



CANADA

THE STORY OF US

TEACHER GUIDE



CREDITS

The video series Canada: The Story of Us is based on a format created by Nutopia and produced in association with Bristow Global Media Inc.

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Visit our website at curio.ca, where you will find all 10 episodes of the series, plus five Facebook Live roundtables that expand on important themes raised by the series and public discussion that followed the series broadcast.

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WHY THE SERIES WAS CREATED

CANADA: THE STORY OF US is a 10-part docu-drama series highlighting many of the extraordinary moments and people that helped forge a nation from early Indigenous history to the 20th century. The series highlights the stories of Indigenous peoples, women, immigrants, pioneers, rule-breakers, scientists and entrepreneurs — many of them untold until now. Connected by themes that underscore how Canada came to be a nation including conflict, exploration, industry, ingenuity, growth and expansion, each of the 10 episodes will present five remarkable first-person stories that bring to life key moments in the country's history.

HOW THE SERIES WAS RECEIVED

CANADA: THE STORY OF US was never intended to be a comprehensive recounting of Canada's history, but the selection of only 50 brief stories was viewed by some to be problematic. As is often the case with historical productions, the series received criticism as well as praise. This guide offers teachers and students opportunities to explore critiques of the series, as well as to examine the complex tasks of documenting history and telling stories. This guide also endeavours to give space to more stories than were represented in the original series. In addition, our viewing questions give teachers the chance to address themes explored in the Facebook Live roundtables that accompanied the series broadcast and broadened the national conversation on important themes in Canadian history.

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HOW THIS GUIDE IS STRUCTURED

This teaching guide has four primary purposes:

- To provide learning activities to activate student's prior knowledge before they view the documentary. These activities are intended to help students (1) engage with the big ideas of Canadian history, (2) deepen their critical-thinking skills, and (3) apply their understanding of the main concepts of media literacy.
- To suggest inquiry-based classroom learning activities that can be used in conjunction with any episode of the series.
- To address several key aspects of the series that were criticized — specifically to explore pre-colonial Indigenous history, early settlements and the history of Acadians in what would become Canada.
- To offer viewing questions specific to each episode as well as to the Facebook Live discussion panels that were hosted by CBC during the series broadcast. These viewing questions will foster critical thinking by students about themes addressed in the series.



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SECTION I – Pre-viewing Activities

In this section there are an assortment of “before viewing” questions that activate student knowledge of Canadian history and their understanding of the media form of the documentary. Following the “before viewing” questions is an activity to get students to think critically and creatively about how they would go about creating a documentary of Canadian history from different perspectives and using different media conventions.

Section 1 concludes with activities on the “big ideas” and themes of Canadian history and the purpose of the documentary presented in the promotional video for **Canada: The Story of Us** and the introduction to the series given by Prime Minister Justin Trudeau.

BEFORE VIEWING QUESTIONS

1. What do you think is the purpose of a 10-hour documentary on the history of Canada?
2. What audience do you think would view such a documentary? Do you think the language or cultural group of the viewer makes a difference? Why or why not?
3. What could the producers of such a documentary do to ensure the documentary is an inclusive, respectful and accurate portrayal of Canadian history?
4. How important do you think it is for you to be well-informed about the important events, people and places of Canadian history?
5. What could the producers of a Canadian history documentary do to reach as wide an audience as possible, including young people?
6. What could the producers of such a documentary do to make this documentary as engaging and interesting as possible?





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A. CREATING A DOCUMENTARY ON CANADIAN HISTORY

SCENARIO: You have been hired to create a 10-hour documentary on the history of Canada.

The purpose of the series is “to celebrate the achievements of our nation and deepen our understanding of how Canada became the country it is today. It is a celebration of how we transformed our differences into understanding creating an identity that is uniquely diverse.” (CBC, Canada: The Story of Us). Keep this overall purpose in mind when you are working through this activity.

Together as a class, discuss the following questions.

- What 2-3 words do you think are most important in the statement of purpose to guide you as you create this documentary? How might these words inform you as you create the documentary?
- What would you title the documentary and why?

DOCUMENTARY GROUPS: Conceptualizing the Documentary

There are four working groups for the documentary. You will work with one group to begin conceptualizing the series. You will share your ideas with members of other groups. Alternatively, all students can complete the questions in the Historian Working Group and then divide into the remaining three working groups.

Historian Working Group

- What should the timeframe of the documentary on Canadian history span? When should it begin? When should it end?
- What 5-10 important events do you think must be included in this drama-documentary of Canadian history? Why?
- How would you ensure that the documentary is inclusive of all voices of Canada; male, female, Indigenous, Francophone and Anglophone and regions of Canada?
- What other voices or perspectives should be included?

Special Effects Working Group

- What five Canadian geographic features or landscapes do you think would be important to highlight in the documentary?
- What events would be exciting for a viewer's 3D animation experience?
- Create a prototype of one 3D animation experience you think should be included in the documentary.

Multimedia Working Group

- What music will you include and to accompany which parts of the documentary?
- What would the theme song be?
- What artists, musicians, actors, will you pick to feature in the series? Ensure that your list is inclusive of the diversity of Canada.

Casting Group

- What well known Canadians will you pick to narrate the program?
- How will you ensure that your list is inclusive of the diversity of Canada?



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CONSOLIDATION QUESTION

After each group has shared their answers to the questions and products, the following consolidation question should be considered.

What responsibilities, challenges and opportunities are there in creating a documentary that represents all Canadians throughout all time?

NEW \$10 BILL

The Bank of Canada commissioned a new \$10 bill in honour of Canada's 150th anniversary. Analyze the people, landscapes, cultural icons and words used to represent Canada on this note. Do you think the Bank of Canada did a good job in representing 150 years of Canadian history on a \$10 bill? What did you like? What would you change?

Get the 360° view here: bankofcanada.ca/banknotes/banknote150/





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B. PROMOTIONAL VIDEO

View the promotional video for the series *Canada: The Story of Us*:

2017guide.cbc.ca/item/canada-the-story-of-us/

Before Viewing Question

1. What is the purpose of a promotional video?

After Viewing Questions

1. Do you think this promotional video was effective? Why or why not?
2. What media techniques were used to make the video engaging (i.e. sound, special effects, narration, editing, camera use)?
3. What people and events could you identify from this video?
4. If you didn't know anything about Canadian history and watched this video, what might you conclude about people and events of Canadian history?

C. BIG THEMES IN CANADIAN HISTORY: PM Trudeau's Introduction

1. Prime Minister Trudeau was chosen to introduce the series *Canada: The Story of Us*. Do you think he was a good choice? Why or why not? If this were your own documentary production, would you choose additional or other prominent Canadians to fulfill this role?
2. What are the big ideas of Prime Minister Trudeau's introduction?
3. What do you think are the big ideas of Canadian history? What big ideas of Canadian history do you think might be considered important by Indigenous peoples, French-Canadians, Anglo-Canadians, racialized groups, women, queer people, environmentalists and other mainstream and marginalized groups? What other perspectives are there and how might they inform the big ideas of Canadian history?
4. Are there any differences between the big ideas of PM Trudeau compared with your big ideas or those of your classmates?
5. What challenges and opportunities are there in creating a documentary that represents all Canadians throughout all time?





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D. THE CONTROVERSY SURROUNDING CANADA: THE STORY OF US

When **Canada: The Story of Us** was first broadcast on CBC, it generated an important public debate and sparked both criticism and praise. Read the quotes on the following pages and make notes on these questions.

1. What surprises you?
2. What do you think about the different critiques of the documentary?
3. How might your viewing of the documentary be influenced by these statements?
4. Why is history so “hotly contested”? What is at stake in presenting a historical representation of a nation?

“

...I think [it's a] very original take that [Canada: The Story of Us] is showing us...certainly when I arrived in Canada nearly 40 years ago and I went to the history books, you never heard anything about women or Indigenous people or new Canadians.

– Charlotte Gray (interview), “Canada: The Story of Us presents a messy history,” CBC News, March 25, 2017

”

“

...We, as a group of scholars, wish to remind the CBC of some of the people they have forgotten by adopting a strictly Anglo-Canadian perspective.

We can see the positive intention behind the inclusion of First Nations in the story of the first episode in the series. However, 12,000 years of aboriginal history are condensed into a few minutes. Then, 150 years of New France follows, the two compacted into a single episode....

This francophone invisibility would be problematic enough on its own, but it is furthermore combined with carelessness. Many of the actors involved in the depiction of French individuals can't even speak the language properly, despite Canada's considerable pool of francophone actors to draw from. In addition, the representation of historical figures such as Champlain and Radisson could be clearly labelled as offensive, especially if put into contrast with the way English figures are presented.

– “New series The Story of Us is not the story of Canada,” Samuel Mercier, Anne Caumartin, Laurent Turcot and Catherine Leclerc, The Globe and Mail, April 2, 2017

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As Canada's public broadcaster we strive to create stories about Canada and Canadians. Some create more robust discussions than others and we fully recognize the first three episodes of this series have yielded reactions from different voices and we are sensitive to what we are hearing. Whenever you recount a country's history, there will inevitably be citizens, historians and politicians who will have different points of view.

We also recognize that not everyone will agree with every perspective presented. Our intention was never to offend anyone or any group, nor diminish the importance of any of the stories that were not included. We regret that some people have felt misrepresented.

– “Canada: The Story of Us – The conversation continues,” CBC/Radio-Canada, April 6, 2017

“

...In the series *The Story of Us*, being broadcast as part of Canada's 150th anniversary celebrations this year, the presence of France is depicted in a pejorative fashion, according to the Quebec government.

The Parti Québécois also criticized the series for depicting explorers and builders from New France as dirty and untrustworthy. And only one of 10 episodes is devoted to the seigneurial system of New France, which lasted two centuries.

“With its clichés, its omissions, its taking sides, *The Story of Us*, this info-docu-drama ... does not improve at all our understanding of our history; to the contrary, it invokes tenacious and offensive prejudices,” said Stéphane Bergeron, PQ MNA for Verchères.

– “Couillard government wants CBC to apologize for errors in *The Story of Us*,” *Montreal Gazette*, April 6, 2017

“

...Nova Scotia Premier Stephen McNeil said the show was wrong to assert that the country's first permanent European settlement was established in 1608 near what is now Quebec City. McNeil said the history of Canada started three years earlier, when French explorer Samuel de Champlain founded a settlement at Port Royal, N.S., which is part of his riding.

The mayor of Annapolis Royal, N.S., also denounced the show as a disrespectful and erroneous version of what really happened when Europeans first settled in Canada.

– “CBC Apologizes After Critics Say It Got Canadian History Wrong,” *The Canadian Press*, as retrieved from the *Huffington Post*, April 11, 2017



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Marking Canada's 150th anniversary, the CBC has unleashed the documentary series *Canada: The Story of Us*.

And because this is Canada: cue controversy.

Truthfully, it's an almost impossible task: cramming centuries of one of the largest, most multicultural countries in the world into a few hours – and to pretend it forms some sort of coherent narrative. This is not a problem unique to Canada (as Brexit and American "red" and "blue" states have shown, unifying "national identities" are often wishful thinking).

– “Critics Feeling Left Out By 'The Story Of Us' Miss The Point,” Huff Post Blog, April 19, 2017

”

“

I loved these episodes! What a great way to get people interested in Canadian history. My 11 year old son watched with me and learned a lot. I did too. I thought there were many viewpoints represented in each episode and various geographic regions discussed/mentioned. This style of storytelling made it fast paced and interesting to watch. We have so many stories to tell in Canadian history that involve brave acts and people. Many people feel that Canadian history isn't very exciting, yet this series help dispel that myth.

– Kel Harris, public comment on discussion board hosted by CBC.ca, May 2, 2017

”

“

...[Our] two organizations believe that because of its historical omissions, for example the deportation of the Acadians, its less than flattering depictions of emblematic Francophone figures from the history of Canada and the near absence of comments by Francophones, this series offers an Anglo-centred version of the story that is far from being a shared or inclusive one.

“[We] will therefore be recommending that members refrain from using the series unless the CBC makes changes to avoid exposing students to an incomplete and distorted history of our country.

– Fédération nationale des conseils scolaires francophones (FNCSF) (the national federation of francophone school boards) and the Canadian Teachers' Federation (CTF), April 26, 2017

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“...While we recognize that producing a docudrama capturing great Canadian history was an enormous challenge due to Canada's cultural, linguistic and historical diversity and complexity, we do believe that some of the information, facts and events represented or left out of the docudrama [Canada: The Story of Us] may very well mislead Canadians from coast to coast to coast from truly enjoying the wealth of their heritage.

It is my strong belief that it is in our public broadcaster's very mandate and moral responsibility to provide an accurate representation of the history and the diversity of our Canada, the very emblem of "The Story of Us."

– Senators' Statements, The Honourable Senator René Cormier, Senate of Canada, May 9, 2017

“...I feel that as a tool for educators, this program does, in fact, merit a place in our schools NOT as a replacement of effective teaching, but rather a good introductory piece for units in an effort to engage students with new topics. Cinematically, Canada: The Story of Us is extremely well done; each segment is short and gives enough information to interest students. Yes, there are omissions, but a well-trained teacher can and should be well able to fill in the blanks.

– “Another Side of Canada: The Story of Us — When Things Go Boom!” Carolyn Potts, TV-eh.com, May 9, 2017

“...This is the series' achievement: It got people talking and caring about Canadian history. It did not present a perfect, exhaustive chronology – the most deadening approach to history – but highlighted the drama, the stories within the histories, some of the main historic arcs. When I asked my kids what they learned from the show as a whole, they said: That the land does not really belong to us, that there was a lot of risk-taking and fights for power and justice.

– “The Story of Us was not a failure. Ask my kids,” Naomi Buck, The Globe & Mail, June 3, 2017

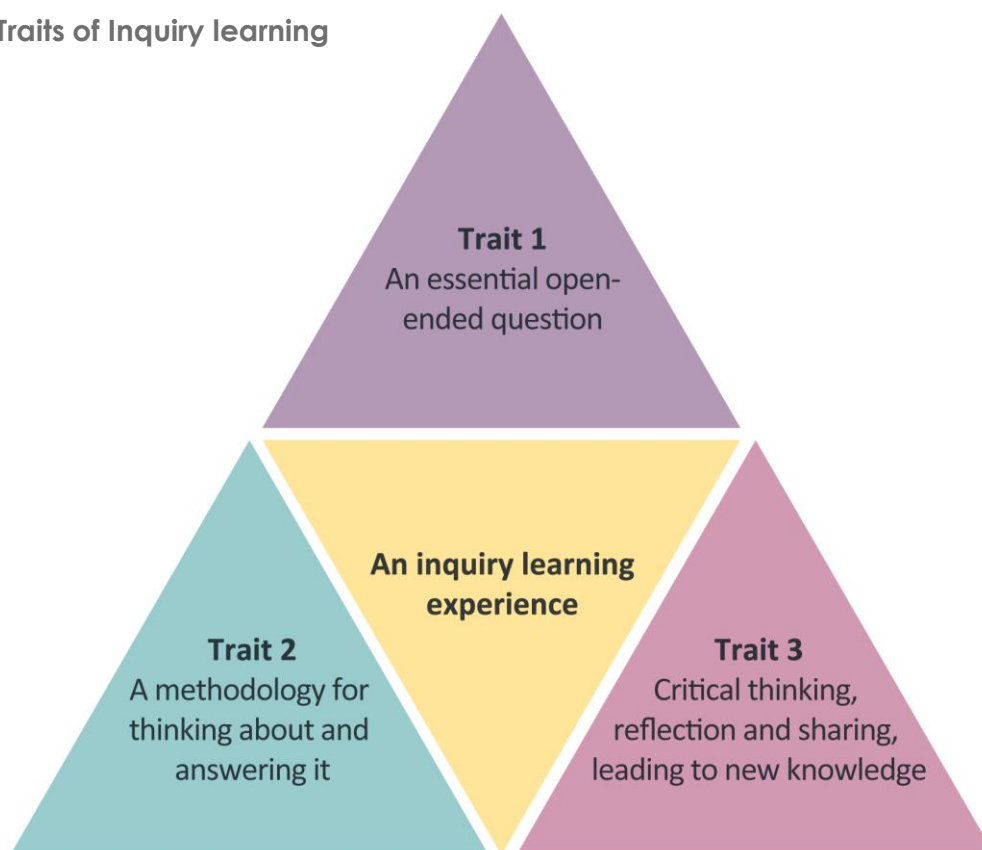


SECTION II – Canada: The Story of Us as a Vehicle for Inquiry Learning

Canada: The Story of Us is a powerful springboard for student inquiry. The documentary can be used in a number of ways: to promote student questions including essential open-ended questions; for gathering evidence to answer the question; to get students to critically evaluate of evidence and examine facts and to critically reflect on assumptions, bias and points of view; and as a springboard for student creation of ideas and products.

Inquiry learning is grounded in asking questions and solving problems. Inquiry learning allows for student choice and voice. Inquiry learning has three essential traits [see Figure 1]. The first trait is that the inquiry is propelled by an essential open-ended question. The second trait is that the inquiry involves a methodology for thinking about and answering the question. An example of a cyclical inquiry methodology is noted in Figure 2. The method involves iterative and recursive stages that are meant to help the learner in their attempt to answer the question and solve the problem in the most rational and empathetic way. The third trait of inquiry learning is that it encourages critical thinking, reflection and sharing that leads to new knowledge.

Figure 1: Three Traits of Inquiry learning



From **THINQ 4-6**, Colyer & Watt
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www.wavelearningsolutions.com



Figure 2: Inquiry Cycle



From **THINQ 4-6**, Colyer & Watt
 © Wave Learning Solutions 2016
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Inquiry learning promotes curiosity, criticality, hopefulness and open-mindedness in learners. **Canada: The Story of Us** is a powerful tool that allows students to question narratives, big ideas and points of view on Canadian history. Inquiry learning asks the learner to not only engage with “what is already known” about a topic but to create and expand knowledge by considering whose voices are included, marginalized or left out and to critically analyze perspectives and arguments that are offered to the viewer. Inquiry learning doesn't just involve identifying and understanding problems but solving problems. It is a hopeful stance that encourages students to take action and solve problems relevant to them and to other Canadians.



Figure 3: Abilities of inquiry learning

From **THINQ 4-6**, Colyer & Watt
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USING CANADA: THE STORY OF US AS A PROVOCATION TO GENERATE STUDENT QUESTIONS

Provocations ignite student curiosity. An ideal way to use the series is to identify a short clip (no more than 5 minutes) as a provocation for student questions. The key to choosing an effective clip is one where a person or event is introduced or where a problem is introduced. A clip that shows a single perspective of an event is good choice since it allows for further examination and predictions of different perspectives.

Below are some different activities to consider when using a video clip as a provocation.

1. Ask students to generate as many questions as they can while viewing a video clip. They can also categorize questions and name their categories. Students typically note the difference between factual or “can be answered by Siri” and “open” or “complex” questions. Challenge them to consider other categories and to create new question categories (factual, causal, predictive, analytical, comparative).
2. Ask students to generate as many questions as they can while viewing a video clip. They are asked to group their questions based on similarities. They are asked to share how and why they grouped their questions. They are asked to create new questions based on different perspectives.
3. Ask students to generate as many questions as they can while viewing a video clip. They are asked to categorize questions into different disciplinary

perspectives (i.e. environmental, historical, social, legal, mathematical, scientific, philosophical, ethical etc). They are asked to create new questions based on different disciplinary perspectives.



4. Ask students to generate as many questions as they can while viewing a video clip. They are asked to categorize questions by using different interrelated historical concepts (i.e. significance, cause and consequence, conflict and cooperation, evidence, ethics etc.). They are asked to create new questions based on the historical concepts.

Promote student thinking about their questions with these prompts.

- Which questions do you most wish to answer? Why?
- Where could you find the answer?
- Are some of these questions easier to answer than others? Why?
- Imagine yourself being part of a different cultural or identity group (e.g. immigrant, francophone, Indigenous, black, white, etc...). Would this change any of your questions? How so?
- What did you learn from listening to each other's questions? What questions were the same? Which ones were different?
- How could we get better at asking questions?



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INQUIRY QUESTIONS – A special type of question

An inquiry question is a special type of question that drives active student learning. An effective inquiry question can be deceptively simple, but the answers are not. An effective inquiry question is open, there is no one answer or correct answer. An effective inquiry question invites the student to think, not to recall or memorize. An effective inquiry question leads to many more questions and asks students to think critically, creatively and ethically about important ideas and fundamental problems.

Discipline	Sample inquiry questions
Interdisciplinary questions	<ul style="list-style-type: none">•Who am I?•Is prejudice caused by ignorance or experience?•Who should lead? Who should follow?
Literature/Media studies	<ul style="list-style-type: none">•How is language power?•How do you decide whether a book/website/movie/TV show is good?•How does the media shape our view of ourselves and the world?
History	<ul style="list-style-type: none">•Is history truth or fiction?•How do we know what we know about the past?•What makes Canada's historical identity?•Why do we tell some people's stories but not others?
Geography	<ul style="list-style-type: none">•What is where, why there, and why care? (Coined by Charles Gritzner)•Why does Canada look the way it does?•Why do people disagree about how to use resources?•Is it possible to create sustainable communities?

See **Student Worksheet 1: Asking questions arising from provocations** for an activity that begins with a provocation and includes students creating inquiry questions.



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STUDENT WORKSHEET 1: Asking questions arising from provocations

Name: _____ Date: _____

Inquiry Focus: _____

➤ Work in your group to create inquiry questions based on the video clip viewed.

➤ Have a discussion about what you observed or experienced.

What did you see? _____

What did you hear? _____

Why was this made? _____

➤ Each person in the group writes down 1–2 questions they have about the clip.

My 1st question: _____

My 2nd question: _____

➤ After everyone has 1–2 questions, as a group, choose the one question you are most curious about and “perfect” it into an inquiry question your group would like to answer.

Our inquiry question: _____

➤ Does our question meet these criteria for an inquiry question?

We won't find the answer just by looking at a website.

We are really curious about it and want to find out more.

We haven't really thought about this before.

We feel strongly about our question.

It makes us think of more questions.



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FORMATIVE ASSESSMENT OF STUDENT QUESTIONING SKILLS

To assess student's growth in asking questions, let them practice independently and collaboratively the activities on page 12 for several different clips. Get them to self assess based on a single point assessment rubric (below).

- I can ask questions for different purposes.
- I can ask questions from different perspectives.
- I can identify my bias, assumption and point of view in my questions.
- I can identify bias, assumptions and point of view in the question of others.

As you observe students asking questions use your own answers to the following questions to help determine your next instructional steps.

- How are the learners responding to this clip or episode?
- What questions are being posed?
- What do the questions reveal about the learner (i.e., who they are and what they know)?
- How can I use this information to better students' learning?
- How could some of these questions be incorporated into future learning activities?
- What misconceptions and preconceptions do students have?
- What would be the next best step for learning?

INVESTIGATION STAGE OF AN INQUIRY

Inquiry learning can be differentiated depending on the interests, experience and skills of your students. Most often, teachers use some type of guided inquiry where teacher direction at each stage of the inquiry method (asking questions, investigation, making sense, reflection and sharing) is balanced with student choice. Open inquiry (detailed below) allows for maximum student autonomy.

In the investigation stage, a guided inquiry typically involves teachers and students selecting one question from a series of potential inquiry investigation questions that were created by teachers and students. Motivation in the investigation stage of inquiry is impacted by student choice and buy-in to the question and/or problem. Questions that elicit strong emotions are often the best place to begin.

EVIDENCE BUNDLES

Teachers may choose to create an evidence bundle to guide students through an investigation of a specific question. For example, a typical evidence bundle may include age-appropriate and multi-perspective source materials such as

- A photograph, an artifact, maps, art work
- A video clip from Canada: This Story of Us
- Primary evidence (a person's narrative, a written document)
- Secondary evidence (a guest speaker, a written document such as a news report, essay, opinion piece)



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An effective evidence bundle based on an episode of **Canada: The Story of Us**, includes resources that represent different points of view or conflicting pieces of information. Below is an example of an effective evidence bundle based on **Canada: The Story of Us**. It could have been based on student developed inquiry questions arising from a clip of Episode 3, War of Independence.

The purpose of an evidence bundle is to introduce part of evidence gradually, allowing students the time to ask questions about and analyze each piece.

For example, a photo montage of plaques and memorials to Tecumseh could be first provided to students. What questions do they generate? What predictions do they make about Tecumseh as a leader and his role in Canadian history?

The second piece of evidence could be a video clip showing Tecumseh's influence in the War of 1812. What questions does the video generate? How does the video portray Tecumseh? Are there perspectives missing from the video?

The third piece of evidence could be Tecumseh's own words. What do Tecumseh's speeches reveal about him as a leader?

The final piece of evidence could be a short excerpt from two or three historical texts that offer new information or a different perspective on Tecumseh. In this case, one excerpt confirms that Tecumseh is a Canadian hero. The second excerpt asserts that he is an American hero. The third excerpt proposes that another Indigenous leader, John Norton whose Indigenous name was Teyoninhokovrawen, should be considered the hero of the War of 1812.



Tecumseh

Students generate questions that are more precise as more information is revealed to them through the evidence bundle. These questions will lead them to further evidence gathering or they may decide they have enough information to answer the inquiry question.

Through the use of evidence bundle activities, students should realize that their conclusions are only as good as the evidence that they have been provided or considered.

Note: Photos of historical figures taken from dramatic re-enactments in Canada: The Story of Us



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Students see that a meaningful historical narrative relies on **multiple sources of evidence** and **credible interpretation of that evidence**.

Students need to understand that we cannot find definite answers to our historical questions because there may not be enough sources, the sources may not tell us all we want to know, or the sources may disagree with one another. Good historians corroborate multiple interpretations from multiple sources of evidence to determine which is more credible or closer to the truth. They accept that new evidence may confirm, extend or challenge their own interpretations and keep an open mind in terms of finding challenging interpretations.

Learning to think like a historian involves asking the following questions while using the evidence bundles:

EVIDENCE BUNDLE ESSENTIAL QUESTIONS

1. What is similar about these sources? How are they different?
2. How does your thinking change as you consider these different sources?
3. What is my point of view?
4. Can I explain my thinking as I summarize, synthesize and assess this evidence?
5. What do these sources not tell us? What are its limitations as a window to the past? What are we still uncertain about?
6. Where do we need to do next to find answers to our questions?
7. Do I have enough evidence to answer the inquiry question?

ASKING QUESTIONS ABOUT EVIDENCE

The following acronym (PASS) is a simplified way for students to remember when evaluating any source evidence.

P	Purpose	Why and when was it created? Is it important to my inquiry?
A	Accuracy	Is the information correct, truthful and unbiased? Should I use it?
S	Source	Who created it? Are they an expert? Are they believable?
S	Support	Is it supported by other information and sources? What does this tell me?

Source: Colyer, J. and Watt, J. (2016). *Thing 4-6: Inquiry-based learning in the junior classroom*. Wave Learning Solutions.

It is possible to shortchange student inquiry by placing too much emphasis on the investigation stage. Traditional research activities often honoured “what is known.” Students were expected to memorize, summarize and perhaps retell in a creative way. Even when students created interesting final products to share, they were only retelling knowledge or posing solutions that already exist. Consider ways in which students can create new knowledge through consolidation and synthesis.

- Asks for justification of evidence and gives reasons for a conclusion.
- Is able to synthesize/consolidate “what is already known” (i.e., facts, data, theories).
- Can synthesize a body of evidence into a coherent “whole.”
- Looks for patterns and trends in evidence.
- Makes connections between ideas.



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SAMPLE EVIDENCE BUNDLE

Canada: The Story of Us, Episode 3: War of Independence

Inquiry question: Was Tecumseh a great leader?

Artifacts	<i>Canada: The Story of Us compared to another documentary depiction of Tecumseh</i>	Primary Evidence	Secondary evidence
<p>Plaques and other memorials to honour Tecumseh</p> <p>Canadian stamp to honour Tecumseh and Brock (June 2012)</p>	<p>Episode 3: War of Independence (start 9:00-10:30)</p> <p>Students could also compare the portrayal of Tecumseh in Canada: The Story of Us to his portrayal in another documentary</p> <p>The War of 1812 (PBS) pbs.org/wned/war-of-1812/film/watch-film-and-bonus-features/</p> <p>War of 1812: Been There, Won That (CBC) curio.ca/en/video/war-of-1812-been-there-won-that-1496/</p>	<p>Tecumseh’s speech “We must be united” phsprimarysources.blogspot.ca/2009/08/tecumsehs-we-must-be-united.html</p> <p>“Sell a Country, why not sell the air?” phschool.com/atschool/primary_sources/sell_a_country.html</p>	<p>Tecumseh is a great leader thecanadianencyclopedia.ca/en/article/tecumseh-the-savior-of-upper-canada-feature/</p> <p>Tecumseh is an American folk hero history.com/topics/native-american-history/tecumseh</p> <p>John Norton (Teyoninhokovrawen) chief of the Grand River Mohawks deserves to be recognized as the real hero of War of 1812 news.nationalpost.com/full-comment/peter-shawn-taylor-john-norton-canadas-forgotten-war-hero</p> <p>Tecumseh as a great leader mired in unfortunate circumstances (p. 1) indiana.edu/~psource/PDF/Archive%20Articles/Spring2012/2012-%20Spring-%20-%203-%20-%20Colvill,%20Stephen.pdf</p>



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SHARING THE RESULTS OF THE INQUIRY

When students have carefully weighed and synthesized their evidence, they should form sound conclusions based on the inquiry question (the question may have changed from the one originally posed). Teachers can choose from a variety of methods to allow students to showcase their learning and defend their conclusion to an authentic audience.

- In-class or in-school displays of the results of student inquiry
- Sharing on class and school newsletters and websites
- Sharing with experts in the field (local and global)
- Sharing with other educators and students during in-class visits
- Sharing and posting on social media platforms



AN “OPEN” INQUIRY BASED ON CANADA: THE STORY OF US

An open inquiry is an opportunity for students to choose any question arising from a source. Evidence bundles are not provided and the student has complete control of the investigation and the way the new knowledge will be shared. Students who have considerable practice and guidance in inquiry will be successful as learners in an open inquiry.

You could consider these key questions as a way to guide students through an open inquiry.

1. What are you curious about and why do you care?
2. What are your questions?
3. Is one of your questions an “inquiry” question?
4. What is already known about this topic? What answers have already been provided?
5. How do you know you are choosing good sources and good evidence?
6. What is your “new thinking” (conclusion, solution, innovation)?
7. How will you share your “new thinking” with others?



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SECTION III – Media Literacy Activities

Canada: The Story of Us provides students with the opportunity to explore the five key concepts of media literacy:

1. All media are constructions.
2. The media contain beliefs and value messages.
3. Each person interprets messages differently.
4. The media have special interests (commercial, ideological, political).
5. Each medium has its own language, style, form, techniques, conventions and aesthetics.

Source: The Ontario Curriculum, Grades 1-8, Language

QUESTIONS

1. What do you think is the purpose and audience of **Canada: The Story of Us**?
2. How does the episode (series) capture your attention and hold your interest? Compare your reaction to others in your class. Note differences in opinion.
3. What different groups are represented in Canadian history? Are these groups treated differently? Is there bias or stereotyping? Is the bias or stereotyping obvious or subtle in your opinion?
4. What is the risk in presenting history as entertainment?

ACTIVITIES

- A. Compare the treatment of a historical figure in **Canada: The Story of Us** to his or her treatment in a different source (textbook, biography, video). Do you think one historical portrait is more accurate than the other? Explain what you find interesting about each source? How are they similar? What is different about them?
- B. Research the conventions of documentaries. Choose one or two conventions of documentaries and show how they are used to help convey meaning, engage viewers and communicate the message. Apply your learning of the conventions of documentaries to analyzing **Canada: The Story of Us**.

Documentary conventions include narration, interviews, graphics, text, dramatizations, sound, realism, mise-en-scene, editing, camera work.



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SECTION IV – Inquiry | Pre-contact Indigenous History

The following are important concepts for students to consider before beginning to explore Indigenous history in Canada, to ensure that respect for Indigenous communities is upheld.

Across Canada, there is great diversity of communities, peoples and cultures. North America is sometimes referred to as a land of 500 nations, in reference to the diversity of Indigenous peoples. It can be easy to lapse into a “pan-Indigenous” way of thinking, making assumptions that what is true for one group is also true for another group, which is simply not the case. While there are some similarities in geographic regions, it is essential to recognize that each nation is a distinct group.

This can be reflected in the language we use when we talk about the people. We should refer to the communities as specifically as possible (the Metis, the Mohawk, the Inuit, the Haida). The terms “Indigenous” and “First Peoples” are inclusive terms, meaning anyone of First Nations, Metis, or Inuit ancestry.

Within each group across the country at the time of contact, there were complex societies



Worlds Collide,
Canada: The Story of Us – Episode 1

Author of this inquiry – **Chelsea Prince**

A B.C. vice-principal, Chelsea is a Mohawk of the Bay of Quinte and was part of the team that developed an English 12 First Peoples teacher guide for the First Nations Education Steering Committee. Chelsea is also a member of the team that creates teaching materials for the CBC News - Curio.ca series, *News in Review*.

with well-developed governments, political systems, religious beliefs, stories and traditions. Each nation is a civilization. There can be a tendency to portray Indigenous societies in a demeaning way, suggesting that they were not as advanced as other societies around the world in the same time period.

Indigenous people do not belong to the past. We are the past, the present and the future. While our cultures were irreversibly damaged by the process of colonization, we survived and still exist today. Some Indigenous groups have stories that tell us that they have always been on this land. Evidence suggests that there have been Indigenous peoples in North America for more than 10,000 years, but there is a lack of agreement among experts about how we arrived here, or exactly how long we have been here. It is important to avoid presenting theories as truth because of the lack of agreement.

Thank you for your openness to learning about the Indigenous peoples of Canada, and the various roles we played in the growth and formation of this country. Indigenous people are an integral and important part of Canada.



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THE FIRST PEOPLES PRINCIPLES OF LEARNING

You may want to consider the First Peoples Principles of Learning when teaching Indigenous content. The First Peoples Principles of Learning are widely accepted as being common to Indigenous communities across Canada. They were developed by the First Nations Education Steering Committee in partnership with the British Columbia Ministry of Education. They are now embedded in every curriculum stream in the British Columbia curriculum. They focus on building a community of learners within the classroom and developing a reverence for Indigenous worldviews. The chart below provides examples of what these principles might look like in an educational context.

First Peoples Principle of Learning	In Practice
Learning ultimately supports the well-being of the self, the family, the community, the land, the spirits, and the ancestors.	<ul style="list-style-type: none">• Reflecting on how class content affects the self, the family, the community, and the land• Involving the community in lessons (guest speakers, field trips, family involvement)• Allowing options for various ways to show that students know• Including knowledge of the local area• Practicing environmental stewardship and sustainability
Learning is holistic, reflexive, reflective, experiential, and relational (focused on connectedness, on reciprocal relationships, and a sense of place)	<ul style="list-style-type: none">• Developing a caring relationship with students• Teaching the whole child, not just the subject content• Encouraging cross-curricular learning experiences• Involving the community in lessons (guest speakers, field trips, family involvement)• Using collaborative and cooperative learning activities• Connecting with the local environment as much as possible
Learning involves recognizing the consequences of one's actions.	<ul style="list-style-type: none">• Providing choice in content and ways of showing what the student knows• Allowing students to make mistakes and supporting them in finding solutions
Learning involves generational roles and responsibilities.	<ul style="list-style-type: none">• Acknowledging and validating the variety of family structures• "Adopting" an Elder at the school level• Inviting elders to the school to share knowledge• Sharing what students have learned with students in younger classes• Providing leadership and mentoring opportunities
Learning recognizes the role of Indigenous knowledge.	<ul style="list-style-type: none">• Including and validating indigenous worldviews and knowledge throughout the curriculum (stories, traditional ecological knowledge, seasonal cycles)• Involving the local community and Elders in sharing knowledge within the school



First Peoples Principle of Learning	In Practice
Learning is embedded in memory, history, and story.	<ul style="list-style-type: none"> • Including opportunities for students to share their own stories • Validating the oral tradition and including it as a source of evidence
Learning involves patience and time.	<ul style="list-style-type: none"> • Focusing on understanding ideas and concepts rather than memorizing information • Deepening knowledge by revisiting and making connections to previous ideas and concepts • Allowing for flexible scheduling and due dates
Learning requires exploration of one's identity.	<ul style="list-style-type: none"> • Providing opportunities for and teaching methods of self-reflection • Recognizing and appreciating the multiple layers of identity that all students bring to the classroom • Understanding that our own identities are reflected in what and how we teach • Recognizing that culture and ethnicity are complex concepts
Learning involves recognizing that some knowledge is sacred and only shared with permission and/or in certain situations.	<ul style="list-style-type: none"> • Using only authentic stories in class (written by or in consultation with an indigenous person or people) • Asking guest speakers or Elders if the knowledge they shared has any protocols attached to it

The First Peoples Principles of Learning can be found in poster form at: fnesc.ca/learningfirstpeoples/

INQUIRY USING HISTORICAL THINKING

On the following page are several topics focused on Indigenous Canadians in the pre-contact era. They are organized by the six concepts of historical thinking. Topics are not limited to these, but they are a starting point. For each of the topics, possible evidence is provided.

Using inquiry allows students to explore topics that they are curious about. They may be curious about some of the topics listed below, but they may have gone on a family vacation, visited a museum, or watched film about another aspect of pre-contact Canada. They may also have family connections or Indigenous ancestry, and may want to focus on questions they develop independently. Inquiry promotes student choice, connecting with the community, using a variety of knowledge and information sources, and exploring one's own identity, all of which fit well with the First Peoples Principles of Learning.



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PRE-CONTACT CANADA INQUIRY – Possible Topics

Sometimes, we learn about history as a series of facts and dates. To really understand history, we have to learn to think like historians. History is really just a story that is created by looking at evidence, and historians use “historical thinking” to rebuild what probably happened. We cannot be sure of what actually happened, because we were not there at the time. Writing history is a little like putting a puzzle together using concepts.

In order to think like historians, we will focus on six concepts:

- **Historical significance:** What and who should be remembered, researched and taught?
- **Evidence and interpretation:** Is the evidence credible and adequate to support the conclusions reached?
- **Continuity and change:** How are lives and conditions alike over time and how have they changed?
- **Cause and consequence:** Why did historical events happen the way they did and what are the consequences?
- **Historical perspective:** What does past look like when viewed through the lenses of the time?
- **Ethical judgment:** Is what happened right and fair?

More information about Historical Thinking can be found at historicalthinking.ca/.

Note that a key aspect of being a historical thinker is using evidence. When we use secondary evidence, such as books, encyclopedias, and websites, we are viewing

history through the eyes of the person or institution who wrote the material. The history has already been interpreted. Primary evidence is the raw material that has been left behind, such as the oral tradition, artifacts, journals and diaries, photos, artwork, tools, and old maps.

You are going to think like a historian. You must combine secondary documents with primary documents so that you are also thinking like historians, by prioritizing information from sources, using your judgment to decide if the source is reliable, recognizing causes and consequences to events of the past, analyzing sources with the eyes of a person in this day and age, and applying ethical and humanistic judgment.

Take a look at the list of topics on the following pages. These topics have at least one example of primary evidence, and at least one example of secondary evidence that you can use. Some of these questions may interest you, but you may have another question about Pre-Contact Canada that you may like to explore. If that is the case, you are one your way to find primary and secondary evidence on that topic.



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Historical significance: What and who should be remembered, researched and taught?

Question	Primary Evidence	Secondary Evidence
Why is the Haudenosaunee Confederacy still relevant today?	The Haudenosaunee Thanksgiving Address: nmai.si.edu/environment/pdf/01_02_Thanksgiving_Address.pdf	History of the Haudenosaunee Confederacy: haudenosauneeconfederacy.com/confederacycreation.html Haudenosaunee Treaty: blog.nmai.si.edu/main/2014/09/6-nations-haudenosaunee-us-treaty.html

Evidence and interpretation: Is the evidence credible and adequate to support the conclusions reached?

Question	Primary Evidence	Secondary Evidence
How does new archeological evidence inform or refute past understandings about the origin of Indigenous people in North America?	Map of Canadian place names with Indigenous roots: ammsa.com/sites/default/files/articles/article-photos/11-sn_ws_can-givennames.jpg Photos of artifacts found in Heiltsuk territory: ancient-origins.net/news-history-archaeology/14000-old-heiltsuk-village-site-found-british-columbia-could-it-be-oldest-021317	University of Ottawa Linguistics Department: slmc.uottawa.ca/?q=origins_native_peoples The Origins of the Native Peoples: beringia.com/exhibits/first-people 'Surprise' DNA profile linking 24,000-year-old Siberian skeleton to modern Native Americans could rewrite First Nations' story, experts say: news.nationalpost.com/news/surprise-dna-profile-linking-24000-year-old-siberian-skeleton-to-modern-native-americans-could-rewrite-first-nations-story Groundbreaking genetic study links living First Nation woman to 5,500-year-old ancestor: news.nationalpost.com/news/canada/groundbreaking-genetic-study-links-living-first-nation-woman-to-5500-year-old-ancestor

Continuity and change: How are lives and conditions alike over time and how have they changed?

Question	Primary Evidence	Secondary Evidence
How did the role of the horse in Plains Nations change over time?	Archival photos of Early Plains people and horses: collectionsCanada.gc.ca/settlement/kids/021013-2161.1-e.html	Book chapter – explanation of how the horse changed Plains culture: opentextbc.ca/preconfederation/chapter/8-7-cultural-change-on-the-plains/
How were canoes developed in different parts of Canada?	Canoe development: canadianicons.ca/canoe.php?page=1	Canadian Canoe History: canoe.ca/AllAboutCanoes/



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Cause and consequence: Why did historical events happen the way they did and what are the consequences?

Question	Primary Evidence	Secondary Evidence
How did the hierarchical societies develop on the West Coast?	Royal BC Museum archival photos: royalbcmuseum.bc.ca/exhibits/bc-archives-time-machine/galler07/frames/wc_peop.htm	Canadian Museum of History, A History of the Native Peoples of Canada (written by the museum): historymuseum.ca/cmhc/exhibitions/archo/hnpc/npvol28e.shtml

Historical perspective: What does past look like when viewed through lenses of the time?

Question	Primary Evidence	Secondary Evidence
Why was pemmican so significant in the prairies?	Influence of pemmican on the Plains: firstpeoplesofcanada.com/fp_metis/fp_mets3.html Historical pemmican recipes: faculty.marianopolis.edu/c.belanger/quebec/history/encyclopedia/Pemmican-Indianfood-CanadianHistory.htm	Pemmican proclamation: thecanadianencyclopedia.ca/en/article/pemmican-proclamation/
What factors were the driving force behind the trade networks during the pre-contact era? *examine different regions	Tsimshian trade goods archives: historymuseum.ca/cmhc/exhibitions/aborig/tsimshian/trago01e.shtml	First Nations in Canada, Canadian Government Publication: aadnc-aandc.gc.ca/eng/1307460755710/1307460872523#chp1
Why was there such a large number of language families in British Columbia compared to the rest of the country?	Royal BC Museum online exhibit: royalbcmuseum.bc.ca/visit/exhibitions/our-living-languages-first-peoples-voices-bc University of Ottawa online exhibit: slmc.uottawa.ca/?q=native_peoples_languages	University of Ottawa Linguistics Department: slmc.uottawa.ca/?q=origins_native_peoples The Origins of the Native Peoples: ucalgary.ca/dflynn/files/dflynn/CookFlynn08.pdf

Ethical judgment: Is what happened right and fair?

Question	Primary Evidence	Secondary Evidence
What was the significance of the potlatch on the West Coast, and how was this impacted by contact?	Potlatch historical archived regalia and photos: https://www.umista.ca/pages/collektion-history Simon Fraser University online exhibit: https://www.sfu.ca/brc/online_exhibits/masks-2-0/the-potlatch-ban.html	History of the potlatch on the West Coast: https://www.mysteriesofcanada.com/first-nations/potlatch/



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THE TASK

Once you have settled on a question, it's time to conduct your research. The following blackline master is a way for you to organize your thinking and research findings in one place.

Once you are done your research, you should choose a method for sharing your findings. Depending on the topic, different presentation methods are more appropriate. Some suggestions include:

- Creating a video
- Writing a paper
- Developing a website
- Building a display board

You could be more creative if you like, such as dressing up like a historical figure and explaining the findings in character, or putting on a celebration for your class during which the conversation centres around your topic, or even creating an art installation that tells the story of your inquiry. You probably have even better ideas than this, but make sure that whatever it is that you do, the focus is on sharing and presenting your information.





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HISTORICAL THINKING INQUIRY

Use the following chart to record your thinking and research around your inquiry. Even though the question fits mostly under one of the historical thinking concepts, you have to use all of the concepts to really think like a historian.

Question:	
Historical significance: What and who should be remembered, researched and taught? What is the historical significance of the question you have chosen? Why is this an important and significant question to ask?	
Evidence #1 Source Information:	What does this evidence source tell you about your question?
Evidence #2 Source Information:	What does this evidence source tell you about your question?
Evidence #3 Source Information:	What does this evidence source tell you about your question?
Evidence #4 Source Information:	What does this evidence source tell you about your question?
Evidence #5 Source Information:	What does this evidence source tell you about your question?



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Continuity and change: How are lives and conditions alike over time and how have they changed?

Cause and consequence: Why did historical events happen the way they did and what are the consequences?

Historical perspective: What does past look like when viewed through lenses of the time?

Ethical judgment: Is what happened right and fair?



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What conclusions can you reach about your question, based on the research you have conducted?

How does your understanding of the question based on what you discovered in the primary source material compare with what you read in the secondary evidence material?

How are you going to present your findings at the end of your historical inquiry? Use this space to plan how you will present your findings.



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SECTION V – Primer | First Permanent Settlements

Author of this primer – **Dr. Gregory Kennedy**
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INTRODUCTION

Canada: The Story of Us attempted to select stories from the 200-year history of New France in a single episode and this inevitably left gaps. Some have criticized the claim that Québec City was the first permanent settlement founded by Europeans. They point out that, while Québec was founded in 1608, Port Royal in Acadia (present-day Nova Scotia) was founded in 1605.

More broadly, we should acknowledge that the first permanent settlements in what is now Canada were Indigenous, and that the friendship and support of Indigenous peoples were critical to Europeans successfully founding their own colonies.

The principal aim of this brief primer is to provide a simple and accessible plan for introducing students to the first European permanent settlements.

THE FIRST PERMANENT SETTLEMENT?

The first European settlements in North America were probably Norse (Vikings) around 1000 CE. The evidence found at the encampment at L'Anse aux Meadows, in Newfoundland and Labrador, suggests a small permanent settlement with longhouses. There is also new archaeological evidence for a second encampment at Point Rosee.

We do not know very much about these Norse sites. The colonists were likely from Greenland

and they visited in order to harvest lumber and fish. The site (or sites) were abandoned for unconfirmed reasons, possibly due to war with First Nations. The Norse later abandoned the Greenland settlements, probably due to climate change (colder temperatures made farming impossible) and conflict with the Inuit.

Additional resources:

The Norse in Newfoundland and Labrador:

<http://www.pc.gc.ca/en/lhn-nhs/nl/meadows/info>

Point Rosee:

<http://www.cbc.ca/player/play/759170115651>

The end of the Greenland settlements:

https://www.washingtonpost.com/news/energy-environment/wp/2015/12/04/climate-change-may-not-have-driven-the-vikings-from-greenland-after-all/?utm_term=.53c937863d23

Christopher Columbus's explorations starting in 1492 and the subsequent creation of rich Spanish and Portuguese colonies in Central and South America during the sixteenth century encouraged states like England, France, and Holland to create their own colonies in North America. Jacques Cartier explored the Saint Lawrence Valley and in 1541 he brought 400 colonists to establish a settlement at Charlesbourg-Royal (Cap-Rouge today). Unfortunately, the expedition was ill-prepared for the harsh climate and many of the settlers died of scurvy. Scurvy is a particularly nasty degenerative disease in which a severe vitamin C deficiency ultimately results in organ failure and a slow, painful death. To make matters worse, Cartier provoked hostility from the Stadaconians, his Indigenous neighbours. He kept demanding to know about gold and treasure, and



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eventually kidnapped some of them to take back to France, including their sagamo (chief), Donnacona. By the summer of 1543, Charlesbourg-Royal had to be abandoned.

Early colonization efforts were primarily organized by commercial companies seeking a profit. They wanted to explore, fish, and trade. Permanent settlements were risky, expensive, and provided little return on investment. On the other hand, equipping a few ships to visit was much more cost-efficient. Only at the beginning of the seventeenth century did the French make new attempts to found permanent settlements. An expedition including Samuel de Champlain was sent in 1604 to Île Ste Croix (today in Maine). Once again, scurvy and malnutrition had severe consequences for the colonists.

The expedition's leader, Pierre Du Gua de Monts, decided to construct a new habitation at Port Royal in 1605. The historical record suggests that this settlement was much more successful, due in no small part to the help of the local Mi'kmaq under the leadership of Membertou. Unfortunately, the expedition was called back to France in 1607 due to politics at the court of Henri IV, but a new team was sent out in 1610. Port Royal had many advantages – a sheltered harbour, fertile soil, ready access to trees – and the French made it the capital of their burgeoning colony of Acadia. It became a thriving agricultural and trading community. You can learn more about it in the section on the Acadians in this guide. Champlain, meanwhile, had moved on to found Québec in 1608, an event you can learn about in the first episode of **Canada: The Story of Us**.

Additional resources:

Champlain's description of scurvy:

parcsCanada.gc.ca/en/lhn-nhs/nb/stcroix/decouvrir-discover/natcul8

New habitation at Port Royal:

pc.gc.ca/en/lhn-nhs/ns/portroyal/info

Champlain's map of the habitation :

histori.ca/champlain/page.do?pageID=157

PERMANENT SETTLEMENT, SOVEREIGNTY AND OWNERSHIP

European states disputed each other's claims to the New World. For example, the 1494 Treaty of Tordesillas was an attempt to divide the world between Spain and Portugal, but was not recognized by England, France, and Holland. European concepts of sovereignty required permanent settlement to back up imperial claims. This meant that more than a fort or an outpost were needed; a permanent population actively working the land was essential. This was very important because without a formal claim and recognition of sovereignty, other states were free to send their own colonists to the same place.

Of course, states could declare war and attack each other's colonies, but when sovereignty was recognized, this ensured basic protections through diplomacy and treaties. European ideas about land ownership were complicated at this time. Technically, all land belonged to the king and was ceded through feudal contracts to lords and tenants. However, in practical terms, there was increasing respect for the principle of private property, in which individuals owned land and had to be compensated if their property was lost or destroyed.



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had such different interpretations to treaties. Europeans did not respect the sovereignty of semi-nomadic people like the Algonquin or Mi'kmaq of eastern Canada because they did not stay in one place like Europeans.

Indigenous people saw the land as belonging collectively to their community. For example, the Mi'kmaq distributed hunting territories to different families during the winter, and then came together into fishing villages during the summer. This land use was more stable than Europeans liked to admit; most Indigenous communities returned to the same places year after year.

The lack of permanent settlements, however, and the inability of individuals to “prove” ownership with documents were convenient excuses for Europeans to dispossess First Nations and not even consult them when it came to ownership of colonies. Indeed, if Europeans applied their own concepts fairly, then they would be forced to acknowledge that wide territories across Canada that they had “claimed” were actually lived, settled, and thus owned by First Nations.

Many sources reproduce the same error with historical maps that colour large areas of the continent blue for France or red for Great Britain, even though areas of European permanent settlement were actually quite small. Here is one of many examples:

commons.wikimedia.org/wiki/File:North_America_1713.png

In actual fact, if we were to colour based on land-use and settlement, North America would have looked more like this:

option.canada.pagesperso-orange.fr/images/03First%20Nations/map_linguistic.jpg

ACTIVITY 1

Do some online research for historical maps of early Canada. Look closely at the maps.

- What do they represent?
- How are the maps different from each other and what assumptions and biases do they contain?
- How did Europeans represent Indigenous people in their maps and drawings?

Here is a picture drawn by Samuel de Champlain after he participated in a battle between his Algonquin allies and the Haudenosaunee:

thecanadianencyclopedia.ca/fr/chronologie_s_historiques/samuel-de-champlain/

We know that in reality the Indigenous people would not have been nearly naked. Look closely and you will see palm trees and other false representations.

You can learn more about **pre-contact Indigenous history** in Canada on page 21.



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RECRUITING CHALLENGES

Recruiting colonists for New France was no easy task. Most potential immigrants knew relatively little about Canada (referring to the Saint Lawrence Valley) or Acadia. They probably knew that it was cold, that the voyage was long and hard, that people died of diseases, and that there were sometimes wars with other colonies or First Nations. France had great difficulty convincing people to volunteer as colonists.

In 1627, the Company of New France was created by Cardinal Richelieu to support trade and colonies. The company agreed to transport 400 colonists by 1653, but almost immediately suffered terrible losses when its first expedition of four ships was captured by English privateers. Québec itself had to be surrendered. Champlain returned in 1633 with 200 new colonists, but the company was soon hopelessly indebted and later folded in 1663. Colonization was certainly expensive; the company shareholders claimed that they had spent over 905,000 livres, while earning only 242,000 livres in revenue from the fur trade and other commercial activities.

The Company of New France was not a complete failure. One of the company's initiatives was to hire engagés — contract workers typically on three-year terms — who were provided a salary as well as room and board to come to the New World. More than half of those who came ultimately went back to France, but those who remained had the opportunity to purchase cheap land and establish themselves as tradesmen in new communities.

Soldiers could also be enticed to stay with promises of land. The Carignan-Salières

Additional resources:

The Company of New France:
faculty.marianopolis.edu/c.belanger/QuebecHistory/encyclopedia/CompanyofNewFrance-QuebecHistory.htm

The Carignan-Salières Regiment – soldiers' lives:
bac-lac.gc.ca/eng/discover/military-heritage/Pages/carignan-salieres-regiment.aspx

Regiment was sent by Louis XIV to New France in 1665 in order to help protect the colony. Of the 1300 officers and soldiers posted there, about 400 of them chose to stay after their term of service was complete in 1669.

As shown in **Canada: The Story of Us**, it was even more important to recruit young women willing to settle permanently in the colony. Louis XIV supported the emigration of about 800 women who became known as the King's daughters “filles du roi”. The total population of New France was probably about 70,000 in 1760 when it was conquered by Great Britain. Despite their challenges, initial colonization efforts had clearly led to sustained growth.

ACTIVITY 2

Consider today's project to colonize Mars (mars-one.com/).

- What would make you want to go there?
- What hopes and fears would you have for this new life?
- How do you think this compares with how the first colonists felt about going to New France and Acadia?



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CONCLUSION

The first permanent settlements in what is now Canada were Indigenous. When Europeans arrived, there were a variety of attempts to establish temporary and permanent settlements. In time, successful colonies were created despite serious recruiting challenges, financial difficulties, and warfare. Establishing colonies relied on harmonious relationships with First Nations, but European claims to sovereignty were later used to dispossess them. What is most striking about this early period of settlement is the almost total control given to commercial companies seeking profit. Although we tend to focus on explorers planting the flag for a particular state, imperial colours drawn on a map, or even the religious zeal of missionaries spreading their faith, the early history of Canada was dominated by the race to profit from natural resources like fishing, fur, and forestry. Agriculture and permanent settlement were very much secondary to these pursuits.

FURTHER READING

Champlain's Journal for the period 1604 to 1610 has been translated to English and is available here in three parts:

historiclakes.org/S_de_Champ/Champlain1.html

The Jesuit Relations is available in English, French, and Latin from Early Canadiana Online and includes many descriptions and observations of the first permanent settlements and the challenges they faced: eco.canadiana.ca/

Allan Greer, *The People of New France* (University of Toronto Press, 1997)

Jan Noel, *Along a River: The First French-Canadian Women* (University of Toronto Press, 2013)



CANADA

THE STORY OF US

SECTION VI – Primer & Activity | The Acadians

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INTRODUCTION

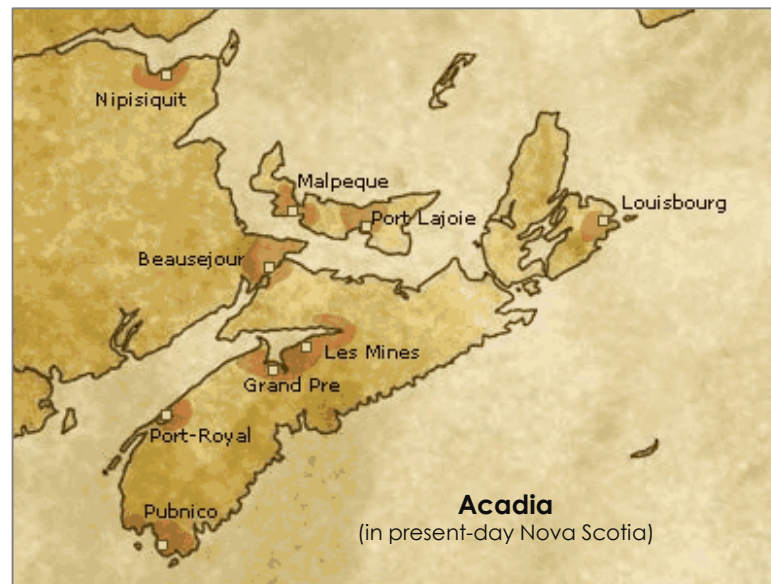
One aspect of the *Canada: The Story of Us* series that sparked an important public debate is the scarcity of references to the Acadians, the French colonists who settled in Canada's Atlantic region. The Acadians formed a distinct culture that continues today, and their history demonstrates not only how colonists adapted to their new environments, but also how early Canadians were able to overcome even the greatest obstacles. Acadian society was destroyed by the British military government of Nova Scotia beginning in 1755. Nevertheless, Acadian refugees and their descendants persevered, forming a diaspora that includes communities from Louisiana to France and particularly in eastern Canada. The principal aim of this brief primer is to provide a simple and accessible plan for introducing students to early Acadian history.

Class Discussion

As students explore the Acadians in North America, ask them to consider the reasons why they would argue that the story of the Acadians is a vital part of Canadian history.

ADAPTING TO A UNIQUE ENVIRONMENT

When the first French settlers arrived in Acadia (present-day Nova Scotia) during the 1600s, they were mostly interested in fishing and the fur trade. The coastline was rocky and the interior was hilly and covered with trees. However, to create a permanent settlement, farming was



necessary to meet the colony's subsistence needs. The fertile marshlands around the Bay of Fundy could provide the solution, but to transform them into farmland, the colonists would have to dry out and protect the land, a process that would take years. Champlain was one of the first to experiment with reclaiming marshes around the French fort at Port Royal. In 1605, he built a sluice gate and planted a garden with a variety of crops. Reclaiming wetlands on a large scale was a difficult engineering task, but it had been successful in Europe in places like Holland and northern Italy.

An important note for teachers:

The classroom must promote a safe place for students to discuss sensitive issues. Students' experiences of conflict and war will vary greatly. Prepare students for the topics that will be discussed. Allow for individual reflective time in addition to small group activities where students can safely process their thoughts and emotions.



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During the 1630s, the colonists in Acadia began constructing dykes with the help of experts from western France. Unlike in Europe, however, the Bay of Fundy's high tides (up to 15 metres) created a unique challenge. The settlers would have to build dykes large and strong enough to keep the tidewater out, while allowing water from inside to escape out to sea. The answer to this dilemma was the aboiteau.

Essentially, they would build a small box made of wood or out of a hollowed-out tree trunk and install it at the bottom of the dykes. A clapet or hinged door was built in the middle of the box. When the tides were in, the water pressure kept the clapet closed, protecting the farm. When the tides were out, the clapet opened and rainwater or snowmelt could escape.

This ingenious system helped the Acadians create a very successful farming society in one of the most unlikely parts of North America. They traded wheat, peas, and livestock with other

French colonies and also with nearby English colonies like Massachusetts and Maine. In addition to farming, the Acadians could fish, hunt, and trade with the Mi'kmaq for a variety of goods. Thanks to this diverse economy,

the Acadians tended to be more prosperous and healthier than other French farmers and colonists at the time.

In time, the Acadians spread out to dyke large areas around the Bay of Fundy including around Annapolis Royal, Grand Pré, and Chignecto. The population grew from several hundred colonists in 1671 to about 14,000 in 1755. They created a distinctive economic and cultural landscape that has been recognized by UNESCO, which declared Grand Pré a World Heritage Centre. As we shall see later, Grand Pré also became important as a site from which British authorities would later deport the Acadians and seize their lands.

LIFE ON THE PERIPHERY

Although Acadia was a successful colony in many ways, it also suffered from wars and insecurity. Acadia was in a frontier area between the French and British Empires and both sides wanted to control access to the fishery. The main fort at Port Royal was captured for the first time in 1613 and was attacked several times after that by English and French military expeditions, sometimes accompanied by Indigenous allies.

Additional resources:

Acadian aboiteaux:

[ameriquefrancaise.org/en/article-457/Acadian Aboiteaux \[Dike and Suice Gate System\].html](http://ameriquefrancaise.org/en/article-457/Acadian-Aboiteaux-[Dike-and-Suice-Gate-System].html)

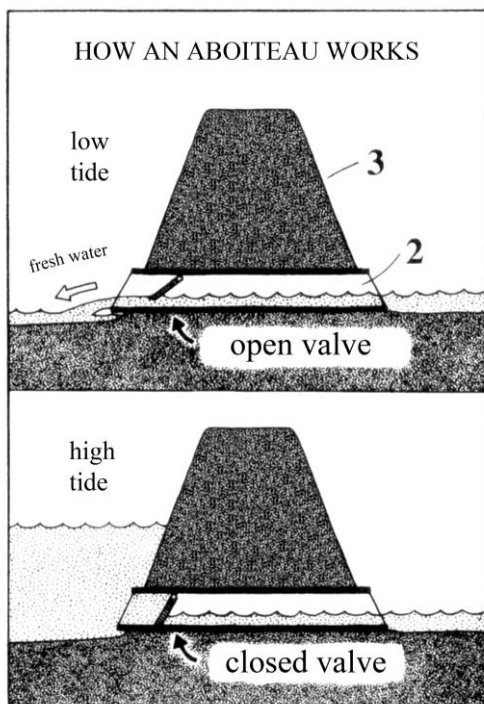
Marshland colonization in Acadia:

journals.lib.unb.ca/index.php/Acadiensis/article/view/20289/23397

Grand-Pré historic site:

<http://whc.unesco.org/en/list/1404>

<http://www.pc.gc.ca/en/lhn-nhs/ns/grandpre>





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One hundred years later, the Treaty of Utrecht ceded Acadia to the British and it became known as Nova Scotia¹. However, the French kept control of Île Royale (Cape Breton Island) and built a fortress there called Louisbourg². They also reinforced their alliance with the Mi'kmaq and other First Nations in the area. These Indigenous groups fought their own war against the British in the 1720s. Beginning in 1744, the French launched several expeditions to recapture Acadia. The British responded by founding Halifax and reinforcing Nova Scotia with soldiers and warships. The Acadians were caught in the middle of all of this fighting. Most of them did not want to participate, and actively pursued a policy of neutrality. They attempted to negotiate conditions that would keep them out of future conflicts. Unfortunately, neither the French nor the British would accept this and continually pressured and threatened the Acadians for loyalty and support.

Acadian communities had a remarkable form of local government which combined direct and representative democracy. Religion was very important at this time, and the Acadians followed Roman Catholicism. Each community was based on a parish, and the local government started with the parish assembly, composed of every head of household. The heads of household were normally men, but were sometimes widows. Every year, the parish assembly elected a few people to represent their community as deputies. These were prominent individuals who negotiated directly

with British and French officials and also served the community in various roles including as militia captains, notaries, justices of the peace, or clerks. However, whenever a major issue came up, such as a request for an oath of allegiance or for support in a military campaign, the deputies would summon the assembly and the entire community would discuss the proposal³. The historical record includes petitions and responses signed by over one hundred heads of household.

CLASS DISCUSSION QUESTIONS

(*See Note for Teachers, p.36)

1. How would living in a time of war affect you? Would you be fearful or hopeful? How would you try to protect yourself and your family?
2. What kind of local government do you have today? How does it compare with how the Acadians organized themselves?

THE GREAT UPHEAVAL (LE GRAND DÉRANGEMENT)

During the 1750s, there were increasing tensions between the British and French. The French built new forts in modern-day New Brunswick and Prince Edward Island, while the British heightened their military presence in Nova Scotia as well. War seemed inevitable. In 1755, before war was officially declared in Europe, the British in North America launched a series of military expeditions against the French and their Indigenous allies.

¹ You can read my blog about the importance of the Treaty of Utrecht here: activehistory.ca/2013/03/the-300th-anniversary-of-the-treaty-of-utrecht-and-the-generosity-of-governments/

² Parks Canada has reconstructed a large part of the fortress, you can learn more about it here: pc.gc.ca/en/lhn-nhs/ns/louisbourg/info

³ To learn more about the Acadian deputies and how their form of local government was developed from traditional community practices in France, you can read my article here: quod.lib.umich.edu/cgi/p/pod/dod-idx/parish-assembly-and-its-delegates-in-the-loudunais.pdf?c=wsfh;idno=0642292.0036.004



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One of the expeditions was against the French fort at Beauséjour, near the modern-day border between New Brunswick and Nova Scotia⁴. The British had many more soldiers and the support of warships and artillery; the fort fell in a few days. The French had required the local Acadians to help defend the fort as militia. They had even gone so far as to burn the nearby village of Beaubassin to try to force the colonists to help them.

For the British, seeing some Acadians under arms with the French only confirmed what they already thought – that all of the Acadians could not be trusted and were really their enemies. The Acadians spoke a different language, had a different religion (they were Catholic while the British were mostly Protestant), and refused to swear loyalty unconditionally to Great Britain. The Acadian perspective was that they had already recognized the British government in Nova Scotia and were doing their best to stay neutral. They wanted no part of the war but some had been forced to serve by threats from the French and the Mi'kmaq. Only a few young men were actively fighting for the French cause; most people stayed in their homes.

Lieutenant-Governor of Nova Scotia Charles Lawrence had decided that the time had come to force the Acadians to declare their unconditional loyalty to Great Britain or to face the consequences. In the spring of 1755, he sent military officers to each of the Acadian communities to confiscate their arms and boats. In July, he summoned Acadian

delegates to Halifax to negotiate with him, but when they refused to swear an unconditional oath of allegiance, he had them imprisoned. Troops were then sent to Grand Pré and Annapolis Royal. Lieutenant-Colonel John Winslow was from Massachusetts and he was in charge of the expedition to Grand Pré. He left a detailed journal of his time there. Bancroft, a junior officer at Grand Pré, was present when Colonel Winslow informed the Acadians that they would be deported. In his journal he wrote: "The French being ordered to come to the Co[lonel] into the forte as they supposed to receive sum (sic) new orders but contrary to their expectation the Gate was shut and they confined as Prisoners the Co[lonel] showing them by his orders which was that they must be sent off and that the lands and cattle was become forfeited to the King. Seing themselves so Decoyed the shame and confusion of face together with Anger so altered their countenance that it cant be expressd."

Thousands of Acadians were loaded onto ships and dispersed amongst the Thirteen Colonies (today the eastern United States). Lawrence did not warn the governors of these colonies that the Acadians were coming, so they were not prepared to deal with so many refugees.

Additional resources:

Lieutenant-Colonel John Winslow's journal:
acadian-home.org/John-Winslow.html

The complete journal of Jeremiah Bancroft:
acadian-home.org/Fowler_Lockerby_Bancroft.pdf

⁴ For more on Fort Beauséjour, see the Parks Canada site : pc.gc.ca/en/lhn-nhs/nb/beausejour/info



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The plight of the Acadians was captured in 1847 by Henry Wadsworth Longfellow in a poem called "Evangeline: A Tale of Acadia." The poem has inspired many songs, films, and works of art. Evangeline, the central character, has become an iconic figure in Acadian culture: "Fair was she to behold, that maiden of seventeen summers / Black were her eyes as the berry that grows on the thorn by the wayside / Black, yet how softly they gleamed beneath the brown shade of her tresses!"

Of course the poem does not accurately cover all of the events of the Great Upheaval, which lasted from 1755 through 1778. Thousands of Acadians fled rather than be deported, and some of them actively resisted the British soldiers with the help of the French and the Mi'kmaq. Many families suffered years as refugees, travelling on foot across modern-day New Brunswick to eventually settle in Quebec. When Louisbourg was captured in 1758, many Acadian refugees found nearby were rounded up and sent to England as prisoners of war. They were later transferred to France and some of them signed up for new colonies in the Caribbean (Saint Domingue or Haiti) and South America (French Guyana). Those who ended up on the French islands of Saint Pierre and Miquelon were actually deported multiple times.

Unfortunately, many people died during the Great Upheaval. It is impossible to know exactly how many because of the incomplete records from that time. Historians estimate that at least one in five and possibly as many as one in three Acadians died between 1755

and 1763. Many of these were refugees who died during the winter from exposure or starvation, or in shipwrecks and other accidents. Some historians, such as John Mack Faragher, refer to the Great Upheaval as an example of ethnic cleansing.

After the war, many Acadians chose to return. The Treaty of Paris of 1763 allowed the Acadians to come back to Nova Scotia if they swore an unconditional oath of allegiance. However, their homes were gone and their land had been confiscated by the British government. They had to create new homes

Additional resources:

Evangeline – full poem:

gutenberg.org/cache/epub/2039/pg2039-images.html

The Great Upheaval as ethnic cleansing:

historynewsnetwork.org/article/11204



⁵ Those interested in organizing further work about the Acadian Deportation could use N. E. S. Griffiths, *The Acadian Deportation: Deliberate Perfidy or Cruel Necessity?* This short book provides selections of historical documents and short explanations of the events, causes, and interpretations from multiple points of view.



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in unsettled areas of Atlantic Canada including the north shore of New Brunswick, southwestern Nova Scotia, and parts of Cape Breton Island. Others chose to stay in Quebec, to settle in France, or to join the growing Acadian population in Louisiana.

In 2003, the Queen issued a Royal Proclamation acknowledging the consequences of the Deportations and establishing July 28th as an official day of Commemoration of the Great Upheaval.

Additional resources:

The Great Upheaval – guide and maps: umaine.edu/canam/publications/st-croix/acadian-deportation-migration-resettlement/

The Royal Proclamation of 2003: ocol-clo.gc.ca/en/timeline-event/a-royal-proclamation-acknowledges-the-injustices-inflicted-on-acadians-during-their

CONCLUSION

During the nineteenth and twentieth centuries, the Acadians of Atlantic Canada had to struggle for recognition of their rights as a distinct minority group, particularly with regard to language, education, and health services. It would be impossible to present all of this history here in this primer but it is certainly worth further research.

In general, the Acadians have shown remarkable innovation and resilience, persevering through a very difficult history. Today, the Acadians are a vibrant, dynamic francophone culture in Atlantic Canada.

Those who settled in Louisiana would become the ancestors of the Cajun people. Wherever they went, the survivors of the Great Upheaval became an important part of the local population and preserved their distinct identity and heritage.

The **Acadian World Congress** takes place every five years to bring together the Acadian diaspora and celebrate their history and culture. The next congress will occur in 2019 and you can find out more about it here: cma2019.ca/english/

FURTHER READING AND RESEARCH

Centre d'études acadiennes Anselme-Chiasson: umoncton.ca/umcm-ceaac/

Public Archives of Nova Scotia: archives.novascotia.ca/genealogy/acadians

Provincial Archives of New Brunswick: archives.gnb.ca/Archives/Default.aspx?culture=en-CA

Le Musée acadien de l'Université de Moncton: umoncton.ca/umcm-maum/

Gregory Kennedy, *Something of a Peasant Paradise? Comparing Rural Societies in Acadie and the Loudunais, 1604-1755* (McGill-Queen's University Press, 2014)

Christopher Hodson, *The Acadian Diaspora: An Eighteenth-Century History* (Oxford University Press, 2012)

N. E. S. Griffiths, *From Migrant to Acadian: A North American Border People, 1604-1755* (McGill-Queen's University Press, 2005)

If you would like help in developing a lesson plan or classroom activity about Acadian history, please contact the **Institut d'études acadiennes** at the Université de Moncton at iea@umoncton.ca.



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Acadian History: The Great Upheaval

ACTIVITY

Beginning an inquiry on forced relocations and their consequences in Canada

BIG IDEA:

Canadian history includes many tragic episodes in which minority groups were targeted and forcibly relocated as a result of prejudice, hatred, and fear. In addition to the destruction and upheaval caused in the short term, these groups have suffered long-term consequences as a result of these actions including isolation and poverty.

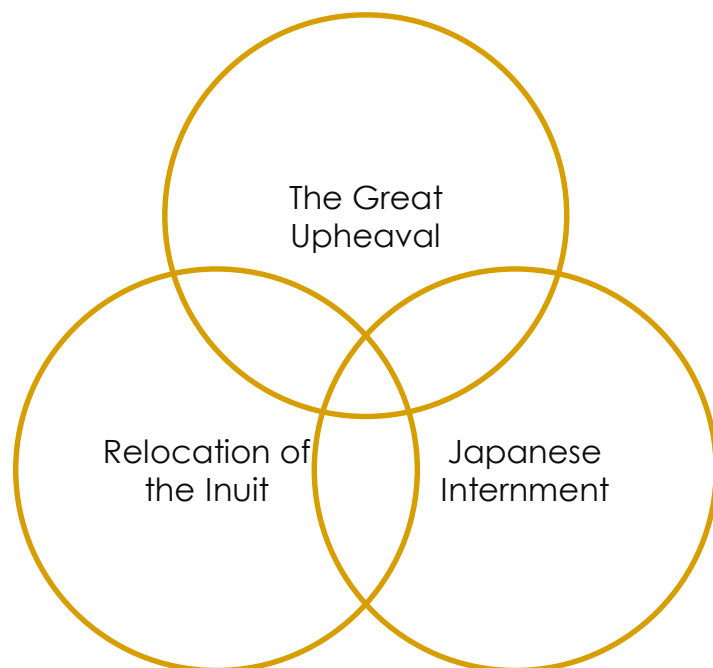
ESSENTIAL QUESTIONS:

- How have forced relocations been justified in the past?
- What responsibility do governments have to redress historical wrongs?

Beginning in 1755, the British government of Nova Scotia opted to begin the forced relocation of Acadians from their homes and to scatter them among the thirteen colonies of what is now the United States. Several thousand people were rounded up and their homes were destroyed. Others managed to escape but lived as refugees travelling long distances to places like Québec and Louisiana with nothing but the clothes on their backs. Many people died as a result of starvation, harsh conditions, shipwrecks, and other accidents.

INQUIRY

1. Use the reporter's questions (Who? What? When? Where? Why?) to learn about two other cases of forced displacements in Canada: the internment of Japanese Canadians during the Second World War and the relocation of the Inuit from Inukjuak, Quebec, to the High Arctic.
2. Compare and contrast the information you researched about Japanese Internment and the High Arctic Relocation with what you have learned about The Great Upheaval. What justifications were used for the relocation? What impact did the relocation have on the minority group concerned?





CBC Digital Archives

Government apologizes to Japanese Canadians:
cbc.ca/archives/entry/1988-government-apologizes-to-japanese-canadians

CBC News

Inuit get federal apology for forced relocation:
cbc.ca/news/canada/north/inuit-get-federal-apology-for-forced-relocation-1.897468

3. The Canadian government apologized and provided compensation for interning the Japanese during WWII and to the Inuit for the High Arctic Relocation (see links above). There is some disagreement among historians, however, about whether governments apologizing for past misdeeds is a good idea.
4. Queen Elizabeth II issued the Royal Proclamation of 2003 – ocol-clo.gc.ca/en/timeline-event/a-royal-proclamation-acknowledges-the-injustices-inflicted-on-acadians-during-their – in which she acknowledged the “historical facts and the trials and suffering experienced by the Acadian people during the Great Upheaval.” She did not, however, apologize for it nor did she offer financial compensation for the descendants of the victims.

Reflect about what you have learned about forced relocations and how governments have responded to them. Write a letter to Queen Elizabeth II in which you argue whether Acadians deserve a formal apology for The Great Upheaval.

Research the debate on government apologies and summarize your findings in the t-chart below:

Governments should apologize	Governments should not apologize



SECTION VII – Viewing Questions

Canada: The Story of Us – Episodes

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Canadian History: A Conversation – Facebook Live Roundtables

During the original broadcast of **Canada: The Story of Us**, CBC hosted the following Facebook Live roundtables that broadened the national conversation on important themes in Canadian history:

• Perspectives on Canadian History.....	64
• Treaties, Reconciliation and Indigenous History in Canada.....	66
• How Much Do Canadians Know about our Military History?.....	68
• How Much Do You Know about the Roles Women Played in Canadian History?.....	69
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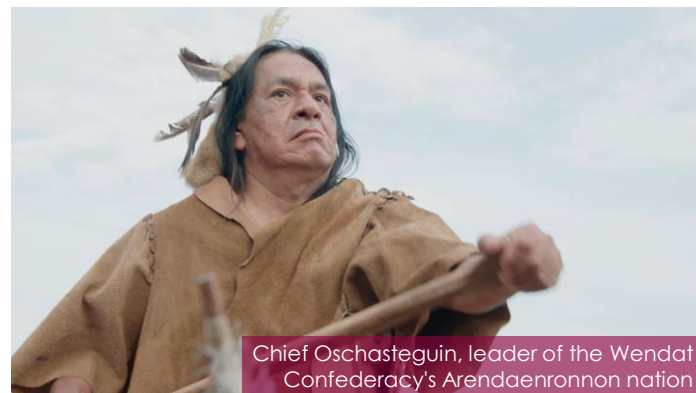
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Viewing Questions

Episode 1: Worlds Collide (pre-1608-1759)

1. Jennifer Podemski calls the arrival of Europeans “the inciting incident in the creation of Canada and the story we’re living today.” An inciting incident is sometimes described as the moment the problem begins and in other times as the event that begins the plot. Which definition, do you think, she means to use here?
2. Colm Feore says that the strength and determination of Champlain’s men is “nothing like the wussiness of our age.” What does the term “wussy” mean to you? Is Feore’s comparison to our age a fair one?
3. Christopher Plummer says that nature “is the dilemma of Canada” and that the weather would “overwhelm anyone who lived here.” Whom is Plummer speaking about? Do you think he has left anyone out? If so, whom?
4. What qualities would you want in a trade partner? Which of these traits did Chief Oschasteguin find in Champlain and the settlers of New France?
5. If you were one of France’s most vulnerable women (poor, orphaned and young), would you have chosen to travel to Quebec or would you have rather remained in France? Why were these women in particular sent to New France as Filles du Roi?
6. Anne-Marie MacDonald called the Filles du Roi “tools of empire.” What does that term mean to you? How were they serving as tools?
7. Wade Davis says that “every single expedition had to have a patron.” In this



Chief Oschasteguin, leader of the Wendat Confederacy's Arendaenronnon nation

8. In this case, a patron is a person who pays for an expedition. How does having a patron affect exploration and discovery?
8. The decision of Pierre Esprit Radisson and Medard des Groseilliers to bring their discovery to the British was treasonous – a betrayal of their country. How would you have acted if you were in their position?
9. How would you have felt if ordered not to shoot with an army of thousands of enemy soldiers rushing at you? What does General James Wolfe’s order show us about his relationship with his troops?
10. In addition to historians, The Story of Us features the contributions of many well-known Canadians – actors, filmmakers, philanthropists, authors, journalists, educators, politicians, activists, entrepreneurs, athletes, and soldiers. While these contributors may be experts in their fields, they’re not necessarily experts in Canadian history. What does this diversity of voices add to the program? Would you rather hear only from Canadian historians?

Note: Photos of historical figures taken from dramatic re-enactments in Canada: The Story of Us



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Viewing Questions

Episode 2: Hunting Treasure (1777-1793)

1. Duncan McCue says that Canada's enormous natural resource wealth "has defined the way we see ourselves." How has it done this? How has our relation to the land shaped us as Canadians?
2. Jim Balsillie says that "Canada is a nation built on dreamers who dreamed of building a better future for themselves, for their family, and for ultimately what became our country." Is William Hazen a "dreamer"? Is he a Canadian patriot? An American traitor? Both? Neither?
3. Aside from stealing horses, what were Chat Ka's goals in the horse raid? Was his plan a good one? What, if anything, would you have done differently?
4. Environmentalist David Suzuki says, "It's been built into the way we developed this country that too often we didn't think long-term." How is the truth of that statement seen in



Maquinna

this segment? Does technology play a role in blinding us to long-term outcomes? If so, how?

5. Rick Mercer says that "Winter shapes us more than anything else. Winter is one season out of four and yet it defines us

more than the other three seasons combined." How has winter defined Canadians? To what extent is this still true today?

6. Michele Romanow says that "Innovation is being unsatisfied with the status quo and being crazy enough to believe that you can change that." What risks did William Bell face in changing production in his forge? If you were William Bell, would you be "crazy enough" to try making the innovative stoves instead of tools?
7. Fill in the following t-chart about the advantages and disadvantages of company towns.

Advantages of Company Towns	Disadvantages of Company Towns

Based on the information you've listed above, did company towns have a net benefit to Canada and the people who lived and worked in them?

Note: Photos of historical figures taken from dramatic re-enactments in Canada: The Story of Us



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8. What characteristics does a good leader demonstrate? Which of these traits do you see in Maquinna?
9. Alexander Mackenzie is credited with discovering the navigable route to the Pacific. Why, do you think, Mackenzie's name is the only one remembered? Who, if anyone, should share credit with him?
10. In an episode focusing on three traits of Canadians — courage, ingenuity and collaboration — there were no stories featuring women. Why, do you think, this happened? Which of these three traits do Canadians typically associate with women?



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Viewing Questions

Episode 3: War of Independence (1812-1813)

1. Robert Bothwell says "Being a good soldier is often very unimaginative. Brock was imaginative." Why, do you think, Bothwell rejects imagination as being an important part of being a good soldier?
2. Rick Hillier says "Fear is a tool for a commander. It's a tactic. It's part of psychological warfare." How was fear used against William Hull and Fort Detroit? What would you have done if you were in his position?
3. Joseph Boyden says "If there's a country called Canada, it's because of Tecumseh and what he did." What made Tecumseh such an effective leader? Why was his agreement with Brock not honoured, given his great contributions to the country?
4. How would you react as a soldier if you were facing a much larger opposition? What thoughts would be going through your head?
5. Complete the following t-chart focusing on Tito LeLièvre and the destruction of the armory at Fort York:

Reasons to destroy the armory	Reasons not to destroy the armory

Based on your ideas in the t-chart, what would you have done in Tito LeLièvre's position?

6. Laura Secord faced the decision to stay at home with her family or leave to warn the British forces of the impending American attack. What would you have done in her position?
7. Details of the Battle of Beaver Dams and the contributions of John Tutela are very thin. What questions do you have that weren't answered here? Where could you go to help find answers to these questions?
8. Robert Bothwell says the American attacks targeting the citizens of Toronto "were bloody, brutal, and stupid." In this same episode, Bothwell also says British privateering "made the Americans feel vulnerable. It made them feel exposed and it made them feel insecure. And, you know, that's really important in war." Complete the Venn diagram on the following page to compare and contrast two types of attack on non-military targets.



Tito LeLièvre

Note: Photos of historical figures taken from dramatic re-enactments in Canada: The Story of Us



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Attack on Toronto's citizens

British Privateering

9. In this episode, Tecumseh's warriors were called "freedom fighters" and later Joseph Barss was labelled a "privateer." How, do you think, Americans would have described them? What impact does the language we use to describe people have on how we think of them?

10. Clement Virgo says of the soldiers fighting for Charles de Salaberry "The idea of African-Canadians, Scots, all these Aborigines, all these people that are now identifying themselves as Canadian and they are fighting the Americans was crucial. It must have been a very, very powerful experience indeed." How would fighting alongside a diverse group of soldiers affect you? How did this force represent what Canada would become?



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Viewing Questions

Episode 4: Connected (1824-1890s)

1. William Merritt raised private money to build the first Welland Canal. The Welland Canal is an example of infrastructure, a basic resource like roads, sewers and electrical grids. Who benefits from infrastructure? Who should be responsible for paying for and building infrastructure of this sort?
2. Many people were responsible for the building of the Welland Canal. Use the chart below to assign values (totaling 100%) to the individuals and groups based on their contributions to the project.

Contributor	Contribution (as a %)	Reason
William Merritt		
Alfred Barret		
Canal workers		
Canal workers' families		

3. Take the position of one of the potential investors that Samuel Cunard approached to support his steamship service between Europe and North America and fill out the chart below.

Options	Benefits	Drawbacks
Samuel Cunard's steamship service		
Existing transatlantic service		

Would you have invested in Cunard's transatlantic service using unproven technology? Why or why not?

4. Cunard's steamship line was sold as a delivery service for the Royal Mail. Daniel Samson, however, focuses on the line's commercial benefits and John English emphasizes the advantages of the rapid transportation of people. Which had the greatest impact on Canada and Canadians: the transportation of information, commercial goods, or people? Why?

5. Lilly Singh says of the Gisborne brothers, "I wish they could see what we're doing today with YouTube and Twitter and to the masses because they founded that idea, you know, of 'Hey, maybe people want to get in touch with each other.'" How different would your life be today if you did not have easy access to technology that allows immediate contact with other people?
6. This episode makes the connection between the rapid transmission of information using the telegraph and increased literacy rates for Canadians. This connection, however, is not explained. What, in your mind, is the relationship between this new technology and literacy?



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7. Sook-Yin Lee says that “To see a reflection of oneself is very important, because it does acknowledge that you exist, that you are in the world, that you are with voice.” Why was this important for the women reading Kit Coleman’s column? How important is it to you that you see people who look like you in the media today?
8. Clara Hughes says that “The media is the window to everyone’s world. The stories that are told need to be told by different kinds of people.” Where do you get your news and information? Do these sources represent a range of different kinds of people and different viewpoints?
9. We saw the construction of two infrastructure projects, the Welland Canal and the Victoria Bridge, result in the deaths of many workers. What responsibility do companies have to ensure the safety of their employees? What should happen when workers die while on the job?



10. Much of this episode deals with Canadian ingenuity in science, technology, engineering, and math (STEM). For example, Saeed Mirza says that “an engineer, by training, is supposed to find solutions beyond his or her knowledge.” What role do creativity and imagination play in STEM subjects?

Note: Photos of historical figures taken from dramatic re-enactments in Canada: The Story of Us



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Viewing Questions

Episode 5: Expansion (1858-1899)

1. Charlotte Gray says of the discussions regarding Confederation, "The colonies actually needed each other. They recognized that the danger at this point was that Britain was losing interest in its British North American colonies that were proving to be very expensive to defend and finance." What responsibility should powerful countries feel to support those around them? What benefits come from strong relationships between nations?
2. Candy Palmater says "Louis Riel thought, 'My great-great-grandchildren are not going to have land if this railroad comes through here.' And he did what he had to do." Despite Riel's opposition, the railroad was built through Métis territory. How should governments respond when Indigenous rights do not align with the interests of other groups?
3. Hayden King says, "The buffalo, the beaver, the deer, the bear, the eagle, these are all foundational parts of our identity as Indigenous peoples. So when the buffalo on the Plains disappear, it's like the world is coming undone. It's like the apocalypse is here." What losses in your environment would make you question the direction in which Canada is heading?
4. Gerald McMaster says of the Numbered Treaties, "What do you get in return? Well, you're told that you have to go live in this one tiny area. You're told now that you'll become farmers. You're hunters. You're nomads. You're not sedentary people." Why were Indigenous leaders willing to accept deals that fundamentally changed their



- lifestyle and relationship with the environment? Would you have signed a treaty if you were in their position, or would you have stood with Mistahimaskwa (Big Bear)? Why?
5. John Ralston Saul, on the treatment of Louis Riel and Big Bear, says it was "a terrible tragedy. A terrible stain on Canada. And yet today history tells us that these are the great figures. The bosses in Ottawa were wrong. The courts were wrong. The juries were wrong. These were the great people. These were the heroes." Why do we sometimes fail to see the truth of the situation around us? What is something that we're doing today that historians will look back on and say was wrong?
 6. John Ware, in the cattle drive to Alberta, faced discrimination in many forms, ranging from being tasked with simple, menial jobs to being given an inferior horse. How would you have reacted if faced with the challenges that John Ware experienced?

Note: Photos of historical figures taken from dramatic re-enactments in Canada: The Story of Us



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7. Imagine that you were a Chinese labourer and were invited by Yip Sang to immigrate to Canada to work on building the railway. Use the t-chart below to list the positives and negatives to making this move:

Positives to moving and working	Negatives to moving and working

Using the information you listed above, what answer would you give to Yip Sang?

8. David Suzuki says of the North, "Ask anyone who lives in the southern part of Canada, and that's most Canadians, what's special about Canada, and almost all of them will say the North, even though they may never have been there in their entire lives. They know that the North is a magical place that is a part of who we are and they value that." What do you picture when you think of Canada's North? Why does it hold such a big place in Canadians' collective imagination?



9. The nations of the Tlingit, Tutchone, and Tagish are only briefly mentioned in the segment on the gold rush. What challenges and opportunities would the rapid influx of 30,000 prospectors to the Yukon present the Indigenous peoples of the north?
10. The contributions of James Douglas and Sam Steele toward establishing law and order during the gold rushes in British Columbia and the Yukon were strongly praised in this episode. What qualities should law enforcement officers bring to their jobs? What should communities do to ensure that their laws serve all members of society equally?



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Viewing Questions

Episode 6: Service and Sacrifice (1916-1929)

1. Joseph Boyden says "The average lifespan of a sniper in World War I was about six weeks if you were lucky. Francis survived the whole, not just survived the whole war, but became the deadliest sniper of that war." Why was the role of sniper so profoundly dangerous? What, do you think, were the causes of Francis Pegahmagabow's great successes in this role?
2. Paul Gross says of Canadians' support of the war effort "In the early days, you could not sign up people fast enough. They could not get uniforms on them fast enough, so that the enlistment rates were extraordinarily high. It was a national project." Use the t-chart below to list the reasons in favour of going to fight for Canada in the war and the reasons against fighting.



Francis Pegahmagabow

to stand on our own two feet out from under the shadow of the colonial power." How important was it that Canada won this battle on its own? How, do you think, Canadians would view this battle if Britain and France had not previously failed in the same mission?

Reasons to volunteer to fight	Reasons not to volunteer to fight

Using your reasons above, would you have volunteered to fight in World War I?

3. Paul Gross says of the Battle of Vimy Ridge "It was extraordinarily important that it succeed for all sorts of different reasons. Militarily, yes, but also just for us. We had to have, we had

4. Georges St-Pierre says of Thain MacDowell, "Most people will walk in the opposite direction of something that can hurt them. And I think a soldier, even if he's scared, he believes what he's about to do is going to change the course of history. We call that courage." What term would you use to describe MacDowell's decision to confront 75 German soldiers by himself? How would you have reacted if you were in his position?
5. Which was Canada's more important contribution to the war effort, providing food or providing soldiers? How do you weigh the contributions of those who stayed on the home front in comparison with those who fought in the war?

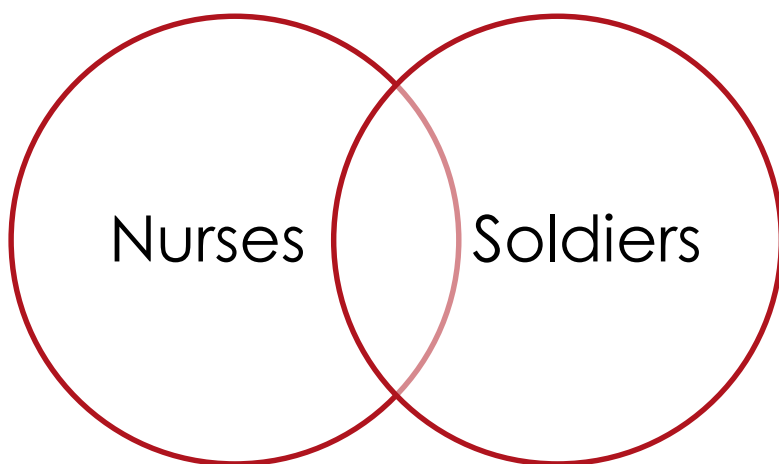
Note: Photos of historical figures taken from dramatic re-enactments in Canada: The Story of Us



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6. Ann-Marie MacDonald says “Our nurses, they are dealing with physical and mental and spiritual trauma. They’re improvising constantly. They are soldiers in their own right.” Use the Venn diagram below to compare and contrast the contributions to the war effort made by Canada’s nurses and soldiers.



Based on your comparison above, do you agree with MacDonald. Do you think nurses are “soldiers in their own right”?

7. Put yourself into the role of either Meta Hodge or Eleanor Thompson. How would you have reacted if the hospital you were working in was bombed? Would you look to protect your own safety, or would you work to help others?
8. Which of Wilfrid “Wop” May’s actions was more impactful: his fight against the Red Baron, or his delivery of life-saving diphtheria medication to Little Red River, Alberta? What criteria did you use to measure impact?
9. Duncan McCue says that “What’s absolutely fundamental to Canadian identity was how radio became so essential as a way to try to connect this vast geography, this community of communities.” How do media create communities? What communities are you a part of as a result of the media that you consume?
10. In this episode focusing on Canada’s contributions to World War I, Peter Mansbridge says “A Canadian is someone who cares. They actually really care. Not just about themselves and their family, but they care about their neighbours, whether those neighbours are across the street, across the country or the other side of the world.” Many Canadians, however, did not support Canada’s involvement in this war. How do these objectors fit into Mansbridge’s definition of what it means to be Canadian? How do you define a Canadian?



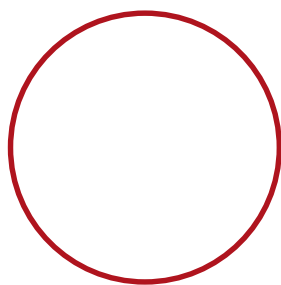
CANADA

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Viewing Questions

Episode 7: Boom / Bust (1919-1937)

1. William Stewart Herron discovered the oil in Alberta's Turner Valley but had to rely on partners like R.B. Bennett and Archibald Dingman to provide funding and technical expertise. Use the pie chart below to show how you would split the profits of their oil mining business.



Why did you divide the profits as you did?

2. Jennifer Holness says that "No movement is successful without women leaders in it. Women have always been there, and women like Helen Armstrong helped to make changes, powerful changes, in our lives." Why are women such valuable leaders in social justice movements?
3. David Suzuki, "It's an intriguing question to ask 'What is it that motivates people to put their lives at risk?' There are individuals that do that, and you simply have to look at them with gratitude that they exist." What is it, in your opinion, that motivates people to put their lives at risk? Is there a cause that could inspire you to make significant sacrifices?
4. Who is most responsible for Bloody Saturday during the Winnipeg General Strike? Rank the following six parties from most to least responsible, and explain why you ordered them as you did.



- The North-West Mounted Police
 - Mayor Charles Gray
 - Striking workers
 - Strike leaders
 - Special constables
 - Businesses that hired the special constables
5. Mark Kingwell says that Dr. Charles Hastings, "sees that if you want to create viable cities, you need to have standards of ventilation, sanitation, health care regulations." Why, in your opinion, were living conditions in Toronto's St. John's Ward allowed to deteriorate as badly as they did?
 6. Farqa Nawaz says that "An image will bring home the suffering of humanity and people can connect to that and say, 'Oh my God, that could be my child.' And it's the most powerful tool, I think, for us to connect with one another." Why, in your opinion, are images such strong motivators for people? Are there any risks if we are only moved by stories that are accompanied by compelling images? If so, what are they?

Note: Photos of historical figures taken from dramatic re-enactments in Canada: The Story of Us



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7. Michael Hawrysh says that “Prohibition was meant to get people to stop drinking and create a more moral society” but also that the illegal trade in alcohol “is what permitted criminals to become very organized. It’s from this time that we started really talking about organized crime.” To this day, governments continue to struggle with curbing the use of illegal drugs while also combatting the criminals who would traffic in these drugs. Is it worthwhile for governments to restrict drug use if it means that crime rates increase as a result? Why or why not?
8. Why is it important that Canadians have confidence in the honesty and integrity of their government? What steps would you take to minimize corruption and ensure that government officials behave with the public’s best interests in mind?
9. Kristin Kreuk says of Prairie farmers during the Great Depression, “The land is an extension of you, it is the thing that provides for your family and for your livelihood. And to have

that kind of fail you would be devastating.” Use the t-chart below to list the risks and rewards that come with a career in farming:

Risks of farming	Rewards of farming

10. In this episode, we saw William Stewart Herron, Dr. Charles Hastings and Lawrence Kirk all use a rigorous scientific method to collect data that was used to guide their ideas and actions. When you are faced with a challenging problem, what steps do you take to ensure that you respond in the best way possible?



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Viewing Questions

Episode 8: United at War (1939-1944)

1. Roberta Bondar says that Elsie MacGill “felt she was doing something for the war effort. And maybe because of being a woman, and maybe because of the polio, she really was able to drive herself more than the average person.” What do you think of Bondar listing gender alongside polio – a debilitating disease – as a condition for Elsie MacGill to overcome?
2. Put yourself in the position of Royal Canadian Air Force pilot Ernie McNab as he was about to fly into battle. Make a list of the most important characteristics you would look for in your plane.
3. Peter Mansbridge says that “Women in Canada during the war were doing everything. Things that Canadians had never thought women were appropriate for, women were suddenly doing, and doing extremely well.” Why have Canadians sometimes needed a crisis in order for men to make room for women in the working world?
4. Imagine yourself as Louise Christoffersen. How would you have responded in the face of bias and discrimination because of your job working to support the navy in a Canadian shipyard?
5. Richard Bourgeois-Doyle says National Research Council scientists W.C. Wilkinson and Richard Rettie, “seemed to enjoy the game of solving problems and developing new devices and attacking problems even in the most difficult and dark times.” How do “difficult and dark times” serve to drive scientific and technological innovation?



6. Serge Durlfänger says of Lucien Dumais and Raymond LaBrosse, “Here are two young French-speaking Canadians. They had volunteered to go into enemy-occupied territory where every second they were in fear of the Gestapo coming down on them and it’s the end of their lives.” With espionage being such a dangerous field of service, what characteristics would you look for in a spy that you would place behind enemy lines?
7. Paul Gross says of the D-Day invasion, “I think for all of those guys on those landing craft that that would have been the worst – waiting for it to begin, the approach of it. You could see it coming. You could see the shore. You know that the Germans have considerable defences there. That would just have been horrifying.” Imagine yourself as a soldier in the moments before this battle. What thoughts would be going through your head at this time?
8. Candy Palmater says that “I think Indigenous people join the military for all different reasons. And it’s different depending on what time in history you’re talking about. There’s a very long tradition of duty and honour within Indigenous communities, and I think that was a motivator for a lot of people.”

Note: Photos of historical figures taken from dramatic re-enactments in Canada: The Story of Us



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The worst thing possible can be to forget people who have served this country in wars. You can't forget what they've done for us." Do you think some Indigenous people might be reluctant to join the military? Why or why not? How would you feel about a person who chose not to volunteer to fight in World War II?

9. After a German bombardment knocked him unconscious, George Horse says "My ears were humming. I couldn't walk straight. I was never able to go back to the front, but I felt I had served my purpose alongside my friends in the military." What responsibility do Canadians have to treat and care for those who are wounded in military service?

10. In this episode detailing Canadian contributions to the Allied war effort in World War Two, we saw many different roles played by members of the Canadian military – pilot, sailor, sniper, spy and sapper. Which of these roles do you believe you're best suited for and would interest you the most? Why?

11. Tim Cook says "The Second World War was a great turning point in our history. Canada was never the same. We fielded an enormous fighting force. One in ten Canadians served. We fought around the world. The nation was forever changed at home." What is the legacy of Canada's involvement in World War II? In what ways was it a "turning point"?



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Viewing Questions

Episode 9: New Identity (1946-1970)

1. If you had a ballot in Newfoundland's 1948 referendum to either form an independent country or join Canada as its 10th province, how would you have voted? Why?
2. Jennifer Holness says Viola Desmond "must have been so fed up, so sick of these laws or these rules – some of them clear, some of them hidden – that just tell you you're just not one of us, you're just not good enough, and we're going to show you that in everything we do. And I think all those things go through your head, but you also think 'I'm done. I'm not going to do this anymore.'" Adolescents are often subject to prejudice and discrimination. What are some of the spoken and unspoken rules that you must follow that frustrate you?
3. Clement Virgo says of Viola Desmond, "Imagine yourself as a Black Nova Scotian. You know, you have your dignity being denied on a daily basis in small ways, and then you hear about this woman who said 'No more' and stood up. And then, the next thing you know, you see her face on the cover of the newspaper; what that must do to the spirit." Who is someone who inspires you today? Why is that person an inspiration to you?
4. Michie Mee says that Viola Davis "proves that the smallest things you do may become history. The resilience that you have inside you to pursue your goals, to stand up for what you believe in, in itself is history." Why does history remember some of these small moments, but not others? What makes an action historically significant?



Viola Desmond was arrested at the Rosewood Theatre in New Glasgow, N.S., for refusing to comply with the theatre's segregated seating policy

5. Candy Palmater says "If you look at oppression everywhere around the world, the first thing the oppressor does is it takes over the education of the people they want to oppress." Why might education be a target for those looking to oppress others? What norms, values and beliefs have you been taught in your education?
6. Gerald McMaster says of the relationship between Indigenous people and residential schools, "For so long, the government had such total control. You had Indian agents...You had RCMP all over the place if something happened. So that idea of fear was always there." How would you feel if you were Stanley Redcrow and had to stand idly by and watch the abuse of your son, Andy, and be powerless to stop it?
7. Lorne Cardinal says of Canada's Indigenous peoples "We don't need a paternalistic society to tell us what's good for us and what we should do for the betterment of our people. We'll decide that." If you were part of a group negotiating towards self-determination or self-government for your people, what would be important to you?

Note: Photos of historical figures taken from dramatic re-enactments in Canada: The Story of Us



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8. Robert Bothwell says of the Richard Riots “All of the resentment in Montreal about the English, who are richer, who have better the jobs, who speak only English, not French; all of this explodes onto Sainte-Catherine Street.” While Montrealers were certainly upset about the suspension of their beloved hockey star, Maurice Richard was a symbol of greater anger and frustration among Montreal’s francophone community. What examples have you seen where a seemingly small incident has sparked a much larger protest? What caused those specific incidents to go viral?
9. Pascal Bussière says of Quebecers’ reaction to the FLQ, “We’re not used to have this very polarized situation with extremist views. It left us with a big questioning about how far do we want to go to get to that freedom.” How would you answer Bussière’s question? What lessons did you learn from this episode about how to effectively combat injustice and oppression in the pursuit of freedom?



Maurice "Rocket" Richard

10. Charlotte Gray says that “Every generation has reinvented this country and pulled everybody along with it. And so this is still a work in progress.” How will your generation who are adolescents today reinvent Canada when you assume positions of power and influence? What will be your priorities in making Canada a better place than it is today?

Note: Photos of historical figures taken from dramatic re-enactments in Canada: The Story of Us



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Viewing Questions

Episode 10: The Canadian Experiment (1976 – 1999)

1. Canadians, collectively, are a very fortunate people. What responsibility do we have to share our good fortune with those around the world who are disadvantaged and suffering?
2. Howard Adelman says of the decision to sponsor Vietnamese refugees, "What united us all is a sense of what Canada was and should be." How do you interpret Adelman's statement here? What was Canada? What should it be?
3. Kim Thúy says of coming to Canada as a sponsored refugee, "We didn't arrive here as immigrants. We arrived here as adopted children or something, you know. So it's as if a family was waiting for us to arrive. So I fell in love from that first moment!" How important is it that Canadians citizens took active steps to bring Vietnamese refugees to Canada, that it wasn't simply an act of the government?
4. Baltej Singh Dhillon says of his plan to join the RCMP, "The expectation was that I would be wearing a Stetson and I'd be clean-shaven and, you know, on this black steed. I didn't look like them. And I really had no plans of taking my turban off." If you were interested in joining a group or organization with traditions that might clash with yours, what steps would you take to make sure you could do this successfully? Do you think you would be willing to subject yourself to the type of opposition that Baltej Singh Dhillon faced in the fight for his rights? Explain your answer.



5. Sarah Gadon says that Baltej Singh Dhillon's dispute with the RCMP "calls into question so many ideas of assimilation and what we're willing to sacrifice, and what part of us we're willing to deny." What do you think is the right balance to strike between preserving your individual identity and sacrificing something of yourself to be a participating member of a larger group? Is the sacrifice of individual identity needed at all?
6. Madeline Redfern says of the desire to create Nunavut, "We wanted a government that is closer to us, that serves us, reflects the people that it serves, understands our culture, our values and our priorities." Why do you think the Canadian government was so resistant to the efforts of John Amagoalik and others to form a new territory?
7. Hayden King says that the standoff at Oka "was really the moment where Indigenous peoples across the country sort of woke up

Note: Photos of historical figures taken from dramatic re-enactments in Canada: The Story of Us



and raised their consciousness and contributed to calls for change.” Why was this incident such a galvanizing force for Canada’s Indigenous peoples? What was different in this conflict from past conflicts involving the government?

- Put yourself in the position of Waneek Horn-Miller as she contemplated the decision to represent Canada in the Olympics. Use the t-chart below to list reasons for and against competing with the water polo team for Canada in the Olympics.



Waneek Horn-Miller

Reasons for representing Canada	Reasons against representing Canada

- The producers of Canada: The Story of Us originally planned a segment on the construction of the CN Tower for this episode but opted instead for the final segment that focused further on the relationship between Indigenous and non-Indigenous peoples in Canada and the look into the future. Why, in your opinion, was this decision made?

Note: Photos of historical figures taken from dramatic re-enactments in Canada: The Story of Us

Based on your lists in the chart above, would you have competed for Canada in the Olympics?

- For the first time in this series, the subjects of the segments in this episode spoke directly about their actions and experiences. How did this influence your understanding and appreciation of the historical content? What role should historians and commentators play in discussing important events when we can hear straight from the people who lived through them?



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Viewing Questions

Canadian History: A Conversation – Perspectives on Canadian History

1. Lise Marie Baudry says of the criticism that some episodes of the **Canada: The Story of Us** received that “No, I’m not surprised because people are attached to their version of history. And we are, from coast to coast to coast, we are being taught different versions of that same, or supposedly same, history.” What version of history of Canada are you learning?
2. Host Mike Finnerty quoted an editorial by Neil Macdonald, a CBC journalist, that states, “All history is political. It’s always told by the winners; it is necessarily infused with bias, and once a generally accepted version of events is settled upon, revisionist evidence is unwelcome in the extreme.” Do you agree that the history you have learned is biased? Why might there be efforts to resist changing history?
3. Of the program **Canada: The Story of Us**, Brenda Wastasecoot asks, “Who is ‘us’?” How would you answer her question?
4. Marcel Martel says “Since The Story of Us is supposed to be a story on dark pages and dark moments in our history, well you have something that was quite terrible: the deportation that Acadians had to deal with in 1755, and not a single mention. Then again, it’s not the people saying to us ‘Don’t mess with my history.’ What people remind us is that if you are trying to do something about my history, make sure that my voice is there.” What other voices, if any, were missing from the series?
5. Jack Jedwab says about Canadians forgetting so much of our history, “In part, it’s because we aren’t able to make it relatable to our day-to-day reality on the one hand. And on the other hand, we’re not able to make it reflect or connect to us in a personal way.” What would history that is both practical and personal look like? What would you learn? What would you do?
6. Of having well-known Canadians comment on the experiences of historical figures, Marcel Martel says this sort of dialogue “is always dangerous.” Jack Jedwab adds it’s “fraught with very high risk, and the high risk being that something ahistorical that’s going to emerge from that type of depiction.” Why did the producers of **Canada: The Story of Us** include the contributions of these well-known Canadians? Were they right to do so?
7. Sasha Mullally says “Any sort of healthy democracy is going to debate its own history and we run into problems when we stop debating our own history and when we do come up with a singular narrative, that’s probably a moment where we do want to take a good, hard look whether we’ve really achieved something important or whether we’ve just stifled debate.” What is a debate about our history that you think Canadians should be having right now?
8. Jack Jedwab says “when I speak to people in high schools, teachers and curriculum developers and others, many of them think that math is more important than history. It shouldn’t be that choices like that are made, but very often that is what’s happening. Our kids are not being encouraged to learn history.” What advice can you give? What would encourage you to learn more history?



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9. Lise Marie Baudry expressed surprise and disappointment that **Canada: The Story of Us** was produced only by the CBC and only in English. How might the series have been different had Radio-Canada (CBC's French partner) and the Aboriginal Peoples Television Network been involved in producing the series?
10. Host Mike Finnerty took questions from the audiences watching the show on Facebook Live and YouTube. What are the benefits and drawbacks of taking live questions from an audience? How, do you think, the questions were selected by the producers?



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Viewing Questions

Canadian History: A Conversation – Treaties, Reconciliation & Indigenous History in Canada

1. Eldon Yellowhorn says “The past has been the story of Canada, but not necessarily the story of Indigenous people in Canada.” What does that statement mean?
2. Cynthia Wesley-Eskuimaux says of the legacy of the Residential Schools system, “There’s been a lot of pressure on Indigenous communities to survive, to be able to hold their traditions together in as much of a positive way as possible. So lots of kids don’t know that much about their history. Some of those kids don’t really know why they’re living on reserves. They don’t know why they can’t speak the language. And they need to know a little bit more about the intergenerational effect as well.” Why were Residential Schools particularly damaging to Indigenous peoples’ knowledge of their history and culture?
3. Cynthia Wesley-Eskuimaux says of efforts to build Indigenous peoples’ knowledge of their history and culture, “It may be out of the confines of the university system. It may be really in the community itself. And I think we’re all under an obligation here to do everything we can with the kids that we have access to. And maybe even online.” What experiences do you have of learning that came outside of a formal classroom setting? What are the benefits and challenges to this sort of learning?
4. Eldon Yellowhorn says “Archeology offers a very good and vibrant way of interacting with material culture and certainly bringing first-hand perspectives from people adds to that and enhances that interaction.” What experience do you have of working directly with primary source materials? What have you learned from a more hands-on way of learning?
5. Ry Moran says “It’s really important as we move forward as a country that we understand who we’re listening to when we listen and when we listen to the wrong sources, all sorts of bias creeps in.” What do you know about the people who determine the curriculum you’re expected to learn? About those who wrote your textbooks? What responsibility do we have to ensure that all voices are represented in what we learn?
6. Cynthia Wesley-Eskuimaux says of Reconciliation, “We have a lot of work to do when it comes to making good. Not just saying sorry, but attaching some action to that whole question, that whole conversation that makes it proper, that makes it good for Indigenous peoples and equalizes that relationship in a good way.” What does reconciliation mean to you? What steps should non-Indigenous Canadians take to help equalize their relationship with Indigenous peoples?
7. Ry Moran mentioned three historical people by name: Hector-Louis Langevin, Egerton Ryerson, and Duncan Campbell Scott. Briefly research them and answer Moran’s questions about them: “What are they responsible for? Where did they take us?”



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8. What space should have been made for Resistance 150 in the Canada 150 celebrations?
9. What is a statutory holiday? On June 21, Canadians celebrate National Indigenous Peoples Day (previously National Aboriginal Day). Should that day become a statutory holiday?
10. Despite the many challenges facing Indigenous Canadians, Ry Moran is hopeful that, “change is going to happen. We need to be the light and the sun and the rain that lets all of these little seeds grow.” What responsibility do all Canadians share to advance this hopeful future? What could your individual contribution be?



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Viewing Questions

Canadian History: A Conversation – How Much Do Canadians Know about our Military History?

1. Roger Sarty says of Canadians and their knowledge of military history, “There isn’t a great deal of knowledge, but there’s a greatly increased interest that I’ve seen through my career.” How do you account for Canadians’ interest in Canada’s military history, but still having little knowledge of it?
2. Timothy Winegard says “I think a lot of Canadians still, even the younger generation, have this idea of Canada as a peacekeeping nation, which, in my opinion, is a myth. If you look at our military history, which is longstanding and proud, peacekeeping is a fringe of a larger military tradition that has nothing to do with peacekeeping.” Why, in your opinion, do Canadians seem to prefer the story of Canada as a peacekeeper to that of Canada as a warrior?
3. Rachel Décoste says “As a person of colour, and as a woman, and as a daughter of immigrants, often I haven’t seen the military people that look like me and my gender, at least not in a positive way.” How important is it to you to see people who look like you in the topics and subjects that you study?
4. Desmond Morton says of teaching history, “It’s very hard, and teachers have told me they don’t want to teach subjects like PTSD, post-traumatic stress disorder, because most Canadians that they know think these are symptoms of cowardice as they were felt to be in the First World War when soldiers were executed for failing to do their duty because they suffered all the symptoms that we associate with this heavy mental disorder.” To what extent do you agree that most Canadians view PTSD as a sign of cowardice? What responsibility do history teachers have to students to teach the difficult parts of our history and not just the positive stories?
5. Desmond Morton says “Our ancestors clearly advocated for an idea of people defined by their race and colour. This is embarrassing to us now and we’d rather not talk about it. But it’s there and we have to deal with it.” Give advice to your history teacher: How should they handle the sometimes embarrassing attitudes and beliefs of Canadians in the past?
6. Roger Sarty believes that technology and the internet are the best platforms to teach military history to young people. What experience do you have using these tools to study history? How much have they helped you learn and learn to enjoy Canada’s military history?
7. Timothy Winegard believes that using social media is one of the best ways to get students excited about Canada’s military history. What is one way you can see using social media to help you learn about this topic?
8. Rachel Décoste says of getting students interested in military history, “I like to connect dots and make it relevant to today.” What connections do you see between Canada’s military history and your life today?



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Viewing Questions

Canadian History: A Conversation – How Much Do You Know about the Roles Women Played in Canadian History?

1. Tarah Brookfield says of Canadians' knowledge of women's history, "I think they may know more than they think they do because if they've spoken to their female relatives or other women in their lives and know about their mothers or grandmothers and they've learned about what it was like to be a woman in a different time period, to that general, ordinary, slice-of-life, I think they probably know more than they think." How is this type of historical knowledge similar to or different from the history you see in your textbook?
2. Try Pamela Sugiman's test: name five Canadian male athletes and then five Canadian female athletes. Which list was easier to make? What does this say about our study of Canadian culture and history?
3. Tarah Brookfield says there's no one sort of Canadian history because so much depends on "where you lived in Canada, what your background was, on who your parents were, what sort of disabilities you might have had, what your health was like, your race, your ethnicity, there's so many factors that would have shaped your opportunities, your experiences." What might thinking of all of these factors do for your understanding of the Canadian historical figures you study?
4. Funke Aladejebi says "If you are unable to see your stories, unable to understand how your narratives fit into Canada, it becomes incredibly challenging for you to then envision yourself as part of the nation and envision the ways in which you can contribute to Canada. And so I think the important part about having these stories and narratives be highlighted is to get a generation of people who, particularly a generation of young women, who see the ways in which they can contribute and be part of this national narrative." What role do you see for yourself in helping to "contribute and be part of this national narrative"?
5. Pamela Sugiman, says of our study of history, "We don't really hear about what was happening in the home. The dominant narrative tends to focus on the public sphere or, you know, even to promote the idea that there was a public versus a private sphere." What do you know about the private lives or home lives of the historical figures you've studied? What would you like to know about them? What would this knowledge do for your understanding?
6. Tarah Brookfield says that the short list of women who were considered for depiction on Canada's \$10 bill, "The women, in some ways, had to be perfect, that people were looking for a heroine, I think, someone who could uphold all the values we have today. But when we look at history, many historical people don't hold the same values we have, just as the people in the future will look to us and find a lot of flaws with the way we see the world and I think that's a little bit unfair in terms of when we're understanding the past, that we can't always look to the past to mirror the things that we want and the fact that no other male figure has ever



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been vetted in the way that these women were.” Why, do you think, the women on the short list for the \$10 bill were held to a different standard than the men who preceded them?

7. Tarah Brookfield says to improve the study of history in Canada, “is to not think of history as a road to patriotism, like a way for us to love our country. We can love our country for other reasons. But often I think people are discouraged from telling complicated, or stories in which there’s not happy endings, because they associate learning about the development of Canada with your international pride, perhaps. And I think that’s not what history’s job is.” Who is discouraging the telling of complicated stories? Which version of Canada’s history would you prefer learning? Why?



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Viewing Questions

Canadian History: A Conversation – How Much Do You Know about Black History in Canada?

1. Andrea Davis says “I think we continue to think about something called ‘Canadian history’ and then something called ‘black history’ without understanding the ways in which black history is essential to informing our understanding of Canadian history.” Why, do you think, is black history not always seen to be part of Canadian history?
2. Nikki Clarke says “There’s a lot of leaning toward American black history and very little about Canadian black history.” Why do Canadians seem to know more about black history in the United States than they do about that of their own country?
3. Afua Cooper says “My chair at Dalhousie is the only Black Studies chair in all of Canada. The only academic chair of black studies in all of Canada. We need more of something like a chair. We need more to centre these studies, to centre this experience.” What is the importance of black role models and black people in positions of power in promoting the study of black history in Canada?
4. Nikki Clarke says “I am a hopeless optimist in that there is a movement for people to embrace diversity and to be open to the stories and illustrations of people coming to Canada and to learn from each other’s stories and their parallels in the stories.” What evidence have you seen of Canadians’ increased interest in our multiculturalism and diversity?
5. The issue of black slavery in Canada was ignored in *Canada: The Story of Us*. Why, do you think, was this the case? What are the effects of this type of omission?
6. Karen Flynn says “Canada constructs its national identity. It’s predicated on the idea of being a benevolent nation that opens its doors, particularly when we’re talking about the Underground Railroad. It was the Promised Land. And in so doing, that part, that national narrative, if you will, does not account for or address the racism that those settlers faced when they migrated here.” To what extent do positive stories in our history blind us to the negative things that have also happened?
7. The panelists mentioned a number of inspirational figures in Canada’s black civil rights movement: Fred Christie, Carrie Best, Rocky Jones, leaders of the Sir George Williams Affair, Gloria Baylis and Albert Jackson. Name two of these individuals you are interested in studying further. What resources do you have access to that would help you in this pursuit?
8. Andrea Davis says “Black Lives Matter Toronto gives me hope because it’s a movement that’s needed and fresh and vibrant and it’s young. It’s made up of young people, university-educated, many of them, in the trenches, brave and vocal and second and third generation Canadians, not immigrants, who are naming this country as their own and demarcating the nation in ways that make sense for them.” What are your views about Black Lives Matter? How much should history classes today focus on current events? Should the focus remain solely on Canada’s past?