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## BOOK WINNERS

### *100 Photos That Changed Canada*

1. Kim Niesink
2. Kara Street
3. Victoria Batenchuk
4. Marie Zorniak
5. Samantha Basson
6. David McDowell
7. Maxine Moria
8. Catherine Miller
9. Jeanine Skibicki

Main Prize Winner- Churchill Tour: Kerry Enns

## PRESIDENT’S MESSAGE

*John Thompson*

**W**ho can believe how fast time flies? SAG has already come and gone and now we’re just about at winter break!

I hope all of you had a great SAG! We are continuing to bring you new presentations! I have heard nothing but positive comments about SAG this year, especially concerning the lunch! It was great to partner up with Manitoba’s Agricultural producers and bring you a lunch made in Manitoba by Manitobans! Mark Reid also did an outstanding job as keynote filling us in on many stories that have not been heard before. He has even agreed to do a follow up classroom presentation to his book next year.

I would also like to take this opportunity to thank our number of volunteers, not only from the board, but from Kildonan- East Collegiate, as well as teacher candidates from the University of Winnipeg and Manitoba. The countless hours that go into the organization of SAG is mind-boggling and, if it wasn’t for these people, SAG wouldn’t run as smoothly as it does. (At the risk of missing someone very important, I won’t name anyone here, but you know who you are!) That said, we are always looking for new members for our board. If you have an interest in coming out and meeting new people, talking social studies, and planning our SAG day, please contact me through **mssta@shaw.ca**. Our Annual General Meeting will take place on January 23, 2010, at St. Boniface Museum. Please check our website at *www.mssta.mb.ca* for the time or send us an email.

As the dust is just settling on this year’s SAG, we are already busy planning next year’s SAG. As our program has to be submitted to MTS by April 2010. So, if you would like to see a presentation on a specific area or topic, or if you would like to present at SAG next year, please email us and let us know – **mssta@shaw.ca**

In other notes...

- For those working in high schools, I have been able to obtain a few copies of the Critical Challenges books put out by The Critical Thinking Consortium. If you would be interested in reviewing a book and writing a review which will be printed in our journal as well as posted on the THEN/THEIR website, please contact me. You will even get to keep the book! First come, first served. These books are referenced in the new Grade 11 History Curriculum. For further information, check out their website at [www.tc2.ca](http://www.tc2.ca) Additionally, if you haven't looked at the Benchmarks of History website, it is worth a look at: <http://www.histori.ca/benchmarks/>

- If you liked the SAG lunch this year, did you know that Agriculture in the Classroom will even come out to your school and make breakfast? If you are interested, check out the following link:

<http://www.aitec.mb.ca/MadeInManitobaBreakfast.htm> You will need to fill out a form and submit it soon as deadlines are fast approaching.

- The Teacher's Institute on Parliamentary Democracy has been postponed until the spring. This means that there is still a chance to get in on this opportunity. If you are interested, you can apply online at: <http://www.manitoba.ca/legislature/info/teachersapply.html>

Best wishes to all Social Studies Candidate Teachers who are starting their blocks and I would like to encourage us to help out our future colleagues wherever possible.

If our team can be of service to you, please feel free to contact us.

Happy Holidays and all the best in 2010



## RED RIVER REGIONAL HERITAGE FAIR

Marie Zorniak

Teachers, are you looking for a new project to spice up your social studies curriculum? Are you looking for a project that is sure to be enjoyed by all the very diverse students in your class? Then may I suggest an idea that perhaps you may have dismissed as too complicated or time consuming (as I did in my first few years of teaching) but then decided to give a chance: heritage fair projects.

My first impression of heritage fair projects was that they could not possibly be as exciting as science fair projects, what with all their scientific apparatus, inventive experiments, and unexpected results! Boy, was I wrong! My experience has been that my grade six students love Heritage Fair even more than Science Fair – and I really didn't think that was possible!

A heritage fair project is more open – ended and appeals to all types of students, from the sports-minded student, to the artistically or musically-inclined student. A heritage fair project can really be almost anything the student chooses to make it – there are very few limitations. All the student needs to do is research an area of Canadian history of interest to them, and then bring it to life in one of countless ways.

Students may pursue any area of history they like: they may research a sports or music hero; a politician; an explorer, a famous, or little-known Canadian; or, a famous or little-known historical event. Of course, we encourage students to do something original, that perhaps not too many Canadians know about, or else to take a new slant on a more familiar topic. Students work individually or in pairs, both at school and at home. They are encouraged to interview experts in the field, or friends and neighbours who may have first-hand knowledge of the event or topic. They are also encouraged to visit museums, government offices, or to visit the places they are researching, if possible.

After several weeks of hard work we hold a small heritage fair in our classroom, and the

students present their projects in front of their classmates. (Later on they also present in front of the grade four and five students, if they wish.) These presentations are very entertaining and informative. The projects often include one or more of the following: colourful backboards, dioramas, models, costumes, songs, poems, stories, letters, diary entries, skits, reenactments, student-made games, questionnaires, surveys, pamphlets, posters, crafts, maps, computer projects, audio recordings, videos, etc. (The students will amaze you with their inventiveness!) As well, projects should have detailed bibliographies and evidence of the research process, e.g. notes, outlines, or rough copies. (Please visit <http://www.redriverheritage.ca/> for guidelines, suggestions, and the evaluation rubric.)

Next, several students are selected to attend the Red River Regional Heritage Fair at the Duckworth Centre at the University of Winnipeg in May. This is an exciting and fun-filled event for the students. The day is divided into four sessions one of which is the judging. The other three sessions consist of very informative hands-on workshops for the students. At lunch, there is entertainment and dancing. The students go home for supper and then return in the evening for the public open house and the awards ceremony.

Last year, two of my students, Kelvin M. and Peter S., were thrilled to win a major prize for their project on Early Canadian Aviation History: a trip to the National Fair in Ottawa! Here are their reflections:

"This year at heritage fair was sooooo much fun. We had the best time of our lives! We did so many fun activities that it is hard to name them all. At lunchtime, the funniest part of the fair happened. We and all of our classmates did old-fashioned dancing! It was a blast and we were all smiling and laughing. The hardest part of the fair was presenting to the judges. But it went pretty smoothly and one judge said that out of his nine years of teaching and judging this is one of the best projects he ever judged!"

"We started our project pretty slowly and steadily. It didn't really take us long to figure out the topic because we both love airplanes. At the beginning we got together lots of times

to gather our information and build our knowledge about aviation history. We went to the library, researched on the Internet, and visited the Western Canada Aviation Museum. After we gathered our information we started to put it into sections. Then we started to lay out where everything should go on the backboard. We tried to make it look as attractive as possible, using bright colours, and lots of photographs that we took at the Aviation Museum. The backboard really looked great!"

"Next, we decided to make a diorama that included a model of the Silver Dart. It took a long time to do that, but it was fun. We also made a board game to go along with our project, which we had never done before, so that was really interesting. Then came our costumes, and our moms helped a lot with sewing. We also had to decide which information to include in our oral presentation, and we kept practicing in front of our parents so we wouldn't be nervous in front of the class. When we presented to the class, we did great! Everyone really liked the diorama, board game, costumes and photographs that we had. Later, after we were chosen to go to the Red River Regional Heritage Fair, our teachers helped us to improve our presentation even more, to make sure we acted things out and were super enthusiastic! They taught us so many things that it blew our minds open!"

"Finally, the actual day of the Heritage Fair came! There were tons of people there when we arrived. The Opening Ceremonies were so cool, especially the aboriginal drumming. The workshops were so amazing, we wish we could go there every year. We were nervous about the judging, but it turned out great! Our judges were so good and kind to us. It was fun to be asked questions about our project and for them to be so interested in it."

"At last it was the awards ceremony. We saw so many good and beautiful projects at the fair, so we really didn't know who would win. When they called out our names we were very happy and thankful! We congratulate all the people who participated in that wonderful fair. We know that the judges liked all the projects – they all really were great. We want to thank all the organizers, volunteers, judges, teachers, and students for making this

A month and a half months later.....

"The National Fair was awesome!

- Day 1 we flew out to Ottawa, and settled into our rooms. We started with icebreaking activities like Build a Pyramid, Relays, Puzzle Breaking and The Name Game.

- Day 2 we went to Parliament Hill. We went to the House of Commons and we were allowed to sit in the seats where the MP's sit! The Speaker of the House gave a speech to explain everything and to congratulate us. We also went to Library and Archives Canada.

- Day 3 was the National Showcase of all the history fair projects in the Museum of Civilization. The Museum was amazing and so were all the projects, students, and teachers from all across Canada. In the evening we went to a wave pool.

- Day 4 we had a walking and bus tour of Ottawa that was really fun. In the evening we had a light and sound show.

- Day 5 we visited the Canadian War Museum and we learned so many amazing things. In the evening we had a Haunted Ottawa Tour! Scary!!!

- Day 6 we had to say "goodbye." It was over so fast and we all were so sad.

- Day 7 we came back from our amazing trip and we told all our family and friends!"

Please note that there is no longer a Historical Heritage Fair Program – However the Red River Regional Heritage Fair will continue and be held Thursday May 6, 2010 at the Duckworth Centre University of Winnipeg.

Visit website for further details  
[www.redriverheritage.ca](http://www.redriverheritage.ca)



## THE CENTRE FOR RUPERT'S LAND PUBLICATIONS & HUDSON'S BAY RECORD SOCIETY BOOKS

Chodkiewicz, Jean-Luc and Jennifer S. H. Brown, First Nations and Hydroelectric Development In Manitoba. Paper (1999) **\$20**

Duckworth, Harry W. (ed.), The English River Book: A North West Company Journal and Account Book of 1786. Cloth (1990) **\$36**

Keighley, Sydney, Trader, Tripper, Trapper: The Life of a Bay Man. Cloth (1989) **\$36**

Losey, Elizabeth Browne. Let Them Be Remembered: The Story of the Fur Trade Forts. **\$36**

Lytwyn, Victor P., The Fur Trade of the Little North. Paper (1986) **\$30**

Papers of Rupert's Land Colloquium, 2002. **\$30**

Papers of Rupert's Land Colloquium, 2004. **\$45**

Schuetze, Luther L. Mission to Little Grand Rapids: Life with the Anishinabe 1927-1938 **\$24**

Stardom, Eleanor, A Stranger to the Fur Trade: Joseph Wrigley and the Transformation of the Hudson's Bay Company, 1884-1891. Cloth (1995) **\$24**

Distributor for: Frances V. McColl, Vignettes of Early Winnipeg. Paper (1981) **\$6**

Please make cheques or money orders payable to The University of Winnipeg Centre for Rupert's Land Studies - 5C02 Centennial Hall - 515 Portage Avenue - Winnipeg MB R3B 2E9

## OLYMPIC WINTER GAMES

*Coming to your classroom*

### THE VANCOUVER 2010 OLYMPIC TORCH RELAY!

**C**elebrate the Vancouver 2010 Olympic Torch Relay with your students by downloading exciting classroom and school activities.

With the generous support of RBC, the Canadian Olympic School Program has produced a series of free educational resources that help bring this historic event to your classroom. New to the Kit are tips to host your own school-based relay. Download these engaging lesson plans at [www.olympicschool.ca](http://www.olympicschool.ca).

### NEW OLYMPIAN STORIES

Inspire your students with the stories of Olympians Carol Huynh (physical activity), Kristi Richards (responsibility) and Jeff Bean (resiliency). Linked to provincial learning outcomes, each of the stories are written at three different reading levels (grades 2-3, 4-5, and 6-7), and include language arts focused learning activities for each level.

### NEW OLYMPIC PROJECT PACKS FOR MIDDLE AND SECONDARY SCHOOL STUDENTS!

In the newly released winter version of Standing Clean (Language Arts, Drama, Media) students are placed on the Canadian Olympic Team's communication staff, and asked to respond to the world when a Canadian athlete loses gold to an athlete caught for doping.

Destination Vancouver/Whistler (middle school social studies), allows your students to research and design a youth travel tour to the Vancouver 2010 Olympic Winter Games.

Road to Recovery (secondary life sciences and physical education) requires that students use their understanding of secondary biology to help injured athletes recover in time to 'go for gold.'

[www.olympicschool.ca](http://www.olympicschool.ca)

## HISTORY AND CITIZENSHIP EDUCATION: A NEW APPROACH IN QUEBEC

*Ken Osborne*

### Teaching History and Education for Citizenship

**E**ver since it was first made a compulsory subject in the school curriculum, history has been assigned a special responsibility for citizenship education. Although some historians worried that linking history so closely with citizenship risked turning it into a form of propaganda, and although socialists, feminists, internationalists, and a variety of dissidents and reformers rejected the kind of citizenship taught in the schools, most people agreed that children had to be taught the rudiments of citizenship and that school, and particularly the history classroom, was the best place to teach it. The best national insurance against "anarchy and bolshevism," not to mention regional balkanization, ethnic separatism, class conflict and a host of other dangers, was the school. It was there, and in their history classes in particular, that boys and girls would learn how to be Canadian. Thus it was that from the 1890s onwards curriculum guides described citizenship as one of the main reasons for teaching history in school and, across Canada, history was presented to students as a story of nation-building (though francophone Quebec had its own particular slant on what nationhood meant).

In most history classrooms, however, citizenship seems to have been a matter more of rhetoric than reality. Commenting on a survey that found Canadian history curricula "factualized to the point of boredom," the Manitoba historian W.L. Morton in 1953 noted that though citizenship appeared prominently in statements of goals and intentions, the actual content of history curricula was "academic" in nature, consisting of little more than a list of the topics to be taught with no connection with

citizenship of any sort. This began to change in the 1970s when the elimination of provincial examinations (“mere mechanical tests of memory” according to the historian Hilda Neatby writing in 1944) opened the door to a wave of curricular reforms that largely abandoned chronological narrative and instead organized history around concepts, issues, and themes and emphasized the acquisition of skills rather than the memorization of facts. At the same time, the emergence of a new social history drew attention to women, labour, Aboriginal people, and other such previously neglected topics, thereby revealing the gaps and biases in textbooks and curricula.

As a result, the dominant nation-building narrative found itself on the defensive. A 1968 survey reported that the main thing students were learning in their history classes was to dislike history and by extension Canada itself. A few years later an investigation of textbooks reported that they were teaching, not history, but “prejudice.” What was needed, most critics agreed, in a burst of enthusiasm prompted by the 1967 centennial of Confederation and an accompanying worry over what Canada’s next hundred years might bring, was a reformed civic education in which the study of the past would be tied more closely to the analysis of the issues of the present, often in the form of interdisciplinary social studies courses. From the 1980s onwards, especially at a time when Canada itself was facing far-reaching constitutional and social challenges, curricula paid increasing attention to such issues of citizenship as gender equity, human rights, racism, federalism, national identity, and many others. When national unity itself seemed to be at risk, few people needed convincing that it was time for history teachers to pay more attention to preparing their students for citizenship.

Today, citizenship continues to be an important item on the educational agenda. Once rated as the intellectual equivalent of clean underwear, good to have but too banal to be worth talking about, the study of citizenship has become something of an academic growth industry. Citizenship education has similarly attracted increasing attention. In every province history curricula now integrate citizenship issues directly into

the content to be taught. None, however, seems to have gone quite as far as Quebec where the new curriculum explicitly combines history and education for citizenship into a single subject and assigns a specific “citizenship objective” to every unit of study.

In what follows I describe how Quebec’s new 2008 high school Canadian history programme for Grades 9 and 10 combines history and citizenship education in one combined course of study. By way of background, it is worth remembering that, due to the existence of the CEGEP system of community colleges, Grade 11 is the final year of high school in Quebec. On completion of Grade 11, students go on to a CEGEP and, if they are qualified and so choose, then on to university.

### **History and Citizenship in the New Quebec Curriculum**

Perhaps the most distinctive features of Quebec’s new curriculum overall, which has been gradually introduced over the last several years and has now reached the high school grades, are (1) its emphasis on cross-curricular competencies (“les compétences transversales”) that provide an organizing framework for all subjects; (2) its constructivist approach which defines students as active makers of meaning in their own right and teachers as “guides and mediators” of learning; (3) its dismissal of chalk-and-talk didacticism and its embrace of student-centred, inquiry-focussed pedagogies; (4) its inclusion of history as a compulsory subject at every grade level after Grade 3; and (5) its explicit linkage of history and citizenship that in effect has created a new subject, not history alone but “history and education for citizenship.” The Quebec Ministry of Education no longer speaks of history, but of “history and education for citizenship” and this is far more than simply a matter of nomenclature. Rather, it signifies a new approach to curriculum design and the teaching of history.

As the curriculum puts it, history and education for citizenship (conceived of as one combined subject) serves three goals. The first is to help students see the events and developments of the present in historical perspective, to think historically, and

especially to think in terms of change and continuity over time and of the complexities of cause and effect, while also coming to understand how the present is a product of the past. The second is to contribute to the development of students' intellectual capacities, especially through learning how to seek and analyze information in order to interpret "social phenomena" and, in the specific case of history, to become familiar with the intricacies of historical evidence and interpretation. The third is to promote "the exercise of citizenship by helping students to grasp the impact of human actions on the course of history and, by extension, the importance of fulfilling their responsibilities as citizens." In brief, history is educationally important because it helps us better understand the present, teaches us to think historically, and contributes to the exercise of democratic, tolerant, and informed citizenship.

The Ministry sees this as especially important in view of the changes that are occurring in Quebec society as it becomes more culturally diverse and more subject to

globalizing pressures, and as Quebecers become more engaged with the issues surrounding the "reasonable accommodation" of cultural differences and more concerned with the protection of human rights. In this context, the Ministry sees it as crucial that Quebec's schools take on the responsibility of producing citizens who are equipped to cope with the reality of social change in ways that are participatory, democratic, tolerant, and historically informed. (The full programme can be accessed in both French and English on the Quebec Ministry of Education website. For the English version, google Quebec Education Program Secondary School Education Cycle 2 and follow the links to History and Citizenship Education.)

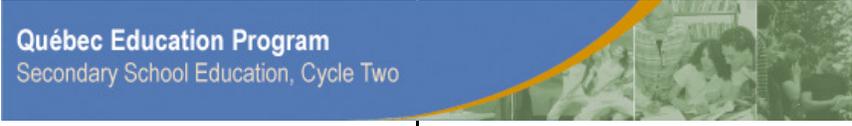
As a result, and to the dismay of Quebec nationalists of sovereignist persuasion, the new history programme pays much less attention than has been the norm to such staples of Quebec history as Quebec's concern for nationhood, and its struggle to survive as

a national entity in the midst of an Anglophone North America and an unsympathetic Canada. Thus, for example, as its sovereignist critics have been at pains to point out, the new programme very rarely speaks of "la nation québécoise" (or, one might add, "la nation canadienne") preferring to speak instead of "la société québécoise," in keeping with its general emphasis on history as the study of the development of society in all its aspects (demographic, cultural, religious, economic, political and the rest) over time rather than as a more or less celebratory political narrative of nation-building—or in the case of Quebec nation-defending.

In this regard the new history programme is a reflection of developments in Quebec historiography over the last thirty or forty years which itself speaks less and less of "la nation" and more of "la société" and sees Quebec as a diverse society occupying a defined geographical and political space rather than as a locus of ethnic or cultural identity. To quote two recent Quebec

historians, "C'est moins l'histoire de la

nation canadienne-française que celle de la société québécoise qui intéresse les modernistes." (Éric Bédard & Julien Goyette, Parole d'historiens: anthologie des réflexions sur l'histoire au Québec, p.17). In this approach the traditional emphasis on "la survivance," Quebec's never-ending struggle to define, maintain and promote its national distinctiveness is subordinated to, and sometimes replaced by, an interpretation that sees Quebec as a society pursuing the same liberal, secularizing, modernizing trajectory as other Western societies (see, for example, Paul-André Linteau, René Durocher & Jean-Claude Robert, Quebec: A History 1867-1929 and their Quebec Since 1930). According to Robert Rudin, in his Making History in Twentieth-Century Quebec, the 1960s saw the emergence of a new generation of Quebec historians who emphasized Quebec's similarity to other Western societies, not its distinctiveness. In doing so, they set aside "such long-standing mainstays of Quebec historiography as the role of Catholicism or



the antipathy of English-speaking conquerors ... to focus instead on such forces as immigration, urbanization, and secularization which had shaped the experience of much of the Western world over the four centuries since the start of European occupation of the St. Lawrence valley.” (Rudin, p. 172)

The result has been an ongoing debate in Quebec between political and social historians over the nature and purpose of historical study and research and to some extent the new curriculum has been caught up in it. Political historians are more interested in issues of nationhood, politics, and government than are social and economic historians, whose primary interests lie in the investigation of social structures and such societal phenomena as the family, gender, class, ethnicity, education, urbanization, economic development, and the like. For obvious reasons, this debate takes on a particular resonance in Quebec. As defenders of political history see it, it is through its political institutions that francophone Quebec has pursued its struggle for national survival (“c’est à travers nos institutions politiques que le combat pour notre survie s’est affirmé avec force”) and this struggle, and therefore the study of political history, is more relevant than ever, especially in view of Quebec’s growing presence on the international stage and the degree of popular support for “le projet indépendantiste.” (Robert Comeau & Jacques Rouillard, “La réforme de l’enseignement de l’histoire et la marginalisation de l’histoire politique dans les universités francophones,” *Bulletin d’histoire politique*, 15 (2007), 173-180)

In short, history in Quebec, the land of *je me souviens*, has more of a political edge than it does in the rest of Canada, as was illustrated by the spat over the commemoration of the 250th anniversary of the Battle of the Plains of Abraham earlier this year. Here is how the influential journalist André Pratte of *La Presse* recently put it in an essay significantly entitled “Reviewing Our Past to Build a Better Future”: “How we remember our history is not just a matter of theoretical interest. If we look on it as an endless series of setbacks and frustrations, then every rough period that follows will be seen as another chapter in an ongoing tragedy. Instead, if we see our

history as an alternating sequence of victories and losses, great moments and mistakes—like the history of any other people—then we will be able to stand back a bit, downplay the drama of recent events and react in a more rational and considered way.” (André Pratte, *Reconquering Canada*, p. 225) It seems to me that Quebec’s new history programme is very much in the spirit of this second approach.

Moreover, one of the sub-texts of Quebec’s new history programme is the claim that history-in-school (“l’éducation historique”) is different from, though obviously related to, academic history (“l’histoire savante”). Academic historians pursue their research according to their own agendas. History in school, by contrast, has to serve a wider educational and social purpose. Unlike historians, history-educators have to be as sensitive to their responsibilities as teachers as (or perhaps more than) to the demands of history as an academic discipline. They have to be both specialists in history and specialists in teaching, defined as knowing how to organize and present their subject so that students become skilled in learning and thinking for themselves. In this view, the mission of the history teacher is to produce citizens not to train mini-historians and in particular citizens who, while thinking for themselves, are committed to democratic values, accepting of diversity, and above all willing to become publicly engaged with the issues and challenges facing Quebec society as a whole.

Not the least of these challenges, as described by the new history programme, is the need to respect cultural diversity while also promoting a sense of joint membership (“appartenance”) in a united (but not uniform) community—which is why citizenship is seen as so crucially important. Regardless of their origins, their language, their culture, and the length of time they have lived in Quebec, all citizens must see themselves as possessing a shared stake in the existence of Quebec society and must acquire the knowledge, skills and competencies that will enable them to participate in shaping Quebec’s future, whatever that future might be.

### **The History of Quebec and Canada in Grades 9-10**

Back in 1996 an influential working group on the teaching of history in Quebec recommended that history be made a compulsory subject at every grade level in the Quebec school system and that Grades 9 and 10 be devoted to a two year programme in Canadian history, with Grade 11 (the final year of high school in Quebec due to the province's CEGEP system) being devoted to the study of contemporary world problems (Grades 7 and 8 are devoted to a two year course in world history). The working group acknowledged that among other things history is a form of "civic education," if only because it inevitably teaches students about the development and nature of the society in which they live and because the ability to think historically is a necessary part of the mental equipment of all citizens in a democratic society. Democracy, after all, is "founded on the enlightened and effective participation of all" and if citizens do not possess the knowledge and capacity to engage in collective decision-making, then "proper participation is an illusion, and citizens are unable to draw independent and reasoned conclusions about the facts under examination, or make a lucid judgment about social issues, invariably presented in the form of a choice." (Learning from the Past: Report of the Task Force on the Teaching of History, 1996, p.4)

As its title (Se Souvenir et Devenir in French; the English version Learning from the Past does not quite yield the same meaning as the French which literally means "remembering and becoming" and contains an unstated suggestion that the future is up for grabs) indicates, this 1996 Report saw one of the main justifications for making the study of history compulsory in schools as rooted in its potential for preparing students, as citizens, to deal effectively (and democratically) with the challenges of the present, and indeed of the future. In the words of the Report (p.3): "Our society has become complex, and it is becoming more so at an increasingly rapid rate.... The more complex society becomes, the more we must rely on the study of history to understand its present and ultimately to participate, as responsible citizens in a democracy, in defining its future." However, the Report saw this citizenship function of history as being more or less inherent in the

very nature of the subject. Its argument was that in a school setting history is inevitably a form of civic education and so it becomes crucial that teachers, students, and citizens generally are clear about just what this civic education should be. What the Report did not do, however, was to suggest that history should be linked with citizenship education in any more explicit way. It spoke of the "History of Quebec and Canada" not of "History and Education for Citizenship," of "l'éducation civique" and not of "l'éducation à la citoyenneté."

In its proposed two year course in Canadian history (or more precisely the history of Quebec and Canada), the working group recommended that the dividing line be set at either 1791 (the Constitutional Act and the beginnings of representative government) or 1840 (the Act of Union and the British attempt to Anglicize Quebec). Interestingly, the possibility of using 1867 and the creation of the Dominion of Canada was not explored.

In the new Grades 9-10 programme this proposed chronological division has been abandoned. Instead, Grade 9 is devoted to a chronological study of Quebec and Canadian history from the First Peoples to the present day, while Grade 10 approaches the same content from a different angle, being arranged into five broad thematic units of study, with each unit covering a theme in Quebec and Canadian history from its beginnings to the present (of which more below).

This two-year programme has created some controversy since it was first unveiled in draft form in 2006 (it was officially adopted in revised form in 2008). Some critics wonder if Grade 10 students are mature enough to tackle the themes they will be required to investigate. Some argue that students might become bored with the second year of the course since it involves a second run-through (albeit from a different perspective) of subject-matter they will have dealt with in the previous year. Some have called for a two year course that would cover the history of Quebec and Canada chronologically, as recommended by the history working group back in 1996. Some complain that political history, with its emphasis on the nation and its attention to conflict and struggle, has been

swamped by the new social history with its tendency to by-pass the nation-state and to explain change in depersonalized terms as the working out of structural forces, thereby sidestepping examples of tension and conflict (though this does not describe the new social history that I know, which has had a good deal to say about struggle and conflict, be it based on class, gender, ethnicity, or other grouping).

Others object to the very linkage of history with education for citizenship, arguing that this erodes history's status as a distinctive form of disciplined inquiry that follows its own rules and methods and instead makes it unduly presentist. In this view, education for citizenship should be the responsibility of the whole school and not of history teachers only, or perhaps of the mandatory course in ethics that is part of the Quebec curriculum. though this criticism is admittedly part of a wider critique launched by sovereigntist-inclined nationalists who object to what they see as the omission of "the national question" from the whole curriculum and who in some cases have gone so far as to accuse the new programme of being a not-so-disguised form of federalist propaganda. (For a collection of these and other criticisms, see Félix Bouvier & Michel Sarra-Bournet, L'enseignement de l'histoire au début du XXI<sup>e</sup> siècle au Québec (Septentrion, 2008) & Robert Comeau & Josianne Lavallée, Contre la réforme pédagogique (VLB 2008). For a rebuttal see Christian Laville, "L'enseignement de l'histoire à travers les lunettes noires de la question identitaire" in MENS : Revue d'histoire intellectuelle de l'Amérique française, (Sept.2009) and more generally Michèle Dagenais & Christian Laville, "Le naufrage du projet de programme d'histoire 'nationale'" in Revue d'histoire de l'Amérique française, 60 (4), 2007, and follow-up articles in subsequent issues)

These arguments about Quebec's new history programme continue and have even helped produce a split in the Quebec history teachers' association (the SPHQ, la Société des professeurs d'histoire du Québec, the equivalent of a Manitoba SAG), with some teachers remaining in the existing association, which has opposed the new programme on both nationalist and disciplinary grounds from the beginning, and

others combining with teachers of economics, geography, and social studies (collectively known in the new programme as "l'univers social") to form a new group, AQEUS, l'Association québécoise pour l'enseignement en univers social. (Both groups have their own website.)

Leaving these controversies aside, from a curriculum-design point of view the most interesting aspect of the Quebec curriculum is the particular way in which citizenship education has been integrated with history to create the new subject of "history and education for citizenship."

### **Chronology and Themes**

The Grade 9 year is organized into seven chronologically arranged units of study covering the history of Quebec and Canada, as follows: (1) The first occupants to c.1500; (2) the emergence of a society in New France c.1600-1763; (3) the change of empire 1763-1791; (4) demands and struggle in the British colony 1791-1840; (5) the formation of the Canadian federation 1840-1929; (6) the modernization of Quebec society 1929 to c.1980; and (7) issues in Quebec society since 1980.

This Grade 9 programme is followed in Grade 10 by a course which is organized around five themes, each ranging from c.1500 to the present: (1) population and settlement; (2) economy and development; (3) culture and currents of thought; (4) official power and countervailing powers (essentially a study of official decision-making and citizen action or, in French, "la dynamique entre société civile et pouvoir" and "pouvoir d'action du citoyen et pouvoir de l'État"); and (5) an issue in Quebec society today. It is not difficult to see here a certain similarity with the historical approach taken by Paul-André Linteau and his colleagues in their 1979 synthesis of Quebec history which they explicitly designed to exemplify the new developments in Quebec historiography and which eschewed conventional narrative in favour of a thematic approach organized around the analysis of Land and Population; Economy; Society; Politics (dealt with as an examination of processes and structures not a narrative of events); and Culture and Ideology. (Paul-André Linteau, René Durocher & Jean-

Claude Robert, Quebec: A History 1867-1929 and Quebec since 1930

The rationale behind this organization of the new curriculum is two-fold. Grade 9 presents students with a chronological survey of the history of Quebec and Canada with the goal of teaching them (1) a basic knowledge of Canadian and Quebec history; (2) the basic elements of historical thinking (particularly change and continuity over time, cause and effect, and the nature of historical evidence and interpretation); and (3) of explaining how present-day Quebec came to be the way it is. For its part, the Grade 10 course introduces students to the long-term historical evolution of Quebec through the investigation of themes as they develop over long periods of time, thus countering any tendency to treat history as simply a narration of specific events devoid of any wider context while also helping them better understand present-day developments.

This kind of division between history as a narrative of events and history as a study of the underlying forces that produced and shaped them has its roots both in wider North American moves to write history as a social science (not social history but the history of society as Eric Hobsbawm once described it) and in the *Annales* tradition of French historiography with its emphasis on “la longue durée.” In both, the traditional approach to history as a narrative of largely political/military events (mere “crests of foam that the tides of history carry on their strong backs” in the words of the best known *Annales* historian, Fernand Braudel) is rejected as inferior to the analysis of social forces and processes, of “structures” and “conjunctures” (“submerged history, almost silent and always discreet, virtually unsuspected either by its observers or its participants” to quote Braudel once more)—those deep-rooted and long-enduring factors, often taken for granted by contemporaries and invisible at first sight, implicit rather than explicit in the sources, that in fact determined why and how specific events occurred the way they did and how people reacted to them. Thus, for example, in their 1979 survey of Quebec history, explicitly designed to embody new developments in Quebec historiography, Linteau and his colleagues wrote that “We do not conceive of

history as a collection of dates or a portrait gallery. We are interested in change over time, and we have tried to understand and explain the significant phenomena and major transformations that have affected Quebec society.” (Paul-André Linteau et al., *Quebec: A History 1867-1929*, English trans. 1983, p. xv) This, it seems to me, is very much the spirit of Quebec’s new Grade 10 history course.

A second rationale is rooted in the wider link between history and education for citizenship, since, it is argued, the study of the selected themes bears directly on the issues facing Quebec’s citizens today and in the foreseeable future, while also giving students a richer understanding of what it means to think historically, particularly through the analysis of change and continuity over time and of the relationship of cause and effect—and the Quebec curriculum sees the cultivation of this kind of historical thinking as one of the most valuable contributions that the study of history can make to the practice of citizenship.

In this view, history education is not about promoting national identity, celebrating national heritage, solidifying collective memory, or recounting some particular vision of the national past, but about teaching students to think historically and to apply that thinking to contemporary issues. The goal is not national affirmation but personal autonomy and “social literacy.” Students of all backgrounds must learn to see themselves, and others, as having a common stake in a changing Quebec society and must be able and willing to participate in shaping its future while respecting the rights of others and upholding the values of democracy and tolerance. Thus, Quebec’s new curriculum takes as its goal that each student in an increasingly diverse society such as Quebec should be able to construct his or her own sense of social identity in an informed and reflective manner (“construire son identité sociale de manière volontaire et réfléchie”). It treats citizenship not as some kind of pep-rally where all involved are taught to shout the same slogans, or as socialization into some form of pre-defined national narrative, but as a forum (“agora” is the word of choice) where citizens debate their different preferences.

Needless to say, this is not enough for the nationalist-sovereignist critics of the new programme, who argue that successful debate depends upon the debaters sharing some sense of common purpose and that therefore history curricula must not and indeed cannot avoid questions of national identity and a sense of collective belonging. They accuse the new curriculum of taking too individualist a view of citizenship, of treating it as a question of “I” rather than of “we.” They argue that native-born Quebecers and immigrants have to come to some sort of mutual accommodation (hence the 2008 Bouchard-Taylor report on “reasonable accommodation”) and that that accommodation must entail some degree of recognition on the part of all citizens, regardless of origin, of the pre-existing history of the host society and its culture. In this view, the “traditional” version of Quebec’s history with its focus on English-French tensions and “la survivance” is not so easily dispensed with. For their part, the curriculum’s defenders maintain that what its critics really want is not a greater emphasis on national history as traditionally understood in Quebec, but rather the creation of a more nationalist history, centred on a pre-defined narrative of Quebec’s ongoing struggle to maintain and establish itself as a francophone and French nation in North America, with all that that entails.

If nothing else, the history debate in Quebec reminds us of what we often ignore in the rest of Canada: the teaching of history in school carries with it real political choices and consequences, whether we like it or not, in ways that most other subjects are able to avoid. And no amount of emphasis on the undoubted intellectual (and de-politicized) value of historical thinking can obscure that reality. Citizenship is after all, an inescapably political concept.

### **Objectives and Concepts**

In terms of content and organization, each unit of study in both grades 9 and 10 includes six components: (1) an overarching “designated focus” (“angle d’entrée” in French); (2) a central concept; (3) an inquiry objective (“objet d’interrogation”) which is divided into two parts, one dealing with the past, and the other with the present; (4) an

interpretation objective (“objet d’interprétation”); (5) an explicitly stated citizenship objective (“objet de citoyenneté”); and (6) a section entitled “elsewhere” (“ailleurs”) in which students are required to examine selected developments occurring elsewhere in the world in the time-period covered in the unit under study. According to the programme, the goal is that “students consider a society elsewhere in the world from a comparative perspective so as to establish similarities and differences” while also broadening their “cultural horizons” and helping them “realize that there are other models of social organization.”

There is certainly much to be said in favour of placing Canadian history in a wider global context though it presents considerable practical difficulties, of which not the least is the lack of time available to teachers. As things stand, however, just how the comparative elements in Quebec’s new programme in history and education for citizenship will work is not altogether clear. In the case of the unit on Confederation, for example, students are supposed to look at contemporaneous developments in Argentina, Germany, Switzerland, and the USA. In the comparison with Germany the specific content items that are suggested are Bismarck, the Rhine, and Richard Wagner. Fair enough, but one would have thought that the whole question of German unification and the creation of a new German state in 1871, not to mention the subsequent creation of the alliance systems and rivalries that ultimately led to the First World War (with significant consequences for Quebec and Canada alike) might have made for a more fruitful comparison with developments in Canada. Similarly, in the case of the USA, the suggested content items are the Gold Rush, Harriet Tubman, and cotton, but there is no explicit mention of the American Civil War or the American idea of manifest destiny, both of which weighed heavily on the minds of the Fathers of Confederation. Clearly, these specific content suggestions are intended to stand for wider issues and developments but it is not clear just what these might be.

Moreover, since, as explained below, the central concept of the unit on Confederation is industrialization and its social and political consequences, one might have expected to

see some comparative mention of the impact of the massive industrial growth that occurred in Britain, Germany, and the USA in the late nineteenth century and beyond, though admittedly this and related developments do form part of the Grades 7-8 course in world history. Even so, there is no mention of Marx or social democracy or Christian socialism or anarchism or class struggle. All were important elements of world history in these years and all ought to be part of education for citizenship in today's world, especially since one goal of the comparative "elsewheres" in the new programme is to help students "realize that there are other models of social organization."

Of the three objectives that shape each unit — inquiry, interpretation, and citizenship—the purpose of the first (inquiry) is to identify an aspect of contemporary society that illustrates the connection between present and past and thus demonstrates to students the contemporary relevance of what they are required to study. The second (interpretation) describes the "big idea" or major theme that is intended to give meaning to the detailed content in the unit. The third explains how the unit's content is intended to contribute to education for citizenship. In Grade 9, for example, in the unit on the First Peoples, the inquiry objective is two-fold: the First Peoples c.1500 and Aboriginal People in contemporary Quebec. The interpretation objective is to use the study of the First Peoples before the arrival of Europeans to examine the relationship between world view and social organization; and the citizenship objective is to examine contemporary Aboriginal demands and claims for the recognition of rights.

To take another example, this time from the thematically organized Grade 10 course, the unit on state and personal power ("pouvoir et pouvoirs" in French or "official power and countervailing powers" in English) has as its inquiry objective the exercise of official and countervailing power (e.g. citizens and pressure groups, etc.) in contemporary Quebec, while the interpretation objective is the relationship between interest groups and official power (the state, the church, etc.) as it played out from the beginnings of New France to the present, while the citizenship

objective is to illustrate "the exercise of citizen power and state power" and the relationships between the two, or, as the English-language version of the curriculum puts it, "particular interests and the common interest in social choices," which is perhaps better stated as the relationship between private or group interests and the public good and the ways in which that relationship is managed.

To put all this another way, each unit of study in both Grades 9 and 10 is intended to help students better understand the present; to apply the main elements of historical thinking to the investigation of historical problems; and to apply what they learn about both the events of the past and the discipline of history to the exercise of citizenship, as conducted in the past, practised in the present, and envisaged in the future. This is what distinguishes "history and education for citizenship" from history as conventionally understood.

### Teaching about Confederation

There is not space here to describe the organization of the Grades 9-10 history programme in detail, nor is it necessary since the programme is easily accessible on the Quebec Ministry of Education's website. Nonetheless, it might be helpful to use a unit as an illustration of what is entailed in History and Education for Citizenship, Quebec-style. In what follows, I use the unit on "The Formation of the Canadian Federation" in the Grade 9 programme (sovereignist critics of the programme have objected to the use of the word "federation" in the title of the unit, arguing that even the Fathers of Confederation spoke not of federation but of confederation, which entails a different, more decentralized, concept of federalism).

The unit on "The Formation of the Canadian Federation" takes a long-term view of its subject, beginning in the 1840s and ending in 1929. In effect the specific creation of the Dominion of Canada in the 1860s is treated as simply one step in a continuing process in which Britain's North American colonies came to terms with the growing forces of political liberalism (hence self-government) and industrial capitalism (hence the need for railways, economic development, and capital

investment). The “central concept” of the unit, for example, is not federalism or identity, or even nationalism, but “industrialization,” and the “designated focus” (think of it as the conceptual framework for the whole unit) is “the relationship between industrialization and social, territorial and political change.” Thus, the unit begins in the 1840s with the creation of responsible government in British North

America and Britain’s adoption of free trade. The first showed that the colonies could in fact govern themselves without threatening the unity of the British Empire or breaking the link with Britain. The second showed that they could not necessarily take British support for granted and must henceforth take greater control of their own affairs, whether through reciprocity with the United States, greater intercolonial trade, or some other means, all of which required

improvements in financial capacity, in the ability to attract investment capital, in better transportation links, and other such infrastructural innovations. Together, all these developments pointed the way to some kind of political change that would allow the colonies to cope with the problems facing them—hence eventually Confederation.

This long-term view of Confederation as the creation of deep-rooted structural developments rather than the handiwork of Macdonald, Cartier, Brown and a few “fathers,” is a reflection of the new curriculum’s general tendency (especially in Grade 10) to subordinate events and personalities to the study of longer-term societal forces and processes. The unit of study is not concerned so much with the specific events and personalities of the 1860s (though it certainly does not ignore them) as

with the way in which Canada became a functioning country that was more than a name on a map. It is obvious that the BNA Act of 1867 created a new country only in the most superficial of ways. The hard work of “formation,” of turning a handful of British colonies, each with its own history, sense of identity, interests, and traditions, into a viable country remained to be done, which is presumably why the unit includes

developments up to 1929. In this view, Confederation was (and in many ways still is) a long-term process rather than a specific event

At the same time the Dominion was not created in an ideological vacuum. The so-called Fathers of Confederation, Tories and Grits alike, subscribed to the fundamental principles of nineteenth century liberalism: self-government, individualism, separate masculine and feminine spheres, and active citizenship (at least for men). They also subscribed to the tenets of industrial capitalism: property, profits, and entrepreneurship. Debate continues as to whether or

to what extent the principles of peace, order and good government contained some kind of collectivist or communitarian impulse (see, for example, Janet Aidenstat, [The Canadian Founding: John Locke and Parliament](#) and Jean-François Constant & Michel Ducharme, [Liberalism and Hegemony: Debating the Canadian Liberal Revolution](#)) but this long-term, structural view of Confederation provides the context for what the curriculum describes as “the creation of a large economic unit that would have a strong government, solid financial basics and a unified domestic market.”

Having defined industrialization as the overarching designated focus and central concept, the Quebec curriculum proceeds to define the inquiry objective, the interpretation objective and the citizenship objective of the unit. The first, the inquiry



objective has two components, one dealing with the present, the other with the past. The present component focusses on “Quebec’s place in the Canadian federation today,” both to show students the contemporary relevance of the history they are studying and to provide a pedagogical link between past and present. The past component is “the formation of the Canadian federation,” understood as the long-term shaping of Canada from the 1840s to 1929, as described above. The interpretation objective does little more than restate what is said under other headings: “The formation of the Canadian federation between 1850 and 1929, considered in terms of the designated focus on the relationship between industrialization and social, territorial and political change.” Finally, the citizenship objective is defined as the study of the relationship between “economic change and political power.”

### The Specification of Content

In the unit on Confederation, as in all the units of the Grades 9-10 history programme, the curriculum does not lay out a detailed framework of the specific content to be taught. From the beginning, the designers of the curriculum took the position that it is not the purpose of a curriculum to specify content in detail, but only to set out the general lines that teachers are expected to follow and the goals their students are expected to achieve. In this view, a curriculum guide has to be equally valid for a francophone sovereignist teacher in the Saguenay and for an anglophone or allophone federalist teacher in Dollard des Ormeaux, for a First Nations class in James Bay and for an immigrant class in Montreal, and so inevitably has to be somewhat generalist in its approach. Within the framework of the objectives, the choice of content and the emphasis it should be given can be left to the professional judgement of teachers, who know better than anyone what will work with their particular students.

In addition, the designers of the curriculum argue that since the new programme is organized around skills and concepts, all within the overall cross-curricular competencies that are intended to shape the teaching of all subjects, it would not be appropriate to fill the curriculum guide with detailed lists of content. The goal is to

educate students who can think for themselves in a historically informed way and who see history as the disciplined investigation of problems, not to produce walking encyclopedias who can recite an approved narrative that they had no part on making. Part of the argument is that history teaching in Quebec has too long suffered from an examination-enforced reliance on the memorization of facts that students neither understand nor find interesting (and, once the examination has been taken, quickly forget). It is now time to strike out in a new direction, a direction, moreover, that corresponds to that embodied in newer approaches to history education elsewhere in the world.

Critics of the new programme are not convinced. They quickly targeted what they saw as its lack of specific content. Just as critics of the national history standards in the USA some ten years earlier had condemned them for their failure to make explicit mention of key names and dates (on this see Gary Nash, Charlotte Crabtree & Ross Dunn, [History on Trial: Culture Wars and the Teaching of the Past](#) and Linda Symcox, [Whose History: The Struggle for National Standards in American Classrooms](#)), so in Quebec critics of the new programme raised similar objections. Where were the patriotes of 1837? Where was Papineau? Where was the assimilationist Act of Union of 1840? Why was there no mention of such staples of Quebec’s history? The questions came thick and fast. As a result, in 2006 the Minister of Education ordered a review of the curriculum guide (in its first version it was leaked to the press in the form of a working document that had not received ministerial approval, and in fact had not even crossed the Minister’s desk).

In the event, two revisions of the programme were undertaken, largely with a view to meeting some (though certainly not all) of the criticisms levelled against it. Thus, for example, a unit initially entitled *L’accession à la démocratie dans la colonie britannique*, designed to cover the period from the Conquest to Confederation, was seen as taking too favourable a view of the Conquest, and was split into two units, one dealing specifically with the Conquest and its impact, entitled *The Change of Empire* and another

covering the years 1791 to the 1840s entitled *Demands and Struggles in the British Colony*. Predictably, these and other related changes did not appease the critics, while also disappointing the programme's defenders.

In addition, these successive reworkings of the curriculum also entailed providing more explicit indications as to the content to be taught, though not to the extent that its critics hoped for. In the case of the Confederation unit, for example, these "chronological reference points" are; the Act of Union; the abolition of Britain's corn laws; the 1848 adoption of responsible government; the Reciprocity Treaty; the pre-Confederation conferences of the 1860s; the BNA Act; the Indian Act; Macdonald's National Policy; the completion of the CPR; the execution of Riel; Laurier; the First World War; the 1921 creation of the Canadian and Catholic Confederation of Labour; and the stock market crash of 1929 and its consequences.

It bears repeating that these are intended only as "reference points" designed to help teachers plan their courses. They are not intended to be an exhaustive list of all the content to be taught. Presumably, for example, the reference to the Indian Act is intended to include the numbered treaties in the 1870s and beyond; the execution of Riel is similarly intended to include the Red River disturbances of 1869-70 and the North West rebellion of 1885; and perhaps the reference to World War 1 is intended to include the conscription crisis of 1917. This said, however, these content indicators seem, for the most part, to have been selected for the light they throw on the impact of Confederation on the development of Quebec. Thus, for example the first unit in the Grade 9 programme, dealing with the First Peoples, confines itself to the First Peoples who before contact were living in what is now Quebec, thus ignoring the Aboriginal history of the rest of Canada.

This focus on Quebec and its relationship with the rest of Canada might explain why there are some notable gaps in the reference points included in the unit on Confederation, including the Manitoba School Question; Ontario's regulation 17; the Trades Union Act of 1872 and subsequent labour legislation; the South African War; the provinces' attack

on federal powers in the 1880s and beyond; the Alaska Border Dispute; the Winnipeg General Strike; the King-Byng affair; and much else.

And there matters stand. The arguments continue but the programme is in place and officially authorized. The Minister of Education has denied opposition demands for a full debate in the legislature and presumably work will proceed on the production of appropriate textbooks and other materials.

### **The "So What?" Question**

In my teaching days, I used to explore with students what I called the "so what?" question. My friend and colleague Richard Harbeck, called it the "compelling why." Why is this topic worth studying at all? What does it have to teach us? Does it really matter? What, then, does Quebec's new curriculum have to teach us here in Manitoba?

Apart from its general interest and its illumination of the controversies surrounding the concept of national history that have surfaced around the world in recent years, and that should be of interest to all history teachers, Quebec's new curriculum presents us with a useful example of how the teaching of history can be organized and how it might be more directly linked to education for citizenship. Manitoba's new Grade 11 Canadian history programme does this in its own way and the Quebec curriculum offers an interesting supplement to it. Not least, its specification of inquiry, interrogation, and citizenship objectives for each and every unit of study opens up some interesting possibilities. Whatever we think of combining history with education for citizenship à la façon québécoise, we could do worse when teaching our courses than to adapt the Quebec example and ask five questions of each unit that we teach. (1) What is the central idea or concept that this unit explores? (2) How does the unit contribute to students' understanding of the country and the world in which they live? (3) How does it help students grasp the nature of history as a form of disciplined inquiry and so learn to think more historically? (4) What does it say about the nature and practice of citizenship?

To which I would add a fifth question that these days, in our absorption with the teaching of historical thinking, we seem to be in danger of forgetting: (5) How does it make the study of history more interesting and thereby arouse in students an interest in the past?

The Quebec curriculum is predicated on the argument that the educational justification for the study of history rests on the light it throws on the present and the contribution it makes to the creation of a more informed and engaged citizenry. Fair enough, but we should also remember the words of the once influential, but now largely forgotten, American history educator, Henry Johnson: “But if we seek to understand what the past was, how it came to be what it was, and how the present grew out of it, our fundamental question must be not what matters now but what mattered then.... And if this is the changing world which most of us take it to be, what chance is there of arriving at what mattered then through what matters now?” (*The Other Side of Main Street* (1943), p.247) After a life-time of defending the teaching of history on utilitarian grounds, including its contribution to education for citizenship, I find myself more and more inclined to argue that we need to teach our students about the past simply because it once existed. There is more to be said for teaching history “for its own sake” than I once believed.



## GEOGRAPHIC WORLD CHAMPIONSHIP 2009

**C**anadians take gold medal at World Championship!

A team of three Canadian students — Peter Brandt, Chris Chiavatti and Graham Tompkins — won the gold medal today at the National Geographic World Championship in Mexico City. The Canadian team led the entire way throughout the Final and finished on top with a 12-point lead. The United States finished second with a score of 25/50 and Poland finished third with a score of 24/50.

The Final, moderated by Alex Trebek, host of the popular U.S. television quiz show “Jeopardy!”, was the culmination of two days of intense competition that covered all aspects of geography, including map-reading and teamwork skills. The Canadian team successfully beat out teams from 14 other countries to reach today's final.

The Canadian team was comprised of **Peter Brandt**, age 15, from Ste. Anne, Manitoba; **Chris Chiavatti**, age 15, from Burnaby, British Columbia; and **Graham Tompkins**, age 16, from Dartmouth, Nova Scotia.

“They worked very well as a team and we are extremely proud of these students for what they’ve accomplished at the National Geographic World Championship. I know they will always treasure their Great Canadian Geography Challenge and World Championship experiences,” said Beth Dye, Chair of the Canadian Council for Geographic Education (CCGE) who accompanied the team. The CCGE organizes the annual Great Canadian Geography Challenge, a national student geography competition – sponsored by HSBC Bank Canada and the Royal Canadian Geographical Society – where the winners qualify for the World Championship. More than 108,000 students in 582 schools across the country participated in this year’s Challenge.

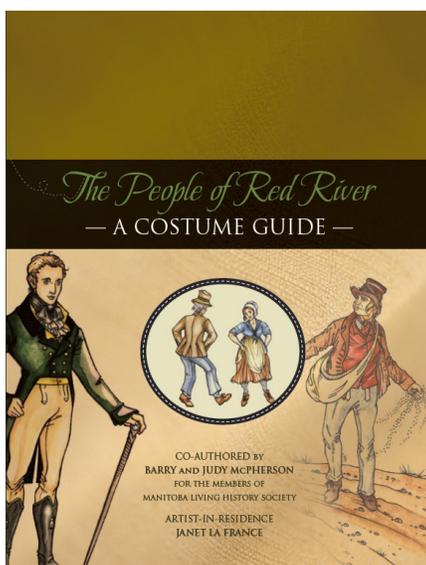
## THE PEOPLE OF THE RED RIVER: A COSTUME GUIDE

*Judy McPherson*

For several years, we have been asked to create a costume guide for the members of Manitoba Living History Society. A year ago, we received support and encouragement from the Dept. of Culture & Heritage, Province of Manitoba to undertake this project. Co-authored by Barry and Judy McPherson, this all-colour guide contains a wealth of plates drawn from sources in Scotland, Ireland and throughout North America. Accompanying these plates is an outstanding collection of art developed by Janet La France that serves not only as part of a costume guide, but as an introduction to The People of Red River. The book, which will be released in November, has an extensive textile and costume glossary.

This guide will be of interest, not only to historic interpreters, but to teachers who need primary source material for their programs as they lead into the celebrations of the bicentennial of the Selkirk Settlement – (2012).

Further information as to availability or divisional Social Studies teachers' meetings, can be obtained through – [baggage@mts.net](mailto:baggage@mts.net)



## HISTORY COLD CASES GRIPPING INTERNET SLEUTHS

Everybody loves a mystery and it almost seems as if the colder the case, the wider the interest. The 12 Great Unsolved Mysteries in Canadian History have been drawing as many as 2,200 Internet sleuths a day over the summer and as students return to school and teachers use them to teach everything from architecture to religion, usage will likely double. Students from Salmon Arm to Singapore and Saskatoon to Strasbourg, in fact students from over 45 countries, have been analyzing the documents, maps and 3-D crime scene reconstructions available on the popular Canadian website.

Created by a team of team of historians, archaeologists, educators and other specialists from across Canada, and based at the University of Victoria, the project is popular in both school and university classrooms. Canadian students are commonly introduced to the site while taking courses in history, social studies and geography, but also in law, second language instruction, economics, literature, ethnomusicology, religion, citizenship, language arts, criminology, African-Canadian studies, multiculturalism, anthropology, etc. Professor Annmarie Adams, an architectural historian and one of the research directors for the Redpath Mansion Mystery, is using this case to teach a Research Methods for Architects course at McGill University in Montreal.

In China users include students learning English at the Huamei-Bond International High School, while 12-year-olds in Limerick, Ireland are learning history with the site. A professor at the University of Bologna, Italy uses it to teach history and computer science and one in Erie, Pennsylvania uses the site to teach Criminological Theories at Gannon University. A teacher in Houston is teaching world history to high school students with the website, while another in North Carolina uses the mysteries to teach Searching for Clues: Logic, Law, and Literature to advanced

college students. In France high school students in Toulouse learn about battered children, using the resources on the mystery “Aurore! The Mystery of the Martyred Child”. Some universities in Japan are using the site in a preparatory course for students who will spend one year at University of British Columbia. The list is endless – a research course in the Dominican Republic, a conversation course taught in Prague, E-learning tools for History at the University of Florence in Italy. All material on the website is available in English and French, and the project is used in many francophone schools and universities in Canada, as well as abroad.

“We’ve obviously struck a chord with mystery lovers everywhere,” said project co-director John Lutz of the University of Victoria. “History is too important to be boring, and these mysteries are too intriguing to be left to historians alone.”

The mysteries in the project are also featured in conferences for school and university teachers, academics around the world. In late August archaeologist Birgitta Wallace, research director for the popular “Where is Vinland?” presented the project as part of the opening lecture at the Viking Congress in Iceland. She spoke about divergent views of L’Anse aux Meadows in Newfoundland, the historical site which figures prominently on the Vinland mystery website where Internet sleuths can now examine evidence about legendary Vinland of the Vikings. Students as well as experienced scholars now have easy access to a multitude of clues to determining the location of Vinland. To place Vinland into context the website explores Vikings society, language and script, and follows their expansion westward to the British Isles, Iceland, Greenland and beyond. The mystery site is highlighted with graphic three-dimensional reconstructions and rotating three-dimensional photographs of some of the most significant artifacts from L’Anse aux Meadows.

The Great Unsolved Mysteries in Canadian History Project was made possible with the support of the Department of Canadian Heritage through the Canadian Culture Online Strategy. There are a dozen mysteries on the [canadianmysteries.ca](http://canadianmysteries.ca) website, and over 30 shorter “Mysteryquests”.

## CAMPS WITH MEANING

For students, outdoor learning experiences are both exciting and memorable. School camp excursions are a great way for teachers to create unique learning opportunities that encourage discovery, observation, reflection, and problem solving. These experiences are also, of course, a lot of fun and are a good way for teachers and students to connect.

There are many learning possibilities that tie in camp experiences with curriculum outcomes for the Social Sciences. Here are a just few ideas that we would recommend, using students in grade 5 and 6 as an example.

5-KE-051 Compare First Peoples’ and European approaches to natural resource use in early Canada. Examples: hunting and fishing, agriculture, trade, landholding and ownership...

- On a nature hike, divide the students into two groups, one representing First Peoples, the other European. Have each group identify ways in which they would have used the natural resources observed during the hike.

5-KI-009 Describe daily life and challenges for various groups involved in the fur trade. Examples: coureurs de bois, trappers, trading post employees, voyageurs, factors and women.

- Have students assume the role of a person involved in the fur trade to write a journal entry in which they describe the daily experiences and challenges faced.

6-KL-026 A Describe the influence of the land on First Nation, Inuit or Métis identity.

Examples: values, beliefs, traditions, customs, art clothing.

- Examine the camp environment and note specific elements that would have influenced the identity of the First Nation and Métis living in that vicinity.

For more information or to book one of our camp facilities, visit our website <http://www.campswithmeaning.org/re ntals/>

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