RESOURCES PACK: THE QUIET REVOLUTION

Course: CHC2D—Canadian History since World War I


Abstract: This resource pack contains four lesson plans all dealing with the Quiet Revolution. Each lesson is focused on a specific historical thinking concept from Peter Seixas and Tom Morton’s The Big Six in Historical Thinking. These are: historical significance, continuity and change, cause and consequence and historical perspectives. Every lesson has primary sources which anchor student learning and encourage a process of inquiry. Based on the specific Ontario curriculum expectation D3: “Identity, Citizenship, and Heritage” students will learn about how these elements come into play specifically during the Quiet Revolution. It is important to note that as the subject is dealing with events occurring in the province of Québec, many of the primary sources in this resource pack are in French. It would be in the instructor’s best interest to use the resource pack in a French Immersion program for optimal results, otherwise, translation may need to take place.

Keywords: Québec; Quiet Revolution; Pierre Elliott Trudeau; Catholic Church; Charles de Gaulle; Vive le Québec libre; Identity; Culture; Asbestos Strike; Historical Significance; Historical Perspective; Continuity and Change; Cause and Consequence; 1995 Referendum; Maurice Duplessis; Union nationale, Jean Lesage; René Lévesque; Parti libéral; Parti québécois

Authors: Emily Sloane, Benjamin Farmer Lacombe

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**Curriculum Expectation:** D3.4—Describe the main causes and consequences of the Quiet Revolution and of some other key events that occurred in or affected Quebec between 1945 and 1982, for the development of identities in Canada.

**Historical Thinking Concept:** Historical Significance

**Lesson #:** 1

**Title:** The Asbestos Strike, A Presage of Lesage?

**Overview:** Students will investigate post-war Québec and the Asbestos Strike of 1949 as a possible precursor to the Quiet Revolution. Several themes will be underlined, such as the schism between the Duplessis government and the Catholic clergy as well as the importance of the event for future PM Pierre Elliott Trudeau. This lesson is taught after students have had an overview of the Quiet Revolution and will set the stage for a more focused discussion on the link between Québec and the Church next lesson.

<table>
<thead>
<tr>
<th>Learning Goal</th>
<th>Success Criteria</th>
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<tbody>
<tr>
<td>Students form an opinion on the relationship between the Asbestos Strike and the Quiet Revolution.</td>
<td>Students can...</td>
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<tr>
<td>e.g. The QR would not have happened without the Asbestos Strike.</td>
<td>– Specify the major actors in the Asbestos Strike and their involvement;</td>
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<td></td>
<td>– Outline clear similarities and differences between the Asbestos Strike and the Quiet Revolution.</td>
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**Plan of Instruction**

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<tr>
<th>Mins</th>
<th>Steps</th>
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<tr>
<td>5</td>
<td><strong>Warm up:</strong> Introduce the 1995 Québec referendum; have any students heard of it? Explain the stakes and have students guess the results (including percentage) of the referendum. This can be done informally or, time permitting, using a board/paper. After revealing the results (50.58 No, 49.42 Yes), emphasize how close Canada came to possibly splitting. Why did/do so many Québécois consider themselves different from the rest of Canada? Optionally play CBC YouTube video (PSD 1.1). <strong>Approaching the subject in reverse-chronological order, starting with the referendum, should help underline the historical significance of the QR—and of the Asbestos Strike—for both Québec and Canada.</strong></td>
</tr>
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<td>10</td>
<td><strong>Discussion:</strong> The teacher will engage the students and collectively try to uncover the hallmarks of the Quiet Revolution. This oral exchange can be supplemented by a visual summary, either on a chalkboard or via a slide presentation. Some of the major themes that should be brought up:</td>
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<td>– Downfall of Maurice Duplessis/UN</td>
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<td>– Creation of Ministry of Education</td>
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<td></td>
<td>– Shift in Québec identity/nationalism</td>
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<td></td>
<td>– Creation of Caisse de dépôt (CDPQ)</td>
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<td></td>
<td>– Secularization of the State</td>
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<td>– Nationalization of energy industry</td>
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<td></td>
<td>– Rise of sovereignty movement</td>
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<td></td>
<td>– Change in federal-provincial politics</td>
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</table>
The teacher will also overview the events of the Asbestos Strike (in broad strokes). The accompanying primary source YouTube video (PSD 1.2) can be played. Some key features:

- Miners’ strike in Asbestos, QC
- Covered by young PE Trudeau
- Pitted francophone workers against anglophone/American owners
- Demands involved wage, health, etc.
- Duplessis supported companies, police crackdown
- Small gains made by workers

Modelling: The teacher will model the activity for the next step (see below) by comparing the primary evidence surrounding Gérard Pelletier (BLM 1.1) during the Asbestos Strike and the Quiet Revolution. While this step is crucial, it is kept brief since students will have already been subjected to 15 minutes of lecturing. Pelletier was chosen because he is a relatively obscure figure of Canadian history and thus the teacher is not taking anything away from the students.

Guided Practice: Students will make a comparison of key figures during the Asbestos Strike to their involvement in the Quiet Revolution. Students can use primary (PSD 1.1, 1.2, 1.3, 1.4) or secondary sources (BLM 1.2, 1.3) to fill a comparison table (BLM 1.1). n.b. Students are encouraged to use any devices/resources available to them to supplement their comparison. The goal of this activity is for students to investigate the Asbestos Strike as a possible cause of the Quiet Revolution.

5

Guided Practice: This is an extension of the previous activity. The activity can be framed differently; students can be tasked with investigating all the major actors or told to focus on a single individual/group. n.b. This distinction can be applied to the whole class or individually to students who typically require more time.

15

Sharing/Discussing: With about 15 minutes remaining in the class, the teacher can lead a group discussion on their findings. The student contributions will be especially varied if they have had the chance to conduct their own research. After students have outlined the major actors of the Asbestos Strike and the Quiet Revolution, the teacher will encourage them to conclude a relationship between the two events (emphasizing that there is no academic consensus). n.b. If any students are hindered or otherwise uncomfortable with the discussion format, they can opt to submit a written summary instead.

90

Total activity time

Assessment: The success of the lesson will be gauged during the discussion (and, for those students who chose so, with the written summaries). As indicated above, the lesson can be considered successful if students formed an opinion regarding the link between the Asbestos Strike and the Quiet Revolution. Memorizing the events of the Asbestos Strike is not an expectation of the curriculum and thus the events of the day are only briefly covered. Rather, the Asbestos Strike is used as a springboard for the students to investigate the notions of historical significance and the origins of the QR.
Course: CHC2D—Canadian History since World War I

Curriculum Expectation: D3.4—Describe the main causes and consequences of the Quiet Revolution and of some other key events that occurred in or affected Québec between 1945 and 1982, for the development of identities in Canada.

Historical Thinking Concept: Continuity and Change

Lesson #: 2

Title: Québec and the Roman Catholic Church

Overview: Students will investigate Québec’s relationship with the Catholic Church in three time periods:

1. prior to the Quiet Revolution;
2. throughout the Quiet Revolution; and
3. modern day Québec.

Students will be presented with various primary sources which they will analyze. The analysis will demonstrate whether the document being studied denote either a change within the province, assert a continuity or both. The following lesson will touch on the cause and consequences caused by Charles de Gaulle’s speech in 1967.

<table>
<thead>
<tr>
<th>Learning Goal</th>
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<tbody>
<tr>
<td>Students will learn to be mindful of the interwoven and complex historical thinking concept of continuity and change while analyzing primary sources in select periods of time.</td>
<td>Students can...</td>
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<tr>
<td>Students will learn the relationship between Québec and the Roman Catholic Church historically and in the present.</td>
<td>● Identify instances of continuity and change present in the documents given to them;</td>
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<td></td>
<td>● Support arguments of continuity and change through the use of evidence; and</td>
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<td></td>
<td>● Summarize understanding of primary sources with clarity.</td>
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Plan of Instruction

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<td>5</td>
<td><strong>Warm up and modelling:</strong> The lesson will begin by showing students Arthur Lismer’s 1925 painting entitled: <em>Québec Village (Saint-Hilarion)</em> (PSD 2.1). Without being informed of the painting’s creator, the time in which it was created, and the scene which is being depicted, the students will be prompted to consider the evidence in front of them and, based on their interpretive skills, identify the elements within the painting.</td>
</tr>
<tr>
<td>20</td>
<td><strong>Discussion and direct instruction:</strong> The large emanating presence of the church will lead into a discussion about Québec’s relationship with the Roman Catholic Church. Through the discussion, the teacher will assess the students’ understanding of the Roman Catholic Church’s role in Québec society. Students will then be introduced or reintroduced to the Historical Thinking Concept: Continuity and Change. Students will be taught or reminded of the guideposts to continuity and change as listed in Seixas and Morton’s <em>The Big Six in Historical Thinking</em>.</td>
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</table>
These include:

**Guidepost 1** - Continuity and change are interwoven: both can exist together. Chronologies - the sequencing of events - can be a good starting point.

**Guidepost 2** - Change is a process, with varying paces and patterns. Turning points are moments when the process of change shifts in direction or pace.

**Guidepost 3** - Progress and decline are broad evaluations of change over time. Depending on the impacts of change, progress for one people may be decline for another.

**Guidepost 4** - Periodization helps us organize our thinking about continuity and change. It is a process of interpretation, by which we decide which events or developments constitute a period of history.³

These guideposts will help students in their analysis of primary sources in the subsequent activity.

5

**Break**

35

**Guided Practice:** Students will be divided into groups that fit within three overall categories. Each category will deal with a different time frame focusing most intently on that of the Quiet Revolution.

The groups in the first category will be given the following documents: PSDs 2.2, 2.3, and 2.4. These documents deal with Québec’s relationship with the Roman Catholic Church prior to the Quiet Revolution.

The groups in the second category will be given the following documents: PSDs 2.5, 2.6, and 2.7. These documents deal with Québec’s relationship with the Roman Catholic Church throughout the Quiet Revolution.

The groups in the third category will be given the following documents: PSDs 2.8, 2.9, and 2.10. These documents deal with Québec’s relationship with the Roman Catholic Church post-Quiet Revolution.

Having received the documents, the groups will:

1. Divide the readings amongst one another and read the documents. (Those in the first category should pair PSD 2.2 with another as it is very brief);
2. Create a cohesive summary of their primary source and present this to their group members;
3. Using the BLM 2.1 students will argue elements of continuity and change pulling evidence from each text to support their claim being mindful of the four guideposts.
4. Students will prepare brief presentation of their findings to the class as a whole

25

**Sharing:** With 20 minutes remaining in the class, the teacher can lead group discussion on the students’ findings. Each group will present a summary of their primary sources and the continuity and changes found within the sources. These presentations should last no longer than 3-4 minutes each.

90

Total activity time

**Assessment:** The success of the lesson will be measured by the students’ small presentations at the end of class. This assessment as learning will give the teacher an indication as to whether students understand the historical thinking concept of continuity and change. Meanwhile, students will be assessing their own learning as they listen to their peers present their findings.
Course: CHC2D—Canadian History since World War I

Curriculum Expectation: D3.4—Describe the main causes and consequences of the Quiet Revolution and of some other key events that occurred in or affected Québec between 1945 and 1982, for the development of identities in Canada.

Historical Thinking Concept: Cause and consequence

Lesson #: 3

Title: Québec Nationalism: What role does Charles de Gaulle play?

Overview: Students will investigate the cause and consequence of Charles de Gaulle’s speech. They will be prompted to consider what role this significant moment in Québec’s history plays in the Quiet Revolution and in Québec’s Nationalist movement. The following and final lesson will highlight the historical perspectives of the Quiet Revolution throughout Canada.

<table>
<thead>
<tr>
<th>Learning Goal</th>
<th>Success Criteria</th>
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<tbody>
<tr>
<td>Students will learn to consider the many possible causes that lead into a particular moment of historical significance and the consequences that come from that same moment.</td>
<td>Students can...</td>
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</table>
| Students will continue to develop proper research skills using devices. They will consider the reliability of the source from which they draw their information. |  ● Observe the primary source of the critical moment in question and draw inferences from the video.  
● Identify the possible causes and consequences of Charles de Gaulle’s 1967 inflammatory speech.  
● Compile research and create a narrative. |
| Students will learn to think critically about the conclusion of their findings and argue their position with clarity. | |

Plan of Instruction

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<tr>
<td>10</td>
<td><strong>Warm up and modelling:</strong> The lesson will begin by introducing the primary source that the students will be viewing and analyzing. After a brief introduction highlighting the topic of nationalism and the time and place of the primary source, students will view the video (PSD 3.1) and will be encouraged to take notes throughout.</td>
</tr>
</tbody>
</table>
| 20   | **Discussion and direct instruction:** Students will discuss their reactions to the video. This will reveal their prior understanding of this moment in history and of Québec nationalism in general. It is quite probable that they will draw on information about the referendum learned in the first lesson.  
Students will then be introduced or reintroduced to the Historical Thinking Concept: Cause and consequence. Students will be taught or reminded of the guideposts to Cause and Consequence as listed in Seixas and Morton’s *The Big Six in Historical Thinking*. |
These include:

**Guidepost 1** - Change is driven by multiple causes and results in multiple consequences. These create a complex web of interrelated short-term and long-term causes and consequences.

**Guidepost 2** - The cause that led to a particular historical event vary in their influence, with some being more important than others.

**Guidepost 3** - Events result from the interplay of two types of factors: (1) historical actors, who are people (individuals or groups) who take actions that cause historical events and (2) the social, political, economic, and cultural conditions within which the actors operate.

**Guidepost 4** - Historical actors cannot always predict the effects of conditions, opposing actions, and unforeseen reactions. These have the effect of generating unintended consequences.

**Guidepost 5** - The events of history were not inevitable, any more than those of the future are. Alter a single action or condition, and an event might have turned out differently.¹

These guideposts will help guide the students in their research of the cause and consequence of Québec Nationalism.

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**Break**

**Guided Practice:** Students will then be prompted to consider the following question: was General de Gaulle’s speech a cause or effect of an emerging nationalism in Québec? Students will then provide a class hypothesis. Following this collaborative work, they will be paired. For optimal results, each student should have access to a device connected to the internet. With the use of these devices the group will conduct research to determine the causes leading to this event and the consequences stemming from the event. The teacher may choose to provide the student with PSD 3.3 which exposes the students to excerpts from primary sources citing the media’s initial reactions to the event. Using these tools, the students shall conduct research to determine whether their hypothesis was correct while completing BLM 3.1.

**Discussion/sharing:** With 25 minutes remaining in the class, the teacher can lead group discussion on the students’ findings. The teacher will open the floor to discussion going through the BLM 3.1 question by question. Having gone through the entire BLM 3.1 the students will either conclude that their hypothesis was indeed correct or, if not, they will reformulate the answer to the prompt: was General de Gaulle’s speech a cause or effect of an emerging nationalism in Québec?

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**Total activity time**

**Assessment:** The success of the lesson will be measured by the students’ effective abilities to conduct research and compile their findings into a narrative that can be deliberated at the end of class. They consider the guideposts listed above while searching for information. These worksheets can be collected at the teacher’s discretion.
Course: CHC2D—Canadian History since World War I

Curriculum Expectation: D3.1—Describe contributions of various individuals, groups, and/or organizations to Canadian society and politics during this period, and for the development of identity, citizenship, and/or heritage in Canada.

Historical Thinking Concept: Historical Perspective

Lesson #: 4

Title: How the Quiet Revolution is Remembered Throughout Canada

Overview: This lesson will cover the various narratives which have characterized the Quiet Revolution in different parts of Canada. Students will be encouraged to investigate the perspectives of various minority groups, such as anglophones within Québec and francophones in the rest Canada. This discussion will draw on the previous three lessons—such as the topic of Charles de Gaulle—to stimulate far-reaching thought and should ultimately serve as a succinct conclusion to the topic of Canadian identity and the Quiet Revolution.

<table>
<thead>
<tr>
<th>Learning Goal</th>
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<tr>
<td>Acknowledge the different historical perspectives that surround the Quiet Revolution.</td>
<td>Students can...</td>
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<tr>
<td></td>
<td>● Distinguish between the various groups that have been affected by the Quiet Revolution;</td>
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<tr>
<td></td>
<td>● Explain why each of these groups would have different perspectives.</td>
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<tr>
<td>5</td>
<td><strong>Warm up</strong>: Give students a very simplistic prompt: Was the Quiet Revolution a good thing? Continue engaging students with overly broad questions until a student takes issue with the line of questioning. Alternatively, analyze the question(s) and scaffold the students into questioning the depth of the query.</td>
</tr>
</tbody>
</table>
| 10   | **Discussion**: Use the previous activity to introduce the notion of historical perspectives with regards to the Quiet Revolution. Ask students to work in pairs or small groups and, drawing from the previous lessons, list as many groups as they can that would have been impacted by the Quiet Revolution. Afterwards, come together and make a master list. It should likely include:
|      | ● Sovereignist francophones in Québec |
|      | ● Federalist francophones in Québec |
|      | ● Anglophones in Québec |
|      | ● Anglophones outside Québec |
|      | ● Francophones outside Québec |
|      | ● France (including de Gaulle) |
|      | ● United States of America |
|      | ● Indigenous people in Québec |
|      | ● Indigenous people outside Québec |
|      | ● Catholic Church & clergy |
Guided Practice: Students divide into small groups, pick a minimum of THREE of these groups and investigate their historical perspectives on the Quiet Revolution. Students are encouraged to fill out a template (BLM 4.1) but can also choose to summarize this information differently. The students will be supplied with primary sources (PSD 3.2, 4.2, 4.3, 4.4) but should also conduct their own research.

Break

Guided Practice: Students will continue their work but with the added instruction of preparing for a debate on the subject. The debate will be centred on the following prompt: What was the most important consequence of the Quiet Revolution? Students will be instructed to draw on one or many of their historical perspectives to answer the question.

Sharing/Discussing: Students will now argue their answers to other groups and respond to one another. The format of this debate can vary according to the teacher/class. If the class is small enough, a singular debate can take place but otherwise groups can be paired up to address one another. Likewise, depending on the makeup of the class a very loose set of rules can be used or a structured format involving timing and turns could instead be used. n.b. While the teacher should encourage all students to participate in the discussion, it is possible that certain students would be considerably hindered by this format. In such an event, a student could submit a written response to the question, still drawing from their investigated historical groups.

Total activity time

Assessment: The level of understanding and critical thought should become apparent during the debate component. The teacher will also have the chance to observe student progress during the guided research phase. Once again, the focus of this lesson is not on memorizing the content of the Quiet Revolution but rather exploring the notion of historical perspectives. It should also point to the fact that Canada’s history has been shaped by a mosaic of different groups, as per expectation 3.1.
APPENDICES

**PSD 1.1: Clips from 1995 Québec Referendum**

https://youtu.be/64MyonHjSb4

**PSD 1.2: News coverage of Asbestos Strike**

https://youtu.be/ydRO3zwOZYo
PSD 1.3: Asbestos Strike quotations

“In the official ideology of the time, there was simply no place for the working class. Factory workers were seen as intruders. They had the bad taste to exist.”
— Gerard Pelletier

“This is about an admitted attempt, encouraged from outside, to challenge and break the State’s authority. That is intolerable.”
— Maurice Duplessis

“In 1949, the memorable asbestos strike occurred because the industrial workers of Quebec were suffocating in a society burdened with inadequate ideologies and oppressive institutions; because the national importance of the working class was out of all proportion to its low prestige; because its economic aims as a class were accompanied by a loss of social status (the peasants became proletarians only through sacrificing their social standing as parishioners, voters patriots, etc.); because our moral and political philosophy of labour did not take enough notice of the fact that we had become an industrialized people.”
— Pierre Trudeau

PSD 1.4: Rally in Thetford Mines, Qc

![Rally in Thetford Mines, Qc](image)
<table>
<thead>
<tr>
<th></th>
<th>During Asbestos Strike</th>
<th>During Quiet Revolution</th>
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<tbody>
<tr>
<td>Gérard Pelletier</td>
<td>• Worked as a journalist</td>
<td>• Cabinet minister for Lester B. Pearson</td>
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<tr>
<td></td>
<td>• Supported miners, working class</td>
<td>• Part of Three Wise Men; goal was to counter sovereignty</td>
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<td></td>
<td>• “No place for the working class”</td>
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<tr>
<td>Maurice Duplessis</td>
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<tr>
<td>&amp; l’Union nationale</td>
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<td>Workers unions</td>
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<td>Pierre Elliott</td>
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<td>Trudeau</td>
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<td>Catholic Church</td>
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In 1949, Quebec asbestos miners launched one of the most bitter strikes in the province's history, challenging the iron rule of Quebec authority and foreshadowing a revolution in French Canadian society.

On February 14, 1949, 5,000 miners in Asbestos and Thetford, Quebec began an illegal strike for better wages and working conditions against their American-owned company, Johns Manville.

Rudolf Hamel, a union leader, said French Canadian workers were historically treated unfairly by their bosses.

"People had always endured working conditions that bordered on slavery, and the favouring of English workers, who made up about 10% of the work force. Everything was done in English. The English had all the best jobs. After that, French Canadians were hired as white Negroes to fill the gaps."

Quebec labour unions had traditionally maintained non-confrontational relations with their bosses so the strike represented an unprecedented situation.

But most remarkable about the strike was the workers' challenge to the authority of powerful and popular Quebec Premier Maurice Duplessis, who controlled every aspect of Quebec society with an iron fist.

Duplessis welcomed American investment. He was a nationalist but he believed Quebec's prosperity rested on giving capitalists of all languages a free hand.

"Hundreds of millions in capital has been invested to develop our resources. Let me repeat: American capital, English capital, French capital: Welcome!"

The Montreal newspaper Le Devoir sent 29-year-old reporter Gérard Pelletier to report on the strike.

"It is the official ideology of the time," he wrote, "there was simply no place for the working class. Factory workers were seen as intruders. They had the bad taste to exist."

But now factory workers were becoming vocal and the strike was gaining momentum beyond the long reach of Duplessis. For the first time Quebec society became aware of the plight of the workers and the government's attempts to suppress them. All strata of Quebec society - labour, church and intelligentsia - began to join together in one cause.

Most distressing to Duplessis was that some members of the Catholic Church supported the strikers. The premier had liked to boast that he had the province's clergy eating out of his hands. The Archbishop of Montreal, Monsignor Joseph Charboneau, delivered a sermon at Notre Dame Cathedral where he told the parishioners,

"The working class is the victim of a conspiracy aimed at crushing them, and when there is a conspiracy to crush the working class, it's the Church's duty to intervene. We value people more than capital."

Pelletier met an old friend drawn to the strike, a fiery labour leader named Jean Marchand. A 29-year-old lawyer who has just returned to Quebec after a world tour also joined them. His name was Pierre Elliott Trudeau. His presence was electrifying.

"At the time," Pelletier wrote, "he had a blond beard, so the striking miners nicknamed him 'St. Joseph!' But when he took the floor at a meeting, they listened to him very attentively. He knew how to speak on matters of justice, democracy and freedom in a way that was highly relevant to the situation."

Trudeau, Pelletier and Marchand would later become known as the "Three Wise Men" from Quebec when Prime Minister Lester Pearson recruited them to run for the federal Liberal party in the early 1960s. All became Cabinet ministers in the Pearson government. The asbestos strike was the first time the three met.

As the strike dragged on, workers became more militant, blocking the roads to the town. Strikebreakers were brought in, resulting in an angry confrontation between the strikers and police.

"This is about an admitted attempt," Duplessis warned, "encouraged from outside, to challenge and
break the State's authority. That is intolerable. Whoever deviates from this policy that I have established, privately or publicly, will be expelled from the Union Nationale."

On May 6, at daybreak, the government sent in four hundred police armed with guns, tear gas and billy clubs who rousted the miners, dragging some from the church where they sought sanctuary.

A striker named Alphonse Vallières was locked in a small room and questioned by police.

"I told them yesterday that the cops fired at us. One of them called me a liar. He pounces and curses me, hits me in the side of the mouth with his fist. While I was trying to protect my face, the other one hit me across the ribs with his baton."

With the help of the Quebec public who provided money and food, the strike lasted more than five months. Finally both sides reached a negotiated settlement in July 1959. The strikers didn't get the wage increase they wanted (they received five cents an hour rather than 15 cents). However the strike earned the respect of the employer and the miners wages were raised within a year, making Quebec miners the highest paid in Canada.

But some supporters paid the price for the strike. Archbishop Charbonneau was forced to resign, and would spend the rest of his life as a hospital chaplain in Victoria, British Columbia. He wrote to friends,

"I want to thank you with all my heart for your most sensitive expression of sympathy on the occasion of my abrupt departure from Montreal. I had felt the storm approaching for some time - its violence broke my wings."

A year after the strike, Pelletier and Trudeau launched a new publication, *Cité Libre*, which became the intellectual voice of Quebecers against Duplessis (Soon after, the FBI began a file on Trudeau, concerned that he was at best, left-leaning, and at worst, a Communist.)

In Quebec the Asbestos strike left a long legacy. It was the first glimmering of an organized anti-Duplessis opposition. In the years that followed, the voice of the French Canadian workers and the public would continue to rise heralding in a new era of Quebec nationalism.
The strike which began on February 14, 1949 in Asbestos, Quebec, is one of those events that resonate beyond the immediate and define history. It was, as Pierre Trudeau later wrote, "a violent announcement that a new era had begun."

At the time of the strike, Premier Maurice Duplessis and his Union Nationale party had a choke hold on the province of Quebec. Called "Le Chef," he saw himself as a patriarch and the citizens as his children. Those who supported him received his blessings in the form of patronage; those who opposed him were ignored. Whenever he went too far, he had a gift for redeeming himself with a great speech or gesture. Above all he had mastered the fine Canadian art of rallying provincial support by reviling Ottawa.

One thing that Duplessis could not stand was change, and the events that were about to unfold in the obscure mining town of Asbestos would be the first serious threat to his hegemony.

In December 1948 negotiations began on a labour contract for 1949. The miners had six basic demands, including a wage of $1 per hour, union security, a pension scheme and some company action to check the spread of lung choking silicosis caused by exposure to asbestos. The negotiations hit a deadlock by early February and by law both sides were required to go to arbitration. This was a happy prospect for the company, for the government invariably chose pro-business arbitrators.

The dispute attracted a large group of activists from Montreal, who came to support the workers. Among them was union militant Jean Marchand, whose fiery speech to the workers on February 13, 1949 incited their cries of "On with the strike!" In the early days of the strike there was almost a holiday atmosphere as people strolled about. Fiddlers and accordion players provided music.

It did not take long for the premier to respond. On February 23 he declared the strike illegal and dispatched a battalion of provincial police. For two and a half months the strikers remained calm, but since Quebec supplied 85% of the world's asbestos, the American owned Johns Manville Company grew restive and began to hire replacement workers. The police began active patrols and threatened the miners. The workers set up roadblocks to keep out the "scabs." On March 14 there was an explosion on the railway track leading into the plant and a few days later a group of strikers abducted and beat a company official.

At the mill the police hastily gathered themselves to break the picket lines. They attacked the strikers with tear gas and fired warning shots into the air. The strikers dragged police from their cars and beat them unconscious. On the morning of May 6 a heavily armed police force entered the town, arrested several men and battered them. "It made me sick to watch it," said a photographer for Time magazine (the strike was now news the world over). Now the brutality of the provincial police became the central issue - "Hitler's elite troops," journalist Gérard Pelletier called them.

Duplessis railed against the union leaders and called them "saboteurs" and "subversives." But even the conservative Church found itself in sympathy with the strikers and it raised most of the support for the destitute families. When the Archbishop of Montreal, Joseph Charbonneau, openly championed the strike, Duplessis had him exiled to Vancouver. In June Archbishop Roy stepped in to mediate the strike and an agreement was finally reached on July 1.

The strike continued to play an important role in the minds of Quebec intellectuals in the years leading up to the Quiet Revolution. It led many to question the kind of nationalism that buttressed the conservative and anti-labour Duplessis government. It also provided the first stage for several intellectuals, namely Trudeau, Marchand and Pelletier, who would later play profound roles in the political developments not only of Quebec but of Canada.

For the workers, back to work in the dangerous air of the asbestos mines, the strike was no revolution. Their material gains were small. Many were not rehired and little was done to alleviate the working conditions that would take many lives over the next generation. In 1974, Dr. Irving J. Selikoff, the world's foremost authority on asbestos-related diseases, described the asbestos mining towns of Quebec as the most dangerous in the world. The town of Asbestos has a long memory. Even today, when a "scab" passes away, the only people at the funeral home are the priest and a few members of the Knights of Columbus to pray for his soul.
**PSD 2.1:** Quebec Village (Saint-Hilarion), 1925, Arthur Lismer

[Image]

**PSD 2.2:** Compagnie des Cent-Associés

[Link]

“Les pouvoirs et privilèges octroyés par le roi à la nouvelle compagnie sont importants. En échange de la promesse de « peupler la colonie de naturels Français catholiques », les Cent Associés obtiennent « en toute propriété, justice et seigneurie » le fort et l’habitation de Québec, ainsi que « tout le pays de la Nouvelle-France, dite Canada », dont le territoire s’étend, d’est en ouest, de l'île de Terre-Neuve « jusqu’au Grand lac de la mer douce et au-delà », et du sud au nord, de la Floride jusqu’à l’Arctique. Parmi les privilèges octroyés par Sa Majesté PSD le monopole de la traite des fourrures. La compagnie s’engage à établir 4 000 colons en quinze ans, dont 300 dès la première année.”
II. DU CONSEIL DE L'INSTRUCTION PUBLIQUE

11. Après la mise en force du présent acte, la partie catholique romaine du conseil de l'instruction publique sera composée des évêques (ordinaires) ou administrateurs de chacun des diocèses catholiques romains compris en tout ou en partie dans la province, lesquels en feront partie de droit, et d'un égal nombre d'autres personnes catholiques romaines qui seront nommées par le lieutenant-gouverneur en conseil.

Chaque tel évêque ou administrateur, s'il ne peut assister aux séances du conseil ou à celles du comité dont il fait partie, par maladie ou absence de la province, pourra s'y faire représenter par un délégué, lequel aura tous les droits de celui qui l'aura nommé.

12. La partie protestante du conseil de l'instruction publique sera composée et nommée tel que pourvu par la section première du chapitre 16 de la 32ème Victoria.

13. Chaque fois que le nombre des membres catholiques romains à la nomination du lieutenant-gouverneur en conseil sera augmenté au delà de sept, le nombre des membres protestants de ce conseil sera augmenté dans la même proportion et de la même manière.


Il sera aussi ex officio membre de chacun des comités du conseil de l'instruction publique, mais il n’aura droit de vote que dans le comité de la religion à laquelle il appartient.

15. Les membres du comité protestant pourront s'adjoindre cinq personnes pour les aider dans le travail de leur comité.

 Ces personnes ne feront point partie du conseil de l'instruction publique ; mais elles auront dans le comité protestant les mêmes pouvoirs que les membres de tel comité protestant.

16. Tout ce qui, dans les attributions du conseil de l'instruction publique, concerne spécialement les écoles et l'instruction publique en général des catholiques romains, sera de la juridiction exclusive du comité catholique romain de ce conseil.

De même tout ce qui dans ces attributions concerne spécialement les écoles et l'instruction publique en général des protestants, sera de la juridiction exclusive du comité protestant.
Historiquement, notre catholicisme est un catholicisme de contre-Réforme. Ajoutez la conquête (protestante). Vous avez notre catholicisme crispé, apeuré, ignorant, réduit à une morale, et à une morale sexuelle, et encore négative.

Vous allez dire que je m'égaré et que je ne traite pas mon sujet. J'y suis toujours. Un petit fait : un jour, je buvainais aux Presses Universitaires Laval, à Québec. Sur le comptoir, une pile de Cité libre. Deux Frères enseignants soupèsent le fruit défendu. Ils finissent par s'informer au vendeur : "Est-ce que c'est bon, cette revue-là ?" J'interviens sans qu'on me le demande : "Non seulement c'est bon, c'est indispensable." Un des deux Frères me répondit : "Il y a un prêtre qui nous a dit que c'était mauvais." Dans son esprit, le cas semblait jugé : un prêtre avait parlé.

Avez-vous remarqué, M. Laurendeau, que le seul, jusqu'à ce jour, qui ait répondu à votre question : de qui ont-ils peur ? et qui ait signé son nom, c'est un professeur laïc à sa retraite : un contre qui on ne peut plus rien.

Chez les Frères enseignants, je ne vois que le Frère Clément Lockquell qui paraîse à peu près libre. Je me demande comment il a fait et ce qu'il a bien pu affronter. Il doit avoir un Provincial en or, et courageusement paternel. Je sais seulement que son livre : Les Élus que vous êtes, assez bénin, somme toute, a fait grincer quelques vieilles mâchoires. De toute façon, il n'est pas encore excommunié.
PSD 2.6: Le bill 60 et la démocratie totalitaire

Au moment où paraîtront ces lignes, nos législateurs en auront sans doute fini avec le fameux bill 60 et la province sera déjà dotée d’un ministère de l’Éducation. Nous aurions, pour notre part, souhaité et voulu un ministère autre que celui qu’on nous impose, un ministère surtout moins totalitaire, mais il semble que au Québec en ne puisse corriger un excès qu’en versant immédiatement dans l’excès opposé. Sous prétexte, en effet, de lacunes et d’abus dans l’exercice des libertés privées en éducation, voici qu’on harrache ces libertés, qu’on leur passe le mors et qu’on donne les rônes à un homme si fortement installé en selle et ayant si bien tout en mains qu’il ne leur reste guère d’autre rôle que celui de porter et de supporter à jamais un cavalier ministériel toujours plus lourd et toujours plus exigeant.

Dans un remarquable article (cf. Theological Studies, décembre 1952, et La Vie intellectuelle, mars et avril 1953 : “L’Église et la démocratie totalitaire”), le P. Courteney Murray a décrit la naissance, les objectifs et les grands traits caractéristiques de ce phénomène politique par excellence de notre temps qui a nom la démocratie totalitaire. C’est un fait qu’une démocratie, même avec un parlement élu, peut verser dans le totalitarianisme ; il suffit, en somme, que ses dirigeants s’inspirent, consciemment ou non, dans leur politique, de la philosophie qui assimile, d’une part, l’homme au citoyen et, d’autre part, la société à l’État. Le citoyen totalisant l’homme et l’État totalisant la société, toute activité humaine devient alors une activité politique et toute la vie sociale s’absorbe dans la vie politique : tout l’humain et tout le social sont du coup politisé.

Or, qu’on relise les arguments servis durant la campagne en faveur du bill 60, qu’on examine ensuite les structures mises en place par le nouveau système, et l’on deviendra vite l’influence de cette philosophie dont nous venons de parler. Comme de lois, en effet, ne nous a-t-on pas répété que l’éducation devait être désormais considérée comme un service de l’État, qu’en conséquence il fallait à la tête du système un ministre élu par le peuple, que de ce fait les droits et les intérêts des parents cesseraient amplement respectés puisque ces parents pourraient toujours, s’ils n’approuvaient pas sa conduite, voter contre le ministre de l’Éducation. Comment, ajoutait-on, les parents, les pères et les mères de famille, pourraient-ils être mieux représentés que par un ministre élu directement par eux ? Bref, durant toute cette campagne, on a identifié à satiété parents et citoyens.

bon vouloir et à l’approbation du pouvoir politique. C’est là un reliquat du XIXe siècle, qui n’a plus sa place en plein xxe, s’il est vrai, comme l’affirme le P. Courteney Murray, que « le principe de l’incapacité de l’autorité politique en matière de religion est profondément ancré dans la vraie tradition politique de l’Occident chrétien ».

La seconde exception, de pure forme, concerne la vie sociale éducative, l’ordre culturel. Tout ce que les nouvelles structures lui concèdent, c’est une certaine présence aux portes de l’État, pour donner son avis, dans une institution, un Conseil, qui n’a en propre aucune initiative ni aucun pouvoir de décision, à qui on ne laisse même pas élire son président ni son vice-président et qui ne pourra tenir ses sessions que sous la surveillance directe des officiers du nouveau ministère de l’Éducation. Bref, tout en sauvegardant les apparences, il était difficile de pousser plus loin l’absorption de l’ordre culturel dans l’ordre politique, de la société éducative dans l’État.

Ainsi, au niveau supérieur des grands organismes de commande, tout est en place pour l’avènement chez nous de la démocratie totalitaire dans le domaine de l’éducation. Seules nous en préservant actuellement la barrière des comités confessionnels, la présence — pour combien de temps encore ? — des commissions scolaires et la bonne volonté de gouvernants qui n’ose- ront sans doute pas aller jusqu’au bout des principes qu’ils ont posés.

De plus, un examen des nouvelles structures, au niveau supérieur du système, démontre que la vie sociale, sous sa forme éducative, ou, si l’on veut, l’ordre culturel, a perdu son autonomie propre et ne subsiste plus que dans et par le politique, l’initiative et la responsabilité, en un mot la vie, sont maintenant, à ce niveau, du ressort exclusif de l’État.

Deux exceptions, cependant, l’une de fond, l’autre de pure forme.

Les comités confessionnels, en effet, continuent à jouir d’une large activité propre, mais qui ne va pas jusqu’à la pleine indépendance, même en matière religieuse, car tous leurs règlements demeurent soumis au

PSD 2.7: "Jusqu’à la lie"18
http://collections.banq.qc.ca/ark:/52327/2232072

PSD 2.8: “Neither practising nor believing, but Catholic even so”19
http://www.theglobeandmail.com/opinion/niether-practising-nor-believing-but-catholic-even-so/article4329828/?page=all
NOTES EXPLICATIVES

Ce projet de loi a pour objet d’instituer une Charte affirmant les valeurs de laïcité et de neutralité religieuse de l’État ainsi que d’égalité entre les femmes et les hommes et encadrant les demandes d’accommodement.

Le projet de loi a aussi pour objet de préciser, dans la Charte des droits et libertés de la personne, que les droits et libertés fondamentaux qui y sont prévus s’exercent dans le respect des valeurs que constituent l’égalité entre les femmes et les hommes, la primauté du français ainsi que la séparation des religions et de l’État, la neutralité religieuse et le caractère laïque de celui-ci, tout en tenant compte des éléments emblématiques ou toponymiques du patrimoine culturel du Québec qui témoignent de son parcours historique.

Le projet de loi prévoit également que les organismes publics doivent, dans le cadre de leur mission, faire preuve de neutralité en matière religieuse et refléter le caractère laïque de l’État. Il énonce aussi diverses obligations pour les membres du personnel des organismes publics dans l’exercice de leurs fonctions, dont un devoir de neutralité et un devoir de réserve en matière religieuse se traduisant notamment par une restriction relative au port d’un objet marquant ostensiblement une appartenance religieuse. Le projet de loi énonce également que les membres du personnel d’un organisme public doivent exercer leurs fonctions à visage découvert et que les personnes à qui leurs services sont fournis doivent également avoir le visage découvert lors de la prestation de tels services.

Le projet de loi prévoit que ces règles s’appliquent aussi à d’autres personnes notamment à celles qui exercent des fonctions judiciaires ou des fonctions juridictionnelles relevant de l’ordre administratif ainsi qu’à celles qui sont membres du personnel de l’Assemblée nationale.

Le projet de loi définit, dans la Charte des droits et libertés de la personne, ce qui constitue un accommodement résultant de l’application de celle-ci et énonce les conditions à respecter afin qu’il puisse être accordé. Le projet de loi établit aussi un cadre d’analyse pour faciliter le traitement d’une demande d’accommodement pour des motifs religieux soumis aux organismes publics.
A new piece of art was inaugurated on the corner of Parc and Pine avenues Friday, inspired by a controversial display which opened 40 years ago.

It's called La croix du mont Royal, and it is a reproduction of a piece originally created by Pierre Ayot for the 1976 Summer Olympics.

The structure is meant to be a replica of the famous cross that sits atop Mount Royal, but instead of standing upright it is installed on an angle as if reclining.

The piece was originally part of an art festival called Corridart which was censored by then-mayor Jean Drapeau.

The cross was dismantled by city workers one night and cut into pieces to be sent to the dump. McGill University documented the exhibition and says the mayor thought the cross was "obscene and hazardous to the public."

A victory for local artists

Being able to recreate the cross is seen as a great moment by Montreal artists.

"In '76 [the artist's] work was destroyed by mayor Jean Drapeau and now we are able to rebuild it, and we're very proud of that new situation," said Nicolas Mavrikakis, co-curator of the current exhibit.

Organizers of this project say this is a victory for artists, as well as a warning to any other politicians who would seek to censor art.

"The message would be to respect the artist and what they do," said Marthe Carrier, director of Montreal's Galerie B-312.

Plateau, Montreal offer $10K each

"We are very pleased to have had the opportunity to play a crucial role in achieving this event by providing $10,000 in funding to the Galerie B-312," Plateau-Mont-Royal borough councillor Christine Gosselin said. "We are also delighted to learn that the Coderre administration reversed its decision and contributed the $10,000 that had been promised in 2014."

Montreal mayor Denis Coderre threatened to pull the city's financial support for the project earlier this month, saying the piece lacked "social acceptability."

The cross, which lights up at night, will remain in place until Dec. 19.
BLM 2.1

Group members:_________________________________________________ Section #:___________

After reading your assigned primary source, complete the table below. Be sure to add evidence from the text to support your claim.

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<th>Evidence of continuity</th>
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“It is a great emotion that fills my heart to see before me the French city of Montréal.

In the name of the old country, in the name of France, I salute you! I salute you with all my heart.

I would tell you a secret that you cannot repeat. Here this evening, and all the length of my trip, I found myself in the same sense of atmosphere as the Liberation. And all the length of my trip, in addition, I have noticed what immense efforts of progress, of development, and consequently of empowerment that you have accomplished here, and that it is to Montréal that I must give this statement, because, if there is a city in the world exemplary of modern success, it is yours. I say it is yours, and I permit myself to say, it is ours.

If you knew what confidence France, waking up after immense troubles, now carries for you, if you knew what affection she has started to feel again for the Frenchmen of Canada, and if you knew to what point she feels obliged to further your march that is before you, to your progress!

It's why she has finalized with the Government of Quebec, with my friend Johnson here, the agreements for which the French on this side and the other of the Atlantic can work together towards the same French undertaking.

And, of course, the aid that France brings here, each day a little more, she knows well that you will reciprocate because you are building the best factories, enterprises, laboratories, which will be an astonishment for all, and which, one day, I know you will allow to aid France.

This is what I have come this evening to say, and that I will bring back from this unforgettable Montréal reunion, an unforgettable souvenir. The entirety of France knows, sees, hears that which is happening here, and I would tell you, she is better for it.

Long live Montreal!
Long live Quebec!
Long live free Quebec!

Long live French Canada and long live France!”
BLM 3.1

Thinking about the video showing Charles de Gaulle’s speech answer the questions below. Use research to inform your answers.

**Background:**

1. Who is Charles de Gaulle? Why is the notion of liberation important to this political figure?

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2. Why was Charles de Gaulle in Québec in 1967?

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**Cause:**

3. What events led Charles de Gaulle to utter the words “Vive le Québec libre”? Please list at least 3 events and explain what they are and why they played a part in the Québec nationalist movement.

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4. What social, economic, political, and cultural conditions made it possible? Please provide an example for each element listed.
Consequence:

5. What immediate effects did this event have on Québec and Canada?

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6. What long-term effects did this effect have on Québec and Canada?

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**PSD 4.1:** “Vive le Québec Libre”

(See PSD 3.2)

**PSD 4.2:** Charter of the French Language, published by the PQ in 1977 (last updated 2016)

WHEREAS the French language, the distinctive language of a people that is in the majority French-speaking, is the instrument by which that people has articulated its identity;

Whereas the National Assembly of Québec recognizes that Quebecers wish to see the quality and influence of the French language assured, and is resolved therefore to make of French the language of Government and the Law, as well as the normal and everyday language of work, instruction, communication, commerce and business;

Whereas the National Assembly intends to pursue this objective in a spirit of fairness and open-mindedness, respectful of the institutions of the English-speaking community of Québec, and respectful of the ethnic minorities, whose valuable contribution to the development of Québec it readily acknowledges;

Whereas the National Assembly of Québec recognizes the right of the Amerinds and the Inuit of Québec, the first inhabitants of this land, to preserve and develop their original language and culture;

Whereas these observations and intentions are in keeping with a new perception of the worth of national cultures in all parts of the earth, and of the obligation of every people to contribute in its special way to the international community;

**PSD 4.3:** Prime Minister Pearson stands up to de Gaulle

AUDIO CLIP:


Summary:

Prime Minister Lester B. Pearson, along with much of the country, is still reeling the day after French President Charles de Gaulle makes his controversial "Vive le Québec libre" speech in Montreal. A Toronto student tells a reporter in this 1967 CBC Radio clip that "someone in Ottawa should have the guts to stand up and speak out against him." After numerous drafts and delays Pearson finally delivers what one government official calls "the most delicate and most important single decision any government has had to make" in years.
MAÎTRES CHEZ NOUS

Le plus grand réservoir d’électricité au monde est chez nous—au Québec.
C’est l’électricité qui éclaire nos foyers et nos fermes.
C’est aussi l’électricité qui est la source d’énergie des usines, créatrices d’emplois.
Il nous faut être complètement propriétaires de cette source d’énergie pour la gérer au meilleur intérêt du Québec.

Seul le Parti libéral du Québec s’engage à nationaliser les onze compagnies privées d’électricité, dès la prochaine session, pour nous donner la clé du royaume.

LE PARTI LIBÉRAL DU QUÉBEC
<table>
<thead>
<tr>
<th>Question</th>
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<tr>
<td>Who are these people?</td>
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<td>What is their relation to the Québec government?</td>
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<td>Are they in a minority or majority setting?</td>
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<td>How did their situation change before and after the Quiet Revolution?</td>
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<tr>
<td>What have they written or said about the Quiet Revolution?</td>
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<tr>
<td>All things considered, how would you summarize their perspective on the Quiet Revolution?</td>
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BLM 4.2: The Quiet Revolution (CBC)

In the early 1960s, Quebec's church-based education system became a focal point in a series of rapid, sweeping government reforms. The changes would transform Quebec and mark the peak of the Quiet Revolution.

Since the first days of New France, the Catholic Church had assumed the task of educating the young. In the early 1960s, the system - and the curriculum - were archaic, obsolete and produced one of the highest dropout rates in the country; half of all Quebec students were leaving school by the age of fifteen.

Those who wanted a higher education found a system designed for a few chosen souls.

"Our mission was to train the elite," said Claude Brouillet who taught at a classical college near Montreal. "We had some sons of working-class people. To be able to get (financial) help, they had to have a recommendation from the parish priest."

In rural Quebec, education was a low priority.

"Here, in the country, it was the exception that could go on beyond sixth grade," said teacher Juliette Gagnon. "People said that to pick up rocks and work the land, they didn't need an education."

In 1960, Jean-Paul Desbiens, a teaching brother, denounced the school system in a book entitled The Impertinences of Brother - Anonymous. It was based on a series of letters had written to the influential newspaper, Le Devoir.

"Let's give all the (education) officials all the medals there are," Desbiens wrote. "Let's create some special ones, such as one for Solemn Mediocrity. Let's give them all a comfortable and well-paid retirement and send them home to their mamas."

Desbiens struck a chord with Quebeckers. The book was an unprecedented success, selling over 100,000 copies. As for Desbiens, the Church did not appreciate his criticisms. His Catholic order sent him off to Europe for three years of reflection.

By 1964, the province had an education ministry which was highly government controlled. Within a few years, Quebec created secondary schools and a network of junior colleges.

Claude Brouillet had left his small classical college and now taught in Montreal.

"I arrived at Édouard-Montpetit high school the year it opened. I was coming from a school of 300 students to one where there were almost 2,000 of them. What a difference!"

But the floodgates were open. The book's popularity revealed a Quebec society that was ripe for change after years of post-war prosperity and industrialization.

The year the book was released, Quebeckers elected a new reform-minded premier, Liberal Jean Lesage. Lesage was determined to fully modernize the province, which had been controlled for 18 years by the iron authority of Union Nationale Premier Maurice Duplessis.

The Lesage government set about nationalizing the hydro-electric utilities. It also set up the Quebec pension plan and created new ministries for cultural affairs and federal/provincial relations. Brian Upton, a Montreal Star journalist, coined the phrase "Quiet Revolution" to describe the changes being wrought in Quebec.

Lesage's most radical reform, however, was in education. Youth Minister Paul Gérin-Lajoie was assigned the task of wrestling control of education from the Catholic Church and making it a modern institution.

"We were concerned by the reality of the moment and this reality was brutal and easy to see: Quebec's education system was not up to the needs of the twentieth century."

Archbishop Maurice Roy, the primate of the Canadian Catholic Church, defended the church's historic hold on education.

"There are, in this great enterprise established a hundred years ago, guiding principles that cannot be changed without endangering its solidity."

But the government refused to back down. By 1964, the province had an education ministry which was highly government controlled. Within a few years, Quebec created secondary schools and a network of junior colleges.

Claude Brouillet had left his small classical college and now taught in Montreal.

"I arrived at Édouard-Montpetit high school the year it opened. I was coming from a school of 300 students to one where there were almost 2,000 of them. What a difference!"

But not everyone seemed prepared for the huge changes that Lesage had unleashed. The education reforms had upset a way of life that was centuries old.

Lesage's government would be defeated in the 1966 election by Duplessis old party The Union Nationale. But the new premier Daniel Johnson would not try to turn back the clock. The Quiet Revolution would continue.
1 "Canadian History Since World War I, Grade 10 Academic," Canadian and World Studies, The Ontario Curriculum, Grades 9 and 10, 2013, p. 120.


4 Idem., p. 102.


10 Ibid.


15 “Acte pour amender de nouveau la loi concernant l'instruction publique,” in Statuts de la province de Québec, 52-56, Québec: Imprimés par Augustin Côté et George Thomas Cary, 1875.


