on local government. The one which will be examined in this paper is the encouragement for municipalities to amalgamate. The impetus for amalgamation is predicated on the assumption that larger units of local governments will be more cost-efficient and more responsive to the desires of citizens. A final judgment on these assumptions will not be possible for several years, but this paper will provide a preliminary comparative analysis of how two of the most significant amalgamations have been handled. In the Kingston area, three municipalities were amalgamated, and in southwestern Ontario, the City of Chatham and twenty-two municipalities in surrounding Kent County became one large municipality.

This paper will review the amalgamation processes in these two areas. It will discuss how the initial decision

to amalgamate was taken, and how that decision was implemented. Some of the issues to be addressed are citizen and employee involvement in the process, satisfaction with the outcome, and changes in level of expenditure and taxation.

The purpose of the paper will be to use a comparative analysis of these two amalgamations and fragmentary evidence from others to identify best practices with regard to municipal amalgamation. This will allow lessons from this analysis to be used in other amalgamations.

### **Jack Jedwab, "E-merging' Demographics: Montreal's Attempt to Become a Mega-City"**

An idea which first circulated in the late 1960s under the administration of the late Montreal Mayor Jean Drapeau has recently been revived as a potential means to address the severe fiscal troubles confronting the city of Montreal. By merging the city with the twenty-eight other financially more stable municipalities it was felt by Quebec government officials that the situation on the Island would improve. A provincial government commission on fiscal and municipal reform recommended that there be such a merger.

Unfortunately as the government started examining the possibility of implementation there was considerable protest emanating from the Mayors of the Island municipalities as well as many of their constituents. Apart from the notion that with such a merger residents of the wealthier municipalities might inherit the financial problems of the city, the idea that in a predominantly francophone Island the merger of a number of municipalities with English-speaking majorities would result in a reduction of services in the English language. Ironically, the provincial Government suddenly appeared concerned by the prospect that the Island's growing 45% non-francophone population could eventually become a majority in the newly merged entity. By consequence the government abandoned a project that both anglophones and francophones appeared to reject. A review of the debate provides useful insight into the nature of inter-municipal relations as well as the relationship between the city of Montreal and the government of Québec.

### **Peter Krats, "Of a Merely Local Nature': Reflections on the Importance and Utility of 'Local History'"**

"I wonder what happened here? I wonder what it was like? Who was the first person to do that?" "What was he/she like?" Questions of this sort are often of great interest to the casual observer enquiring into the "history" of their house, their community, clubs or other local circumstances. And such questions are the "bread and butter" of local history societies. Ironically, historians (and other academics interested in history) are often not very interested, or indeed dismissive of issues and information of a "merely local nature."

This paper examines a select sample of local histories, seeking answers to these and other questions. Two samples will be examined: works emerging from a clearly recognized "region" (the Nickel Belt in Northern Ontario) and works from an "ethnic" base (local histories from Finnish immigrant communities). Clearly, local history does concern itself with minutia; a quick survey of these works reveals plenty of examples.

However, minutia can provide information that historians cannot find elsewhere. Even as limited a survey of local histories as this one suggests that these remain underused and undervalued resources. Rarely do these works confine themselves to a "merely local" utility. Indeed, this paper will reveal that quite the opposite is often true.

### **Edward Little, "Localism and Cultural Democracy in Canadian Theatre"**

The Canadian Conference for the Arts (CCA) recently released a report which warns that audiences for the performing arts in Canada are declining, and that artists and arts organizations must do more to connect with and represent the diverse identities and interests of their local communities if they are to survive. The report further finds that, for the most part, artistic and funding policies continue to be based on an exclusively modernist vision of artistic production that does little to encourage and reflect the current realities of cultural diversity in Canada.

This paper examines the potential and limitations of "cultural democracy" as a localized means of addressing the challenges identified by the CCA. A "grassroots-up" approach, cultural democracy seeks to enable citizen participation, involvement, and expression in the arts. It is often conceived as occupying the opposite end of a spectrum from "the democratization of culture"-- the making of so-called "high art" available to the masses. The paper focuses on ideological tensions between these two approaches to cultural production as they are reflected in such areas as:

- historic and contemporary polarization between "local/popular" and "universal/mainstream" approaches to art and culture
- identity and representations of diversity
- the education, funding, and training of artists in Canada

- trends in arts funding and cultural policy responding to pressures of globalization and increasing concern for cultural sovereignty

Drawing on newspaper reports, the work of the CCA, Statistics Canada data relating to arts funding, and a high-profile British debate that erupted in Britain in the 1980's, this paper examines the theory and practice of cultural democracy in Canadian theatre.

### **Michael Ma, "The Cultural Production of Chinese-Canadian Ethnic Identity"**

My paper examines the complex social and cultural factors that contribute to the creation of a Chinese-Canadian ethnic identity. In order to interrogate how the politics of Chinese-Canadian identity become transparent in the process of cultural production, it examines how "ethnicity" is unproblematically created, deployed, and perpetuated through various contemporary Asian-Canadian festivals and cultural projects (e.g. The Chinese Connection, Asian Heritage Month Project, Zen Mix 2000, The Asian Film Festival, or The Year of Asia Pacific, etc.).

I argue that the imagination of an ethnicized heritage and the belief in a universal community of Chinese "folk" are produced through the hegemony of multiculturalism produced by the state and individual. That is, racialized practices become part of a process of subjection that interpellates, individuates, and creates the ethnicized subject where the concept of "folk" and Asian heritage merely become veiled and coded words for an unproblematized belief in race and ethnicity. A Chinese ethnic self-making, a state recruitment of "folkloric" culture, and a making of one's "own" culture as "ethnicized" are processes of subjection that are understood as occurring within the space of the cultural festival.

This study specifically considers the following questions: why are different identities or "difference" privileged as a starting point for democracy, nationalism, cultural subversion, political action, or as the agent for social restructuring? How is an individual's identity formed or, specifically, how is that identity ethnicized, and how does it become defined through difference, fracture, or hybridity (Bhabha)? How is identity constructed through the production of a collective national consciousness or nation-formation (Anderson)? This examination necessarily addresses, too, the issue of how a larger social formation, and its institutions, creates individuation (Foucault), and investigates how that individuation comes to be ethnically formed. Hence, this paper investigates and critiques the ways in which contemporary ethnicized festivals and cultural projects participate in the production of a diasporic identity as it is established through the processes of subjection, and community-state sponsorship. It considers specifically this dilemma: "how does a person come to identify with or acknowledge being racially different (e.g. Chinese, Oriental, Asian) from that which s/he is not (e.g. white)?"

This investigation ultimately looks into how cultural festivals function to delimit ethnic identity and difference, and it examines how the building and preservation of ethnic difference is paradoxically used in the project of nation-building and social integration. The complex question of "difference" is unproblematized and naturalized in the vernacular sense of "identity" as it is used in promoting multicultural projects and festivals; it is a concealment that must be investigated and unveiled. Thus, this paper examines the repercussions of an identity politics based on a category of race, and investigates the manner in which contemporary Chinese-Canadian cultural festivals produce an ethnicized subjection and nation.

### **Steve Mavers, "Locality and the Construction of Community Identity: The Representation of Ontario's 19<sup>th</sup> Century Salt Industry"**

The move from "farm to factory" is a theme that is central to the process of industrialization in the 19<sup>th</sup> century. Almost invariably, study of the "Great Transformation" has led scholars to focus their attention on the large urban setting. In somewhat of a departure from this tradition, I propose to explore the impact of industry in a rural context. Specifically, I am interested in the impact that the development of the salt industry had on a series of small communities in 19<sup>th</sup>-century Ontario, a subject which has been largely overlooked by scholars.

The discovery of salt in 1866 at Goderich initiated an economic "boom" which quickly spread to a number of small towns and villages located along the Lake Huron shoreline. Within this region a great deal of local "boosterism" took place. In the field of Canadian history, Alan F. J. Artibise is generally held to be the originator of the "booster" approach, an intellectual construct developed to address the inequities inherent within "metropolitanism." In stressing the significance of the "hinterland" and local initiative, scholars have often chosen to highlight the practical achievements of the boosters, while dismissing their "rhetoric."

It is my contention that we can learn much about a community through an examination of the promotional or "booster" material it generates. In attempting to provide an ideology (admittedly somewhat hegemonically), booster

rhetoric, I believe, seeks to solidify a collective identity. The evolution of this identity over time provides an interesting focus for the study of local history. Through a variety of sources, including newspapers, historical atlases, and local histories, I will examine the degree to which salt informed local culture and ultimately served to shape community identity in Huron County.

**Donna Patrick, "The Politics of Language in Arctic Quebec: Inuktitut Language Policy and Its Social Effects"**

This paper examines the linguistic, social, and economic effects of language policy in Nunavik (also known as Arctic Quebec, Nouveau-Québec). Drawing on a political economic analysis of language use, it argues that the language policy of using Inuktitut as a language of instruction in the first three years of schooling has had significant effects concerning (1) the promotion of an indigenous language to quasi-official status within Canada and Québec; (2) Inuktitut standardization and the development of literacy; (3) improvement of relations between school and community in aboriginal communities; and (4) providing Inuit (primarily women) access to full-time employment as teachers, teacher trainers, and curriculum developers in Inuit communities where such employment is often scarce. Discussion focuses on this latter point, analyzing interview data from four Inuit teachers and four trainers (all of them women) working for the Kativik School Board. Particular attention is given to the development of the teacher training programme, the role of Inuktitut in teacher certification, and the access that this provides to women in the job market.

**Donna Palmateer Pennee, "Culture as Security: Canadian Cultural Policy and International Relations from the Cold War to the Markets War"**

This paper offers an analytical catalogue of the use of "culture" as value and means in selected federal foreign policy documents. Shifts in rhetoric, from the ideological enemy of the Cold War to the ideology of capital in the onset of the Markets War, are traced with particular attention to how "culture" figures as a form of "security," despite the absence of identification of global competition as threat. Such shifts in policy rhetoric may function as a barometer of historical changes to the nation-culture-polity-economy nexus. The paper is framed by a proposal for comparative research on the role of Canadian Literature in Canadian Studies programmes in Canada and abroad, as a field for investigating changes to, but perhaps also strategic continuations within, the nineteenth-century model of territorial sovereignty ensured by cultural sovereignty.

**Catriona Sandilands, "Local Colour, National Heritage: Representing Nature in Canada's National Parks"**

Under current Parks Canada policy, a central mandate of the National Park System (NPS) is to preserve, for future generations, a representative example of each of Canada's 39 distinct ecosystems. This mandate represents an interesting – and considerable – shift in thinking about Canada's national parks. What was, in the past, a rather haphazard collection of "nature spaces" (created for reasons ranging from tourist revenue to political payback to endangered species preservation) has been transformed into a System in which each place, each "locale," represents an equivalent and institutionalized piece of a national-ecological puzzle which, when put together depicts "Canada."

As this paper and slide presentation on a cross-section of Canada's 38 national "nature" parks will demonstrate, such a shift represents an interesting tension between the park-space as "locality" and the park-space as bearer – and producer – of national (and often naturalized) meaning. Each park is configured by both local (particular) and national (universal) significance. Understood as parts of a dynamic tension of representation, the local and national meanings, practices, and institutional supports of Canada's national parks show interesting dimensions of the place of nature in the Canadian imagination; these threads are present in the conceptual and physical (re)organization of local park-spaces to accord with their place as parts of a national nature-system. In turn, as elements of a federal system, these iconic Canadian Natures are contested by their simultaneous insertion into rich and contested local relations and meanings.

**John Sandlos, "From the Outside Looking In: Wildlife Conservation, Wilderness Aesthetics, and Colonialism in the Canadian North"**

This paper discusses various colonial reactions to northern wildlife and the northern landscape (found in exploration narratives, government reports, scientific papers) from the late nineteenth to mid-twentieth century, and contrasts them with local Dene and Inuit conceptions of land and wildlife. It further traces the fundamental conflict between the colonizing ideology of the early wildlife conservation movement in Canada and the local subsistence ecology of the local

population in the Northwest Territories (with a particular emphasis on the "caribou crisis" of the 1950s and 1960s). The paper suggests that, unlike the conflicting but parallel material ecologies that William Cronon outlines for the colonial period in New England, the colonization of the North has proceeded along ideological grounds; in this case the universal wilderness idea of the colonizer colliding with the local material basis of indigenous civilization in the North. The paper further suggests that the extension of scientific management and the bureaucratic method into the North (under the guise of the principled pursuit of wildlife conservation) was part of a larger effort by reformers and central planners to erase the concerns of "ignorant" local interests in the Canadian hinterland.

#### **Crispin Shaftoe, "Missionary Kids: What is Local? What is Home?"**

A recurring theme in Canadian missionary children is one of dis-location in relation to their sense of belonging in either Canada, often their nominal place of citizenship, or place of station (mission). These children of Canadians, born in Canada or overseas identify with a myriad of localities, but one wonders which might be construed as home.

To what extent does a particular locality reflect identity when these children have spent several years in a "foreign" situation. Local identity, long a subject of historical inquiry may be applied to current identities in an increasingly fragmented world. With increased mobility, the sense of identification with a place may be eroded or strengthened as the constant or recurring point in one's life. This study of children, now adults, investigates this in several ways, including how that individual saw him or herself "fitting in" and belonging to his or her "own" culture and "own" locality.

This study is the beginning of an investigation into the experience of Canadian missionaries through the eyes of their children. Children of missionaries to South and Central Africa and India are the subject of this paper. This study examines the experience of individuals whose families originate primarily in Ontario, but who have connections/identifications across the country. This will vary the local geographic identification in an attempt to determine how family origin or connection alter the concept of home as a location. This may show forces which establish, maintain, or erode the perceived identity of the child with a locality.

#### **Julie Stevens, "Community Roots or Corporate Rules? The Dynamic World of Women's Hockey"**

For over a century, women's hockey in Canada functioned as an isolated and independent collection of volunteers and players that was embedded within local Canadian communities. However, the debut of the first women's world ice hockey championships in 1990 marked the beginning of a new game which became situated within the commercially-driven global sports nexus. The past decade has seen continued growth in international competition and has culminated with the inclusion of women's hockey into the Olympic Games. This presentation will examine the developing antagonisms between local community actors and global corporate players within the female game, and critically assess the impact of this tension upon the character of women's hockey.

#### **Diane Tomas, "Pride, Patriotism, and Noble Sacrifice in Strathroy, Ontario, 1914-1918: Canadian Perceptions of the Great War at a Local Level"**

During the past few decades, the historiography of the First World War has expanded immensely, not only adding to our knowledge of what soldiers experienced on the battlefield, but also revealing how individuals on the home front reacted to the conflict. The majority of scholars who have examined Canadian society between 1914 and 1918 consider World War I an important turning point in our country's past. They see the accomplishments of the Canadian Expeditionary Force, as well as the contribution made by Canadian civilians to the Allied war effort as catalysts that transformed Canada from a British colony to a nation in its own right. More recently, the historian Jonathan Vance has argued that Canadians in the interwar period not only remembered Vimy Ridge as a nation-building experience, but they also believed that Victorian and Edwardian notions of Truth, Justice, Honour, and Freedom, values which they often associated with Christian symbols and rhetoric, were worth the sacrifices made during the First World War.

Although scholarly works have revealed a great deal about Canada's involvement in the Great War, much more detailed research remains to be done at a local level. To date, most Canadian historians tend to focus their research on large cities like Vancouver, Toronto, Ottawa, and Halifax, but many of the nation's soldiers, in fact, came from smaller communities similar to Strathroy, Ontario. Did Canadians from rural towns and villages view World War I in the same manner as their counterparts in major urban centres? By analyzing a variety of local sources, including newspapers, Town Council Minutes, and material from the Strathroy Middlesex Museum Collection, a case study of how one

Canadian town responded to and made sense of the First World War will be explored. It is hoped that by studying the experiences of smaller communities, like Strathroy, Ontario, in addition to those of larger Canadian cities, that a better understanding of exactly how this country interpreted and gave meaning to the events of World War I will be gained.

**Michael J. Troughton, "Evaluating the Built Rural Heritage of Southwestern Ontario"**

This paper describes the need for, methods of, and results from an evaluation of elements of the built heritage of the rural-farm landscapes and communities of southwestern Ontario. The locality is the site of a 200-year-old rural system with particular heritage characteristics. The rationale for the evaluation rests on the premise that recognition of the built heritage may contribute to greater rural sustainability, and the fact that the area is undergoing rapid change to both its agriculture and rural communities. Evaluation is based on a comparison between the situation that prevailed during the peak period of agrarian-rural dominance, that is from Confederation to World War I, and the present. Comparison is between the numbers and distribution of a range of rural, built elements, including farm houses, farm- and farm-community-related structures. The results indicate widespread losses from all types of pre-1914 buildings, but considerable variation by type and locality within the region. Losses are seen as weakening the heritage-based aspects of rural sustainability, but those remaining as a potential focus for heritage-based countryside awareness.

**Christl Verduyn, "Local Limits: Ontario Localities and Realities in Andre Alexis's *Childhood*"**

Contemporary literary and post-colonial studies have usefully interrogated the aesthetic values ascribed to the universal and the particular, the international and the local. Andre Alexis's award-winning 1998 novel *Childhood* contributes to this inquiry in intriguing and often startling ways. Charting the experiences of a Canadian family with roots in Trinidad and lives in various Ontario localities, including the small town of Petrolia and the city of Ottawa, Alexis challenges notions of "the local."

The novel's narrator, Thomas MacMillan, is raised in Petrolia by his grandmother Edna MacMillan, a devotee of Dickens and the poetry of Archibald Lampman. Growing up in the small town, where he plays with neighbouring children and eats bologna sandwiches and macaroni and cheese, Thomas is, "by definition," a local boy. The OED defines local as, in the first instance, "pertaining to or concerned with 'place' or position in space," and, in the second, "belonging to a particular place on the earth's surface." Certainly, Thomas is concerned with place. He is fascinated by people's homes, and sets down his surroundings in maps, graphs, and drawings with unusual and disarmingly humorous perspectives (Ontario is "a fish with its head cut off" or "a fish with its head in Manitoba's mouth" (83)). As Alexis's novel shows, however, being local does not necessarily mean belonging, or feeling at home. Other factors come into play, in particular race and family background.

*Childhood* is an exploration of the relationships between race and place in a Canadian context, specifically in a few Ontario localities. For Thomas's family, Petrolia and Ottawa prove to be difficult places to live. Edna may be host of the Dickens Society of Lambton County, but eventually she is shunned, supposedly for having "hoodwinked people into treating her white" (39). In due course, Edna's daughter Katarina - Thomas's mother -- is said to show "signs of being Black: keeping her own hours, neglecting her schoolwork, spending too much time with the 'poorest families in town'" (48). In time, Thomas too finds himself at the narrow end of the scope, when a schoolmate calls him "nigger" (62).

Andre Alexis's novel reveals sobering realities about Ontario, in which attitudes concerning race draw limits around the local. This paper will investigate these and other "local limits" depicted in *Childhood*.

**Linda Warley, "Residential Schools and the Dislocations of First Nations Selves"**

This paper explores residential schools as particular kinds of local spaces. Through a reading of Isabelle Knockwood's autobiography *Out of the Depths*, I examine the ways in which representations of the Shubenacadie Indian Residential School do more than provide the setting against which the events of the narrative take place. These representations tell us something about the profound shift that the experience of living in such spaces produced in First Nations children's sense of who they were as people. If, as Arnold Krupat has demonstrated, aboriginal subjectivity can be described in terms of the trope synecdoche -- that is, in terms of a part-to-whole relationship with others -- then forced separations from others means dislocation not just from those others but also from the self. In her book, Knockwood describes the school in both its material and ideological aspects, taking the reader inside what was largely a hidden and secretive institution, in order to reveal the profound impact that this building, and the authority of which it was a concrete

expression, had on her subjectivity. By combining her voice with those of other former students, Knockwood also attempts to recover and relocate an aboriginal sense of self.

### **Caroline Whitfield, "Mapping Canada: Limitless Localities in Canadian Children's Literature"**

Due to the obvious absence of the familiar and the local in most of the literature presented throughout much of the 20<sup>th</sup>-century to children in Canada, many contemporary Canadian authors of children's literature have attempted to create a body of literature that relates specifically and sometimes obviously to the children of Canada. In this paper, I will explore the ways in which Canadian authors of children's literature have used the "local" and unique, to create a distinct, but unified whole, and to make even the unfamiliar, familiar to the children of Canada. These authors are using literature to "map" Canada, one locality at a time, thereby de-limiting localities to make a more realistic representation of the diversity, yet uniformity that is Canada, to enable Canadian children to "see" themselves and their country through their literature.

### PRESENTER PROFILES

**Ian Angus** was born in England in 1949 and emigrated to Canada in 1958. He completed B.A. and M.A. degrees in Philosophy at the University of Waterloo and received his Ph.D. from the Graduate Programme in Social and Political Thought at York University. He has published and edited a number of books and essays concerning technology and ethics, English-Canadian philosophy, contemporary social and political philosophy, cultural theory, and social criticism. His books include *A Border Within: National Identity, Cultural Plurality and Wilderness* (1997), *George Grant's Platonic Rejoinder to Heidegger* (1987), and *Technique and Enlightenment: Limits of Instrumental Reason* (1984). Forthcoming works include *Primal Scenes of Communication: Communication/Consumer Society/Social Movements* and *(Dis)figurations: Discourse/Critique/Ethics*.

**Stephanie Bangarth** received a Combined Honours B.A. in History and French from King's College, University of Western Ontario in 1995. She completed her M.A. in History from the University of Waterloo in 1996. She is currently a doctoral candidate in the Tri-University Doctoral Program in History at the University of Waterloo. Her research interests include: the study of "race" and North American race relations, the history of slavery, Canadian political history, public policy studies, and North American immigration history and policy. She has presented papers at Harvard University, the University of Victoria, and the University of Waterloo.

**Davina Bhandar** is a doctoral candidate in Political Science at York University, currently completing a dissertation entitled "Stretching the Limit: Contesting the Boundary of the Democratic Citizen." She has spoken and published extensively on issues of political theory, women, and politics, including a paper on "The Nomadic Citizen: Alterity, Difference and Democracy" at the Critical Legal Studies Conference held at University College, Dublin in 1997.

**Claire Campbell** is a doctoral candidate in History at the University of Western Ontario. Her dissertation is a study of the natural environment in the Georgian Bay as reflected in Canadian culture.

**Cherry Clayton** has been lecturing in English and Women's Studies at the University of Guelph since 1991. She recently published a monograph on feminist novelist *Olive Schreiner* (1997) and is currently working on a set of interviews and articles on Canadian women novelists in the contexts of postmodernism and postcolonialism, gender politics and multiculturalism in Canada.

**Misao Dean** is Associate Professor of English at the University of Victoria and author of *Practising Femininity: Gender and Domestic Realism in Early Canadian Fiction* (1998).

**Klay Dyer** is an Assistant Professor at Brock University, where he teaches in Canadian Studies and the Department of English Language and Literature, with a primary emphasis on nineteenth-century North American writing and culture. A frequent contributor to scholarly journals (*Canadian Literature*, *Journal of Canadian Poetry*) and to international reference works (*Encyclopedia of the Essay*, *Contemporary Novelists*, *Encyclopedia of Popular Fiction*), he is involved too, in the development of *Early Canadian Online*, the digitalized library project of the Canadian Institute for Historical Microreproductions (CIHM). He is currently completing a multidisciplinary study of the dialogic implications of parody

within 19<sup>th</sup>-century Canada.

**Melanie Edwards** is in the third year of her M.A. degree in the Canadian Heritage and Development Studies Program at Trent University in Peterborough, Ontario. She has an undergraduate degree in English Literature (Dean's List) also from Trent University. She approaches the Atwoodian Toronto landscape as a non-Torontonian, an approach shared by the majority of the novelist's readers.

**Leonard J. Evenden** was born to Canadian parents living in Asia, and spent his formative adolescent years in St. Catharines, where he attended the W. J. Robertson and Central Public Schools. Completing secondary school in Hamilton, he attended McMaster University as a student of Geography. He studied for his M.A. at the University of Georgia, and his Ph.D. at the University of Edinburgh. In addition to teaching at these latter two institutions, he also taught at Georgia State University. Joining Simon Fraser University in British Columbia in 1966, he has remained there except for periods of research and teaching in the United States and Britain, serving as Director of the Centre for Canadian Studies from 1991 through 1997. He edited *Cultural Discord in the Modern World: Geographical Themes*, (1974), *Western Metropolis*, (1978), *Suburb of Happy Homes: Burnaby*, (1995); and co-edited *Alternative Frontiers: Voices from the Mountain West* (1997).

**Lorry W. Felske** is currently the Coordinator of the Canadian Studies Program at the University of Calgary where he teaches an interdisciplinary Canadian Studies course on Canadian cities and an introductory Urban Studies course. His doctorate, in Post-Confederation Canadian history is from the University of Toronto. The history of the Crow's Nest Pass coal mining communities was the subject of his dissertation. Numerous projects studying the history of Alberta and southern British Columbian coal mining communities have been undertaken. In addition to documentary histories, these projects included participation on design teams for visitor information buildings, writings of display text for visitor's sites, and multimedia and video projects. He is currently assisting Canadian Heritage in the identification of cultural landscapes representing the coal mining history of Alberta.

**Derek Foster** is currently working on his Ph.D. in Communications at Carleton University. His dissertation is entitled "Dialogues with Difference: Urban Renewal through the Social Construction of 'Safe Spaces' and 'Hot Zones.'" He received an M.A. from Carleton University School of Journalism and Communication in 1996.

**Yves Frenette** teaches North American history at Glendon College and the Faculty of Graduate Studies, York University. His publications include *Histoire de la Gaspésie* (1981), *Brève Histoire des Canadiens français* ((Boréal, 1988), the *Encyclopedia of Canada's People* (consulting editor (1999), Volume 19 Canadian Issues of *Canadian Cultures and Globalization*, and *La francophonie ontarienne: bilan et perspectives de recherche* (co-ed.) He is currently writing a history of the French-Canadian community of Lewiston, Maine, in the 19<sup>th</sup>- century, in addition to producing the WEB site "Francophonies canadiennes: identités culturelles" ([www.francoidentiaire.ca](http://www.francoidentiaire.ca)). A frequent contributor to the medias, he has been the recipient of awards from York University, the Maine Historical Society, the Canadian Historical Society and, Univeristé Laval.

**Barry Grant** is Professor of Film Studies and Popular Culture in the Department of Communications, Popular Culture and Film at Brock University. He is the author or editor of eight books, including *Voyages of Discovery: The Cinema of Frederick Wiseman* (1992), *Film Genre Reader* (1986, 1995), and *The Dread of Difference: Gender and the Horror Film* (1996). His essays have appeared in numerous journals and anthologies. The recipient of Brock University's Distinguished Research Award for 1998, he currently serves as the editor of the *Genres in American Cinema Series* for Cambridge University Press and the *Contemporary Film and Television Series* for Wayne State University Press.

**Thomas R. (Rod) Hollick** has a B.A. in Politics and Administration from Brock University and is a candidate for a M.A. in Public Administration at Queen's University. He has been involved in municipal government for more than 25 years as a manager and administrator in both upper and lower tier municipalities, in line and staff departments. He has presented at seminars and conferences of the Association of Municipal Managers, Clerks and Treasurers of Ontario, The Ontario Parks Association, and the Ontario Municipal Administrators Association. He has authored technical manuals for municipal clerks and has conducted training sessions for local government officials in Ontario and the Northwest Territories.



**Jack Jedwab** is currently the Executive Director of the Association for Canadian Studies. From 1987 to 1988, he worked for the Québec Region of the Canadian Jewish Congress, initially as Director of Community Relations and from 1994-1998, as its Executive Director. In 1992, Mr. Jedwab received a Ph.D. in Quebec History from Concordia University. He has taught in the Sociology Department of McGill University and in the Political Science Department of the Université du Québec à Montréal. He has published articles in several academic journals and on the opinion pages of the major newspapers. In 1995, he published a book entitled *English in Montreal: A Layman's Look at the Current Situation* and has a forthcoming book entitled *Ethnic Identity and Language Use: The State of Heritage Languages in Canada*. In January 2000, he will be teaching a course on Canada's Official Language Minorities: History and Demography.

**Peter Krats** has taught a wide range of History and Canadian Studies courses at various universities. He is presently Assistant Professor in Canadian Studies/History at Brock University. "Local" information has been an interest since his early school days, when it permitted drawing of a township map featuring lumber "tote" roads long before overgrown by forest. Much later, graduate theses at the University of Western Ontario made extensive use of local publications. For the past decade, he has incorporated the "local" and "familiar" into his teaching, thus supplementing the more "academic" analysis of the Canadian experience. "Local" sources also aided completion of works on topics as varied as Finnish immigration, Pukaskwa National Park, Northern Ontario labour organization, religious beginnings, First Nations' land struggles, and the nature of the northern "border."

**Edward Little** is an Associate Professor and Coordinator of the Department of Theatre's new specialization in Drama for Human Development at Concordia University. He is also a freelance director specializing in large-scale community projects. His recent credits include *Pilgrim in Time*, a large-scale community event staged in Toronto's St. James Cathedral. He was a member of the working committee for Canadian Conference of the Arts 1999 "Arts and Community" project, and he serves on the Editorial board for *Alt.theatre: Cultural Diversity and the Stage*. His research examines historical and contemporary approaches to relationships between theatre and community, and he has written extensively about the social, cultural, and political impact of Colway style community plays in Canada and abroad. He is the co-author of *Dramatic Action: How the Town of Eramosa Solved its Problems*, co-editor of the Spring 1997 issue of *The Canadian Theatre Review* focusing on Community Plays, and he has been published in *Contemporary Issues in Canadian Theatre*, *The Canadian Theatre Review*, and *Alt.theatre*. He is currently working on a comprehensive guide to large-scale community play production in collaboration with Jon Oram, Artistic Director of Britain's Colway Theatre Trust.

**Michael Ma** is a doctoral candidate in Social and Political Thought at York University. He has a background of Art History, Critical Theory, and Fine Arts. He is currently involved in researching issues of racialized identity and ethnicity, with a particular focus on Chinese-Canadian cultural production.

**Steve Mavers** received an Honours B.A. in History from the University of Guelph and completed his M.A. in Public History from the University of Western Ontario in 1995. He is a doctoral candidate in the Tri-University Doctoral Program in History at the University of Guelph. His current research interests include: 19<sup>th</sup>-century Ontario, community studies, and economic social history. He has presented papers at the Canadian Economic Historians Conference (Kananakis, Alberta, 1999); ALFHAM (Association of Living History, Farms & Agricultural Museums, 1998); and Tri-University History Conference, (University of Guelph, 1997).

**Ann Medina** grew up in New York City. She studied philosophy at Wellesley College, Harvard, and the University of Edinburgh before getting her M.A. degree in philosophy from the University of Chicago. It was in this city that she began her television career, becoming a network correspondent and producer; while at ABC, she produced documentaries for the acclaimed series *Close-Up*.

Moving to Canada in 1975, she worked for CBC's *Newsmagazine*, moving in 1981 to become the senior foreign correspondent for the newly launched *The Journal*, and, later, *The National*. Her award-winning documentaries have aired regularly on BBC's *Newsnight* and PBS's *MacNeil-Lehrer Report*. An active speaker and consultant in the area of communications and technology, Ms. Medina also serves on the Advisory Board to Foreign Minister Lloyd Axworthy.

**Donna Patrick** is currently an Assistant Professor in the Department of Applied Language Studies at Brock University. She received a B.A. and M.A. in Linguistics from McGill University and completed her Ph.D. at the Ontario Institute

for Studies in Education at the University of Toronto. Her research interests include francophone minority language issues in Western Canada and Ontario, and indigenous language minorities in Canada – the latter research funded by the Department of Indian and Northern Affairs, and aided with the collaboration of the Kativik School Board and many people in Nunavik. She recently collaborated on a book entitled *Linguistic Minorities and Modernity: A Sociolinguistic Ethnography* (1999) and is currently writing a book on the politics of language in an Inuit community.

**Donna Palmateer Pennee** is an alumnus of The School of Criticism and Theory, Dartmouth (NH) College, and an experienced professor of Canadian Literature, Literary Theory, and Critical Practice at the University of Guelph, where she is also a co-founder of the Centre for Cultural Studies/Centre d'études sur la culture. Named Distinguished Professor, College of Arts, in 1996 in recognition of her excellence in merging research and teaching, she has also received an OCUFA Citation for Outstanding Contributions to University Teaching and Learning (1996). She is the author of *Moral Metafiction: Counterdiscourse in the Novels of Timothy Findley's Not Wanted on the Voyage* (1993); articles and reviews in a range of journals (including *Essays on Canadian Writing*, *Kunapipi*, *The American Review of Canadian Studies*; and entries for reference texts (*Routledge Encyclopedia of Post-Colonial Literatures in English*; *The Oxford Companion to Canadian Literature*, 2<sup>nd</sup> ed.). Her current research program is entitled "The State of Culture and the Culture of State: A Comparative Analysis of the Role of Literature in Canadian Studies Programmes at Home and Abroad." The paper to be delivered at Two Days of Canada '99 offers a preliminary mapping of this project as context for an analysis of federal foreign policy documents uses of culture as "security."

**Marilyn Rose** chairs the Department of English Language and Literature at Brock University. As Professor of English, she specializes in twentieth-century Canadian literature with a special emphasis on women poets and contemporary poetry. In Canadian Studies she has done considerable work on national iconography (particularly the canoe as it has been employed within the discourse of nation), on Canadian detective fiction, and most recently on "Alice in Winterland" – the ways in which Lewis Carroll's "little girl" has emerged as a representative figure in Canadian literature and popular culture. Professor Rose has taught in the Centre for Canadian Studies, has frequently served on the Faculty Advisory Committee for Canadian Studies at Brock, and has served as Director of Canadian Studies at Brock for two terms. She is currently a member of the Boards of Directors for the Association for Canadian Studies and of the Humanities and Social Sciences Federation of Canada. This is the tenth Two Days of Canada conference for which she has served as a coordinator.

**Catriona Sandilands** is an Assistant Professor in the Faculty of Environmental Studies at York University. She is currently in the midst of a three-year, SSHRC-funded research project on Canadian national parks, in which she is examining both historical and contemporary relations between nature and nationalism. Her other (and occasionally overlapping) major area of research interest lies in the intersections of feminism and environmentalism, and resulted in the recent publication of *The Good-Natured Feminist: Ecofeminism and the Quest for Democracy* (1999).

**John Sandlos** is a doctoral candidate studying Canadian environmental and cultural history at the Faculty of Environmental Studies, York University. He has published several recent articles in such journals as *Interdisciplinary Studies in Literature and Environment*; *The Journal of Environmental Education*; *Capitalism, Nature, Socialism*; and *The Electronic Journal of Sociology*. He has presented papers for conferences organized by the Canadian Association for the Study of European Ideas, the Environmental Studies Association of Canada, and the Association for the Study of Literature and Environment. He has also lived and worked in Fort Resolution, Northwest Territories, a tradition oriented Chipewyan community located on the south shore of Great Slave Lake.

**Crispin Shaftoe** is a private historian in St. Catharines and holds an M.A. (Public History Programme) from the University of Western Ontario. Under commission, he has published two books, *Laying the Foundation: A History of Lorne Park College* (1994) and *The Little School with the Big Reputation: Grey Gables The First Twenty Years* (1997). Other research includes numerous contracts related to native land claims and membership issues as well as studies for Parks Canada concerning lock stations and hydro-electric development on the Trent-Severn Waterway. He has researched Canadian railways in relation to economic and national growth and civic boosterism. He presented "National Identity, Railways and Popular Music" at the 1998 *Two Days of Canada Conference*. Currently, through his firm Cornerstone Research, he is editing *A Journey to Israel* by Gloria Fidler and investigating the experience of Canadian Missionaries abroad. Crispin Shaftoe has also taught with the Canadian Studies Program at Brock University as well as been a teaching assistant with that program and the departments of History and Geography.

**David Siegel** is Professor of Politics at Brock University. He has a Ph.D. in political science from the University of Toronto and an M.A. in public administration from Carleton. He is also a Certified General Accountant. He has written extensively on public administration and local government. *Public Administration in Canada* (co-authored with Kenneth Kernaghan) is the most widely used text in its field. He has also co-authored with Barbara Carroll *Service in the Field: The World of Front-line Public Servants* and co-edited with Dale Richmond *Agencies, Boards and Commissions in Canadian Local Governments*. He has also published articles in the *Canadian Journal of Political Science*, *Canadian Public Administration*, *CGA Magazine*, *Municipal World*, and *Optimum*.

**Julie Stevens** is a faculty member in the Sport and Exercise Management Program at Brock University. Her Ph.D. dissertation examines organizational change within the Canadian sport system and highlights the case of the Canadian Hockey Association merger between Hockey Canada and the Canadian Amateur Hockey Association. Her research interests focus upon such sport management issues as the dynamics of change, organizational design, volunteerism, professionalization, and sport policy. Her Masters thesis examined the history and evolution of women's hockey in Canada. She has co-authored a book, *Too Many Men on the Ice: Women's Hockey in North America*, which is the first text published about the female game in both Canada and the United States. Her recent work on women's hockey presents a critical commentary on the current state of the sport and the future of the game. She is an avid hockey player and coach.

**Garth Stevenson** is a Professor in the Department of Politics at Brock University. His principal research areas are Canadian federalism and the politics of Québec; his most recent work has been on the anglophone minority in Québec and their adaptation to changes in the province since the Quiet Revolution. Previous publications include *Ex Uno Plures: Federal Provincial Relations in Canada, 1867-1896* (1993) and two chapters "Constitutions and Courts" and "Federalism and Intergovernmental Relations" in *Representative Democracy* (1994). Currently, he is working on a comparative study of the development of nationalism in Ireland and Québec.

**Diane Tomas** received her Honours B.A. in History from King's College at the University of Western Ontario in 1997 and her M.A. in History from Wilfred Laurier University in 1998. She is currently a doctoral candidate in the Tri-University Doctoral Program in History at Wilfred Laurier University. Diane's research interests include: military history, Canadian participation in both World Wars, women and war, military medicine, particularly nursing and Canadian history. She recently presented the paper, "A Company, 135<sup>th</sup> Middlesex Battalion: The Pride of Strathroy, Ontario in World War I" at the 10<sup>th</sup> Annual Military History Colloquium at Wilfred Laurier University.

**Michael J. Troughton** is a Professor in the Department of Geography at the University of Western Ontario. He was born in Leeds (UK), educated at Oxford University (B.A., B.Litt.) and the University of Western Ontario (Ph.D., 1970). His major teaching and research interests are in Rural and Agricultural Geography and Resources Management, particularly rural and agricultural restructuring and sustainability. He is former President of the Canadian Association of Geographers, and Chair of the International Geographical Union Commission on Changing Rural Systems.

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## Two Days of Canada '99

*has been organized by:*

*Klay Dyer for the Centre for Canadian Studies  
and*

*Marilyn Rose for the Department of English Language and Literature*

**Two Days of Canada** is an annual conference mounted by the Canadian Studies Program at Brock. TDC '99 is the thirteenth in the series. Some of these conferences have been general, but a number have had such special topics as "The Immigration Experience," "Women's Lives/Canadian Lives," "Re/Viewing Canada," "Imagi/Nation," "Borders and Margins," and "Origins and Identities."

The purpose of **Two Days of Canada** is to bring together Canadianists from Brock and from across Canada to share their research perspectives on Canadian topics and issues. The event is designed to appeal to the whole Brock community and to the wider Niagara regional community as well. This event has grown in size and reputation over the years, and many participants now come from beyond the Niagara region.

One of the most encouraging developments in recent years has been the increasing involvement of other Brock Programs in this Canadian Studies annual event. This year, **TDC** is a joint production of the Department of English Language and Literature and the Canadian Studies Program. Such combined efforts increase the profile of interdisciplinary programs at Brock. Most importantly, they involve many different constituencies at Brock, enabling students as well as faculty to see what is going on in the "knowledge world" that they jointly inhabit.

Our priority as Canadianists is to create interest in, and enthusiasm for, "studying Canada." There are many kinds of exciting intellectual work being done with Canada as a focus. **Two Days of Canada** serves as a "window" onto the large, dynamic and multidisciplinary field that is Canadian Studies.

Such endeavours as **Two Days of Canada** do not succeed without the support and assistance of many departments and individuals. Accordingly, the Canadian Studies Program and **Two Days** co-organizers would like to acknowledge the support of the Brock Advancement Fund, the Dean of Humanities, and the Department of External Relations. Special thanks to M. J. Turner, Grant Dobson, Mike Farrell, and Heather Junke in External Relations; Heather Fox, graphic designer; Jane Koustas, Director, and Janet Sackfie, Administrative Assistant, Canadian Studies; Greta Hildebrand and Lesley Bell, curatorial expertise; Carol McIntosh, Printing Services; Daphne Johnson, Conference Services; Rob MacMorrine, technical support, and Jason Durance, for whatever was asked of him. And, of course, to the students of Brock University, for their assistance, support, and enthusiasm.