Greetings — Although Mother Nature and election issues have demanded attention, it has been a busy summer and fall for outreach. The enthusiastic teachers we met at the annual STUDY CANADA Summer Institute renewed our spirits and our mission to promote Canadian Studies. Teachers came from around the state as well as OK, ID, MS, VT, CA, MI, AZ, CO, and NH! The annual Jackson School of International Studies Summer Seminar for Educators was also a great success. This year’s focus was global environmental challenges. Dr. Peter Rhodes, Oceanography, addressed Canada’s as well as OR, ID, MS, VT, CA, MI, AZ, CO, and NH! ability to celebrate its own national holiday..."

The Origin of Acadia
The Italian explorer Giovanni de Verazzano explored the Atlantic coast of North America in 1524 and was so impressed by the beauty of the trees of the Chesapeake Bay that he gave it the name Arcadia since it evoked images of ancient Greece. Acadia (without the “c”) came to designate the present area of Canada’s Maritime Provinces. Eighty years later, in 1604, Samuel de Champlain left France to assert the King’s claim to "Acadie." He and his wintered on Île Saint-Croix at the mouth of the St. Croix River, establishing the first European habitation in North America. In August 1605 Champlain moved to Port Royal (now Annapolis Royal), a stronghold, 3,000 more Acadians were deported to France or Quebec. Their culture today is bustling with artistic skills on strengthening their institutions, commercial enterprises, and educational establishments. Acadians have worked to create an identity different from that of France or Quebec. Their people that can be applied to current world problems. We hope the material suits your classroom interests and resource needs well.

Tina Storer, Education and Curriculum Specialist Center for Canadian-American Studies Western Washington University (360) 650-7370/tina.storer@wwu.edu

Nadine Fabbri, Associate Director Canadian Studies Center Henry M. Jackson School of International Studies University of Washington (206) 543-6269/nfabbi@u.washington.edu

Acadian Culture
The story of the Acadian Expulsion was so compelling that the American poet, Henry Wadsworth Longfellow, wrote a poem entitled "Evangeline" that became one of his most famous works. Evangeline was a young heroine who made the trek from Canada to Louisiana becoming separated from her fiancé along the way. The Acadians consider her their "Joan of Arc." Although Acadians have strong ties to French-Canadians, they are a unique people with a unique history. When it was suggested in the 1870s that the tradition of celebrating St. Jean Baptiste Day in Quebec be shared as a celebration of Acadian heritage, Reverend Marcel-François Richard said:

"It seems to me that a people who, for over a century of hardships and persecutions, was able to preserve its religion, language, customs and autonomy, must have acquired enough importance to affirm its existence in a solemn way; and this could not be accomplished better than by being able to celebrate its own national holiday..."

And so Acadians in North America now celebrate August 15 as National Acadian Day. Choosing this day was one of the highlights of the first National Acadian Convention in New Brunswick in 1881. In 2004, Acadians held their world congress in Nova Scotia which highlighted how Acadians have focused their hard work and entrepreneural skills on strengthening their institutions, commercial enterprises, and educational establishments. Acadians have worked to create an identity different from that of France or Quebec. Their culture today is bustling with amazing energy, artistic creativity and joie-de-vivre.

Since some of you advise students for the National History Day competition, we’d like to remind you that K-12 STUDY CANADA co-sponsors Canadian History Awards at the state-level of the NHD competition along with the Oregon Historical Society in Seattle and the Canada-America Society. We are pleased to announce that this year’s winners in the senior division are Kelsi Franzon, Michael Loyd and Ashley Jones (Coupville HS) who submitted the group documentary Exploration and Enlightenment: George Vancouver’s Encounters in the Pacific Northwest. Theodore Charles (Edison ES) was the junior division winner for his exhibit A Pacific Graveyard: Encountering Maritime Disasters, Exploring Nautical Improvements. Each project included Canadian history and was an outstanding entry in its category. Advisors, Diane Eikema (Coupville HS), Wilbur Purdu (Coupville HS), and Katy Oxon (Edison ES) are commended for their supervision and guidance. These outstanding projects show how readily Canadian Studies can be linked to American history and international issues. Winners are awarded $100 for individual submissions and $50 for a group submission. We encourage students to submit projects for 2005. Since 2004 marks the 400th anniversary of the founding of Acadia, we have focused the content of this issue on teaching the sad tale of Acadian exile. Students will discover a sense of sympathy and hope for displaced people that can be applied to current world problems. We hope the material suits your classroom interests and resource needs well.

A SHORT HISTORY OF ACADIA

This material is adapted from http://www.cbc.ca/acadian/index.html and Nadine Fabbri’s essay entitled “Quebec History and the Roots of the Sovereignty Movement Today.”

The Struggle for Acadia
From the time of first settlement, the French and English battled throughout the Atlantic region but ownership of the region was to become Acadia’s major town. Champlain moved to Port Royal (now Annapolis Royal), a community that was to become Acadia’s major town. As a result of the deportation and the subsequent struggle for control began in the mid-1700s between the British and the growing population of Acadians who inhabited the region.

The Acadian Expulsion
At the beginning of the French and Indian War of 1754, the British government demanded that Acadians in the Maritimes give up their Catholic religion and claim allegiance to the Crown of England. This included fighting against the French. Most of them refused. As a result, British Governor Charles Lawrence and the Nova Scotia Council decided on July 18, 1759 to deport the Acadians. Although Grand Perl to this day is the most well known symbol of the expulsion, it actually began at Port Beauséjour on August 11.

About 6,000 Acadians were forcibly removed from their colonies. The British military ordered the Acadians’ communities to be destroyed and homes and barns were burned down. The people were dispersed among the 13 American colonies, but many refused to accept them and sent them to Europe. Families were torn apart and many lost everything they owned. Acadia calls this event the Grand Dérangement. In English it is known as the Expulsion.

As a result of the deportation and the subsequent migrations, the Acadians ended up in the New England States and all along the eastern seaboard, as far south as Georgia. Many were put in jail, and many died at sea. Others ran away to Quebec, hid with the Mi’kmaq in Nova Scotia, or went to present-day New Brunswick, or Prince Edward Island. In 1758, the Acadians who fled to Île St. Jean (Prince Edward Island) and Île Royale (Cape Breton Island) were rounded up and sent to France. When the British under General Wolfe and General Amherst recaptured Louisbourg, the last French stronghold, 3,000 more Acadians were deported to France. The Grand Dérangement displaced from 10,000 to 18,000 Acadians; thousands more were killed or drowned in shipwrecks.

Years later the English allowed the Acadians to return. Those who made the long trip back from Louisiana are the direct ancestors of the approximate 300,000 Acadians in the two provinces today. The Cajun people in Louisiana are also descendants of the Acadians, the word Cajun likely being derived from Acadian.

Agriculture (Crops and Livestock) was the backbone of the Acadian economy prior to the depopulation of 1765 - http://collections.ihc.org/arcadia/english/gallery/gallery7/gallery7.htm

Upcoming Presentations and Displays on Canada

NSSSA and 84th NCSS Conferences
Democracy and Diversity: Social Studies in Action
November 17-21, 2004
Baltimore Convention Center, Baltimore, MD

NSSSA Thursday, Nov. 18
(1:45-2:15 S-12) How does a Fifth Grader Spell BBQ? (T. Henson, D. June)

NSSSA Friday, Nov. 19
(9:15-10:15) Diversity of Democracy: Evolution vs. Revolution (T. McGrath)
(12:30-2:30) United/Divided: The 49th Parallel (Bill Joyce, R. Writer)
(3:00-4:00) Canada Special Interest Group (SIG) Session

NSSSA Saturday, Nov. 20
(9:15-10:15) Baltimore to Buxton...The Underground Railroad Didn’t Stop at the Border (R. Writer, D. June)


CD-ROM Selection:

The Acadian CD-ROM (Ages 15-17)
(New York: National Film Board of Canada, 1999) This CD-ROM provides a comprehensive overview of Acadian heritage, past and present. It details the Acadian exiles; offers virtual tours of many Acadian historical sites, and contains a range of materials ranging from genealogy and folklore to Acadian historical sites, and contains a range of materials ranging from genealogy and folklore to the full text of Longfellow’s poem, “Evangeline” and a collection of essays.

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Video Selection:

Land of Hope - Volume 1 (Ages 13+)
This video examines four significant immigration periods and immigrant groups: Acadia (1755), Irish (1847), Black (late 1800s), and Chinese (early 1900s). The video examines misconceptions and fears that dominated the historical era while celebrating the newcomers’ determination. Each 6-8 minute segment presents original letters, re-enactments, drawings and photographs.

Juvenile Fiction:

From The Our Canadian Girl Series (Ages 8-10)
Elizabeth: Bless This House Carter, Anne L.

Elizabeth: To Pirate Island Carter, Anne L.

A Song for Acadia Downie, Mary Alice

Also consider The Girl on Evangeline Beach (A.L. Carter), Acadian: A Novel (A. Silver), Roue de Acadia (W.M. Saunders), The Sea is So Wide (T. Eaton), Quietly My Captain Waits (T. Eaton) and The Foge in the Forest (E.C.B. Roberts) for high school students.

*See on reviews at www unidadola.ca/oureach/cm/search.html.

Non-Fiction / Reference:

Acadian Legends, Folktales, and Songs from Prince Edward Island (Grades 9+)
Arsenaults, Georges. (Charlotte-town)


Scattered to the Wind: Dispersal and Wanderings of the Acadians, 1755 - 1809 Brazeaux, Carl A. (Lafayette: USL Center for Louisiana Studies, 1991) 84 pages. ISBN: 0940967069. Dealing solely with the expulsion and its aftermath, this booklet offers detailed data and a geographical approach to the fate of Acadian exiles in each of their stopping points. It contains maps, easy-to-read statistical tables and more.

K-12 STUDY CANADA
University of Washington
Canadian Studies Center
Jackson School of International Studies
Box 353650
Seattle, WA 98195-3650

WesTern UniveRsiTy
Center for Canadian-American Studies
516 High Street
Bellingham, WA 98225-9110

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