Teaching Civil Rights in Canada’s Postwar Era through Historical Thinking Pedagogy

by

Kyle Hammer
Lesson 1: An Introduction to Civil Rights in History and Historical Thinking

Grade: 10 Academic

Time: 75 minutes

A. Overview:
This is the introductory lesson to the larger unit of Canadian civil rights in the post WWII era. It is meant not only to assess students’ prior knowledge to the subject of both Canadian history and the concept of civil liberties, but also to inspire in them a vested interested and authentic wonder in regards to social justice. Students will be introduced to what historical thinking is, as defined by Seixas’ *The Big Six*. While students will not explicitly be engaging in any one historical thinking concept in depth, this lesson will use visual images surrounding civil rights in history and be prompted to create a set of questions surround multiple images that they engage in. This is a means to provide students a “big picture” as to the importance of civil rights in the postwar era, while simultaneously requiring students to discuss and think about the topic with one another. Through inspiring authentic inquiry in the students, this lesson will serve as crucial role in garnering student interest in the future lessons and the topics of historical thinking and civil rights as a whole.

B. Learning Goal:
I. Students will be able to assess the meaning of multiple images in relation to civil rights.
II. Students will promote curiosity in fellow pupils and evaluate their own responses to images through group discussion.

C. Curriculum Expectations:
I. D2.1: Describe some significant instances of social conflict and/or inequality in Canada during this period.
II. Students will not be grappling with one particular historical thinking concept per say. Rather, they will be introduced to what these concepts are and what historical thinking is. Moreover, students will begin fine-tuning their skills when it comes to the historical thinking concept of evidence. Largely this lesson aims at promoting genuine interest in the topic of civil rights, and lays the foundation to build historical thinking off of.

D. Materials:
I. Primary sources:
   i. Short clip of Martin Luther King’s “I Have a Dream Speech” (appendix 1.1)
   ii. Photo of residential school measles outbreak (appendix 1.2)
   iii. Image of U.S civil rights movement “I am a man” (appendix 1.3)
   iv. Image of relocating Inuit in the High Arctic (appendix 1.4)
   v. Image of Africville and deplorable conditions (appendix 1.5)
vi. Image of man holding a recently printed Universal Declaration of Human Rights (appendix 1.5)

II. **Teacher Instruction:**
While this lesson has no black line masters for students to fill out, each photo will encompass a “station”. At the station there should be an image, a piece of chart paper, and markers. Do not create the stations before class, allow students to rearrange the desks themselves. In this way, you are providing a nice body break for the students. The class will be asked to create questions about the image and to write these questions down on the chart paper. By the end of the class, you should display these questions around the classroom, so students have reference points for their inquiry. In future lessons, if these questions are answered, cross them off. This way students will feel as if their questions and inquiries are being met.

E. **Plan of Instruction:**

I. **Step 1: Warm up (5 minutes)**
Play for the class the short clip of Martin Luther King’s “I Have a Dream” speech. Most in the class should be familiar with the speech, or at least its context. Ask the class, does this speech apply to Canada? Why or why not? Instruct them to think of ways King’s speech could be altered to more readily discuss injustice and civil rights abuses in Canada. If there seems to be hesitance, ask them: how has Canada has treated Aboriginals? Japanese Canadians? African Canadians? Use this as a means to transition into the discussion portion of the lesson.

II. **Step 2: Discussion (10 minutes)**
Discuss with the class what historical thinking is. Inform the class that historical thinking is a creative process that historians go through to interpret the evidence of the past to generate the narratives we know as history. Ask the class, how does this challenge your view of history? What story do we know about civil rights in Canada? Is it seen as a large issue, or is our country depicted as a welcoming one when it comes to race and equality? After discussing this, outline for the class that we will create our own narratives of civil rights in Canada, one that is grounded in the historical thinking concepts of: evidence, cause and consequence, significance, perspective, continuity and change, and ethical dimensions. However, first, it is important that we generate inquiry in our subject, or in other words, start asking questions and gaining interests before going out and absorbing knowledge and connecting this knowledge to historical thinking.

III. **Step 3: Modeling (10 minutes)**
Using the text from the video of Martin Luther King’s speech (appendix 1.1), model for the class how to ask questions about a source that reflects an interest for further study or an examination of the source. For instance, for Martin Luther King’s speech you
could ask: who is Martin Luther King speaking too? What happened after this speech? Did the speech result in a change in anyway? What does he mean by the last paragraph? Was this speech important? This way, students will know what type of probing questions they should be asking when they are divided into groups and engaging with the images.

IV. **Step 4: Guided Practice (25 minutes)**
Divide the class into five groups. Have students rearrange the desks so the class is set up into five stations with room to move comfortably between these stations. Put an image at each station (appendix 1.2-1.6) along with a piece of chart paper and markers. Instruct the groups to look at the image, discuss, and write down questions that the image invokes. Each group will have five minutes per image, and after five minutes they are to move to the next station. When they move, they are to leave the image at the station, but take their chart paper with them. Repeat the process until every group has had a chance to visit every station. During this time, walk around and ensure the groups are asking appropriate probing questions, and if they are not, ensure to explain how they could ask better questions about the images they are looking at.

V. **Step 5: Independent Activity (15 minutes)**
After the groups have visited each station, have the students individually write a response to the image that effected them the most and why. This response need not be long, as, its purpose is to have students reflect on the images they have examined and the wonder and interests those images inspired in the student. Have students hand this response into you at the end of class.

VI. **Step 6: Sharing/Discussing/Teacher (10 minutes)**
Ask students to share their responses. They don’t have to read them verbatim, but try to generate a discussion on what type of probing questions students asked about the images, and what type of effect, if any, the images had on them. Why did they affect you? Did the images challenge the traditional narrative of civil rights? Why or why not? After this conversation is complete, have students post their group questions around the class for future reference. Explain to them that as we continue with the unit, we will cross these questions off as they are answered.

F. **Assessment:**
This lesson has two major built in methods of assessing if students have met the learning goals outlined above. First, through posting the group questions on the images, the teacher can assess what meaning students took from the images and how they connected that meaning to civil rights/social injustice. This portion of the lesson also allows the teacher to assess the amount of curiosity that students have taken from the images and inspired through their group discussion and group work. Secondly, through collecting individual responses to an image, the teacher can assess the curiosity of individual students, who either do not work well in groups
due to social anxiety or behavioral issues, or more reserved students who do not like to share their ideas with their peers. In this way, students are also reflecting back on all five images and creating a larger picture in their minds about what civil rights is and how it related to Canadian history.
Lesson 2: Igor Gouzenko and Canada’s Red Scare

Grade: 10 Academic

Time: 2 classes, 75 minutes each

A. Overview:
This lesson will build off the inquiry and skills that were laid in the introductory lesson. This lesson deals with historical perspective and how to apply that historical thinking concept to the Gouzenko Affair and the origins of the Cold War. Students will hone their skills at engaging with evidence through the examination of political cartoons, despite the focus on perspective, as the worksheet that accompanies the political cartoons models for students how to ask good questions about sources. Furthermore, students will examine the two major perspectives of the time in regards to the revelation of the Soviet spy ring operating in Canada. Students will be asked to not only know these perspectives, but connect them to their historical contexts through the medium of a class debate.

B. Learning Goal:
I. Students will be able to identify the origins of the Cold War and the various opinions surrounding it, both political and public, through using evidence-based inferences.

II. Students will be able to distinguish the variety of opinions and perspectives surrounding Canada’s Red Scare and the start of the Cold War.

III. Students will illustrate these perspectives in relation to their historical context

C. Curriculum Expectation:
I. D2.1: Describe some significant instances of social conflict and/or inequality in Canada during this period.

II. Students will be engaging with the historical thinking concept of historical perspectives, with a specific focus on taking the perspective of historical actors and the diverse perspectives that these actors have. Moreover, students must ground their understanding of these perspectives in the historical context that they arose from.

D. Materials
I. Primary sources:
   i. Photograph of a hooded Igor Gouzenko (appendix 2.1)
   ii. Excerpt from The Communist Threat to Canada (appendix 2.2)
   iii. Publication from the Emergency Committee for Civil Rights on Kellock-Taschereau Commission (appendix 2.3)
   iv. Political Cartoon: Under the Sheep’s Clothing” (appendix 2.4)
   v. Political Cartoon on Soviet Spy network for guided practice (appendix 2.5)
II. Prompts for students
   i. Political Cartoon worksheet (appendix 2.6)
   ii. The Communist Threat to Canada perspective worksheet (appendix 2.7)
   iii. Kellock-Tascherau Commission perspective worksheet (appendix 2.8)

E. Plan of Instruction:
   I. Step 1: Warm up (10 minutes):
      Project the image of a hooded Igor Gouzenko (2.1) for the entire class to see. Ask the students to list what they see in the photograph and write a sentence underneath these observations on what they believe is going on in the image. Have a few students discuss their observations, and highlight key differences between the student’s accounts and inferences. Use this time to explain the concept of historical perspective and why it is important in regards to examining civil rights and liberties in the postwar era.

   II. Step 2: Discussion (15 minutes)
      Start a Cold War mind map with the class. Put “Cold War” in the middle of the chalkboard and circle it. Ask the class to provide examples of things that they know about or associate with the Cold War and building connections out of the “Cold War” centerpiece. Allow time for students to discuss their choices, gauging for their depth of thought and complexity of understanding on the topic. Examine the various perspectives the class already has on the topic, and have them point out these differing thoughts and ideas in regards to the Cold War.

   III. Step 3: Modeling (25 minutes):
      First, through a brief teacher led chalk and talk with the class, outline the important facts about the Gouzenko affair and its aftermath, make sure to touch on the following key events:
      i. Canada’s relatively friendly relationship with the Soviet Union during the immediate aftermath of the Second World War
      ii. Gouzenko’s defection to Canada and his revelation of a Soviet spy ring operating on Canadian soil
      iii. The Kellock-Tascherau Commission and the controversy surrounding it
      iv. The use of the War Measures Act during a time of peace
      v. The arrest of Fred Rose and other prominent Canadians. Discuss how these “spies” were denied due process and access to legal council.
      After covering these key events, put on the overhead/ELMO the political cartoon “Under the Sheep’s Clothing” (appendix 2.4) and guide the students on how to make inferences about the illustrator’s perspective through the historical context that you have just covered through the chalk and talk portion of the guided practice. Point out that the illustrator is most likely in favor of the use of the War
Measures Act through his depiction of the sinister intentions of Russia due to his use of the wolf in sheep's clothing imagery. Moreover, discuss the illustrator’s decision in regards to the sizing of the bear vs. the sheep, and what that says about their perspective of Soviet intentions at the time.

IV. **Step 4: Guided Practice (25 minutes)**
Divide the class into small groups, and hand each group the black line master for making inferences on perspectives from political cartoons (2.6) and the second political cartoon (appendix 2.5). Instruct them to fill out the perspectives worksheet in order to examine the political cartoon you have just handed out. Remind the class that this is a period of social and political conflict in Canadian history, and to keep that historical context in mind when exploring the illustrator of the cartoon’s perspective. Collect this worksheet at the end of class.

V. **Step 5: Independent Activity (35 minutes)**
At the start of the next class, project the image of the hooded Gouzenko (appendix 2.1), this time seeing if the students look at it from a different perspective given the fact that they have now been exposed to its historical context. After a few minutes of discussion, hand out the *Communist Threat to Canada* and the publication from the Emergency Committee for Civil Rights on Kellock-Taschereau Commission (appendix 2.2 and appendix 2.3). Give students the first half of the period to explore each document and fill out the corresponding worksheet, making sure to check for their progress and answering any questions they may have.

VI. **Step 6: Sharing/Discussing/Teaching (40 minutes)**
After the students have been given time to explore the documents and complete the worksheets break the class into two groups. Give each group a perspective to argue: one side will argue the perspective outlined in *the Communist Threat to Canada*, the other will argue the perspective outlined in publication from the Emergency Committee on Civil Rights. Establish the ground rules: arguments must be made according to historical context, no ad-hominem attacks, be respectful of others opinions, use your documents to establish evidence, etc. Give the groups about 10-15 minutes to prepare their arguments, and then the remainder of the class to engage in the debate. If they have exhausted their arguments quickly and you are left with time remaining, flip the script and make each side argue the opposing perspective. If you would like to add a little friendly competition, you could even score the debate based on depth of argument, ability to ground the argument in historical context, and the use of evidence as a means to declare a winner. Ensure to leave enough time to connect the debate and conflict that arose between each of the student groups’ perspective to the conflict that was present during the time of the
Gouzenko Affair amongst the Canadian public and government, reinforcing curriculum expectation D.2.1.

F. Assessment
This lesson has several built in mechanisms for formative assessment. These formative assessments are to ensure students are displaying knowledge of the historical thinking concept of perspective and meeting the learning goals outlined above. In regards to learning goals II and III, the worksheets that students will hand in during both the guided practice step and the independent activity step allows the teacher to observe individual student’s understanding of the concept of historical perspective and their understanding of the social conflict in Canada during the Gouzenko Affair. Lastly, the debate that the class will engage in during the sharing/discussing/teaching step allows the teacher to observe students ability to use evidence based inferences, demonstrate historical context, and their overall depth of knowledge of the origins of the Cold War in a short time span.
Lesson 3: Persecution of Jehovah’s Witnesses in Quebec

Grade 10: Academic

Time: 75 minutes

A. Overview:
This lesson will promote student inquiry into the issue of civil rights during the postwar period through the investigation of various primary source evidence. Students will learn to place documents within their historical context, and learn to ask good questions about primary sources in order to judge their validity. In this way, this lesson connects back to the previous lesson, as students will have to continue to engage in the aspects of the historical thinking concepts of perspectives. Furthermore, in engaging with these documents, students will be asked to make an explicit ethical judgment on the persecution of Jehovah’s Witnesses in Quebec based upon the evidence that they have examined. To do so, students will write a letter to Premier Maurice Duplessis either supporting or decrying his stance toward the treatment of Jehovah’s Witnesses. In so doing, students will be able to make inferences base on their interpretation of the evidence they are engaging in. As such, this lesson will help build skills that will be more explicitly assess in the next lesson that engages in the historical thinking concept of the ethical dimension.

B. Learning Goal:
I. Students will be able to ask good questions about primary source evidence and identify their purpose and value.
II. Students will be able to interpret primary sources and make historical inferences from those primary sources. Furthermore, students will be able analyze these sources in the context of their historical setting.

C. Curriculum Expectation:
I. D2.1: Describe some significant instances of social conflict and/or inequality in Canada during this period.
II. Students will be mainly engaging with the historical thinking concept of evidence. Students will engage with evidence as outlined in the The Big Six, and as such, must ask good questions of the evidence they are examining. Upon identifying the strengths and weaknesses of each document, students must place these sources in their historical context in order to make an explicit ethical judgment grounded in that historical context. In this regard, this lesson also touches on the concept of the ethical dimension.

D. Materials
I. Primary Sources:
   i. Quebec’s Burning Hate for God and Christ and Freedom is the Shame of all Canada (appendix 3.1)
   ii. Video on the Roncarelli Affair) (appendix 3.2)
   iii. Dissenting Judgment in the Samur v. The City of Quebec (appendix 3.3)
iv. Judge Rand’s Decision in the *R v. Boucher* Supreme Court Case (appendix 3.4)

II. **Instruction for Teacher:**
   i. Persecution of Jehovah’s Witnesses in Quebec PowerPoint.
      For use during the modeling portion of the lesson (appendix 3.5)

III. **Prompts for Students**
   i. Asking good questions about primary sources (appendix 3.6)

E. **Plan of Instruction**

I. **Step 1: Warm up (5 minutes)**
   Play for the class the video about Frank Roncarelli’s successful lawsuit against Maurice Duplessis (appendix 3.2). Ask the class to write down things that peak their interests, such as the type of questions asked, the answers given, and the general tone of the interview. These will help them participate in the discussion portion of the lesson.

II. **Step 2: Discussion (10 minutes)**
   Discuss with the students the video. In so doing, you will prompt and model for them with the good questions they will be expected to ask of any primary source. Ask them who Frank Roncarelli was and why was the CBC interviewing him? What is his position? Do you agree with that position, why or why not? In so doing, you will also be connecting back to the previous lesson in which the class has inquired about historical perspective. Do the interviewers share Roncarelli’s position? How do you know this? Inform the class of bias and ask them if anyone in the video shows signs of bias. Finally, ask the class to assess the strength and weaknesses of the source in regards to formulating an opinion on the subject of the persecution of Jehovah’s Witnesses in Quebec. If the class is having trouble answer this, connect back to the idea of perspective. Could this inform us of both sides of the debate? Why or why not? Does it provide historical context? If so, how does this context inform us about the issue of civil rights in Canada?

III. **Step 3: Modeling (15 minutes)**
   Give a brief mini-lesson on the persecution of Jehovah’s Witnesses in Quebec during the postwar period (appendix 3.5). After providing this historical context for the students, revisit the Roncarelli video that was shown during the beginning of class. Hand out four copies of the “Asking Good Questions About Primary Sources” worksheet (appendix 3.6) and, using an overhead projector or an ELMO, fill out one worksheet having the class record your analysis of the Roncarelli video as you go. Ensure to stress the importance of addressing the biases, values, and relevant information section of the worksheet, as these will be most important in connecting the source to historical context and helping us make inferences about the source’s connection to the time period.
IV. **Step 4: Guided Practice (10 minutes)**  
After modeling how students should engage with documents, hand out a copy of *Quebec’s Burning Hate for God and Christ and Freedom is the Shame of all Canada* (appendix 3.1) to each student. Instruct students to take out another copy of their “Asking Good Questions About Primary Sources” worksheet. Project a Asking Good Questions About Primary Sources” worksheet on the overhead or ELMO, however this time have the class provide the answers. Ensure to discuss what is good analysis, and to ask questions prompting students to revise bad analysis. After thoroughly going over the documents with the students, make sure to ask the class if they are comfortable engaging with primary documents and if they know what strategies to use to do so. Once the class is comfortable, instruct them to attach their worksheet to the document for future consultation.

V. **Step 5: Independent Activity (25 minutes):**  
Hand out to the students the two judgments on Supreme Court cases involving Jehovah’s Witnesses (appendix 3.3, 3.4). Instruct them to fill out their remaining “Asking Good Questions About Primary Sources” worksheets, and attach them to their corresponding primary source. Instruct the students that once they are finished engaging with these sources they are to write a letter to Primer Maurice Duplessis about his treatment of Jehovah’s Witnesses. They can either support or decry the treatment, however, their position must be grounded in the evidence they have engaged with, and moreover, must be grounded in the historical context of the time period. Students will be expected to refer to at least two of the primary sources they have engaged with in class. Be sure to walk around and check student progress, as well as answer any questions students may have.

VI. **Step 6: Sharing/Discussing/Teaching (10 minutes)**  
Ask students what position they took. Ensure to ask them why, and, prompt them by asking them: what evidence swayed your opinion? Ask students how engaging with the sources allowed them to formulate an judgment on the matter as opposed to simply reading a textbook or article on the issue. If there are dissenting opinions in the class, ensure to lend credence to both so long as they are grounded in evidence. Relate these dissenting opinions back to the concept of perspectives and the role evidence plays in formulating our own perspectives. Collect the students’ letters and source worksheets and the end of class for formative assessment.

F. **Assessment**  
This lesson has a few build in assessment tools to ensure students meet the learning goals outlined. First, the warm up activity acts as a diagnostic tool, allowing the teacher to gauge the ability of students to organize their thoughts, use inquiry skills, and ask good questions about primary sources. Next, the guided practice stage allows the teacher to gauge the
class’ development and understanding of what “good questioning” is. This will allow the teacher to either step back and reengage with this concept of evidence, or move forward with the independent activity. Lastly, by collecting the students “Asking Good Questions About Primary Sources” worksheet, the teacher can see the student’s engagement with each of the sources provided. Moreover, through having the students write a letter to Premier Duplessis, the students are not only forced to make inferences and interpret the evidence they have engaged with but also must make an explicit ethical judgment about the treatment of Jehovah’s Witnesses in Quebec.
Lesson 4: The Ethics of High Arctic Relocation

Grade 10: Academic  Time: 75 minutes

A. Overview:
This lesson will allow students to develop the ethical dimension of their historical thinking. It will cover the federal government’s High Arctic relocation program that saw eight Inuit families moved from Northern Quebec moved to parts of northern Nunavut in the summer of 1953. This lesson asks students to consider the historical context of the Cold War, the Gouzenko Affair, the conditions of the aboriginal families in Northern Quebec, and the escalation of the Cold War whilst also prompting them to make a judgment of the execution and justifiability of the High Arctic relocation program. This lesson will ask students to use knowledge from the previous lessons in regards to the Cold War to inform their ethical judgments and to think about their initial ethical judgments of Premier Duplessis’ treatment of Jehovah’s Witnesses and build upon that skill.

B. Learning Goal:
I. Students will be able to make an explicit ethical judgment of the High Arctic relocation program and situate that judgment with the program’s historical context in mind.
II. Students will show an understanding of presentism and avoid using it when making their ethical judgment.

C. Curriculum Expectation:
I. D2.1: Describe some significant instances of social conflict and/or inequality in Canada during this period.
II. Students will be engaging with the historical thinking concept of the ethical dimension, with a specific focus on guideposts 1, 2, and 3. As such, they will make an explicit ethical judgment with the historical context of High Arctic relocation in mind in order to avoid the historical fallacy of presentism.

D. Materials
I. Primary Sources
   i. Clip from the 1921 silent documentary *The Nanook of the North* (appendix 4.1)
   ii. Map of relocation route (appendix 4.2)
   iii. Photo of living conditions during the early years of the High Arctic relocation (appendix 4.3)
   iv. Apology by Minister Duncan for the High Arctic relocation program (appendix 4.4)

II. Prompts for Students:
   i. Out in the Cold book review (appendix 4.5)
   ii. Purpose, Process, Result worksheet (appendix 4.6)

E. Plan of Instruction:
I. Step 1: Warm up (5 minutes):
Show students the short clip (4.1) from the 1921 documentary *The Nanook of the North*. Ask them how the Inuit in the film were
described, and ask them if they appeared happy. Focus specifically on the film's description of the Inuit tribe's kingdom and the trading practices of the Inuit and their connection to the "white man". Is this how we traditionally think of Inuit life? Is their kingdom truly their own domain, or does the Canadian government see it as their own? How does answering this question inform us of the treatment of these peoples, both in the past and into today?

II. **Step 2: Discussion (15 minutes)**

Give a brief overview of the High Arctic relocation program, and the different perspectives as to the program's purpose. Provide the background of the conditions of the Inuit in Northern Quebec, the high dependence of the community on welfare and the depletion of the local wildlife population due to overhunting. Ensure to highlight to poor planning and deplorable living conditions of the relocated Inuit. Handout black line master of the T chart for the reasons given from both perspectives (4.4), and have students fill it out whilst you are discussing the issue. Ask the class at this point which perspective they agree with and why. If possible, play devil’s advocate in order to foster some sort of debate on the issue. Some possible question prompts you could use to foster this debate are: did Canada have to make a sovereignty claim for the High Arctic given the activity of Soviet spying that was revealed during the Gouzenko affair? Given the high dependence on welfare of the Inuit in Northern Quebec, was the government just being responsible to the taxpayers and the communities themselves by moving them to a place where they could be more self-sufficient? Was it right for the government to separate the relocated families? What does this tell us about the government’s attitude to the relocated Inuit families?

III. **Step 3: Modeling (10 minutes)**

Through a chalk and talk teacher led method, highlight the criteria that the class must use to properly judge the High Arctic relocation. First, they must identify the **purpose** of the program. Were the actions undertaken by the government designed to reach a redeemable purpose? In other words, did the country, or at least the countries interests benefit from the relocation of Inuit families to the High Arctic? Next, they need to examine the **process** of the High Arctic relocation. Was the relocation planned well? How were the Inuit families treated during the relocation? Did the government show sensitivity in relocating the Inuit families? Were the Inuit looked after upon arrival to the High Arctic? Why or why not? Finally, students must examine the **result** of the High Arctic relocation and reconcile if the ends justify the means. Did the relocation succeed in its purpose? Were the Inuit, in the end, better off in the North than in Quebec given what we know about their living conditions? Lastly, ensure to go over presentism and give examples between making judgments of historical actors with historical context in mind and making presentist arguments. Use
the example of Thomas Jefferson owning slaves. A presentist argument would be that Thomas Jefferson was a bad person for owning slaves. A judgment based on historical context would be that while it was hypocritical for Jefferson to not free his slaves, he had to keep his slaves as he was in massive debt and his largest asset in the eyes of his creditors were his slaves, as legally they were considered property. Had he released his slaves he would have to declare bankruptcy, as he would have no assets to leverage against his debts. Illustrate the differences between these two judgments and the overall complexity of the one that avoids presentism.

IV. **Step 4: Guided Practice (15 minutes)**

Divide class into small groups and hand each group a copy of the book review for *Out in the Cold* (appendix 4.5). Have groups members take turns reading the review, or if there is an ELL student in the class assign a member from each group to read the review to their group members. While the review is being read, instruct the students to stop and highlight instances of presentism in the authors writing, with an explanation as to why those particular instances are presentism. As the students are engaging in the activity, be sure to go to each group and see what they are highlighting and discuss if those things are indeed presentism or not, ensuring to thoroughly explain why they are or are not presentism.

V. **Step 5: Independent Activity (30 minutes)**

Instruct the students to separate from their groups and hand each student the primary source packet you have assembled for them (appendix 4.2, 4.3, 4.4) and the “Purpose, Process, and Result” worksheet (appendix 4.6). Instruct the students to fill out the worksheet based upon the resources you have given them and the discussion we have had in class up until that point. Instruct the students that after they are finished the worksheet they are to write a paragraph answering the question: Was the relocation of the Inuit families from Northern Quebec justifiable? Why or why not? Stress that they are to avoid presentism and ground their answer in the historical context of the 1950s.

VI. **Step 6: Sharing/Discussing/Teaching (10 minutes)**

In a discussion format, have students provide their explicit ethical judgment on the justifiability of High Arctic relocation. Encourage students to provide their reasoning based on the historical context that they used to form their own opinion and thinking. If necessary, play devil’s advocate in order to facilitate a meaningful and authentic discussion amongst the class so students can feel safe sharing the ethical judgment that they have formed through their examination of evidence. Have the students hand in their worksheets and paragraph on their ethical judgment for assessment.
F. **Assessment:**
The following lesson has several built in benchmarks for the teacher to assess if the students have met the learning goals outlined above. Through listening to (and when necessary guiding) discussions surrounding presentism, the teacher can properly assess students’ understanding of presentism, and moreover, how to avoid it when making their ethical judgments on High Arctic relocation. Moreover, through using the “Purpose, process, and result” worksheets, the instructor can ensure students are engaging with history in a way that curbs presentist thought and directs judgments to be based in historical context. In collecting these, the teacher can assess how students are engaging in these concepts and gauge the ability of students to avoid presentist thinking. Lastly, through having students write a paragraph response to an ethical question, the teacher can assess the ability of students to make explicit ethical judgments grounded in historical context.
Lesson 5: Significance of Events Leading to the 1960 Bill of Rights

Grade: 10 Academic

Time: 75 minute class, plus an additional 10-15 minutes of another class

A. Overview
This lesson will ask students to examine and list the significance of various events and persons leading up to the passage of the Bill of Rights in 1960 by the Diefenbaker government. The class will be given a question to answer by the end of the lesson: what was the most historically significant event to the passage of the 1960s? Students will be asked to reexamine material from the previous two lessons, and also will be prompted to examine new material in order to explore the historical thinking concept of significance. Students will be expected to weigh what the events reveal about the passage of the Bill of Rights in 1960 alongside thinking about how these events resulted in change, if at all. Getting them to prioritize these events in regards to significance, students will have the basis of their own narratives, allowing them to discover that many students will have different narratives of their own. As such, students will be exposed to and discover that significance is constructed through narrative.

B. Learning Goals:
I. Students will be able to apply the historical thinking concept of significance to multiple events and decide which events are most significant. In doing so they will have the basis to construct their own narrative of the passage of the Bill of Rights in 1960.

II. Students will display a thorough understanding of the key events that led to the passage of the Bill of Rights in 1960.

C. Curriculum Expectation:
I. D2.1: Describe some significant instances of social conflict and/or inequality in Canada during this period.

II. Students will be engaging with the historical thinking concept of significance. Through the structure of the lesson, students will be introduced to and will practice engaging with guideposts 1,2, and 4 and in so doing they will discover that guidepost 3 is the consequence of how one weighs events based on what they reveal, how they resulted in change, and how theses events vary from group to group and over time.

D. Materials
I. Primary Sources
   i. *Blowin’ in the Wind* by Bob Dylan (appendix 5.1)
   ii. First three minutes of the clip from a CBC interview conducted directly after the passage of the Bill of Rights, which outlines the government’s reasoning for its passage (appendix 5.2)
E. Plan of Instructions:

I. **Step 1: Warm up (5 minutes):**
   Play for the class Bob Dylan’s *Blowin’ in the Wind* and hand out copies of the lyrics (appendix 5.1). Ask the class to provide examples of some rights Dylan sings about or some injustices that he mentions. Write these examples on the board. After doing this, discuss the context of the protest song and the idea of a government outlining basic rights and freedoms and passing these rights into law.

II. **Step 2: Discussion (15 minutes):**
   Transitioning from Bob Dylan, introduce the class to the Bill of Rights in 1960. Play for them the clip outlining why Diefenbaker’s government passed a Bill of Rights in 1960 (appendix 5.2). Ask the class: what reasons Davie Fulton gives for the pass of the Bill of Rights? Do these match with the ideas and injustices Bob Dylan sings about? What does the differences between the two tell us about the Bill of Rights? Why do you think that the Diefenbaker government had to frame their reasoning in this way? How would frame the passage of the Bill of Rights if it was your job to do so?

III. **Step 3: Modeling (15 minutes):**
   Introduce the purpose of the lesson, which is to construct our own narratives of why the Bill of Rights was passed based upon judging the significance and prioritizing key events leading up to its passage. Thoroughly discuss the criteria for determining historical significance with you class, which will be based upon the guideposts outlined in *The Big Six*. Ensure the class has a thorough understanding that they are to judge an event’s significance based upon what it reveals about the time period, if the event resulted in change, and if the event was seen as important during its time.

IV. **Step 4: Guided Practice (15 minutes):**
   Divide the class into groups of four. Introduce to the U.N’s Universal Declaration of Human Rights. Give each group 15 articles from the Universal Declaration of Human Rights (appendix 5.3) and have each group prioritize the articles from 1-9 in a diamond ranking system (appendix 5.5) based on their significance. Ensure each group knows that they are expected to make their lists based upon the criteria you have just outlined during your modeling step. As the groups are discussing with one another, ensure that you visit each group and discuss the choices they are making, ensuring that they are engaging with the historical concept of significance.
questions you could ask to ensure that each group is engaging with these concepts are: what does that article reveal about the time period? Did the one you picked as the most significant result in change? How so? Knowing what we have learned about the Gouzenko affair and High Arctic relocation, did the Canadian government see that particular article as important or significant at the time? Why or why not? After about ten minutes, allow each group about 30 seconds to present their list and their justifications for their listing. Ensure to highlight any and all differences between each groups listing.

V. **Step 5: Independent Activity (25 minutes):**

Hand out to students the Bill of Rights information sheet (appendix 5.4) and the “Rank the Events” worksheet (appendix 5.6). Instruct the students that they are to fill oh their rankings on the “Rank the Events” worksheet, using the information sheets to inform their decision and fill out the justification portion of the “Rank the Events” worksheet. This will be submitted by tomorrow class. Have them be prepared to share the rankings and their reasons for those rankings for the next class as well. Give students the remainder of the class to fill out the organizer making sure to check their progress and answer any questions they may have.

VI. **Step 6: Sharing/Discussing/Teaching (10-15 minutes of the next class):**

Before collecting the student’s historical significance graphic organizer and their “Rank the Events” worksheet, ask some students to come up to the chalk board and list their significant events from 1-6 in order of most to least significant. Have them explain their choices, and if necessary prompt them with questions that have them discuss the historical significant guideposts. For example you could ask: why did you choose the Gouzenko Affair as #1? What does it reveal to us? Was it deemed significant at the time? Why? Did it result in change? How? After all student volunteers have had time to list their rankings on the board, discuss with the class briefly the differences between the rankings. In this discussion make sure to emphasize that each of these rankings tell a different narrative of what led to the Bill of Rights passage, despite all of them being factually correct, thereby introducing the class to the final guidepost of the historical significance concept.

F. **Assessment:**

The following lesson has a few formative assessments built into it. First, through the guided practice section, the teacher can check for initial understanding of the criteria for judging significance and clarify any confusion surrounding it. In order to judge if they have met the first learning goal, the teacher must collect the historical significance graphic organizer and the “Rank the Events” work sheet from each student. In doing so, the teacher can see if the student’s are engaging with the criteria for significance and if they successfully justify their rankings based upon
these criteria. Finally, the teacher can gauge the students understanding of key events leading up to the passage of the Bill of Rights from both the volunteers verbal justification for their rankings during step VI and through the depth they discuss the events in their graphic organizer and ranking justifications.
Lesson 6: Continuity and Change, Life After the Bill of Rights

Grade: 10 Academic       Time: 2x 75 minute classes

A. Overview:
In this lesson, students will engage with the historical thinking concept of continuity and change. They will examine the Bill of Rights as if it was a turning point in Canadian history, and use a timeline to tackle with the guidepost of chronology. Students will use their previous knowledge from the previous lessons on the Red Scare and Gouzenko Affair, High Arctic relocation, and Jehovah’s Witnesses in Quebec to gauge how civil rights progressed or stagnated after the passage of the Bill of Rights in 1960. Moreover, students will have to use the skills they developed in the lesson of Jehovah’s Witnesses that built on the concept of evidence. Students will be asked to take a stance, that rights either dramatically improved after the Bill of Rights, or that they did not significantly improve after 1960, basing their judgment on how much rights changed or stayed the same after the Bill of Rights passage. In this lesson students will create timelines to engage with chronology and will also use tweets to judge the effectiveness of the Bill of Rights in changing Canadian society. In this way, students will grasp with the aspect of continuity and change that examines “turning points”. This lesson will be crucial in the next lesson, as, students must understand the limited scope and effectiveness of the Bill of Rights to understand why the passage of the Charter of Rights and freedoms would be necessary.

B. Learning Goals
I. Students will be able to show an understanding of chronology and how it relates to the historical thinking concept of continuity and change.

II. Students will be able to judge the significance of the Bill of Rights as a turning point in Canadian history based on how it improved or did not improve rights in Canada.

C. Curriculum Expectations:
I. D2.1: Describe some significant instances of social conflict and/or inequality in Canada during this period.

II. Students will be engaging with the historical thinking concept of continuity and change. The emphasis of this lesson is to inquire about the guideposts that deal with chronology and turning points in history. Students must show an understanding of chronology through a construction of a timeline based upon the events covered in previous lesson. Where does the Gouzenko affair fit in the chronology of civil rights in Canada? High Arctic relocation? Persecution of Jehovah’s Witnesses? Through dealing with already previous covered material, student can more directly engage with the historical concept of continuity and change, as opposed to the introduction of new historical context. On the second day of
lessons, students will examine and inquire about whose lives improved after the passage of the Bill of Rights, and the overall limitations of the Bill of Rights as a piece of legislation. In so doing, they will tackle with the guidepost of progress and decline, and moreover, make a judgment if the Bill of Rights is a turning point in Canadian history.

D. Materials
   I. Primary Sources:
      i. Bill of Rights (appendix 6.1)
      ii. Jean Chretien’s preamble to the White Paper of 1969 (appendix 6.2)
      iii. Photo of residential school in 1963 (appendix 6.3)
      iv. City proposal to move Africville (appendix 6.4)
      v. Africville before forced relocation (appendix 6.5)
      vi. Africville after forced relocation (appendix 6.6)

II. Instruction for Teachers:
   During the constructing of the timeline portion of this lesson, students will need to have access to laptops or iPads. Direct the students to www.timerime.com so they can construct their timelines and share them with the class through an online medium. If the school does not have a class set of laptop or iPads, you can use a SmartBoard and create a timeline as an entire class; however, students will benefit more creating their own individual timelines.

III. Prompts for students:
   i. Progress vs. stagnation T-Chart (appendix 6.7)
   ii. Bill of rights change tweet template (appendix 6.8)

E. Plan of Instruction
   I. Step 1: Warm up (10 minutes):
      Ask students if they know what a timeline is. Most will, if not, explain that a time line is a line representing time, with events added in order of chronology. After this, get the students to create a timeline of their life, ordering the 5 most significant things to happen to them. After about five minutes, ask some students to share the events they placed in their timeline, and furthermore, ask the students if all their timelines represent continuing progress or improvement in their lives. Use this as a means to promote wonder and inquiry into the concept of continuity and change while also transitioning into a discussion of the guideposts of continuity and change that will be covered in this lesson.

   II. Step 2: Discussion (15 minutes):
      Discuss with students what continuity of change is in regards to historical thinking. Make sure to have them consider that continuity and change are intrinsically connected. Things rarely, if ever change from a single event and often some things change while others remain the same. Moreover, continuity and change are largely evaluated in regards to progress and decline. Ask in what other ways we use progress and decline to measure things in our society?
Sports? Technology? Entertainment? Politics? After this brief discussion, discuss how we use chronology to organize our thinking in regards to continuity in change.

III. **Step 3: Modeling (10 minutes)**

Hand out a copy of the condensed version of the Bill of Rights (appendix 6.1). On an overhead projector or the ELMO, write down the word “change” and circle it. Create a quick mind-map of how the provisions of the Bill of Rights can be seen as progress. Write down all the rights outlined in the Bill of Rights that the class has seen infringed upon in previous lessons (the Gouzenko Affair, High Arctic relocation, and the persecution of Jehovah’s witnesses). These should include: freedom of speech, freedom of association, freedom of religion, and rights to security of person and enjoyment of property. How do these rights represent change? Going back to our discussion, is this an authentic evaluation of change? The answer to this question is no. If the class does not say no, ensure that your reiterate that you cannot gauge continuity and change based on a singular event. It is crucial that progress and stagnation are judged based upon events that occurred before the “turning point” but more importantly after the “turning point”.

IV. **Step 4: Guided practice (40 minutes)**

Divide the class into groups of 4, and hand out the laptops or iPads. Instruct each group to make a timeline of events leading up to the passage of the Bill of Rights in 1960 on the site www.timerime.com. Have them use their previous knowledge of civil rights covered in previous lessons, and instruct them to do further research in order to add at least 2 other events that we haven’t covered in class (Japanese internment, aboriginal residential schools, etc.). Ensure to leave about ten minutes of class to share each groups timeline and event choices. Furthermore, discuss the importance of chronology in organizing our thought as to why a Bill of Rights would be necessary to pass. Clearly from the time line, prior to 1960 there were several instances of civil rights abuses in Canadian history. Discuss how this method of organization allows us to organize what to gauge change from. Bookmark each timeline for future reference and revision.

V. **Step 5: Independent Activity (55 minutes)**

Provide a mini lesson through the method of chalk and talk on Aboriginal rights in Canada after 1960, the forced relocation of African Canadians in Nova Scotia’s borough of Africville between 1964-1970, and the October Crisis of 1971. Ensure to focus this mini lesson on how they relate to civil rights. Discuss the trampling of freedom of religion, assembly, association, the infringement of property rights, and the use of the War Measures Act through a paradigm of civil rights that were technically protected under the Bill of Rights. Afterwards, hand out the packet of primary resources (appendix 6.2-66) and “Progress vs. Stagnation T-chart” (appendix
6.8). Instruct students to fill out the T-chart, grounded in their primary source pack and the mini lesson that you have just given. Remind them to ask good questions of the sources they are using. After they have finished their T-chart, hand out to students a tweet template (appendix 6.9). Instruct them to write a tweet to the Bill of Rights assessing its effectiveness in changing Canadian society and if it should be considered a “turning point” in Canadian history. Encourage creativity, however, the tweet must be focused on if the Bill of Rights changed Canadian society or largely left it the same.

VI. **Step 6: Sharing/Discussing/Teaching (20 minutes)**

After students have had a few minutes to fill out their tweets, go through each student one by one and have them read out their tweets. Prompt students to explain their tweet by what events or context informed their opinions on it. Discuss the differences of opinion (if there is any) and what events may have informed that opinion. Have the class display there tweets on a bulletin board, at leave tweet templates close by so students can tweet other historical actors, events, of things in the future and display them on the board.

F. **Assessment**

The following lesson has a several built in mechanisms to assess the ability of students to meet the learning goals outlined above. The use of www.timerime.com to create and revisit timelines will allow the teacher to assess and gauge the ability of students to grasp the concept of chronology as it relates to continuity and change. Moreover, by initially creating a timeline, and then revisiting it after further research and scaffolding, students can more readily revisit chronology and connect it to their own growing understanding of continuity and change. Lastly, by having fill out the “Progress vs. Decline” T-chart, the teacher can assess the ability of students to engage with and apply this aspect of continuity and change to evidence and event in history. Lastly, through having the students tweet the Bill of Rights assessing its effectiveness in changing Canadian society, the instructor can creatively assess the students understanding of the aspect of turning points and their importance in regards to the concept of continuity and change.
Lesson 7: The Charter of Rights and Freedoms as a Reaction to Civil Rights Failures

Grade: 10 Academic  
Time: 75 minutes

A. Overview:
In this lesson, students will be examining the causes that led to the passage of the Charter of Rights in Freedoms in 1982. They will be asked to look at the events leading up to the passage of the Charter of Rights and freedoms, through both previous lessons, and some new material that will be introduced in this lesson. Through examining multiple events, students will be engaging with the concept of cause and consequence that events have multiple causes and consequence. Moreover, students will also be asked to think about which events leading up to the passage of the Charter are most and least significant, allowing them to tackle the concept of cause and consequence that causes vary in their significance. Through the examination of causes leading up to the passage of the Charter of Rights and Freedoms, students will discover that historical events are not inevitable. This lesson necessitates that students reexamine materials from all six of the previous lessons, particular with the last lesson on continuity and change. Students must be able to use evidence, take into account historical perspectives, and think about continuity and change in order to properly examine the how cause and consequence relates to the Charter of Rights and Freedoms.

B. Learning Goals
   I. Students will be able to demonstrate knowledge of multiple causes that led to the passage of the Charter of Rights and Freedoms. Furthermore, students will be able to articulate which causes are most and least significant.
   II. Students will be able to demonstrate the connection between historical actors and the societal conditions present which led to the passage of the Charter of Rights and Freedoms.
   III. Students will answer the questions “Why was the Charter of Rights and Freedoms not an inevitable event?” thoroughly and through the use of historical context. In so doing, they will show that they understand that historical events are not inevitable.

C. Curriculum Expectations:
   I. D2.1: Describe some significant instances of social conflict and/or inequality in Canada during this period.
   II. Students will be engaging with the historical concept of cause and consequence. They will be examining multiple civil rights abuses in Canadian history, both from their knowledge from previous lessons and new material introduced in this lesson, and connecting these abuses to the concept of causes in relation to the passage of the Charter of Rights and Freedoms. Moreover, many of these causes of the Charter of Rights and Freedoms are consequences of one another, and students will be expected to articulate how the two...
concepts, cause and consequence, are interwoven and intrinsically connected.

D. Materials:

I. Primary Sources
   i. Video of Trudeau during the signing of the Charter: (appendix 7.1)
   ii. Charter of Rights and Freedoms (appendix 7.2)
   iii. News article on the Charter of Rights and Freedoms (appendix 7.3)

II. Student Prompts:
   i. Cause ranking list (appendix 7.4)

E. Plan of Instruction:

I. Step 1: Warm Up (5 minutes)
   Play for the class the Video of Trudeau at the signing of the Charter of Rights and Freedoms. Have the class write down one thing that they see as significant from the speech. After the video's completion, have students share their significant moment and ask them: “How did we as Canadians get to this moment in our history?” This will allow you to transition seamlessly into the discussion portion of the lesson.

II. Step 2: Discussion (10 minutes)
   With the class, do a civil rights mind-map on the chalkboard. Have students discuss events, persons, or things that they have studies up till this point in the year (for example students should have knowledge of the following events: the Gouzenko Affair, persecution of Jehovah’s Witnesses, High Arctic relocation, Universal Declaration of Human Rights, Bill of Rights, Indian residential schools, forcible relocation of the residents of Africville). After discussing each event, create a larger web and ask the class: how are these connected? In what ways are some events consequences or causes of each other? Ensure to draw lines between these events to create a visual of the inseparable connections between these events. Finally, discuss the concept of cause and consequence as it is outlined in Seixas’ *The Big Six*.

III. Step 3: Modeling (15 minutes)
   Give class a quick mini lesson on the concept of cause and consequence. Ensure students have a concrete understanding of the concept, and then provide a contemporary example cause and consequence for them to relate to. For instance, you could use the example of the NHL playoffs, or a popular T.V show. In order for a team to make they playoffs they have to win many games, make the right trades and lineup shifts, and moreover, other teams must lose games. These are all causes, and all must be present for a team to make the playoffs. Thus, events have multiple causes, and moreover, are not inevitable. For instance, what if the Toronto Maple Leafs had chosen to trade Nazem Kadri and other players in exchange for Roberto Luongo last season? It is possible they could
have still made the playoffs, but they would not have been aided by Kadri’s breakout season or the stellar play of James Reimer, both of which were causes to them making the playoffs. Moreover, you could use the Vancouver Canucks’ Stanley Cup loss as an example of unintended consequences. An unintended consequence of the Canucks’ loss would be the riot that ensued, and the property damage that arose from that riot. It is important to use contemporary examples of cause and consequence, as, it will help the student more readily connect and identify with this historical thinking concept in regards to their everyday lives.

IV. **Step 4: Guided Practice (23 minutes)**
Divide the class into groups of 5 and hand out to each group a copy of the Charter of Rights and Freedoms (appendix 7.2), and the news article published days after its passage (appendix 7.3). Instruct the groups to look at the charter and identify five rights or freedoms outlined in it, and various historical events we have covered that could be seen as causes of these rights inclusion into the Charter. Furthermore, instruct the groups to examine the news article and identify three consequences of the passage of the Charter of Rights and Freedoms that the news article predicts and discusses. As the groups work through these documents, on a separate piece of paper they should make a list of causes and how they relate to the Charter of Rights and Freedoms or other causes. After each group has completed this, they are to discuss with one another the historical actors and societal conditions connected to the events that they chose to connect as causes of the Charter of Rights and Freedoms.

V. **Step 5: Independent Activity (15 minutes)**
Write down this question on the chalkboard: “Was the passage of Charter of Rights and Freedoms inevitable? What led to its passage?” Have students separate from their groups, bringing their lists with them. Hand out the “Cause Ranking List” (appendix 7.4). Instruct them to take their knowledge, group discussion, and web in order to rank the events leading up to the passage of the Charter of Rights and Freedoms. After they have finished the ranking chart, they are to write one paragraph answering the question you posed. In order to answer the question, they must include their top three causes, and discuss the societal conditions and historical actors connected to these causes. In so doing, they are demonstrating the intrinsic connection between causes and consequence. For students who need it, allow them to take their list home to complete the paragraph. For all other students, collect their rough work from group discussion, ranking list of causes, and paragraph for formative assessment.

VI. **Step 6: Sharing/Discussing/Teaching (7 minutes)**
After students have completed the independent activity, ask students which event they listed as the most significant cause of the passage of the Charter of Rights and Freedoms, and get them to
explain why. Write these top causes down on the board. Most likely, there will be multiple number one causes. Connect this eclectic mix of number one causes back to the historical thinking concept of perspectives. Prompt the class through asking them the following question: “Why do we have so many different number one causes? What does this tell us about the importance of perspective?”

F. Assessment
The following lesson has several built in benchmarks for formative assessment to ensure students meet the learning goals outlined above. Through the discussion portion of the lesson, the teacher can gauge students understanding of the multiple causes that have been covered in previous lessons and how they are connected to the passage of the Charter of Rights and Freedoms. Furthermore, through having comprise a list causes and how the relate to each other and the Charter of Rights of freedoms, the teacher can assess the students ability to connect historical actors and societal conditions to the concept of cause and consequence. Lastly, by having students write a formal paragraph on if the Charter of Rights and Freedoms was an inevitable event in the course of history, the instructor can assess the ability of students to grasp that historical events are not inevitable but rather are the consequence of the interrelation of causes, historical actors, and societal conditions.
Lesson 8: Concluding Civil Rights

Grade: 10 Academic

Time: 75 minutes

A. Overview:
This lesson’s aim is to conclude the unit on civil rights in postwar Canada. In it, students will synthesize their knowledge about the key events and the historical thinking concepts that have been covered throughout the entirety of the unit. Furthermore, students will be asked to think about what they have learned, and moreover, to rate themselves as student throughout the unit. They will be asked to rate their growth of knowledge, their understanding of the subject, and their discovery of new knowledge and theories. Lastly, this lesson will introduce to students the summative assessment for the unit, and their choices within that summative assessment.

B. Learning Goals:

I. Students will be able to synthesize their knowledge about key events in the narrative of civil rights in postwar Canada and the historical thinking concepts that they relate to.

II. Students will successfully assess their learning and themselves as learners throughout the duration of the civil rights unit.

C. Curriculum Expectations:

I. D2.1: Describe some significant instances of social conflict and/or inequality in Canada during this period.

II. This lesson will have students briefly discuss and display their knowledge of all six historical thinking concepts. While they will not engage in these concepts in depth, it will ensure students have an understanding of what these concepts are before they dive into their summative assessment. Students will be broken up into six groups and give a brief presentation of what the historical thinking concept is and how it relates to our unit on civil rights.

D. Materials:

I. Primary Sources:

   i. Clip and lyrics of Bob Marley’s Redemption Song (appendix 8.1)

   ii. Senator Roebuck’s Letter to Minister of Justice St. Laurent (appendix 8.2)

   iii. British Columbia Civil Liberties Association’s Press Release on the use of the War Measures Act during the October Crisis (appendix 8.3)

   iv. Photo of community leaders of Africville on meeting to discuss relocation (appendix 8.4)

   v. Photo of Cree students at a residential school in Saskatchewan (appendix 8.5)

   vi. Excerpt of Eleanor Roosevelt’s speech to the UN on the Universal Declaration of Human Rights (appendix 8.6)
vii. Newspaper article on consequences of the Charter of Rights and Freedoms (appendix 8.7)

II. **Teacher instruction:**
Ensure when divide the class into groups, you provide for students access to chart paper and markers in order to write down their points for those students who may be hearing impaired. Moreover, students must present their historical thinking orally for those students who may be visually impaired. Lastly, if the class is clearly struggling with one historical thinking concept, ensure that you leave enough time so that you can provide clarification of that historical thinking concept through explicit instruction.

III. **Student Prompts:**
   i. Historical thinking term worksheet (appendix 8.9)
   ii. Self Assessment checklist (appendix 8.10)
   iii. Summative assessment (appendix 8.11)

E. **Plan of Instruction:**

I. **Step 1: Warm up (5 minutes)**
   Hand out to the class copies of the lyrics to Bob Marley’s *Redemption Song* (appendix 8.1). After this, play for them the clip of *Redemption Song* (appendix 8.1) and ask the class how it relates to the history civil rights in Canada. After a brief discussion, use this song as a method of transition into a discussion focused on synthesizing knowledge of the events covered over the past seven lessons.

II. **Step 2: Discussion (10 minutes)**
Ask students to relate Marley’s lyrics to the historical events that we have discussed as a class. Write these events down on the chalkboard. Ensure to ask students: how are they connected? If there is disagreement, ensure to facilitate discussion. After students have exhausted connections to Marley’s lyrics, ask them to list events connected to those you have already listed on the chalkboard. How are they connected, and why? Ensure to ask students to connect the events they choose to a historical thinking concept. In this way, you should be able to have students list all the events you have covered over the unit, and all six historical thinking concepts. If the class can connect the two well, then you can use this as a diagnostic of how well they have engaged with these historical thinking concepts.

III. **Step 3: Modeling (10 minutes)**
If students have missed an event or historical thinking concept, ensure that you write these down on the board, discussing how the events and historical thinking concept are interrelated. Using and historical thinking synthesis worksheet, demonstrate to the class how all six concepts are interconnected and inseparable from one another. For instance, it is nearly impossible to separate the concepts of continuity and change with also taking into consideration cause and consequence. How can we judge how
society changed or did not change after the passage of the Bill of Rights without first examining the causes and consequences of its passage? Moreover, how can we judge the significance of the Gouzenko Affair without first looking at the perspectives and importance of the event during its time period? How can we pass an ethical judgment on an event without first looking at the evidence that situates that event within its historical context? Furthermore, how do we judge and events historical significance, its continuity and change, cause and consequence, without evidence to help us create a narrative of that event? Before moving on, provide to each student a copy of the summative assessment on the civil rights unit and a rubric (appendix 8.11). Briefly go over the two options students have for the summative assessment.

IV. **Step 4: Guided Practice (25 minutes)**
Divide the class into 6 groups. Give each group chart paper and markers. Provide for each student a copy of the historical thinking concept worksheet (appendix 8.8). Assign each group one of the historical thinking concept. For the group that receives evidence, give them Senator Roebuck’s letter to Minister Justice St. Laurent (appendix 8.2). For those who get perspective, give them the B.C Civil Liberties Union Press Release (appendix 8.3). For those who get ethical dimension provide the image of community leaders of Africville discussing relocation (appendix 8.4). For those who get continuity and change, give them the image of Cree children at a residential school in Saskatchewan (appendix 8.5). For those you get historical significance give them an excerpt from Eleanor Roosevelt’s speech to the U.N (appendix 8.6). Lastly, for those get cause and consequence give them the newspaper article on the Charter of Rights and Freedoms (appendix 8.7). Instruct the groups that on their chart paper they are to write out what their historical thinking concept is and what it means. Furthermore, they need to relate the primary source provided to them to that historical thinking concept. Instruct them to prepare a short three-minute presentation on their historical thinking concept, using their chart paper to help organize their presentation. They are to fill out their historical thinking concept on their worksheet, and then complete their definitions of the other historical thinking concept while the other groups are presenting.

V. **Step 5: Independent Activity (5 minutes)**
After the groups have finished preparing their presentations on their historical thinking concepts. Hand out for each student a copy of the self-assessment checklist (appendix 8.10). Stress to students that this is not a summative self-assessment, but rather a means for them to think about the historical thinking concepts and how they have engaged with these concepts. Instruct them to really think about how they have learned and fill the assessment out honestly. Have each student fill out the self-assessment and collect these for
your own records. Make a copy of each self assessment for your own records and hand the original back to the students for their records and to revisit at a later date.

VI. **Step 6: Sharing/Discussing/Teaching (20 minutes)**
After students have had time to complete their self-assessments, allow each group to present their historical thinking concept to the class. Instruct students to fill out the rest of their definitions while each group presents their concept to them. After each group has presented and everyone has completed their definitions, take the final minutes of class and have students hang their chart paper somewhere in the class where everyone can see. This way, students make their own posters and “cheat sheets” on the historical thinking concepts. By having these concepts on display, student will be immersed in them and can reference these concepts readily and easily.

F. **Assessment**
This lesson has a few built in mechanism for assessment of the outlined learning goals. First, the introductory activity acts as a diagnostic for the students’ ability to synthesize their knowledge of historical thinking and apply it to a different context. Next, through the use of a self-assessment, the teacher is able to examine each student’s metacognition of their own learning and understanding of the historical thinking concepts. Lastly, the presentation portion of the lesson provides the teacher a means of formative assessment for the teacher to gauge the success students have in synthesizing their knowledge of civil rights in Canada and applying that knowledge to a particular historical thinking concept.
Appendix 1.1

Martin Luther King’s “I Have a Dream” Speech:

http://www.youtube.com/watch?v=V57l0tnKGF8

Text of the Video for hearing impaired students1:

I have a dream that one day this nation will rise up and live out the true meaning of its creed: "We hold these truths to be self-evident: that all men are created equal."

I have a dream that one day on the red hills of Georgia the sons of former slaves and the sons of former slave owners will be able to sit down together at the table of brotherhood.

I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.

I have a dream that one day every valley shall be exalted, every hill and mountain shall be made low, the rough places will be made plain, and the crooked places will be made straight, and the glory of the Lord shall be revealed, and all flesh shall see it together.

---

Appendix 1.2

Photo of Residential School During a Measles Outbreak²:

Appendix 1.3

Photo of U.S Civil Rights Struggle: “I am a Man”

---

3 PBS, “Eyes on the Prize: America’s Civil Rights Movement 1953-1985”.
http://www.pbs.org/wgbh/amex/eyesontheprize/story/img_15_poor_06.html
(accessed November 1st, 2013)
Appendix 1.4:

Image of Inuit about to Relocate to the High Arctic

---

Appendix 1.5

Civic Neglect of Africville, Halifax N.S

---

Appendix 2.1

Image of a Hooded Igor Gouzenko\(^6\)

\(^6\) Canadian Heritage Gallery, “Igor Gouzenko”
Appendix 2.2

The Communist Threat to Canada, an Excerpt
The Communist Threat to Canada

The traitorous fifth column of the Canadian Communists, who, like their fellow-conspirators in all other countries outside of the U.S.S.R, are pledged to the destruction of political and economic freedom from within and to the liquidation of the middle and upper classes, is a dangerous force threatening the free existence of the Canadian people.

A child seeing the tip of a cobra’s tail in the grass, might mistake it for a harmless earthworm. No such mistake is excusable in the political life of Canada. The aims of the Communists, and their zeal in pursuing those aims, are so openly on the record that a man must be blind indeed to assert that the Communist in Canada are “just another political party” or that “their activities should be ignored and left unchallenged”.

Actually, the evidence is complete and absolute that the Canadian Communist are the revolutionary agents of a foreign power, that their only loyalty is to Communism, that they have promised to destroy our national life by lies, strife and bloodshed, and that they have never faltered in their long-term program to make Canada another Communist State, in which our parliaments, civil service, judiciary, army officers, merchants, manufacturers, bankers, large land-owners, prosperous farmers and non Communist trade union leaders would all be exterminated by the Red dictatorship. According to their blueprints, our land would ultimately be under a Communist dictatorship and a soviet police, and whole categories of our population would be liquidated into the course of integrating our life and economy into a Communist state.

---

7 Canadian Chamber of Commerce, *The Communist Threat to Canada* (Montreal: 530 Board of Trade Bldg., 1947), 5
Appendix 2.3

Publication from the Emergency Committee on Civil Rights Regarding the Kellock-Taschereau Commission

Appendix 2.4

“Under the Sheep’s Clothing” Political Cartoon

---

9 Canada’s Human Rights History, “Political Cartoons: Gouzenko Affair
Appendix 2.5

“Co-Operation is a Two-Way Street” Political Cartoon\(^\text{10}\)

\(^{10}\) Canada’s Human Rights History, “Political Cartoons: Gouzenko Affair
# Appendix 2.6

## Political Cartoon Perspective

| Student: __________________________ |
| Date: ___________________________ |

<table>
<thead>
<tr>
<th>Question</th>
<th>Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>What people or things are represented in the political cartoon?</strong></td>
<td></td>
</tr>
<tr>
<td><strong>What events are described? What time period is covered?</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Describe what side of the debate the illustrator is taking.</strong></td>
<td><strong>Evidence?</strong></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>What historical context is evident in the cartoon? In other words, what historical events is the illustrator using to make their point?</strong></td>
<td><strong>Evidence?</strong></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Compared to what we face today, what was different for Canadians at the time of the Gouzenko Affair? (some factors may include: international relationships, government, economics, political affiliation, war, etc.)</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>How do you think the above factors influenced the illustrator's thoughts and/or actions?</strong></td>
<td></td>
</tr>
</tbody>
</table>
# Appendix 2.7

## Historical Perspective-Taking: *The Communist Threat to Canada*

**Student:** ____________________________ **Date:** ________________

<table>
<thead>
<tr>
<th>Who is the group that published the document</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>When was the document published</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Describe the position this document is outlining?</th>
<th>Evidence?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>How is this position different from another stance at the time?</th>
<th>Evidence?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

What is the context that the document was released under? What are some of the circumstances the country was facing at the time? Provide five examples. (Some examples might be: media, economy, international relations, recent news events, politics, government, etc.)

<table>
<thead>
<tr>
<th>How do you think the above factors influenced the writing choices in the document?</th>
</tr>
</thead>
</table>
Appendix 2.8  
Historical Perspective-Taking: Kellock-Taschereau Commission

Student: ___________________________ Date: ________________

<table>
<thead>
<tr>
<th>Who is the group that published the document</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>When was the document published</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Describe the position this document is outlining?</th>
<th>Evidence?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>How is this position different from another stance at the time?</th>
<th>Evidence?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>What is the context that the document was released under? What are some of the circumstances the country was facing at the time? Provide five examples. (Some examples might be: media, economy, international relations, recent news events, politics, government, etc.)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>How do you think the above factors influenced the writing choices in the document?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>
## Appendix 2.8
### Historical Perspective-Taking: The Methods of the Kellock-Tascherau Commission

<table>
<thead>
<tr>
<th>Student: ___________________________</th>
<th>Date: ________________</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Who is the group that published the document?</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>When was the document published?</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>Describe the position this document is outlining.</th>
<th>Evidence?</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>How is this position different from another stance at the time?</th>
<th>Evidence?</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>What is the context that the document was released under? What are some of the circumstances the country was facing at the time? Provide five examples. (Some examples might be: media, economy, international relations, recent news events, politics, government, etc.)</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th>How do you think the above factors influenced the writing choices in the document?</th>
</tr>
</thead>
</table>
Appendix 3.1

Quebec's Burning Hate for God and Christ and Freedom is the Shame of all Canada

Before the hot denials and protests and false countercharges bocm cut from the priestly keepers of Quebec province and whip up an unreasonable frenzy, calmly and soberly and with clear mental faculties reason on the evidence presented in support of the above-headlined indictment. Words in lip service to God and Christ and freedom can be as cheap as the free wind it takes to utter them, but actions speak louder to reasoning minds. As God's Word says, "Let us not love in word, nor in tongue, but in deed." (1 John 3:18, Catholic) say: "As long as you did it to one of these my least brethren, you did it to me"? (Matthew 25:40, Douay) Did the parish priests that have stood by and approvingly witnessed such outrages show regard or disregard for Christian principles? And what about Quebec's law-making bodies that frame mischief by law to "get" those not favored by the ruling elements? and her police forces that allow mobsters to riot unchecked while they arrest the Christian victims, sometimes for no more than distributing Bibles or leaflets with Bible quotations, presented to you by incorrect reports, that is not just cause for a hasty dismissal of the matter. On the contrary, it is all the stronger reason for fair-minded persons to hear out all the evidence.

Were not Christ and early Christians persecuted often? an unpopular minority? and grossly misrepresented by religious liars? If you can identify enemies by their fruits, by the fruits of Jehovah's witnesses you may also know them as true followers of Christ. Both the message they preach and the methods by...

11 http://www.strictlygenteel.co.uk/divinepurpose/purpose31.html (accessed November 7th, 2013)
Appendix 3.2

Video on the Roncarelli Affair


Back Story of the Video, as written by cbc.ca

In 1946, Premier Maurice Duplessis ordered the arrest of a group of Jehovah's Witnesses who had distributed leaflets boldly criticizing the powerful Roman Catholic Church. Duplessis reasoned that the religious sect's rhetoric was clearly a threat to public order. Frank Roncarelli, owner of the Montreal restaurant Quaff, supplied tens of thousands of dollars in bail for his fellow Jehovah's Witnesses. He was similarly made to suffer. Quaff's liquor licence was invalidated, throwing the restaurant into ruin, as heard in this Front Page Challenge interview with Roncarelli.

Roncarelli fought back and sued the premier. The case explored the intricacies of civil liberties and was heard before the courts for twelve and a half years. Finally, in January 1959, the Supreme Court ruled in favour of Roncarelli. Premier Duplessis was ordered to pay $46,132 personally. "Would your case be the only one where a person had sued the premier of a province," a Front Page Challenge panellist asks Roncarelli in this interview. "That's right -- dictator I prefer," Roncarelli corrects before adding, "and won."
Appendix 3.3

Dissenting Judgment in the *Samur v. The City of Quebec*\(^\text{12}\)

The pith and substance of this general by-law is to control and regulate the usage of streets in regard to the distribution of pamphlets. Even if the motive of the City was to prevent the Jehovah's Witnesses from distributing their literature in the streets, that could never be a reason to render the by-law illegal or unconstitutional, since the City had the power to pass it: usage of the streets of a municipality being indisputably a question within the domain of the municipality and a local question. Freedom of worship is not a subject of legislation within the jurisdiction of Parliament. It is a civil right within the provinces. The provisions of the by-law are not covered by the preamble to s. 91 of the *B.N.A. Act*, nor have they the character of a criminal law. Furthermore, even if the right to distribute pamphlets was an act of worship, freedom of worship is not an absolute right but is subject to control by the province.

Appendix 3.4

Judge Rand’s Decision in the *R v. Boucher* Supreme Court Case\(^\text{13}\)

There is no modern authority which holds that the mere effect of tending to create discontent or disaffection among His Majesty's subjects or ill-will or hostility between groups of them, but not tending to issue in illegal conduct, constitutes the crime, and this for obvious reasons. Freedom in thought and speech and disagreement in ideas and beliefs, on every conceivable subject, are of the essence of our life. The clash of critical discussion on political, social and religious subjects has too deeply become the stuff of daily experience to suggest that mere ill-will as a product of controversy can strike down the latter with illegality. A superficial examination of the word shows its insufficiency: what is the degree necessary to criminality? Can it ever, as mere subjective condition, be so? Controversial fury is aroused constantly by differences in abstract conceptions; heresy in some fields is again a mortal sin; there can be fanatical puritanism in ideas as well as in mortals; but our compact of free society accepts and absorbs these differences and they are exercised at large within the frame-work of freedom and order on broader and deeper uniformities as bases of social stability.

Appendix 3.5

PowerPoint of Jehovah’s Witnesses in Quebec

PERSECUTION OF JEHOVAH’S WITNESSES IN QUEBEC
JEHOVAH’S WITNESSES IN CANADA

• Before WWII, Jehovah’s Witnesses had been persecuted by the Canadian government.

• In WWI, Jehovah’s Witnesses refused to be conscripted and take part in military service. Courts did not recognize them as a legitimate religion, and this made them unable to gain the status of a conscientious objector.

• In 1940, Jehovah’s Witnesses was banned under the War Measures Act. This led to children to be expelled from school, others were put in foster homes. Members of the religion were jailed and those who refused to serve in the army were sent to work in camps. This ban lasted until 1943.
PREMIER MAURICE DUPLESSIS

• Served as Premier of Quebec in 1936-1939 and 1944-1959.
• Served the interests of rural Quebec, was anti-Communist, and advocated for provincial rights.
• Intertwined politics with religion. Had strong support from the Roman Catholic Church.
JEHOVAH’S WITNESSES IN QUEBEC AFTER WWII

• After the end of the Second World War, Jehovah’s Witnesses began to attach the Catholic Church. They were determined to gain Catholic converts.

• In response to this, Premier Duplessis started a counter campaign, persecuting Jehovah’s Witnesses and linking them and their beliefs to Communism.

• Jehovah’s Witnesses were banned from distributing literature about their religion on the streets of Quebec.

• This led to numerous legal struggles, some of which included future Prime Minister Pierre Trudeau arguing on the side of Jehovah’s Witnesses.
AIME BOUCHER

- Was a farmer and Jehovah’s Witness in rural Quebec
- Arrested in 1946 for distributing pamphlets entitled “Quebec’s Burning Hate for God and Christ and Freedom is the Shame of all of Canada”. This pamphlet depicted the pope as a whore and Catholic priests as pigs
- Boucher was charged and convicted of seditious libel in 1947 and served a prison sentence until 1951 when the Supreme Court of Canada overturned his conviction
• Jehovah’s Witness and restaurant owner in Montreal. Used his wealth to bail out fellow Jehovah’s Witnesses from jail. In three years he bailed out 375 Jehovah’s Witnesses

• The Chief Prosecutor of Montreal contacted Premier Duplessis about Roncarelli, who then in turn called the Chairman of the Quebec Liquor Commission. Roncarelli’s liquor licence was subsequently revoked. This would hurt Roncarelli’s business. Roncarelli was forced to sell his restaurant a mere six months later.

• This caused Roncarelli to sue Premier Duplessis for $90,000 in damages. This case made it all the way to the Supreme Court of Canada. Roncarelli won 6-3.
Appendix 3.6

Asking Good Questions about Primary Sources

<table>
<thead>
<tr>
<th>Question</th>
<th>Evidence?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who is the speaker in the primary source?</td>
<td></td>
</tr>
<tr>
<td>When was the primary source produced?</td>
<td></td>
</tr>
<tr>
<td>What is the primary source's position?</td>
<td></td>
</tr>
<tr>
<td>What are the primary source's biases?</td>
<td></td>
</tr>
<tr>
<td>What relevant information about the treatment of Jehovah’s Witnesses are present in the source?</td>
<td></td>
</tr>
<tr>
<td>What values are present in the primary source?</td>
<td></td>
</tr>
</tbody>
</table>
Appendix 4.1

Clip from the 1921 Documentary *The Nanook of the North*

http://www.youtube.com/watch?v=9wmHvkrhmII
Appendix 4.2

Map of High Arctic Relocation Route\textsuperscript{14}

\footnote{14} Aboriginal Affairs and Northern Development Canada, “Inuit Nunangat Relocation Route”. \url{http://www.aadnc-aandc.gc.ca/eng/1100100015419/1100100015424} (accessed November 3rd, 2013)
Appendix 4.3

Photo of Living Conditions During the Early Years in the High Arctic\textsuperscript{15}

Appendix 4.4

Apology by Minister Duncan for High Arctic Relocation Program

August 18, 2010
Inukjuak, Nunavik

Elders, Inuit leaders, ladies and gentlemen, and especially those of you who were directly affected by the relocation; thank you for being here.

This is my first trip to the North as Minister of Indian Affairs and Northern Development, and I am very honoured to be here for this historic event.

You may recall that my predecessor, Minister Strahl, also had his first trip as Minister to Nunavik when he attended the Katimajiit summit in Kuujjuaq almost exactly three years ago.

I am familiar with the North and I look forward to visiting the North regularly, and to working closely with Inuit communities and organizations during my mandate.

Over half a century has gone by since the relocation of Inuit from this community to the High Arctic. I am here on behalf of the Prime Minister, the Government of Canada, and all Canadians to offer an apology for these events.

Today's ceremony is an important step towards healing and reconciliation. Please accept the apology I am about to offer on behalf of all Canadians. I hope that it will form the basis of a strengthened relationship with the Government of Canada.

On behalf of the Government of Canada and all Canadians, we would like to offer a full and sincere apology to Inuit for the relocation of families from Inukjuak and Pond Inlet to Grise Fiord and Resolute Bay during the 1950s.

We would like to express our deepest sorrow for the extreme hardship and suffering caused by the relocation. The families were separated from their home communities and extended families by more than a thousand kilometres. They were not provided with adequate shelter and supplies. They were not properly informed of how far away and how different from Inukjuak their new homes would be, and they were not aware that they would be separated into two communities once they arrived in the High Arctic. Moreover, the Government failed to act on its promise to return anyone that did not wish to stay in the High Arctic to their old homes.

The Government of Canada deeply regrets the mistakes and broken promises of this dark chapter of our history and apologizes for the High Arctic relocation having taken place. We would like to pay tribute to the relocatees for their perseverance and courage. Despite the suffering and hardship, the relocatees and their descendants were successful in building vibrant communities in Grise Fiord and Resolute Bay. The Government of Canada recognizes that these communities have contributed to a strong Canadian presence in the High Arctic.

The relocation of Inuit families to the High Arctic is a tragic chapter in Canada's history that we should not forget, but that we must acknowledge, learn from and teach our children. Acknowledging our shared history allows us to move forward in partnership and in a spirit of reconciliation. The Government of Canada and Inuit have accomplished many great things together, and all Canadians have benefitted from the contributions of Inuit to our culture and history. We must continue to strengthen our connections and deepen our understanding and respect. We must jointly build a stronger, healthier and more vibrant Inuit Nunangat and, in turn, build a stronger, healthier and more vibrant Canada.

The Government of Canada hopes that this apology will help heal the wounds caused by events that began nearly 60 years ago and turn the page on this sad chapter in Canada's history. May it strengthen the foundation upon which the Government of Canada and Inuit can build and help keep the True North Strong and Free
Appendix 4.5

Out in the Cold Book Review (see below)
nature, abundance, and distribution of resources. The author questions some of the major assumptions in earlier studies of cultures with rich salmon fisheries. Such studies held that salmon was the supreme resource, that in such an environment people became sedentary because this had greater survival value, and that the use or storage of this essential resource was for as long as possible. The implication was that a group would be tied to a specific locale because of the need to rely upon stored foods.

The Tutchone Athapaskans studied by O‘Leary utilize the Klukshu River drainage inland from the coastal Tlingit and were historically blocked by them from direct access to the coast. The Klukshu River is a tributary of the Alsek-Tatshenshini river system and supports a rich fishery consisting of king, coho, and sockeye salmon. During the fishing season, this band of Tutchone lives in the village of Klukshu within walking distance of their sockeye salmon traps and upstream from most of the king salmon gaffing stations. The runs on the Klukshu River are heavy, and the Tutchone harvest, dry, and store salmon in relatively large numbers.

This has not resulted, however, in an increase in sedentary life or social stratification in response to this comparative abundance. O‘Leary examines the reasons for this and comes to several conclusions. The numbers of salmon vary greatly from year to year, and the majority of salmon that do pass the fish traps and gaffing stations do so over comparatively brief periods of time. In a good year, half the total salmon run passed within 7.5 days, and in bad years, half passed in as few as 2.5 non-consecutive days. In addition, from year to year the timing of the peak runs may vary over a period of 16 days, and the numbers of fish available during a peak year may be 2.5-3.5 times those in a bad year. This clumping in time and space places practical limits on both the numbers of fish that can be taken and the number of individuals who can participate and, in addition, discourages members of other bands from joining the people at Klukshu Village to fish.

These constraints have also led to organizational strategies for efficiency, such as female specialization in trap ownership and preparation of the fish for drying. The distribution of fish is along informal kinship lines. It is noted that, as with many other Northern Athapaskan groups, the Tutchone possess a kinship system consisting of matrilineal moieties. These kin groups control marriage and ceremonial obligations but do not form the basis for more complex organization of labor or distribution of resources. Another factor involved here is the coincidence of moose hunting with the later salmon runs, requiring that small groups of hunters become strategically mobile while those band members taking part in the salmon harvest are residually stable. One consequence of this is that by fall most of the game in the immediate area of the village has been depleted. O‘Leary noted that a September–October run of coho salmon passes Klukshu Village relatively untouched, since the people have already left for fall hunting camps.

O‘Leary stresses that while in terms of sheer numbers the abundance of salmon would appear to favor reliance on this resource and increased sedentism, the variable and unpredictable nature of the runs and their clumping in time and space all serve to reduce the numbers of processed fish available to the people. Based on the observations of O‘Leary and the statements of elder Tutchone, the numbers of fish taken and stored were sufficient to feed each family and their dog team for from two to six months, depending on the abundance of the salmon run. While salmon are a significant economic factor, there are other critical resources, such as moose, which are widely dispersed in their territory. This requires seasonal changes from residential stability in larger groups during the fishing season (June–September) to mobility during much of the rest of the seasonal round. Dried salmon, being relatively light and transportable, can be carried or cached for use during these hunting and gathering periods, supporting residential mobility and smaller group size. Thus the seasonal round shifts from a situation of residential stability in comparatively large groups while utilizing the abundant salmon to one of smaller mobile groups in pursuit of highly dispersed resources the remainder of the year. The author concludes that “This idea of dependence on a single resource masks much of the variation and complexity of resource procurement systems.”

Beyond its focus on the Tutchone utilization of salmon, this publication contains much ethnographic detail, adding to the work of earlier anthropologists (cf. McClellan, 1981). O‘Leary presents an overview of the environmental setting and a summary of the historical and archeological background for the area and gives a useful analysis of the relationship of the social organization to the taking and sharing of resources. A major emphasis of the publication is a detailed presentation on the harvesting and preservation of salmon, which includes a breakdown of government figures on salmon runs for the period 1976–80. Also useful is a section dealing with the salmon life cycle.

O‘Leary successfully illustrates that, at least for some groups, the earlier generalizations of Northwest Coast cultures may obscure more than they illuminate. By examining the relationships of abundance and mobility in detail within a particular group, the author has added a fresh perspective to the questions others have raised about the role salmon play in the native cultures of the Northwest Coast and elsewhere. This publication of O‘Leary’s doctoral dissertation is a well-written and cogently argued monograph, and it is recommended as being of value to graduate students and professional anthropologists, especially those involved in research on Northern Athapaskans and the Subarctic. It will also be useful to others interested in ecology, particularly that of the salmon fisheries of the Northwest Coast. The book is illustrated with helpful maps, drawings related to salmon preparation, and charts. The quality of reproduction of the book is only average, and this diminishes the value of some of the illustrations. There are a few editing lapses, but these do not detract from the overall value of the work.

REFERENCES


Edward H. Hosley
P. O. Box 5099
Beaverton, Oregon 97006
U.S.A.


In the summers of 1953 and 1955 the Canadian government moved eleven Inuit families from the Port Harrison (Inukjuak) region and four families from Pond Inlet to new communities at Grise Fiord and Resolute Bay in the High Arctic. This episode occurred in an era when the Inuit were still called Eskimos and were dealt with as childlike wards of a paternalistic state. The Inuit went where they were told, and the government announced the project as a humanitarian success.

Much has changed in forty years. The people who were moved from their homes are now in the process of obtaining self-government under Nunavut. The federal government has abandoned paternalism, at least officially, as a policy suitable for First Nations people in Canada. Civil rights have become entrenched in our constitution. And the Inuit relocation plan, which may have appeared to be a reasonable experiment in social engineering in the 1950s, now seems like an antique episode that causes, or ought to cause, hideous embarrassment in official circles.

For someone new to the subject of government–Native relations, a young person grown up in the climate of Native assertiveness that has prevailed for the past two decades, the dismissive paternalism of a brief forty years ago must seem almost unbelievable. When Ottawa held its first conference on Eskimo Affairs in 1952 to discuss policies for the future of the Canadian Inuit, for example, no Inuit were invited to attend. Marcus quotes the official explanation:

The only reason why Eskimos were not invited to the meeting was, apart from the difficulties of transportation and language, that it was felt that few, if any, of them have yet reached the stage where they could take a responsible part in such discussions.
Anyone who wonders how the authorities could ship Inuit to the High Arctic in such a cavalier manner, "for their own good," as one would take a pet animal to the veterinarian, need only read this quotation.

The hardships the Inuit families suffered in their new homes have become fairly well known through recent media interest in this episode. Hunting was not good, the climate and topography were different from what they were used to, and worst of all, they had been taken far north of the Arctic Circle, where winters were much darker than in the latitudes where they had been born. Because only a few families moved, the young people suffered a drastic shortage of potential marriage partners, a problem one would think would have occurred to the government. Most though not all survived, however, including, ironically, John Amagoalik, now one of the best-known leaders of the Inuit of Nunavut.

Considering the subject, this is a remarkably even-tempered book, which though not long, outlines the main facts of the episode in a fair and temperate manner. The only thing that it lacks, I think, is an adequate explanation of the context in which this removal took place. In 1952 the federal government was reeling from the revelation of the events in which the Inuit of the Keewatin interior had been found to be starving, a story vividly recounted by Farley Mowat in The People of the Deer. Critics of government are fond of recounting its many failings: insensitivity, slothfulness, reluctance to change, self-absorption. Some people think that the Canadian government is evil rather than sluggish and negligent, though I am inclined to disagree. One great motivating force in government and the civil service, however, is the fear of exposure to public criticism.

The episode exposed by Farley Mowat was a great embarrassment to the St. Laurent government, which, found its aboriginal policy compared to that of the worst European colonialists and had to explain the presence of actual starvation in a country enjoying the prosperity of the post-war boom. When Ottawa learned through the RCMP that the Inuit of Port Harrison and Pond Inlet were in a difficult situation for food, they must have feared a new onslaught of bad publicity. Although the other reasons for the "experiment" cited by Marcus — the sovereignty question, the wish to "protect" the Inuit, and the desire to save on welfare payments, for instance — undoubtedly were important, official fear of another scandal surely must have had some weight. Such a contextual framework would not have excused this sorry episode, but it would perhaps have made it more understandable. This aside, however, Out in the Cold is a good survey of the question and a valuable addition to the TWGIA series.

William R. Morrison
Dean of Research and Graduate Studies
University of Northern British Columbia
P.O. Bag 1950, Station A
Prince George, British Columbia, Canada
V2L 5P2

THE GEOMORPHOLOGICAL SETTING, GLACIAL HISTORY AND HOLOCENE DEVELOPMENT OF "KAP INGLEFIELD SØ", INGLEFIELD LAND, NORTH-WEST GREENLAND.

By WESTON BLAKE, JR., MARY M. BOUCHERLE, BENET FREDSKILD, JAN A. JANSSENS and JOHN F. SMOL.


Inglefield Land is perhaps best known as the resting place of the Swedish botanist Thorild Wulff. He succumbed in 1917 to the hardships of the Second Thule Expedition to the North Coast of Greenland. His companions, the geologist Lauge Koch and Nasasitsordullsuk and Inukitsiq from Thule, had to abandon him as he was too feeble to go on. What a contrast to the modern field work by W. Blake, Jr., that was carried out with helicopter support. Today the major problem of doing field work is in how much time to be deducted.

The monograph presents the results of reconnaissance field work by W. Blake, Jr., from the Geological Survey of Canada, air photo interpretations and detailed work on a core raised from a lake near the westernmost point of Greenland. In a time of economic constraint and a law that more emphasis placed on applied science, it is encouraging to see that the Geological Survey of Canada can still support research programs aimed at unraveling the history of the Earth — even outside Canada.

In the past years several Canadian Quaternary geologists have extended their work into Greenland. In view of the enormous land area of Canada that may seem strange. However, the main question that they have pursued is whether Nares Strait between northern Canada and Greenland was glaciated during the global maximum of the last glacial period (about 18 000 to 20 000 years ago). This is a very controversial question among glacial geologists. One school envisages that the glaciers of the region were only slightly more expanded than at present, whereas another school envisages a much more heavy glaciation than today.

Blake belongs to the second school, and one of the results of his work in Inglefield Land is that raised, postglacial sediments up to 80 m above the present sea level have been documented. Had this been a local phenomenon it could perhaps have been explained away by some local anomaly in the crust of the Earth, but it certainly is not. Therefore the conclusion arrived at by Blake, that this emergence followed from the melting away of substantial masses of glacier ice, appears fully justified to me.

There is very strong geomorphological evidence along the coast of Nares Strait for a southward-flowing glacier between northwest Greenland and Ellesmere Island in the form of glacial striae and other glacial sculptures and in the form of a system of lateral meltwater canyons described in detail and shown on a map in pocket that greatly facilitates reading the geomorphological description. The map is excellent, but it is bewildering that the north arrow points towards southwest.

The question is, however, what is the age of the features? According to Blake, and convincingly documented on excellent photos, the features are very well preserved, and Blake concludes that they date from the last glacial maximum. I consider this correct, but it is impossible to prove. Another argument for the young age of the glacier between Canada and Greenland is that amino acid analyses on shell fragments from till deposits in the area have yielded low ratios, also indicating a young age for the till. Amino acid analyses are based on aspartic acid, which racemizes about four times faster than isoleucine, which has been used in all other analyses of amino acids in Greenland. This should have been noted by Blake.

In order to date the disappearance of the glacier in Nares Strait, a lake in Inglefield Land was cored and the basal organic sediment in the core radiocarbon dated at 7210 years before present. It is a bit unclear to me if this date is taken to represent the timing of the local deglaciation. From a regional consideration of available radiocarbon dates, I think that the deglaciation probably occurred at least 1000 years earlier.

Although the main object of the lake coring was to date the basal organic sediments, the core has been utilized for an integrated study of sediments, pollen, algae, mosses and invertebrate animal remains. These studies have resulted in a wealth of information about the history of the lake itself and the surrounding vegetation. Changes in the vegetation of the area are deduced from pollen analyses performed by Fredskild. Not surprisingly, the pollen content of the sediments is extremely low, but nevertheless about 100 pollen grains were identified and counted per sample. The pollen diagram reflects changes from a pioneer vegetation rich in grasses to a fairly rich vegetation with abundant arctic willow. At ca. 4000 years ago this vegetation changed to a much poorer vegetation dominated by purple saxifrage — undoubtedly a result of colder summers.

At the same time the lake also underwent a major change. Smol has studied diatoms (algae with a shell of opal), Fredskild has studied green algae. Janssens has studied sponges and fusuloids, and has studied small
Appendix 4.6

Purpose, Process, Result

<table>
<thead>
<tr>
<th>What was the purpose of High Arctic relocation? Was this purpose valid? Is there more than one given reason? If so, based on the historical context given, which reasons seems more likely and why?</th>
</tr>
</thead>
<tbody>
<tr>
<td>What was the process of High Arctic relocation? Was it well planned? Were the Inuit treated unjustly? If so why not?</td>
</tr>
<tr>
<td>What was the result of High Arctic relocation? Did it achieve what it set out to do? How did things turn out for both the Inuit and the Canadian government?</td>
</tr>
<tr>
<td>What is your verdict on High Arctic relocation? Was it necessary, or was it unjust? Connect your answer to this briefly to what you have answered in regards to purpose, process, and result.</td>
</tr>
</tbody>
</table>
Appendix 5.1

Blowin in the Wind by Bob Dylan

http://www.youtube.com/watch?v=vrQ4saKGI5k

Lyrics for the hearing impaired:

How many roads must a man walk down
Before you call him a man?
How many seas must a white dove sail
Before she sleeps in the sand?
Yes, how many times must the cannon balls fly
Before they're forever banned?
The answer my friend is blowin' in the wind
The answer is blowin' in the wind.

Yes, how many years can a mountain exist
Before it's washed to the sea?
Yes, how many years can some people exist
Before they're allowed to be free?
Yes, how many times can a man turn his head
Pretending he just doesn't see?
The answer my friend is blowin' in the wind
The answer is blowin' in the wind.

Yes, how many times must a man look up
Before he can really see the sky?
Yes, how many ears must one man have
Before he can hear people cry?
Yes, how many deaths will it take till he knows
That too many people have died?
The answer my friend is blowin' in the wind
The answer is blowin' in the wind.
Appendix 5.2

Clip of CBC Interview Outlining the Reasons for the Passage of the Bill of Rights

http://www.youtube.com/watch?v=PytJZLfCJII (You only need to play the first 3 minutes)
Universal Declaration of Human Rights

Article 1.

• All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

Article 2.

• Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3.

• Everyone has the right to life, liberty and security of person.

Article 4.

• No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5.

• No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6.

• Everyone has the right to recognition everywhere as a person before the law.

---

17 U.N., “The Universal Declaration of Human Rights”.
Article 7.

• All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8.

• Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9.

• No one shall be subjected to arbitrary arrest, detention or exile.

Article 10.

• Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11.

• (1) Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
• (2) No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12.

• No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13.
• (1) Everyone has the right to freedom of movement and residence within the borders of each state.
• (2) Everyone has the right to leave any country, including his own, and to return to his country.

**Article 14.**

• (1) Everyone has the right to seek and to enjoy in other countries asylum from persecution.
• (2) This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

**Article 15.**

• (1) Everyone has the right to a nationality.
• (2) No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

**Article 16.**

• (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
• (2) Marriage shall be entered into only with the free and full consent of the intending spouses.
• (3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

**Article 17.**

• (1) Everyone has the right to own property alone as well as in association with others.
• (2) No one shall be arbitrarily deprived of his property.

**Article 18.**

• Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.
**Article 19.**

- Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

**Article 20.**

- (1) Everyone has the right to freedom of peaceful assembly and association.
- (2) No one may be compelled to belong to an association.

**Article 21.**

- (1) Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
- (2) Everyone has the right of equal access to public service in his country.
- (3) The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

**Article 22.**

- Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

**Article 23.**

- (1) Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
- (2) Everyone, without any discrimination, has the right to equal pay for equal work.
- (3) Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence
worthy of human dignity, and supplemented, if necessary, by other means of social protection.

- (4) Everyone has the right to form and to join trade unions for the protection of his interests.

**Article 24.**

- Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

**Article 25.**

- (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
- (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

**Article 26.**

- (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
- (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
- (3) Parents have a prior right to choose the kind of education that shall be given to their children.

**Article 27.**

- (1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
(2) Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

**Article 28.**

- Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

**Article 29.**

- (1) Everyone has duties to the community in which alone the free and full development of his personality is possible.
- (2) In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
- (3) These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

**Article 30.**

- Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.
Appendix 5.4

Bill of Rights of 1960 Information Sheet

1. The Gouzenko Affair:
On September 5th, 1945, Igor Gouzenko defected from the Soviet Embassy to Canada. He brought with him 109 documents on Soviet spying activities in Canada and the United States. This forced Prime Minster McKenzie King to call on a Royal Commission to investigate espionage activities in Canada. This became known as the Kellock-Taschereau Commission, and led to the arrest of thirteen Canadians. These thirteen Canadians included a sitting M.P, the only communist elected to Canadian Parliament, Fred Rose. These Canadians were arrested without any charges being laid against them, and were denied access to a lawyer. Held for over two weeks in solitary confinement, many of these Canadians were not afforded “due process” as it would be defined today. As there was no codified right to due process in Canada, this was perfectly legal in the eyes of the courts. The reaction to the Gouzenko Affair led to the formation of the Emergency Committee for Civil Rights, and furthermore, sparked the beginning of the rising hostilities between the U.S.S.R and the West.

2. Saskatchewan Bill of Rights:
The Saskatchewan Bill of Rights covered both fundamental freedoms and equality issues. It protected freedom of religion, freedom of speech, and freedom of assembly (the right to protest and defend a common interest). It also protected citizens from arrest and detention without charges being laid against them. Furthermore, it prohibited discrimination in employment, housing, and business. Premier Tommy Douglas passed the Saskatchewan Bill of Rights. As a teen, Douglas saw police brutality during the Winnipeg General Strike of 1919. Moreover, Douglas served as an M.P during the Second World War and often expressed outrage in Parliament at the human rights abuses seen in the fascist states of Germany and Italy during the Second World War.

3. Universal Declaration of Human Rights:
Adopted by the U.N (United Nations) in December of 1948, the Universal Declaration of Human Rights (UDHR) consists of 30 articles outlining the civil rights that human beings all over the globe are entitled to and which nations should strive to provide to their citizens. Among these rights include the right to life and liberty, the right against being held in slavery, the right to be recognized as a person in the eyes of the law, the right against arbitrary arrest and detention, the right to privacy, the right to marry with consent, the right to own property, and freedom of speech and religion. Canada voted in favor of the UDHR during its proposal in 1948 along with 48 other countries, while 8 countries abstained their vote (chose not to vote either for or against), including the Soviet Union and South Africa. The UDHR is the most translated document in the world to
date. While not legally binding, the UDHR has influence most national constitutions across the globe after 1948, including Canada’s Bill of Rights in 1960, which served as a quasi-constitution for the country until the partition of the constitution under the Trudeau government in 1982.

4. **Jehovah’s Witnesses:**  
Influenced by fellow Jehovah’s Witnesses in the United States, who fought for their own religious freedoms through a total of 45 Supreme Court cases, Canadian Jehovah’s Witnesses followed suit and were extremely influential in putting forth the idea of a federally mandated Bill of Rights.  

Aimie Boucher, a farmer from a remote town in Quebec, was arrested in 1946 for distributing pamphlets entitled “Quebec’s Burning Hate for God and Christ and Freedom is the Shame of all Canada”. This pamphlet charged that the Quebec government, its police, judges, and the Catholic church conspired together against the interest of Jehovah’s Witnesses. While the Supreme Court of Canada overturned Boucher’s conviction in 1951, the arrest led to Canadian Jehovah’s Witnesses to gather a petition of 625,510 signatures calling for a Bill of Rights, which they presented to the Canadian Parliament in 1949. This played a large role in popularizing the idea of a written Bill of Rights in Canada.

5. **High Arctic Relocation:**  
In 1953 members of an Inuit village in Northern Quebec were relocated to the High Arctic. Upon arriving, they found their supplies were lacking and their living conditions were horrid, with most families living in flimsy tents for the first year of their relocation. The methods and reasoning for this move were controversial. The government claimed it was a voluntary move and one done in order to give these Inuit families a more stable economic environment and better access to great hunting and fishing populations. The Inuit claimed, however, that the relocation was forced and was a means for the Canadian government to reinforce their sovereignty claims in the High Arctic.

6. **Election of John Diefenbaker:**  
John Diefenbaker was the Prime Minister who introduced the Canadian Bill of Rights to Parliament in 1960 and oversaw its successful passage in Parliament. He began drafting the Bill of Rights in 1936, four years before ever being elected to Parliament as an M.P. A lawyer, Diefenbaker would have been aware of the Jehovah’s Witnesses and the Boucher case. Moreover, Diefenbaker was an M.P for a constituency in Saskatchewan in 1950, and as such, would have been very aware and familiar with the Saskatchewan Bill of Rights passed in 1947. During his tenure as an M.P in 1950, Diefenbaker stated that a Bill of Rights was need in order to take “a forthright stand against discrimination based on colour, creed, or racial origin”. In 1958, Diefenbaker’s Progressive Conservatives defeated Lester Pearson’s Liberal Party, transforming Diefenbaker's minority government
into a majority just one year after the 1957 election that saw an end to the Liberal Party’s 22 year rule over Canada.
Appendix 5.5

Historical Significance Graphic Organizer

---

### Appendix 5.6

**Rank the Events**

Using your Bill of Rights information sheet, rank the events leading up to the passage of the Bill of Rights in order of significance. Justify your rankings and be prepared to share these with the class.

<table>
<thead>
<tr>
<th>Event</th>
<th>Justification</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
</tr>
</tbody>
</table>
Appendix 6.1

Bill of Rights

The Parliament of Canada, affirming that the Canadian Nation is founded upon principles that acknowledge the supremacy of God, the dignity and worth of the human person and the position of the family in a society of free men and free institutions;

Affirming also that men and institutions remain free only when freedom is founded upon respect for moral and spiritual values and the rule of law;

And being desirous of enshrining these principles and the human rights and fundamental freedoms derived from them, in a Bill of Rights which shall reflect the respect of Parliament for its constitutional authority and which shall ensure the protection of these rights and freedoms in Canada:

Therefore Her Majesty, by and with the advice and consent of the Senate and House of Commons of Canada, enacts as follows:

PART I BILL OF RIGHTS

1. It is hereby recognized and declared that in Canada there have existed and shall continue to exist without discrimination by reason of race, national origin, colour, religion or sex, the following human rights and fundamental freedoms, namely,

• (a) the right of the individual to life, liberty, security of the person and enjoyment of property, and the right not to be deprived thereof except by due process of law;
• (b) the right of the individual to equality before the law and the protection of the law;
• (c) freedom of religion;
• (d) freedom of speech;
• (e) freedom of assembly and association; and
• (f) freedom of the press.

2. Every law of Canada shall, unless it is expressly declared by an Act of the Parliament of Canada that it shall operate notwithstanding the Canadian Bill of Rights, be so construed and applied as not to abrogate, abridge or infringe or to authorize the abrogation, abridgment or infringement of any of the rights or freedoms herein recognized and declared, and in particular, no law of Canada shall be construed or applied so as to

- (a) authorize or effect the arbitrary detention, imprisonment or exile of any person;
- (b) impose or authorize the imposition of cruel and unusual treatment or punishment;
- (c) deprive a person who has been arrested or detained
  - (i) of the right to be informed promptly of the reason for his arrest or detention,
  - (ii) of the right to retain and instruct counsel without delay, or
  - (iii) of the remedy by way of habeas corpus for the determination of the validity of his detention and for his release if the detention is not lawful;
- (d) authorize a court, tribunal, commission, board or other authority to compel a person to give evidence if he is denied counsel, protection against self crimination or other constitutional safeguards;
- (e) deprive a person of the right to a fair hearing in accordance with the principles of fundamental justice for the determination of his rights and obligations;
- (f) deprive a person charged with a criminal offence of the right to be presumed innocent until proved guilty according to law in a fair and public hearing by an independent and impartial tribunal, or of the right to reasonable bail without just cause; or
- (g) deprive a person of the right to the assistance of an interpreter in any proceedings in which he is involved or in
which he is a party or a witness, before a court, commission, board or other tribunal, if he does not understand or speak the language in which such proceedings are conducted.
Appendix 6.2

Jean Chretien on the State of Aboriginal Rights, 1969

To be an Indian is to be a man, with all a man's needs and abilities. To be an Indian is also to be different. It is to speak different languages, draw different pictures, tell different tales and to rely on a set of values developed in a different world.

Canada is richer for its Indian component, although there have been times when diversity seemed of little value to many Canadians.

But to be a Canadian Indian today is to be someone different in another way. It is to be someone apart - apart in law, apart in the provision of government services and, too often, part in social contacts.

To be an Indian is to lack power - the power to act as owner of your lands, the power to spend your own money and, too often, the power to change your own condition.

Not always, but too often, to be an Indian is to be without - without a job, a good house, or running water; without knowledge, training or technical skill and, above all, without those feelings of dignity and self-confidence that a man must have if he is to walk with his head held high.

All these conditions of the Indians are the product of history and have nothing to do with their abilities and capacities. Indian relations with other Canadians began with special treatment by government and society, and special treatment has been the rule since Europeans first settled in Canada. Special treatment has made of the Indians a community disadvantaged and apart.

Obviously, the course of history must be changed.20

---

The following was a statement made in Parliament by then Minister of Indian Affairs, Jean Chretien, proposing the dismantling of the Indian Act. It was the preamble to the policy proposal. This policy was met with strong opposition from Aboriginals across the country. What does the statement inform us about civil rights of Aboriginals after the passage of the Bill of Rights?
Appendix 6.3

Image of a Residential School Operating in the 60s

Appendix 6.4

City of Halifax’s Proposal to Relocate Africville

To obtain fifteen acres of land for industrial use, Halifax City Council approved a proposal in 1954 that recommended shifting Africville residents to City-owned property northwest of the existing site. This map shows the original community and the proposed new site.

Proposal to Shift Africville

22 Africville Relocation Report, “Maps and Charts”
http://www.library.dal.ca/ebooks/africville/Maps%20and%20Charts.htm
(accessed November 10th, 2013)
Appendix 6.5

Africville Before Forced Relocation

Plate 1. ‘IN’ BUT NOT ‘OF’ THE CITY. Africville (along the shoreline), as shown in this picture, was relatively isolated from the rest of the City of Halifax.

–Bob Brooks Photo

---

23 Africville Relocation Report, “Photographs”. 
http://www.library.dal.ca/ebooks/africville/Photographs.htm (accessed November 10th, 2013)
Appendix 6.6

Africville After Forced Relocation

Plate 17. AFRICVILLE AFTER THE RELOCATION. In 1969, only a few foundations in Africville were evident, amid piles of scattered concrete and rock. In the background the A. Murray MacKay Bridge, connecting Halifax and Dartmouth, is being constructed.

–Photo by Donald Clairmont and Dennis W. Magill

---

24 Africville Relocation Report, “Photographs”.
http://www.library.dal.ca/ebooks/africville/Photographs.htm (accessed November 10th, 2013)
Appendix 6.7

Progress vs. Stagnation T Chart

<table>
<thead>
<tr>
<th>Student: ________________________________</th>
<th>Date: ________________</th>
</tr>
</thead>
</table>

Use the following T chart to organize the progression and lack thereof that resulted from the passage of the Bill of Rights in 1960. Use your primary sources you have to help you fill out this chart, along with the notes you have from the PowerPoint. You should have at least one point for each primary source.

<table>
<thead>
<tr>
<th>Progress</th>
<th>Decline/Stagnation</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Appendix 6.8

Bill of Rights Tweet Template

Student: ___________________________  Date: ____________

@ _________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________
Appendix 7.1

Video of Trudeau at the Signing of the Charter

http://www.youtube.com/watch?v=qLR5aToS2Zg
Appendix 7.2

Charter of Rights and Freedoms\textsuperscript{25}

CONSTITUTION ACT, 1982

PART I

CANADIAN CHARTER OF RIGHTS AND FREEDOMS

Whereas Canada is founded upon principles that recognize the supremacy of God and the rule of law:

GUARANTEE OF RIGHTS AND FREEDOMS

1. The \textit{Canadian Charter of Rights and Freedoms} guarantees the rights and freedoms set out in it subject only to such reasonable limits prescribed by law as can be demonstrably justified in a free and democratic society.

FUNDAMENTAL FREEDOMS

2. Everyone has the following fundamental freedoms:

   • (a) freedom of conscience and religion;
   
   • (b) freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication;
   
   • (c) freedom of peaceful assembly; and
   
   • (d) freedom of association.

DEMOCRATIC RIGHTS

3. Every citizen of Canada has the right to vote in an election of members of the House of Commons or of a legislative assembly and to be qualified for membership therein.

4. (1) No House of Commons and no legislative assembly shall continue for longer than five years from the date fixed for the return of the writs at a general election of its members.

   (2) In time of real or apprehended war, invasion or insurrection, a House of Commons may be continued by Parliament and a legislative assembly may be continued by the legislature beyond five years if such continuation is not opposed

\textsuperscript{25} Canadian Heritage, “The Charter of Rights and Freedoms".  
\url{http://www.pch.gc.ca/eng/1355260548180/1355260638531} (accessed November 13th, 2013)
by the votes of more than one-third of the members of the House of Commons or the legislative assembly, as the case may be.

5. There shall be a sitting of Parliament and of each legislature at least once every twelve months.

**Mobility Rights**

6. (1) Every citizen of Canada has the right to enter, remain in and leave Canada.

(2) Every citizen of Canada and every person who has the status of a permanent resident of Canada has the right

   o (a) to move to and take up residence in any province; and

   o (b) to pursue the gaining of a livelihood in any province.

(3) The rights specified in subsection (2) are subject to

   o (a) any laws or practices of general application in force in a province other than those that discriminate among persons primarily on the basis of province of present or previous residence; and

   o (b) any laws providing for reasonable residency requirements as a qualification for the receipt of publicly provided social services.

(4) Subsections (2) and (3) do not preclude any law, program or activity that has as its object the amelioration in a province of conditions of individuals in that province who are socially or economically disadvantaged if the rate of employment in that province is below the rate of employment in Canada.

**Legal Rights**

7. Everyone has the right to life, liberty and security of the person and the right not to be deprived thereof except in accordance with the principles of fundamental justice.

8. Everyone has the right to be secure against unreasonable search or seizure.

9. Everyone has the right not to be arbitrarily detained or imprisoned.

10. Everyone has the right on arrest or detention

   • (a) to be informed promptly of the reasons therefor;

   • (b) to retain and instruct counsel without delay and to be informed of that right; and

   • (c) to have the validity of the detention determined by way of *habeas corpus* and to be released if the detention is not lawful.
11. Any person charged with an offence has the right

- (a) to be informed without unreasonable delay of the specific offence;
- (b) to be tried within a reasonable time;
- (c) not to be compelled to be a witness in proceedings against that person in respect of the offence;
- (d) to be presumed innocent until proven guilty according to law in a fair and public hearing by an independent and impartial tribunal;
- (e) not to be denied reasonable bail without just cause;
- (f) except in the case of an offence under military law tried before a military tribunal, to the benefit of trial by jury where the maximum punishment for the offence is imprisonment for five years or a more severe punishment;
- (g) not to be found guilty on account of any act or omission unless, at the time of the act or omission, it constituted an offence under Canadian or international law or was criminal according to the general principles of law recognized by the community of nations;
- (h) if finally acquitted of the offence, not to be tried for it again and, if finally found guilty and punished for the offence, not to be tried or punished for it again; and
- (i) if found guilty of the offence and if the punishment for the offence has been varied between the time of commission and the time of sentencing, to the benefit of the lesser punishment.

12. Everyone has the right not to be subjected to any cruel and unusual treatment or punishment.

13. A witness who testifies in any proceedings has the right not to have any incriminating evidence so given used to incriminate that witness in any other proceedings, except in a prosecution for perjury or for the giving of contradictory evidence.

14. A party or witness in any proceedings who does not understand or speak the language in which the proceedings are conducted or who is deaf has the right to the assistance of an interpreter.

Equality Rights

15. (1) Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.
Subsection (1) does not preclude any law, program or activity that has as its object the amelioration of conditions of disadvantaged individuals or groups including those that are disadvantaged because of race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.

**Official Languages of Canada**

16. (1) English and French are the official languages of Canada and have equality of status and equal rights and privileges as to their use in all institutions of the Parliament and government of Canada.

(2) English and French are the official languages of New Brunswick and have equality of status and equal rights and privileges as to their use in all institutions of the legislature and government of New Brunswick.

(3) Nothing in this Charter limits the authority of Parliament or a legislature to advance the equality of status or use of English and French.

16.1 (1) The English linguistic community and the French linguistic community in New Brunswick have equality of status and equal rights and privileges, including the right to distinct educational institutions and such distinct cultural institutions as are necessary for the preservation and promotion of those communities.

(2) The role of the legislature and government of New Brunswick to preserve and promote the status, rights and privileges referred to in subsection (1) is affirmed.

17. (1) Everyone has the right to use English or French in any debates and other proceedings of Parliament.

(2) Everyone has the right to use English or French in any debates and other proceedings of the legislature of New Brunswick.

18. (1) The statutes, records and journals of Parliament shall be printed and published in English and French and both language versions are equally authoritative.

(2) The statutes, records and journals of the legislature of New Brunswick shall be printed and published in English and French and both language versions are equally authoritative.

19. (1) Either English or French may be used by any person in, or in any pleading in or process issuing from, any court established by Parliament.

(2) Either English or French may be used by any person in, or in any pleading in or process issuing from, any court of New Brunswick.

20. (1) Any member of the public in Canada has the right to communicate with, and to receive available services from, any head or central office of an institution of the Parliament or government of Canada in English or French, and has the same right with respect to any other office of any such institution where
(a) there is a significant demand for communications with and services from that office in such language; or
(b) due to the nature of the office, it is reasonable that communications with and services from that office be available in both English and French.

(2) Any member of the public in New Brunswick has the right to communicate with, and to receive available services from, any office of an institution of the legislature or government of New Brunswick in English or French.

21. Nothing in sections 16 to 20 abrogates or derogates from any right, privilege or obligation with respect to the English and French languages, or either of them, that exists or is continued by virtue of any other provision of the Constitution of Canada.

22. Nothing in sections 16 to 20 abrogates or derogates from any legal or customary right or privilege acquired or enjoyed either before or after the coming into force of this Charter with respect to any language that is not English or French.
Appendix 7.3

Toronto Star Article on Charter of Rights and Freedoms, April 18th, 1982, A08 (see below)
New rights charter paves way for changing future

By David Vienneau, Toronto Star

OTTAWA — Now that the Queen has returned to England, you may wonder how Her Majesty’s signing of our new Constitution affects your life.

The answer, at least on the surface, is the same: It doesn’t.

The Constitution won’t have an immediate impact on you unless you’re suspected of committing a crime or you move to Quebec and want your children educated in English.

The first legal challenges to the Constitution Act are expected to result from the legal and minority-language educational rights sections because they guarantee rights Canadian’s have never before had.

Critical court role

Even so, it will probably take at least two years before either of these issues comes before the Supreme Court of Canada, which will play a critical role in interpreting the Constitution.

But Justice Minister Jean Chrétien — the man largely responsible for Canada’s constitutional success — says Canadians should not forget one very important thing:

Up until Saturday, rights they thought they enjoyed, such as freedom of conscience, religion and association, and freedom of the press, were guaranteed only by tradition — not by law.

“When you have rights, you use them,” he told The Star yesterday. “You’re not in danger of losing them, as you were before. I don’t say there were some governments that had any intention of limiting these freedoms so you might say it’s not that today.

“But the difference between today and Friday morning is that then (those basic human rights) could have been taken away from you. Now they cannot. You can say it’s immaterial because nobody wanted to take these rights away, but governments and moods in the country change.

That is what we are protecting against.”

Speedy trial

The Constitution’s Charter of Rights spells out rights citizens have in their dealings with governments at any level. Previously, these rights didn’t have constitutional status and could be legally overridden by Parliament or provincial legislation.

Some of these rights may still be overridden, but legal experts say that is unlikely to happen, except in the rarest of circumstances. They argue it would be politically suicidal for any government to seize, the right to a speedy trial and the right not to be denied bail without a good reason.

Most of the court action resulting from the new Constitution will derive from this section. In fact, some lawyers are expected to make use of the new provisions in trials beginning today. Justice department officials say the clauses aren’t intended to be retroactive.

Beginning Saturday, police across the country — for the first time — legally required to read you your rights upon arrest. This includes telling you why you’re in custody and informing you of your right to see a lawyer.

Litigation expected

“I expect to see a lot of litigation in both these areas, says Marc Gold, an Osgoode Hall law professor. “I think we’ll see a lot of cases challenging the admissibility of evidence when, in some sense or other, people feel their rights have been violated.

“In addition, a lot of people will claim they weren’t informed of their rights. Equally, we’ll see challenges from people who wanted to retain counsel but couldn’t afford it.”

A senior official in the justice department told The Star the search and seizure provision could be the most “contentious” part of the charter because now virtually any evidence obtained by police is admissible in court.

Hence, police will have to establish reasonable grounds for a search warrant, making it more difficult to use search warrants for “fishing expeditions.”

“If you feel your rights or freedoms have been infringed upon or denied, the charter helps you apply to a court for a remedy. This compensation clause is also new in Canadian law.

It means, for example, that a police officer who contaminated an accused person’s constitutional right against unreasonable search or seizure may be held in a civil court proceedings to pay damages as a remedy to the applicant.

Significant change

The charter also contains an “exclosureary rule,” which means that for the first time courts may exclude illegally obtained evidence if it would bring the administration of justice into disrepute.

The clause is discretionary because the courts do not have the power to accept evidence even though some people might consider it tainted.

In a case last year, the Supreme Court of Canada ruled that comments made to a policeman disqualified as a fellow prisoner are admissible in court.

Mr. Justice Antonio Lamer, in the majority decision, set out the difference between what he considered reasonable evidence and what would be considered reasonable evidence.

He said, for example, if a policeman were to impersonate a priest to obtain a confession from an accused person, it would violate the community’s sense of propriety.

But there is nothing wrong with a policeman impersonating a fellow accused to obtain a confession because there is “nothing inherently wrong in outsmarting criminals into admitting their guilt,” the judge said.

But while the legal rights sections will eventually dominate the Supreme Court’s agenda, Chrétien says, the first test of the Constitution will likely arise from Quebec’s language law.

Access curbed

Quebec’s controversial Bill 101 determines who may attend an English school in Quebec. It restricts access to English-language schools to children whose parents received their primary education in Quebec’s English system.

As a result, English-speaking parents moving to Quebec or moving to Toronto don’t have the right to send their children to English schools — even if the children are unilingually English.

The charter’s minority-language educational rights clause says that
Appendix 7.4
Cause Ranking List

Use your knowledge from previous lessons and the material introduced today to rank the causes that led to the Charter of Rights and Freedoms in order of most influential to least influential. Justify your rankings through discussing the historical actors and societal conditions that they influenced or influenced them.

<table>
<thead>
<tr>
<th>Cause</th>
<th>Justification</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
</tr>
</tbody>
</table>
Appendix 8.1

Bob Marley, *Redemption Song*

http://www.youtube.com/watch?v=6KKhHpYboyU

**Lyrics for the hearing impaired:**

Old pirates, yes, they rob I;
Sold I to the merchant ships,
Minutes after they took I
From the bottomless pit.
But my hand was made strong
By the 'and of the Almighty.
We forward in this generation
Triumphantly.
Won't you help to sing
These songs of freedom? -
'Cause all I ever have:
Redemption songs;
Redemption songs.

Emancipate yourselves from mental slavery;
None but ourselves can free our minds.
Have no fear for atomic energy,
'Cause none of them can stop the time.
How long shall they kill our prophets,
While we stand aside and look? Ooh!
Some say it's just a part of it:
We've got to fulfil de book.

Won't you help to sing
These songs of freedom? -
'Cause all I ever have:
Redemption songs;
Redemption songs;
Redemption songs.

Emancipate yourselves from mental slavery;
None but ourselves can free our mind.
Wo! Have no fear for atomic energy,
'Cause none of them-a can-a stop-a the time.
How long shall they kill our prophets,
While we stand aside and look?
Yes, some say it's just a part of it:
We've got to fulfill the book.
Won't you help to sing
These songs of freedom? -
'Cause all I ever had:
Redemption songs -
All I ever had:
Redemption songs:
These songs of freedom,
Songs of freedom.
Appendix 8.2

Senator Roebucks Letter to Minister of Justice St. Laurent

Ottawa, July 30, 1946.

 Rt. Honourable Louis St. Laurent,
 Minister of Justice,
 Ottawa, Ontario.

Dear Mr. St. Laurent:

I have been visited by Mrs. Josephine M.
Adams and Mrs. Agnes Lamou, wives of two men who were
committed to prison in Montreal when they refused to tes-
tify when called as witnesses during one of the official
secrets trials on the ground that such testimony would
prejudice the hearing of similar charges already laid a-
gainst themselves.

These women tell me that their husbands
greatly fear their freedom in order that they may prepare
their defense and in view of the accusations with which they
will be called upon to meet this is readily understandable.
I am told that one of them will be released on the very day
upon which his trial is scheduled to commence. A fair trial
of the accused can hardly be anticipated under such cir-
stances.

These ladies have seen you, and I understand
that the question of public opinion was raised as having
some bearing on their continued incarceration. I have
little knowledge as to what others think upon this point,
but consider it a duty to state to you my own views.

There is undoubtedly precedent at law for
the calling of persons charged with one and the same offence
to testify against each other, but in my judgment as a
lawyer it is highly improper on the part of the Crown if the
giving or such evidence involves the testifying by an accused
person against himself. Such action by the Crown is highly
improper because it violates that principle of English law
which jealously guards accused persons from the risk of being
forced into a position in which they must choose between per-

jury and their own compelling interests, I call your attention to the restrained wisdom of the learned Chief Justice of Ontario, when under exactly similar circumstances, in connection with these very official secrete trials, he declined to use the punitive processes of the Court in order to compel an accused person to give evidence ostensibly against someone else, but in fact against himself. The Chief Justice of Ontario did not find contempt of court in the desire of an accused person for a fair trial.

The fact that these witnesses might have invoked the provisions of the Evidence Act so that testimony given by them which they claimed might incriminate them shall not be used against them in subsequent proceedings, other than a trial for perjury, does not meet the situation in this case, for the court officials who were present would, no doubt, take part in the subsequent trials, and the courtroom was crowded with newspaper men ready to take down what was said and publish it to an eager world.

We accept, of course, the decision of the court based upon precedent that the men must testify and its later punishment or the disobedience, but I do not approve the action of the Crown Officers in placing the court in that position.

I need hardly add in a letter to you that this expression on my part in no way indicates my opinion as to the seriousness of the offenses with which these men are charged, I look upon the alleged offense as exceedingly serious, but I nevertheless bear in mind the salutary principle of English law that an accused person is to be regarded as innocent until proven guilty, and I suggest that, if the seriousness of the offense has anything to do with the point in question, it should be to impel the authorities to take every reasonable precaution to assure that the accused shall not be hampered in the preparation of defense.

Under these circumstances, graciously permit me to advise that in my judgment these sentences may well be mitigated as an exercise of clemency to allow the accused an opportunity to prepare for trial.

I am taking the liberty of sending a copy of
Appendix 8.3

B.C Civil Liberties Union Press Release on the use of the War Measures Act during the October Crisis

Because we believe that even terrorists have rights, we lose members. Because we refuse to resort to terrorist tactics, we lose members. We are damned left, right and center by those of all persuasions who see in us public evidence of the failure of their fondest, private hope—that in a democratic society, the rights of all are secure because the rights of each one are protected. If this hope were fulfilled, we would shut up shop.

But this is not utopia. Life in British Columbia turns up daily evidence that our rights must be affirmed and protected—or they will be eroded and diminished. So we go on—publicly affirming and protecting those rights we believe to be fundamental and you, our membership, our remaining membership, are our prime source of support to continue this work.

As the year begins, we are involved in at least three major policy areas:
1. an entrenched Bill of Rights in a Canadian Constitution
2. the rights of persons receiving social assistance
3. secondary school studies of human rights problems in B.C.

If you are interested, we can discuss these subjects at our Annual General meeting. We can also discuss the War Measures Act. We want your ideas, your criticism, and your suggestions. Apart from Board Members, less than ten of you appeared last year. Are there really so few members who are interested in the work of the Association?

R. A. R. Robson,
Executive Secretary.

Annual General Meeting,
2 p.m. Sunday, February 21, 1971,
International House,
University of British Columbia.

27 Canada’s Human Rights History, “October Crisis, 1970”.
Appendix 8.4

Image of Community Leaders in Africville Discussing Relocation²⁸

Plate 16. IS RELOCATION INEVITABLE? At a meeting (October 15, 1962) held in the church at Africville, community leaders and a representative of the Nova Scotia Association for the Advancement of Coloured People (far left) discuss the City’s relocation proposal. The next day The Mail-Star reported that the N.S.A.A.C.P. representative had talked to many residents of the community and one of his conclusions was that “the residents have resigned themselves to the fact that they must relocate.”

–Photo courtesy of The Mail-Star

²⁸ Africville Relocation Report, “Photographs”.
http://www.library.dal.ca/ebooks/africville/Photographs.htm (accessed November 14th, 2013)
Appendix 8.5

Image of Cree Students at a Residential School²⁹

Appendix 8.6

An excerpt from Eleanor Roosevelt’s speech to the U.N on the Universal Declaration of Human Rights

In giving our approval to the Declaration today it is of primary importance that we keep clearly in mind the basic character of the document. It is not a treaty; it is not an international agreement. It is not and does not purport to be a statement of law or of legal obligation. It is a Declaration of basic principles of human rights and freedoms, to be stamped with the approval of the General Assembly by formal vote of its members, and to serve as a common standard of achievement for all peoples of all nations.

We stand today at the threshold of a great event both in the life of the United Nations and in the life of mankind. This Universal Declaration of Human Rights may well become the international Magna Carta of all men everywhere. We hope its proclamation by the General Assembly will be an event comparable to the proclamation of the Declaration of the Rights of Man by the French people in 1789, the adoption of the Bill of Rights by the people of the United States, and the adoption of comparable declarations at different times in other countries.

At a time when there are so many issues on which we find it difficult to reach a common basis of agreement, it is a significant fact that 58 states have found such a large measure of agreement in the complex field of human rights. This must be taken as testimony of our common aspiration first voiced in the Charter of the United Nations to lift men everywhere to a higher standard of life and to a greater enjoyment of freedom. Man’s desire for peace lies behind this Declaration. The realization that the flagrant violation of human rights by Nazi and Fascist countries sowed the seeds of the last world war has supplied the impetus for the work which brings us to the moment of achievement here today.

In a recent speech in Canada, Gladstone Murray said:

*The central fact is that man is fundamentally a moral being, that the light we have is imperfect does not matter so long as we are always trying to improve it ... we are equal in sharing the moral freedom that distinguishes us as men. Man’s status makes each individual an end in himself. No man is by nature simply the servant of the state or of another man ... the ideal and fact of freedom -- and not technology -- are the true distinguishing marks of our civilization.*

This Declaration is based upon the spiritual fact that man must have freedom in which to develop his full stature and through common effort to raise the level of human dignity. We have much to do to fully achieve and to assure the rights set forth in this Declaration. But having them put before us with the moral backing of 58 nations will be a great step forward.

As we here bring to fruition our labors on this Declaration of Human Rights, we must at the same time rededicate ourselves to the unfinished task which lies before us. We can now move on with new courage and inspiration to the completion of an international covenant on human rights and of measures for the implementation of human rights.
New Charter of Rights causing legal havoc

OTTAWA (CP) — In its first week of life, the new Charter of Rights and Freedoms has already been invoked on behalf of strippers, filmgoers, a fired civil servant, drug suspects and school board workers in New Brunswick.

True to the predictions of lawyers and constitutional experts, the infant charter was hauled into action as soon as courts opened last Monday, just two days after the Queen proclaimed the Constitution.

And a host of lawyers served notice they plan to use the 34-clause charter — the cornerstone of the updated Constitution — to defend clients and challenge laws.

The flurry of first-week action foreshadows years of legal maneuvering as cases filter up from lower courts to the Supreme Court of Canada, where the country's top judges will have to pin down exactly what the charter means for Canadians.

Implications abound

Justice Willard Estey of the Supreme Court of Canada said it will take about a decade to pin down the implications. The Supreme Court will soon reach "a new plateau of activity," he told a luncheon in London, Ont., where two of the first cases based on the charter surfaced.

The question of retroactivity is one of the key issues to be decided in the coming months. The federal government argues the charter only applies as of one second after midnight April 17, the day the Queen signed the proclamation.

However, provincial court Judge Edward Langdon agreed to postpone a drug trial in St. John's, Nfld., until June 23 while he decided whether the charter applies in the case of a man charged last July.

Most of the early cases have dealt with fundamental freedoms, such as freedom of speech, or with legal rights in dealing with the police and courts.

In Ottawa, the Canadian Union of Public Employees has said it will challenge a New Brunswick law forcing 3,000 striking school board employees back to work. The law prohibits picketing, parading or demonstrating at or near government offices and gives the government power to request decertification of the workers' union. Lawyers for the union say that violates the freedoms of association and peaceful assembly.

The Canadian Civil Liberties Association is using the charter's guarantee of freedom of expression in defence of Neil Fraser, a federal civil servant fired for speaking out against metric conversion. Fraser, whose case is before the Public Service Staff Relations Board, has himself criticized the new charter for failing to provide sufficient guarantees for the rights of the English minority in Quebec.

Raid blocked

In Edmonton, federal anti-competition investigators have been blocked from access to Edmonton Journal files while a judge considers the newspaper's argument that a raid last week violated the guarantee against unreasonable search and seizure.

In Montreal, the Positive Action Committee, an English-language rights group, predicted the first major challenge in Quebec will come when someone from another province tries to enrol a child in an English school in contravention of Bill 101, the provincial language law. The rights charter gives wider access to English schools than does Bill 101. Premier Rene Levesque has promised to introduce legislation aimed at limiting the effect of the charter, but no decisions have been made on exactly what will be done.

Using the same clause, a Toronto group formed especially for the purpose plans to test Ontario's film censor laws by organizing public viewings of films approved in the past only for private screenings.

An Alberta judge rejected a charter argument made on behalf of a nursing orderly charged with murdering two patients. The defence lawyer argued a defence pathologist should be present during autopsies of alleged victims, but the judge ruled the charter doesn't allow accused persons to interfere with police investigations.
Appendix 8.9

Historical Thinking Terms

Student: ___________________________ Date: ______________

**Perspective:**

**Evidence:**

**Significance:**

**Continuity and Change:**

**Cause and Consequence:**

**Ethical Dimension:**
## Appendix 8.10

### Historical Thinking Self-Assessment Checklist

<table>
<thead>
<tr>
<th>Student: __________________________</th>
<th>Date: __________</th>
</tr>
</thead>
</table>

<table>
<thead>
<tr>
<th><strong>Level of understanding</strong></th>
<th><strong>Completely Developed:</strong> You are confident with this category. You could be tested now and do very well</th>
<th><strong>Mostly Developed:</strong> You are comfortable with this category. You are close to expertise but still have questions or concerns</th>
<th><strong>Partially Developed:</strong> You are beginning to understand this category. You are on the way to comfort but would not be ready to be assessed yet.</th>
<th><strong>Limitedly Developed:</strong> You are not comfortable with your understanding. Extra help or time would benefit you in beginning to understand this concept</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge and understanding of historical thinking concepts</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Knowledge and understanding of civil rights in Canada</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ability to plan and organize thoughts on Civil Rights in relation to historical thinking</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Ability to communicate ideas and opinions on the history of civil rights in Canada</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Appendix 8.11

Civil Rights Summative Assessment

Essay Topics:
Through building our historical thinking on civil rights in postwar Canada, we have built a collection of primary sources on the topic. We have also examined multiple events and have been exposed to multiple perspectives on civil rights in Canada. Use this broad base of knowledge and the primary sources we have collected in order to write a four page argumentative essay (this means you should make an argument and prove it) on one of the following topics. You must back up your claims, knowledge, and primary sources through the use of at least three resources, one of which must be a journal article or book. Ensure you cite your sources where necessary. Create a bibliography and attach it at the end of your essay.

1. What is the most significant event to happen in the civil rights struggle in Canada’s postwar period? Analyze this event and relate it to the historical context of the post WWII Canadian society.

2. The Charter of Rights and Freedoms was passed in 1982. Discuss the importance of this piece of legislation and evaluate the causes of its passage.

3. Discuss the limitations of the Bill of Rights in 1960. Analyze why its was ineffective.

4. What was the impact of the Gouzenko Affair on civil rights in Canada? Identify its importance and relate it to future events leading up to the passage of the Charter of Rights and Freedoms.

5. Judge the treatment of Aboriginal Canadians after WWII. Did civil rights legislation improve their conditions? What events contributed to their mistreatment?

OR

Storyboard of Civil Rights

On a large poster board, create visual representation of civil rights in Canada after WWII. This representation should be in the form of a storyboard, depicting six major events in civil rights that form some sort of narrative. Each event must have its own place on the storyboard. In other words you will have six distinct and separate illustrations, which you will place on a poster board in an order that depicts a clear story about civil rights in Canada. Each event must have a title that connects the event to the larger narrative you are trying to tell.
## Rubric

<table>
<thead>
<tr>
<th></th>
<th>Level 4</th>
<th>Level 3</th>
<th>Level 2</th>
<th>Level 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>**Knowledge &amp;</td>
<td>Use of content is always appropriate and correct. The use of content is</td>
<td>Use of content is mostly appropriate and always correct. The use of</td>
<td>Use of content is sometimes appropriate and mostly correct. The student</td>
<td>Use of content is rarely appropriate and sometimes correct. Student</td>
</tr>
<tr>
<td>Understanding</td>
<td>inseparable from the final product and demonstrates the significance of the event/events discussed or depicted.</td>
<td>use of content shows an understanding of the significance of the event/events discussed or depicted.</td>
<td>attempts to use content to show an understanding of significance, however this understanding is not always evident.</td>
<td>does not connect content to significance.</td>
</tr>
<tr>
<td>**Thinking &amp;</td>
<td>Planning of the assignment is always clear and evident. Critical</td>
<td>Planning of the assignment is mostly clear. Critical thinking skills</td>
<td>Planning of the assignment is not clear. Critical thinking skills are</td>
<td>Planning of the assignment is not clear. Critical thinking skills are</td>
</tr>
<tr>
<td>Organization</td>
<td>thinking skills are always evident and contribute to the effectiveness</td>
<td>are mostly evident and usually contribute to the effectiveness of the</td>
<td>absent from the assignment and limits its effectiveness.</td>
<td>absent from the assignment and limits its effectiveness.</td>
</tr>
<tr>
<td></td>
<td>of the assignment.</td>
<td>assignment.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Presentation</strong></td>
<td>Presentation of the assignment always contributes to its effectiveness.</td>
<td>Organization of the assignment sometimes contributes to its effectiveness.</td>
<td>Organization rarely contributes to its effectiveness. Assignment is visually well done.</td>
<td>Organization distracts from the assignments effectiveness. Assignment is visually sloppy</td>
</tr>
<tr>
<td></td>
<td>Assignment is visually striking.</td>
<td>Assignment is visually strong.</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Application</strong></td>
<td>Student always connects knowledge and content to appropriate historical thinking concepts. The assignment reflects a conscious effort to think historically.</td>
<td>Student mostly connects knowledge and content to appropriate historical thinking concepts. The assignment adequately demonstrates student’s ability to think historically.</td>
<td>Students sometimes connects knowledge and content to an appropriate historical thinking content. While students has made an effort to think historically, the have not incorporated multiple historical thinking concepts into their assignment</td>
<td>Student does not connect knowledge and content to historical thinking concepts. Student has not attempted to think historically.</td>
</tr>
</tbody>
</table>