



# CONTINUITY AND CHANGE

One of the ways historians learn about the past is by examining how the lives of people changed, or did not change, over a period of time. Think about the past five years. What changes have you gone through? What aspects of your life have stayed the same or almost the same?

Sometimes changes are rapid, with a lot of events occurring over a very short period of time, such as the many interactions during a war. Other times, changes take place almost too slowly to see them happening, such as when glaciers melt naturally over 100 years. And sometimes, things remain unchanged, even as everything else alters around them, such as a national historic site set aside by our federal government.

When you think about continuity and change, you can ask the following questions:

- What has changed?
- What has not changed?
- How quickly or slowly did the changes happen?
- Do the changes indicate progress for some groups or individuals and decline for others?
- What can we learn from comparing two different time periods?

## CASE STUDY: ACADIA

As you read through the history of Acadia, consider what changed immediately, what changed gradually, and what did not change at all for Acadians.

Before the Treaty of Utrecht was signed, Acadia was part of New France. After the treaty was signed, the same territory belonged to Britain, and the Acadians became British citizens. The French government encouraged the Acadians to move to the French colony of Île Royale (present-day Cape Breton), and the British offered to transport them.

Read the quote in **Figure 1.15**. Father Felix Pain explains to the French governor of Île Royale the Acadians' position on relocating. How does Father Pain justify the Acadians' choice to stay?

“[To move] would be to expose us manifestly to die of hunger burthened as we are with large families, to quit the dwelling places and clearances from which we derive our usual subsistence, without any other resource, to take rough, new lands, from which the standing wood must be removed. One fourth of our population consists of aged persons, unfit for the labour of breaking up new lands, and who, with great exertion, are able to cultivate the cleared ground which supplies subsistence for them and their families.”

— *Father Felix Pain*

**FIGURE 1.15** Father Pain summarizes for the French governor of Île Royale the Acadians' reasons for refusing to be removed from their farms. **Analyze:** According to this quote, what continuity do the Acadians desire?

Consider the Acadians' claim in **Figure 1.15** that a quarter of the population was made up of “aged persons.” Acadian families had an average of six or seven children, and few died in childhood, so 75 percent reached adulthood. The population grew from 2500 in 1711 to 14 000 in 1755. How do you think the British felt about a growing population of French-speaking colonists within their new borders?

Over the decades, Acadians continued to speak French and attend Catholic church. They became prosperous through trade. They began to supply agricultural goods to the British and to French military forts. The British did not like the Acadians supplying their enemy. How do you think this growing issue changed the lives of the Acadians?



**FIGURE 1.16** Lewis Parker painted *Acadians Building Dykes and Aboiteaux at Grand Pré* in 1989. **Analyze:** What skills and knowledge would the Acadians have to pass on to maintain their way of life?

Acadians had great ties to their land. They drained the salt marshes using a system of dykes (walls built to control water and prevent it from covering an area of land). The annual task of making and maintaining the dykes is illustrated in **Figure 1.16**. How would this routine affect the Acadian community? The salt marshes were very fertile, allowing the Acadians to grow a rich variety of crops. Fruit grew in orchards on the higher lands surrounding their farms. Most families also kept farm animals, such as cows, goats, and chickens.

## TRY IT

1. Create a t-chart to compare examples of continuity and change in Acadia.
2. Use one example of continuity and one of change to explain how the two co-existed in Acadia. Would you consider your examples to have positive or negative consequences for the Acadians?



# ANALYZING FLOW MAPS

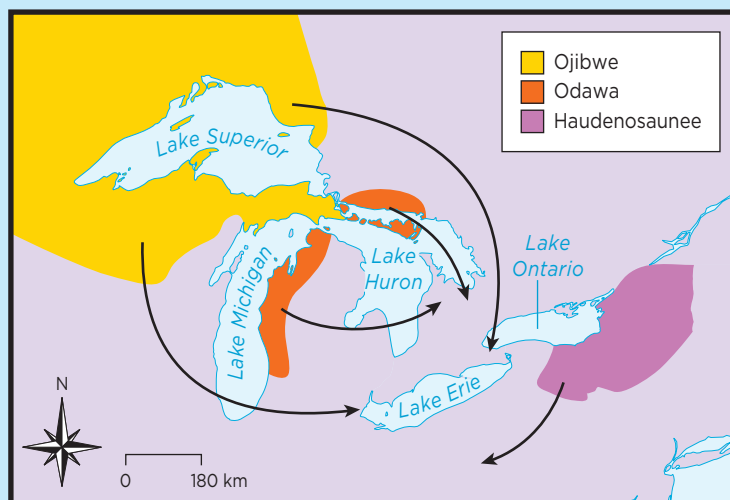
Maps are graphic or visual representations of what is happening on Earth. They can be used to show the borders of countries or the locations of cities or towns. They can also be used to show the movement of people or the change in settlement patterns. Maps use colour, symbols, and labels to tell a story.

Maps can be primary or secondary sources. A map that was created during and about a period of time is a primary source for that period. A map that was created recently, based on information collected from primary sources of the 1700s, is a secondary source. Maps do not need to be old, however, to be primary sources. For example, a current map of Canada is a primary source map for what Canada looks like today.

One type of map is a flow map, which shows the movement of people or goods using arrows. Each arrow begins at the source of the movement and ends at the destination. By reading a flow map, you can determine the distance and directions of movement and assess any patterns in the movement.

**Figure 1.21** shows the movement of the Ojibwe, Odawa, and Haudenosaunee nations around 1713. In what directions were these nations moving?

**Movement of Ojibwe, Odawa, and Haudenosaunee Nations around 1713**



**FIGURE 1.21** This map shows the movement of three First Nations around 1713. These nations had lived on their territories for thousands of years.

## HOW TO READ A FLOW MAP

Examine **Figure 1.21**. Identify the title of the map. What is the location being shown on the map?

**STEP 1**

**STEP 2**

Read the legend. Identify the colours on the map.

Investigate if the map is a primary or secondary source. Justify your choice.

**STEP 3**

**STEP 4**

Look for patterns you can see on the map. What factors might explain these patterns?

## CLAIMING FIRST NATIONS LAND

As Europeans settled the east coast of North America during the 1600s and 1700s, they forced many First Nations people from their homes. Europeans, including the British, also killed First Nations people or sold them into slavery. **Figure 1.22** is an image of a First Nations person who was sold into slavery. What beliefs, held by many Europeans at that time, might have caused them to enslave First Nations peoples?

Now that the treaty had given the British control of the East Coast, the British wanted First Nations land that was in this area. Nation by nation, the First Nations of the East Coast were either chased away or killed by British settlers who were seeking land. Like other east coast Algonquians, the Abenaki (ah-buh-nah-kee) were forced to flee their territory. The Abenaki Nation was part of the Wabanaki (wah-buh-nah-kee) Confederacy. The Wabanaki Confederacy was made up of five distinct groups of First Nations peoples who lived in Acadia, including the Mi'kmaq (meeg-mah or mick-mac) and Maliseet (MAL-uh-seet). Some Abenaki relocated to New France. They joined their French and First Nations allies in both regions. The Abenaki wanted to fight the British. Read the quote in **Figure 1.23** from French missionary (person engaged in a religious mission) Father Loyard. Father Loyard's words suggest that he thought the Abenaki could help the French defend New France from future attacks by the British.



**FIGURE 1.22** This 1732 painting by an unknown artist is entitled *Slave of Fox Indians*. This young First Nations man was sold as a slave in North America. **Analyze:** How did the artist depict the First Nations slave?



"... of all the savages of New France ... the greatest services are the Abenaki. This nation is composed of five villages, which in all make five hundred men bearing arms ... It is this which renders their situation so important as regards Canada, of which they are the strongest defences ..."

— Father Loyard

**FIGURE 1.23** In this quote from 1722, Father Loyard is commenting on the Abenaki. **Analyze:** What did he think the Abenaki could do for New France, which he refers to as *Canada*?

The French urged the Abenaki to move from British territories and settle in New France. The Mi'kmaq and the Maliseet were the largest group on the East Coast in terms of population in 1713. They remained in that area and continued to fight against British control. Governor General Vaudreuil of New France gave out huge payments to the nations of the Wabanaki Confederacy. He wanted to ensure their loyalty to New France. Why would the French want the loyalty of the Wabanaki Confederacy?

## CHECK-IN

- CONTINUITY AND CHANGE** What changed after the Treaty of Utrecht for the French, the British, and First Nations? What stayed the same?
- CAUSE AND CONSEQUENCE** Look back at **Figure 1.19**. According to the treaty, how were the British supposed to treat First Nations? How did the British treat the Abenaki people?