

For Further Reading

Section 1: Storytelling: Narration and Description

“Brownie”

Burns, Bill. *Raising Susan: A Man, a Woman, and a Golden Eagle*. Toronto: Stoddart, 1999. Bill Burns is a creative writing teacher and publisher of the poetry journal *Quarter Moon Quarterly*. A native of Winnipeg, he spent 17 years as an editor at the CBC. He now lives in Cloverdale, B.C.

Goodall, Jane. *Through a Window: My Thirty Years with the Chimpanzees of Gombe*. Boston: Houghton Mifflin, 1990, especially pages 14–15. Goodall describes how, in 1960, it was “not permissible . . . to talk about an animal’s mind.” She discusses the effects this belief had on language.

Johnson, Alexandra. *Leaving a Trace: On Keeping a Journal: The Art of Transforming a Life into Stories*. Boston: Little, Brown and Co., 2001.

———. *The Hidden Writer: Diaries and the Creative Life*. New York: Doubleday, 1997.

Pifer, Linda, Kinya Shimizu, and Ralph Pifer. “Public Attitudes toward Animal Research: Some International Comparisons.” Chicago Academy of Sciences, Sauk Valley Community College. April 2003 <<http://www.psyeta.org/sa/sa2.2/pifer.html>>.

Randour, Mary Lou. *Animal Grace: Entering a Spiritual Relationship with Our Fellow Creatures*. Novato, CA: New World Library, 2000. Program director of Psychologists for the Ethical Treatment of Animals (PSYETA), Randour builds on Gary Kowalski’s *The Souls of Animals* and Susan McElroy’s *Animals as Teachers and Healers*.

Sheldrake, Rupert. *Dogs That Know When Their Owners Are Coming Home and Other Unexplained Powers of Animals*. New York: Three Rivers Press, 1999. Sheldrake,

an ethologist, offers numerous case examples suggesting that animals use unexplained psychic abilities to enable their bonds with humans. Sheldrake's conclusions are vehemently contested by some.

“Thanks for the Ride”

Biography and works of Alice Munro. April 2003 <<http://www.bedfordstmartins.com/>>.

“Bruce County.” Human Resources Development Canada. April 2003

<<http://www.brucecounty.on.ca/>>.

An overview of Bruce County, where this story is set.

Ellis, Julia, Jan Small-McGinley, and Lucy De Fabrizio. *Caring for Kids in Communities: Using Mentorship, Peer Support, and Student Leadership Programs in Schools*. New York: Peter Lang Publishing, 2001. A community resource for program planning and leadership development in youth, this material provides examples of common problems and solutions.

Keegan, Alex. “Alice Munro: The Short Answer.” April 2003 <<http://www.eclectica.org/>>. A forum for responses to Keegan's analysis.

Munro, Sheila. *Lives of Mothers and Daughters: Growing Up with Alice Munro*. Toronto: McClelland & Stewart, 2001. Munro's eldest daughter provides a sympathetic yet critical memoir of life with a famous writer.

Ross, Catherine Sheldrick. *Alice Munro: A Double Life*. Toronto: ECW Press, 1992.

“The Hockey Sweater”

Blaise, Clark. “I'm Dreaming of Rocket Richard.” *Tribal Justice*. Toronto: Doubleday, 1974.

Like the story by Carrier, Blaise's "I'm Dreaming of Rocket Richard" deals, in part, with cultural implications surrounding the man who often claimed that he "was just a hockey player."

Carrier, Roch. *La Guerre, Yes Sir!* Trans. Sheila Fischman. Toronto: Anansi, 1970.

———. *The Hockey Sweater and Other Stories*. Trans. Sheila Fischman. Toronto: Anansi, 1979.

The original collection, aimed at young readers, is *Les Enfants du bonhomme dans la lune* (Children of the Man in the Moon).

Cohen, Sheldon, prod. *The Sweater* (animated film). National Film Board, 1980.

This version follows the story closely. Cohen's animation is delightful, as is the narration by Roch Carrier.

Dryden, Ken. *The Game*. Toronto: Macmillan, 1999.

Considered the best hockey book ever written as well as among the 100 best Canadian books of the twentieth century, *The Game* offers a thought-provoking look at a life in the sport.

"The Sun Is Your Enemy"

Coupland, Douglas. *Coupland.com*. <<http://www.coupland.com/>> (2006).

Harris, Andrea and John M. Ulrich. *GenXegesis: Essays on "alternative" youth (sub)culture*. University of Wisconsin Press: Madison, 2003.

Mitchell, Susan. *Generation X: Americans Aged 18- 34*. New Strategist Publications: Ithaca, 2001.

“I Sing the Song of My Condo”

Lau, Evelyn. *Diary of Evelyn Lau*. Directed by Sturla Gunnarson. 1993.

_____. *Inside Out: Reflections on a Life So Far*. Doubleday Canada: Toronto: 2001.

Northwest Passages. *Evelyn Lau: Biography*. <<http://www.nwpassages.com/bios/lau.asp>>.

“The King and I”

Canadian Theatre Encyclopedia. “Michel Tremblay.” <<http://www.canadiantheatre>>.

This site offers a wide range of information on Tremblay.

Jutra, Claude, dir. *Mon Oncle Antoine* (film). National Film Board, 1971.

Set in a small Quebec town, this film conveys an idea of the oppression felt by many Francophones in a social and economic system dominated by the English and abetted by the powerful church.

Tremblay, Michel. *Bambi and Me*. Trans. Shelia Fischman. Toronto: Talon Books, 1998. (Originally pub. 1990 by Leméac as *Les vues animées*.)

This work of 12 autobiographical narratives, each centred on a particular film, contains the essay “The King and I.”

_____. *The Fat Woman Next Door Is Pregnant*. Trans. Sheila Fischman. Toronto: Talon Books, 1981.

The first in the tetralogy *Chroniques du plateau Mont-Royal*, this novel powerfully conveys Tremblay’s vision of life in working-class rue Fabre.

———. *Therese and Pierrette and the Little Hanging Angel*. Trans. Sheila Fischman. Toronto: Talon Books, 1984. Continuing Tremblay's saga of his working-class neighbourhood, this novel focuses on three schoolgirls.

“Not Like the Movie”

Duigan, Anthony. *The Hands That Unleashed Thunder*. 61.4: 01 Aug. 2003.

<<http://www.forachange.net/browse/article/1843.html>>.

A profile of Letlapa Mphahlele, leader of the APLA who, at seventeen years of age, ordered the attack on the St. James church. The article describes the journey Mphahlele has been on since the massacre.

Doctors Without Borders/Médecins Sans Frontières (MSF).

<www.doctorswithoutborders.org>.

MSF is a non-governmental humanitarian organization that delivers emergency medical aid to people affected by armed conflict, epidemics, natural or man-made disasters, or exclusion from health care. They rely on volunteer doctors, nurses, logisticians, water-and-sanitation experts, administrators and other medical and non-medical professionals to provide medical care to people in need.

Cry Freedom. Dir. Richard Attenborough. Universal Pictures, 1987.

An excellent expository film about the relationship between Donald Woods, a white newspaper editor, and Steve Biko, the charismatic leader of the African Black Consciousness Movement in South Africa. Both individuals were “banned” by the South African regime and Biko was brutally murdered. The film provides a powerful history lesson and a potent reminder of the necessity and power of activism, journalism, and freedom of speech.

Ferguson, Will. “Our Home on Native Land.” *Why I Hate Canadians*. Vancouver:

Douglas & MacIntyre,” 114-126. Ferguson argues that Canadian policy towards Indigenous peoples was “effectively a system of apartheid,” paradoxically intended, to “assimilate” (i.e. remove) Native culture (121-122). According to

Ferguson, while we maintain belief in a “storybook Canada, one of tolerance and of kindness” (122), “our past and continuing sins are written off as ancient history” (122).

Moses, Daniel David. *Pursued By a Bear: Talks, Monologues, and Tales*. Toronto: Exile, 2005. This is one of many available books by Canadian Native writers to point out the similarities between Canadian laws and treatment of its Indigenous peoples and the former policies and practices of South Africa.

Section 2 Did You Know?

“I Am Half-Canadian”

Bertley, L. *Canada and Its People of African Descent*. Pierrefonds, PQ: Bilongo, 1977.

Bramble, Linda, and D. Revell. *Black Fugitive Slaves in Early Canada*. St. Catharines, ON: Vanwell, 1988.

Clarke, George Elliott. *Beatrice Chancy: A Libretto in Four Acts*. *Canadian Theatre Review*. Fall 96. 18 April 2007.

<http://www.utpjournals.com/product/ctr/96/96_Clarke.html>.

With music by Joe Sealy, Clark’s remarkable folk opera in the German singspiel tradition takes its basic situation from a play by British Romantic Percy Bysshe Shelley (1792-1822) and adapts the universal story of rebellion to the heart of Black Nova Scotia.

———. “The Career of Black English: A Literary Sketch.” *The English Language in Nova Scotia*. Eds. Lilian Falk and Margaret Harry. Lockeport, NS: Roseway, 1999.

———. *Odysseys Home: Mapping African-Canadian Literature*. Toronto: U of T, 2002.

For those who would still maintain that Canada has had little or nothing to contribute to world writing by African descendants, the essays and bibliographies in this study raise compelling refutation.

———. *Whylah Falls*. Fredericton: Goose Lane, 2001. Audio Cassette Book.

With music by James Rolf, this reading of Clarke's verse-novel about murder and injustice helps to demonstrate why he so strongly argues that African Canadian literature emerges from and remains intimately tied to oral tradition.

Edwards, John. "Reactions to Three Types of Speech Sample from Rural Black and White Children." *The English Language in Nova Scotia*. Eds. Lilian Falk and Margaret Harry. Lockeport, NS: Roseway, 1999.

Gale, Lorena. *Angélique*. Toronto: Playwrights Canada Press, 1999.

Gale's play takes up the ordeal of Marie Joseph Angélique, the slave woman who, in her bid for freedom, destroyed almost half of Montreal.

Hill, Daniel G. "Black History in Early Toronto." Paper presented to the Black History Conference, University of Toronto, 1978. April 2007
<<http://collections.ic.gc.ca/magic/mt40.html>>.

This site discusses the slavery of Africans and the Pawnee First Nations in the Niagara region of Upper Canada and includes historical ads for the return of runaway slaves.

Hornby, Jim. *Black Islanders: Prince Edward Island's Historical Black Community*. Charlottetown: Institute of Island Studies, 1991.

Huggan, Graham, and Winifred Siemerling. "U.S./Canadian Writers' Perspectives on the Multiculturalism Debate: A Round-Table Discussion at Harvard University." *Canadian Literature*, 164 (Spring 2000), pp. 82–111.

Panel addresses were made by Clark Blaise, Nicole Brossard, George Elliott Clarke, and Paul Yee. American Geeta Patel then responded.

Jacobs, Selwyn, dir. *The Road Taken* (film). National Film Board, 1996. Online at <http://www.nfb.ca>.

Filmmaker Selwyn Jacobs has produced a number of independent and NFB films on the history of Blacks in Canada.

Kelly, Jennifer. *Under the Gaze: Learning to Be Black in White Society*. Halifax: Fernwood, 1998,

See pp. 26–57 providing an historical overview of Black experience in Canada, with attention to public policies affecting Blacks.

Pollock, Irwin. “Jewish Slave Owners . . . in Quebec.” *Canadian Jewish Outlook* 22. 6 (June 1984): 6–7.

“Slavery.” Society for the Protection and Preservation of Black Culture in Nova Scotia. April 2003 http://www.bccns.com/history_slavery.html.

This site documents the history of slavery in Canada from a royal mandate issued by Louis XIV in 1689 to its abolition in 1834.

Walker, J.A. *History of Blacks in Canada: A Study Guide for Teachers and Students*. Hull: Minister of State, 1980.

Winks, R. *The Blacks in Canada: A History*. Montreal: McGill-Queen’s University Press, 1971.

“Newfoundlandese, If You Please”

Baldwin, James. “If Black English Isn’t a Language, Then Tell Me, What Is? *The Price of the Ticket: Collected Nonfiction 1948–1985*. New York: St. Martin’s, 1985. 650–52.

Carter, Peter, dir. *The Rowdyman* (film). Written by Gordon Pinsent. National Film Board, 1972.

Focusing on a hard-drinking, womanizing rogue, this film treats the setting—Newfoundland—as a major presence.

Memorial University Department of Folklore. April 2007

<<http://www.mun.ca/folklore/>>.

“Newfoundland Folklore, Language, and Literature.” The Memorial University Archive. April 2007 <<http://www.mun.ca/folklore/munfla.html>>.

Shebib, Don, dir. *Goin' Down the Road* (film). Written by William Fruet. Phoenix Film, Inc., 1970.

The script of this film has been published in Bowie, Douglas, and Tom Shoebridge, eds. *Best Canadian Screenplays*. Kingston, ON: Quarry Books, 1992. Considered a landmark in Canadian film history, *Goin' Down the Road* tells the story of two friends who leave the Atlantic region—in this case, Nova Scotia—in pursuit of legendary Toronto. The film is now available in the Séville Pictures DVD Signature Collection.

Slaght, Margaret. *Talking Canadian*. Morningstar Entertainment and CBC Home Video, 2004.

This entertaining and educational film includes interviews with linguists and Canadian Oxford Dictionary editor Catherine Baker. A section of five minutes or so takes place in Newfoundland. For young people tired of their parents correcting their use of “like,” a linguist argues that today’s young people use “like” in four specific ways, all of which are grammatically consistent and purposeful, if not quite how the old folks talk.

Story, G.M., W.J. Kirwin, and J.D.A. Widowson. *Dictionary of Newfoundland English*, 2nd ed. Toronto: University of Toronto Press, 1999. April 2003
<<http://www.heritage.nf.ca/dictionary/default.html>>.

“The Other Canadians and Canada’s Future”

Department of Canadian Heritage, Secretary of State for Multiculturalism. Online. April 2007 <http://www.pch.gc.ca/multi/index_e.cfm>.

Esses, Victoria M., and R.C. Gardner, University of Western Ontario. “Multiculturalism in Canada: Context and Current Status.” Online from the *Canadian Journal of Behavioural Science*, special edition on Ethnic Relations in a Multicultural Society, 1996. April 2007 <http://www.cpa.ca/cjbsnew/1996/ful_edito.html>.S

Fleras, Augie, and Jean Lock Kunz. *Media and Minorities: Representing Diversity in a Multicultural Canada*. Toronto: Thompson Educational Publishing, 2001.

Fleras teaches at the University of Waterloo, and Kunz works for the Canadian Council on Social Development.

Gunew, Sneja. “Multicultural Differences: Canada, USA, Australia.” Online. Department of English, University of British Columbia. April 2007
<<http://www.english.ubc.ca/~sgunew/mcmulti.htm>>.

The author teaches at the University of Victoria, B.C.

Huggan, Graham, and Winifred Siemerling. “U.S./Canadian Writers’ Perspectives on the Multiculturalism Debate: A Round-Table Discussion at Harvard University.” *Canadian Literature* 164 (Spring 2000): 82–111.

Panel addresses were made by Clark Blaise, Nicole Brossard, George Elliott Clarke, and Paul Yee. American Geeta Patel then responded.

Keohane, Kieran. *Symptoms of Canada: An Essay on the Canadian Identity*. Toronto: University of Toronto Press, 1997.

Keohane gives us his outsider's perspective on Canada's much debated issue of national identity, arguing that conflicting objectives have created the impasse in our search for a collective identity.

Makabe, Tomoko. *The Canadian Sansei*. Toronto: University of Toronto Press, 1998.

Suzuki, David. *Metamorphosis: Stages in a Life*. Toronto: Stoddart, 1987.

“Crystal Balls”

Cary, Sylvia. “The Big Bash.” *Men's Fitness* 14. 10 (Oct. 1, 1998) 78. This article looks at the potential harm that may come from male-bashing jokes.

Farrell, Warren. “Santee, Columbine . . . : Why Boys Are the Way They Are.” April 2007 <<http://www.consciousloving.com>>.

The author argues that boys are raised to consider themselves disposable for the good of society, and the unforeseen effects that belief can have. To find Farrell's essay, search under “Articles.”

Fisher, Helen. *The First Sex: The Natural Talents of Women and How They Are Changing the World*. New York: Random House, 1999.

Newitz, Annalee. “Myth of the Million Man March.” *Bad Subjects: Political Education for Everyday Life* 23 (Dec. 1995). April 2007 <<http://eserver.org/bs/>>.

Founded in 1992 at the University of California at Berkeley, *Bad Subjects* is a nonprofit collective that promotes political debate and that works toward changing people's thinking at the grassroots level. This article, in the organization's magazine, examines how various social movements, including men's and women's, create power switches, without challenging the underlying assumption of hierarchical power.

Sommers, Christina Hoff. *Who Stole Feminism? How Women Have Betrayed Women*. New York: Simon and Schuster, 1994.

Sommers' book argues that "gender" feminists (those who regard men as enemies) have co-opted the feminist movement from the original feminists who wanted profound and lasting equality.

"On Synchronicity"

Boeree, C. George. "Personality Theories: Carl Jung, 1875–1961." April 2007. <<http://www.ship.edu/~cgboeree/jung.html>>.

Dr. Boeree's site is a comprehensive introduction to Jung's biography and his significance, with links and an annotated bibliography of books on Jung.

Campbell, Joseph, ed. *The Portable Jung*. Trans. R.F.C. Hull. New York: Viking, 1971.

A world leader in the study of comparative religion and mythology, Campbell himself was a major pioneer in new thought.

"Carl Jung." Online Library. Questia.com. April 2007 <<http://www.questia.com>>.

Access to the complete texts for more than 2500 titles on Jung.

Davies, Robertson. *The Manticore*. New York: Viking, 1972.

Davies' admiration of Carl Jung is reflected in his Deptford Trilogy, particularly in this, the second novel of the trilogy.

Ebon, Martin, ed. *The Signet Handbook of Parapsychology*. New York: New American Library, 1978.

Ebon provides a thorough historical overview of the subject, then organizes articles according to their cross-disciplinary connections.

Hauke, Christopher, and Ian McAlister. *Jung and Film: Post-Jungian Takes on the Moving Image*. New York: Brunner-Routledge, 2001.

An analyst and a lecturer in psychoanalytical studies examine movies and their place in our psychological development.

Sharp, Daryl. "Jung Page." Online. Jungian Lexicon. Ed. Donald Williams, Boulder, Colorado. April 2007 <<http://www.cgjungpage.org/jpintro.html>>.

This article is a good introduction to Jungian psychology by a Jungian analyst. This site offers numerous links to professional and academic organizations.

Sheldrake, Rupert. *Dogs That Know When Their Owners Are Coming Home and Other Unexplained Powers of Animals*. New York: Three Rivers Press, 1999.

Wolman, Benjamin B. *Handbook of Parapsychology*. New York: Van Nostrand, 1977.

Wolman covers research methods, perception and communication, and parapsychology applied within a variety of areas such as healing and survival of bodily death. The work of J.B. Rhine of Duke University, American pioneer in the field, is described and examined.

"The Pleasures of Love"

Davies, Robertson, *Fifth Business*. New York: Viking, 1970.

———. *The Manticore*. New York: Viking, 1972.

———. *World of Wonders*. New York: Viking, 1975.

Kuchling, A.M. "Robertson Davies." April 2007 <<http://www.amk.ca/davies/>>.

The author provides a biography, bibliography, interviews, reviews, photographs, quotations, memorials, and obituaries of Robertson Davies.

"Robertson Davies, 1913–1995." Part of "Well-Known People Who Happen to Be Canadian." Comp. Vernon R.J. Schmid, maintained by John Terning. Harvard University. April 2007.

<<http://schwinger.harvard.edu/~terning/bios/Davies.html>>.

“Words and Bullets: A Rhetorical Analysis of E.A. Robinson’s ‘Richard Cory’”

Gardiner Public Library. “Edwin Arlington Robinson: An American Poet 1869-1935.”

<<http://www.earobinson.com/>>.

This site provides extensive background including a bibliography.

Donaldson, Scott. *Edwin Arlington Robinson: A Poet’s Life*. New York: Columbia University Press, 2007.

This well-received biography of the poet once as popular and respected as Robert Frost is the first to have appeared in over 40 years.

Section 3 Problems and Solutions

“Canada’s Genocide: Thousands taken from Their Homes Need Help”

Dickason, Olive Patricia. *Canada’s First Nations: A History of Founding Peoples from Earliest Times*. Toronto: McLelland & Stewart, 1992.

Ferguson, Will. “But Was It Genocide?” *Canadian History for Dummies*. Toronto: Wiley, 2000, 57-58.

In reference to treatment of Aboriginal peoples in Canada, Ferguson quotes from the 1948 United Nations Genocide Convention, which includes “forcibly transferring children” from one cultural group to another as an act of genocide.

Fournier, S., & Crey, E. *Stolen from Our Embrace: The Abduction of First Nations Children and the Restoration of Aboriginal Communities*. Vancouver: Douglas & McIntyre, 1998.

Kulusic, Tamara. "The Ultimate Betrayal." *Atlantis: A Women's Studies Journal*. 29.2 (2003). A full-text PDF of this article is available online from:
<<http://www.msvu.ca/atlantist/index.asp>>.

Marnie, J. *The Genocide Reader: The Politics of Ethnicity and Extermination*. Hudson, WI: GEM, 2000.
Michael Downey's article "Canada's Genocide" is included in this collection.

Milroy, John. *A National Crime: The Canadian Government and the Residential School System 1897–1986*. Winnipeg: University of Manitoba, 1999.
As senior researcher for the 1996 Royal Commission on Aboriginal Peoples, Milroy combed the records of Indian Affairs Canada, finding extensive evidence of physical and sexual abuse committed in the schools.

Moses, Daniel David. *Pursued By a Bear: Talks, Monologues, and Tales*. Toronto: Exile, 2005.
This is one of many available books by Canadian Native writers to point out the similarities between Canadian laws and treatment of its Indigenous peoples and the former apartheid policies and practices of South Africa.

Red Road. Prod. Dan Petrusich. Lost Heritage Productions Inc., 2004.
This one-hour documentary, originally aired on the Life Network, follows Barry Hambly, a victim of a Sixties Scoop adoption, on his journey to discovering his past and his First Nations' identity. Access and background information are available at: <http://www.novamulti.com/red_road.htm>.

Spears, Shandra. (2003). Strong Spirit, Fractured Identity: An Ojibway Adoptee's Journey to Wholeness. In K. Anderson & B. Lawrence (Eds.), *Strong Women Stories: Native Vision and Community Survival*. Toronto: Sumach Press, 2003. pp. 81-94.

Wagamese, Richard. *Keeper 'n Me*. 1994. Anchor, 2006.

This warm-hearted novel of healing tells the story of Garnet Raven who is “scooped” at age three from his Ojibway (Anishnaabe) family and placed in various White homes.

“The Lure of the Body Image”

Farrell, Warren. *The Myth of Male Power*. New York: Simon & Schuster, 1993.

Farrell argues that, far from being powerful, man is the disposable sex.

Kilbourne, Jean. *Deadly Persuasion: Why Girls and Women Must Fight the Addictive Power of Advertising*. New York: Free Press, 1999.

Jean Kilbourne is best known for her *Killing Us Softly* film series, which examines the effects of the media on women’s self image. In this book, she analyzes the way advertising creates and then feeds an addictive mentality.

Media Awareness Network. April 2007 <<http://www.media-awareness.ca>>.

The goal of this site is to develop critical thinking skills in young people. Media Awareness hosts six links to Special K ads. Take a look at these ads and decide what influence the media has on our minds.

Rempel, Byron. “Men’s Body Image: The Brad Pitt Syndrome.” April 2007

<<http://canoe.talksurgery.com/consumer/new/>>.

The author considers the effects of the media on men’s body image, and concludes that the pressure to succeed is still the greatest pressure on men.

Stanford University. April 2007 <<http://www.stanford.edu/>>.

Search for the keywords “performance-enhancing drugs” for a number of articles on this site.

“Life in the Stopwatch Lane”

American Beauty. Dir. Sam Mendes. DreamWorks, 1999.

An existentialist film about one suburban man’s mid-life rebellion against materialism and banality. The film has especial focus on the relationship of the protagonist’s sexual frustration with his dissatisfaction towards consumer culture.

Gurdjieff International Review. <<http://www.gurdjieff.org/>>.

The mysterious teacher (some would say charlatan) G.I Gurdjieff (1877-1949) believed that humans have to awaken from a state of spiritual sleep, a state described by Cross in “Life in the Stop-Watch Lane.” Not until we awake, said Gurdjief, can we work toward consciousness, which we must earn. “Only he who can be can do,” he believed. Henry Thoreau (1817-1862), the American denouncer of life on the tread-mill in pursuit of possessions, certainly shared this belief. Gurdjieff and Thoreau both believed in transformation through the individual (what the media today calls the personal growth or human potential movement), rather than through mass movements with pre-set rules, such as communism or capitalism. In keeping with the American predilection for the rugged individual, the single self-motivator, Thoreau emphasized the lone seeker awakening through his or her single will, against society, in solitude. Gurdjieff, however, believed in the importance of enduring the annoying traits and manners of others. In fact, he saw such realities as purposeful pain. He placed his pupils into small intimate groups, in the words of P.L Travers, with “each member depending upon the others, like mountain climbers upon a rope.”

Thoreau, Henry David. *Walden*. 1854.

Henry Thoreau may not have been the first American to practise a life of simplicity or to ask “Does Wisdom work on a tread-mill,” but so he has surely come to be considered. His famous book *Walden* (a rewarding if challenging read) celebrates exploring the mind and the wonders around us. It recommends trading in possessions and the tread-mill for a new awareness: in the words of Thoreau scholar Ken Kifer, an awareness that “can free an individual from a life

of toil and worry.” According to Kifer, Thoreau influenced such thinkers as Emma Goldman, Mohandas Gandhi, and Martin Luther King, Jr., and such developments as the USA national park system, the British labor movement, and the 1960s hippies. Cross indeed echoes Thoreau’s outlook on time, one that suggests an aphorism of the quasi-mythical G.I Gurdjief (1877-1949): “Why hurry, every step’s a journey.” For help with reading and interpreting *Walden*, see Ken Kifer’s website: <<http://www.kenkifer.com/index.htm>>.

Veblen, Thorstein. *The Theory of the Leisure Class*. New York: Dover Publications, 1994. Originally published: New York: Macmillan, 1899.

Willard Cross, Amy. *The Summer House: a Tradition of Leisure*. Toronto: HarperCollins, 1992.

“Subtraction by Addition: When More Adds Up to Less”

Adbusters Magazine. <www.adbusters.org>

Adbusters Media Foundation is a Canadian-based advocacy group that promotes media literacy and concern “about the erosion of our physical and cultural environments by commercial forces.”

Century of the Self. Writ. and dir. Adam Curtis, DVD 240 mins. BBC Four, 2002.

Originally broadcast as a four-part series, this documentary looks at the allegedly overwhelming impact of Sigmund Freud and other influential members of his family upon the twentieth and twenty-first centuries. Curtis argues that Edward Bernays, Freud’s American nephew, invented the role of public relations (propaganda) officer, commonly referred to today as a “spin doctor.” According to Curtis, Bernays was the original evil genius who realized it was possible to use his uncle’s theories of unconscious instincts to control behaviour by linking mass produced consumer products to unconscious desires. In a sense, Bernays used his

uncles' ideas as America used Einstein's atomic theory: as a weapon, but in this case as one that most people did not recognize. In the 1920s, when women did not smoke, Bernays devised a scheme to portray female smoking as an act of civil disobedience and human rights; his own idea, however, was to tap into and control a human desire for a power symbol (penis). Today, advertisers continue to target young women as their primary "victims." Curtis argues that Bernays deliberately manipulated Americans to identify democracy with capitalism as a way to ensure corporate returns and to prevent the masses from questioning those in power. Things we think we need (but don't really need)—fashion items, TV, sports tickets, foreign vacations, etc.—are provided to keep us "happy" and malleable.

Dominquez, Joseph. *Your Money or Your Life: Transforming your Relationship with Money and Achieving Financial Independence*. New York: Penguin Books, 1999. A practical guide to simplifying your relationship with money including advice on getting out of debt, paring down the amount you spend, and making value-based decisions about your financial needs and how much and for who you will work.

Heath, Joseph and Andrew Potter. "The Rebel Sell: If We All Hate Consumerism, How Come We Can't Stop Shopping?" *This Magazine*. November 2002. <<http://www.thismagazine.ca/issues/2002/11/rebelsell.php>>. Article about the sophisticated relationship between anti-consumerism and capitalism that includes an analysis of *Fight Club* and *American Beauty*.

King, Thomas. "The One About Coyote Going West." *All My Relations: An Anthology of Contemporary Canadian Native Fiction*. Ed. Thomas King. Toronto: McLelland & Stewart, 95-106. Playing with the style of a traditional oral creation tale, well-known Native writer Thomas King contrasts Indigenous values and life before contact with today's rampant materialism.

Levine, Judith. *Not Buying It: My Year Without Shopping*, New York: Free Press, 2006.

The author, a New York City freelance writer whose work “explores the ways history, culture, and politics express themselves in intimate life,” decided to see what she might learn in a year of buying nothing but absolute necessities. Her intention was to develop her own mindfulness of what it means to us personally, socially, and politically to make shopping the basis of our existence.

Merkel, Jim. *Radical Simplicity*. New Society, 2003.

Widely regarded as a major voice in the new “voluntary simplicity” movement, Merkel advocates an approach that is indeed more radical than Levine’s. Some readers may question the logic of weighing everything we own to assess its impact on the environment; nevertheless, the book offers one person’s strong correctives to the problems Goldberg discusses.

Richler, Mordecai. *The Apprenticeship of Duddy Kravitz*. 1959. New York: Simon & Schuster.

This cautionary tale on the disastrous effects of self-centred ambition within mass consumer society gained the Montreal novelist his reputation as a dark humorist.

“College Girl to Call Girl”

Campbell, Maria. *Halfbreed*. Toronto: McClelland and Stewart, 1973.

For part of her early life, Campbell fought a vicious circle of prostitution and heroin addiction. Her reasons for entering prostitution and her experience of it were much different from Stacy’s. Campbell is widely considered the “grandmother” of modern Native literature in Canada. <

Lau, Evelyn. *Runaway: Diary of a Street Kid*. Toronto: HarperCollins, 1989.

Lau describes her life of prostitution, at first glance one very different from that described by Schmidt.

Milne, Jonathan. "Female Students Turn to Prostitution to Pay Fees." *TimesOnline*. 8 October 2006. <<http://www.timesonline.co.uk/>>.

Roberts, Ron, Sandra Bergström and David La Rooy. "Sex Work and Students: An Exploratory Study." *Journal of Further and Higher Education*. 31 (4): 323-334.

"A Liberal Education Is Key to a Civil Society"

Adler, Mortimer. "General Education vs. Vocational Training." Online. April 2007. <<http://realuofc.org/libed/adler/gevt.html>>.

The American philosopher points out that to the ancients, liberal education taught the skills to become human, whereas training for a specific job was the training of slaves. He argues that much of modern education is vocational, or in other words, slave training.

Bruneau, William and Donald C. Savage. *Counting Out the Scholars: The Case Against Performance Indicators in Higher Education*. Toronto, Lorimer, 2002.

Leonardi, Robert, Raffaella Nannetti, and Robert Putnam. *Making Democracy Work: Civic Traditions in Modern Italy*. Berkeley: University of California, 1993.

An endowed chair in public policy at Harvard University, Putnam is also president of the American Political Science Association.

Putnam, Robert. *Bowling Alone: The Collapse and Revival of American Community*. New York: Simon and Schuster, 2000.

Schafer, Arthur. *Medicine, Morals, & Money*. Brandon: University of Manitoba, Centre for Professional and Applied Ethics, 1999.

This chapbook refers to the attempts of Apotex, a pharmaceutical company, to suppress research results, derived by Dr. Nancy Oliveri, resulting in a scandal at Toronto's Hospital for Sick Children. Schafer argues that vested corporate

interests increasingly threaten academic freedom and ethics.</BIBSET></READ>

Tudiver, Neil. *Universities for Sale: Resisting Corporate Control over Canadian Higher Education*. Toronto: Lorimer, 1999.

Turk, James L., ed. *The Corporate Campus: Commercialization and the Dangers to Canada's Colleges and Universities*. Toronto: Lorimer, 2000.

“The Right Stuff”

The David Suzuki Foundation Homepage. April 2007. <<http://www.davidsuzuki.org>>. Biographical information on the author.

Knudston, Peter, and David Suzuki. *Wisdom of the Elders*. Toronto: Stoddart, 1992.

This work exemplifies Suzuki at his most holistic, pursuing congruities between the findings of pure science and the teachings of traditional oral cultures. A contemporary criticism of the environmentalist movement is that it relies on a detached “scientific” approach, using the same empirical presumptions and models that Freud did in discussing the human mind. A better strategy to “saving the planet,” some say, would be a personally connected spiritual one rather than a detached scientific one. In this book, the authors show support for a “spiritual” approach years before others in mainstream society began discussing it.

Makabe, Tomoko. *The Canadian Sansei*. Toronto: University of Toronto Press, 1998.

“Review of *David Suzuki Talks About AIDS*.” University of Manitoba, April 2007. <<http://www.umanitoba.ca/cm/cmarchive/vol16no1/suzukiaids.html>>.

A high school teacher discusses the book’s usefulness as a teaching tool.

Suzuki, David. *Inventing the Future: Reflections on Science, Technology, and Nature*. Toronto: Stoddart, 1989.

———. *Metamorphosis: Stages in a Life*. Toronto: Stoddart, 1987.

———. with Eileen Thalenberg and Peter Knudtson. *David Suzuki Talks About AIDS*. Toronto: General Paperbacks, 1987.</BIBSET></READ>

“Canadians: What Do They Want?”

American Diplomacy. Online journal of the University of North Carolina. April 2007
<<http://www.unc.edu/depts/diplomat/>>.

This site covers a wide range of topics related to U.S. foreign relations with links to other websites.

“Canada–U.S. Relations: The Road Not Taken.” Hillwatch Inc. April 2007.

<<http://www.hillwatch.com/>>.

This site offers the history of how and why Canada differs from the United States. This U.S. government relations firm with offices in Boston and Ottawa offers up-to-date information on “hot issues” involving American foreign relations. Essays, including this one, are available through the link “Publications.”

Stanfield, James Ronald, ed. *Interviews with John Kenneth Galbraith*. Jackson: University of Mississippi Press, 2004.

Born in Canada in 1908, John Kenneth Galbraith became one of the most famous and influential economists, political philosophers, and public intellectuals of his lifetime. An adviser to American President John F. Kennedy in the early 1960s, Galbraith wrote many best-selling books including *The Affluent Society* and *The New Industrial State*. As someone with a Canadian upbringing and American public life, Galbraith offers an interesting perspective on relations between the two countries. The interviews in Stanfield’s collection span four decades.

Thunderlake Management Inc. April 2007 <<http://www.thunderlake.com/>>.

Thunderlake prepares trade policy studies and trade negotiations analysis. It monitors World Trade Organization publications. A message forum through this site encourages informed discussions of globalization, the North American Free Trade Agreement (NAFTA), and other trade and diplomacy issues.

“Politics and the English Language”

Bolton, W.F. *The Language of 1984*. Oxford: Blackwell, 1984.

“George Orwell.” *Encarta Encyclopedia*. Online. April 2007. <<http://encarta.msn.com/>>.

Meyers, Jeffrey. *A Reader’s Guide to George Orwell*. London: Thames & Hudson, 1975.

———. *Wintry Conscience of a Generation*. New York: Norton, 2000.

Orwell, George. *Animal Farm*. London: Secker & Warburg, 1945.

———. *Nineteen Eighty-Four*. London: Harcourt, 1949.

———. *Shooting an Elephant and Other Essays*. London: Harcourt, 1950.

Shelden, Michael. *Orwell: A Biography*. New York: HarperCollins, 1991. (Authorized)

Solomon, Norman. “George Orwell in 2001: Speaking from the Grave.” Online. “Media Beat” (syndicated column), June 28, 2001. April 2007.

<<http://fair.org/media-beat/>>.

In this weekly syndicated column, the writer speculates on what Orwell would think of American policy and the media today.

Simkin, John. “The Second World War.” 1997. Spartacus educational site. 20 April 2007.

<<http://www.spartacus.schoolnet.co.uk/author.htm>>.

Taylor, Drew Hayden. “An Indian by Any Other Name.” *Funny You Don’t Look Like One: Observations of a Blue-Eyed Ojibway*. Rev. ed. Penticton, B.C.: Theytus, 1998, pp. 64–66.

Taylor complains “there are two dozen separate names for our people. . . . I wanna know who keeps changing all the rules.”

“The Seven Deadly Sins are ‘In’ and Proud Of It”

“Free Trade.” The Cato Institute Center for Trade Policy Studies. April 2007.

<<http://www.freetrade.org/>>.

The Institute supports the World Trade Organization at this site.

King, Don. W. “Narnia and the Seven Deadly Sins.” April 2007.

<<http://cslewis.drzeus.net/papers/7sins.html>>.

This academic paper points out how C.S. Lewis, a medievalist and author, built the seven deadly sins into his Narnia series of children’s fantasies, which begins with *The Lion, the Witch, and the Wardrobe* (1950). A version of this essay first appeared in *Mythlore* 10 (Spring 1984): 14–19.

“openDemocracy.” April 2007 <<http://www.opendemocracy.net>>.

The openDemocracy website invites citizens to debate “the most pressing issues of our time.” While disavowing any ideological position, the group does express a unifying concern that money should not be “the driving force in the world.”

Discussion forums deal with the complexities of today’s economic, political, and social issues.

Rosenberg, Josef. “The Seven Deadly Sins of *Gilligan’s Island*.” Personal website. April 2007. <<http://members.tripod.com/TTLF/gilligan.html>>.

Rosenberg argues that each of the characters on the campy mid-1960s TV series represents a deadly sin!

Rushman, William E. "The Seven Deadly Sins." April 2007.

<<http://www.whitestonejournal.com/>>.

This website defines and warns against the seven deadly sins, and contains excellent supporting information and links to the sins in classic literature.

"Top Ten Reasons to Oppose the World Trade Organization." *Global Exchange*. April 2007 <<http://www.globalexchange.org/>>.

Founded in 1984, Global Exchange is a non-profit research, education, and action centre.

"Non-fiction Isn't Fact—Read With Care"

A Million Little Pieces: Official Website.

<<http://www.randomhouse.com/nanatalese/millionlittlepieces/>>. Random House. (2006).

"A Million Little Pieces: Exposing James Frey's Fiction Addiction." *The Smoking Gun*.

<<http://www.thesmokinggun.com/archive/0104061jamesfrey1.html>> (2006).

Creative Non-Fiction. Description of Graduate Course in Creative Non-Fiction: MAIS 617. 15 April 2007. <<http://www.athabascau.ca/mais/syllabi/mais617.html>>.

Although MAIS 617 is a graduate-level course, the information at this website offers a clear introduction to the nature and problems of this genre of writing.

Frey, James. *A Million Little Pieces*. Random House: New York, 2003.

Nawotka, Edward. "Fake Memoirs a Sign of the Times" *The News Tribune.com*.

<<http://www.demos.org/pubs/Fake%20memoirs%20The%20News%20Tribune%202.12.06.pdf>> (2006).

"The Rhetorical Stance"

Booth, Wayne. "The Limits and Alternatives to Skepticism: a Dialogue." *College English* 67. 4 (March 2005): 378–388.

Burton, Professor Gideon O. "The Forest of Rhetoric." Brigham Young University. April 2007. <<http://rhetoric.byu.edu/>>.

An award-winning online guide to the terms, patterns, and purposes of rhetoric as it has been taught and practised for the past 2000 years. It also contains an excellent references list.

Hawk, Byron. List of journals in rhetoric and composition. George Mason University. April 2007. <<http://mason.gmu.edu/~bhawk/journals/links.html>>.

This site links you to recent and past ideas about rhetorical learning.

Online Writers Lab (OWL). Purdue University. April 2007

<<http://rc.english.purdue.edu/teaching.html>>.

One of the most popular and respected online resources for help with essay writing. Select "Writing Lab."

"Wayne C. Booth." The Literature, Arts, and Medicine Database. Produced and maintained by the Hippocrates Project, New York University School of Medicine. April 2007. <<http://endeavor.med.nyu.edu/>>.

For information on the critic's major work *The Company We Keep: An Ethics of Fiction* (1988).

Section 4 For and Against

“The Case for Active Euthanasia” and “Euthanasia Reconsidered”

“Citizen Impact.” April 2007. <www.citizenimpact.ca>.

Citizen Impact Canada is dedicated to “equipping Canadians for the effective expression of faith-based principles in the public square” and opposes euthanasia and assisted suicide.

“Compassion and Choices.” April 2007. <<http://www.compassionandchoices.org>>.

The organization advocates for improved care and choice for the terminally ill.

“Euthanasia.” Sprink. Maintained by “Ontario consultants on religious tolerance.” April 2007. <<http://www.religioustolerance.org>>.

One site that examines the issue from “all sides” (their term), looking at the history of the concept from 1225 A.D., the ethical aspects, and official statements by major Christian, Jewish, and Islamic religious organizations.

“Euthanasia” and “Living Wills.” Euthanasia.com. April 2007.

<<http://www.euthanasia.com>>.

Committed to the belief that “intentional killing of another person is wrong,” this site provides information for research on euthanasia, physician-assisted suicide, living wills, and mercy killing. It also lists several other organizations opposed to euthanasia.

“The Euthanasia Prevention Coalition.” April 2007. <<http://www.epcc.ca>>.

The EPC is a network of groups seeking to create “an effective social barrier to euthanasia and assisted suicide.”

“Euthanasia World Directory.” Euthanasia Research and Guidance Organization. April 2003. <<http://www.finalexit.org>>.

ERGO, a non-profit citizens’ group, maintains this site, which provides information on right-to-die societies, pro-euthanasia, world organizations, literature, and links across the world. Its contributors are academics and right-to-die societies.

“Robert Latimer.” April 2007. <<http://www.robertlatimer.ca>>.

A website by friends of Robert Latimer, set up by Jamie Bassett and maintained by Themmis Anno. Included are essays by academics and professionals, court transcripts, allegations, and rebuttals.

“Robert Latimer.” Citizen Impact. <<http://www.citizenimpact.ca>>.

This Christian advocacy group gives its reasons to support the conviction of Robert Latimer.

“The Doomsday Machines” and “Logic Will Betray Mankind Long Before the Robots Do”

Berube, David M. *Nano-Hype: The Truth Behind the Nanotechnology Buzz*. Prometheus Books: Amherst, 2006.

Daniels, Ted. *A Doomsday Reader: Prophets, Predictors and Hucksters of Salvation*. New York University Press: New York, 1999.

Huizinga, Johan. *The Waning of the Middle Ages*. London: Edward Arnold, 1924.

Research advice, including that in *Acting on Words*, recommends you find the latest sources possible on your topic. Unfortunately, sometimes even established scholars oversimplify that advice as a call to forget the past. While the “march of time” does indeed disclose new facts and understanding, current writing generally builds on foundations laid by seminal writers of the past. By neglecting past

interpreters of religion and science, for instance, we overlook other perspectives, some of which could balance and inform our own.

Kuhn, T.S.. *The Structure of Scientific Revolutions*. Chicago: University of Chicago Press, 1962.

In this groundbreaking book Thomas Kuhn investigates the history of periodic paradigm shifts in scientific thought. He argues that real advancements in scientific thought occur via complex social processes only after a significant crisis point is reached.

The Basics of Documentation. The Athabasca University.

<<http://www.athabascau.ca/html/services/write-site>>.

Includes a basic guide to correct and effective paraphrasing.

Rees, Martin. *Our Final Hour: A Scientist's Warning: How Terror, Error and Environmental Disaster Threaten Humankind's Future in this Century—on Earth and Beyond*. Basic Books: New York, 2003.

Sandberg, Anders. *The Singularity*. <<http://www.aleph.se/Trans/Global/Singularity/>>. (2006).

Shelley, Mary. *Frankenstein*. 1818 Text. Oxford: OUP, 1993.

The basis for a great many films and other adaptations, Shelley's novel stands above its many interpreters by sympathizing equally with the driven scientist and his woe-begone "Creature," the ultimate outsider, rejected by his "father" as well as the society around him. This may well be the greatest mythical work in English about the excesses of well-meaning scientific ambition.

Wilson, Colin. *The Occult*. London: Hodddard & Stoughton, 1971.

When the publishers suggested this subject to Colin Wilson, author of *The Outsider*, he initially rejected the idea, being interested in science and literature, and certain that the entire history of magic and the so-called paranormal is one of sham and superstition. Like many other sceptics challenged to uphold their scepticism, after extensive research, he began to modify and some might say “open” his thinking. His Chapter Four “The World of the Kabbalists” contains his ruminations on the prophecies of Nostradamus.

Wojcik, Daniel. *The End of the World as We Know It: Faith, Fatalism and Apocalypse in America*. New York University Press: New York, 1997.