

Colonizing New France



Critical Challenge

Critical question Did traders or missionaries have a greater impact on colonization in New France before 1663?

Overview This challenge examines the roles of fur traders and Church missionaries in colonizing Aboriginal peoples in New France prior to 1663. After identifying indicators of “colonization” such as growth of population, social institutions and local economy, students examine the effects of the fur trade and missionary work on colonial development. Students then determine which group—traders or missionaries—contributed more significantly to the colonization of New France.

Objectives

Broad understanding Commerce and religion were powerful forces in the colonization of New France.

Requisite tools

Background knowledge

- knowledge of colonizing roles of traders and missionaries in New France
- understanding of colonization and immigration



Criteria for judgment

- criteria for successful colonization (e.g., increased population, development of social institutions, economic growth, local knowledge, assimilation or removal of local cultures)



Critical thinking vocabulary



Thinking strategies

- data chart



Habits of mind



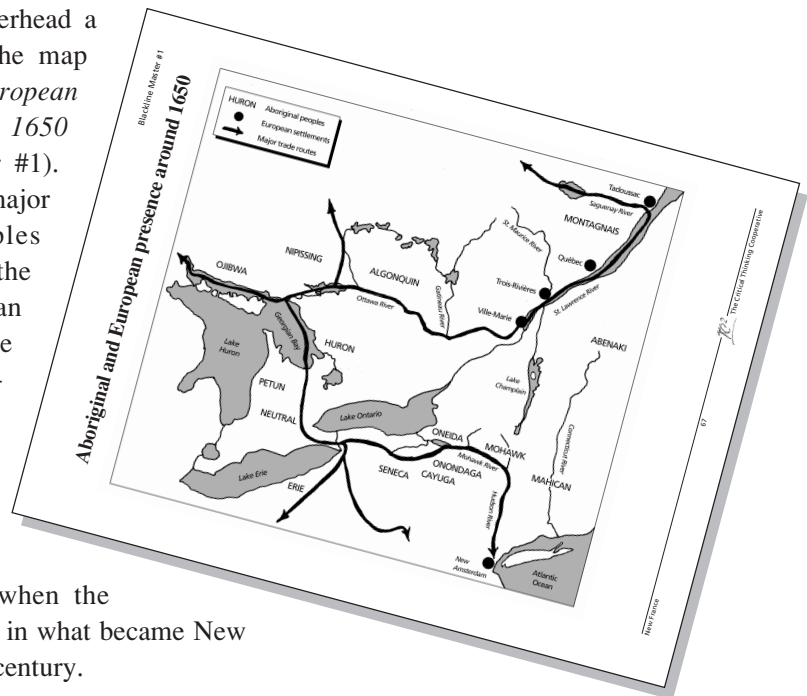
Suggested Activities

Session One

Blackline Masters #1-3

Introduce Aboriginal dominance in North America

- Put up on the overhead a transparency of the map *Aboriginal and European presence around 1650* (Blackline Master #1). Point out all the major Aboriginal peoples that surrounded the few tiny European settlements at the time. Remind students that North America was occupied by a number of large and powerful ancient cultures when the Europeans arrived in what became New France in the 16th century.



Discuss eventual European dominance

- Ask the class why, if Aboriginal populations lived in North America before any others and greatly outnumbered early European settlers, we are not now living according to Aboriginal laws, in Aboriginal-style shelters and following Aboriginal religious practices. Record students' answers on the board. The following issues might be included:
 - Europeans had technology, such as guns, to overpower Aboriginal people;
 - Aboriginal people wanted to improve their living conditions, and so adopted what they felt were superior ways of life;
 - disease killed off most of the Aboriginal populations;
 - Aboriginal people were persuaded or forced to believe in the Christian God, and the rest of the cultural practices followed.

Introduce colonization

- Explain that the emergent dominance of non-Aboriginal culture stems in large measure from a difference in motivation between the Europeans who came to North America five hundred years ago and the immigrants who arrive nowadays. This difference is captured in the distinction between immigrants and colonizers.
 - *Immigration*: The movement of people (such as present-day Europeans moving to Canada) into a new area with the intent of participating in its culture, society and economy, and abiding by its laws.
 - *Colonization*: The movement of people (such as the French and English in the 17th century) into a new area with the intent of developing the economy, religion and culture primarily for the benefit of its members back home.



understand
colonization and
immigration

Identify colonizing strategies

- Invite students to imagine that they are in charge of colonizing New France. Ask students to suggest strategies they might employ. On the board or the overhead, compile a list of student-generated suggestions, labelled “Colonizing strategies”. This list is likely to include the following:



Colonizing strategies

- increase the foreign population;
- develop European-style social institutions (e.g., schools, churches);
- create or control a local economy;
- learn about the territory;
- assimilate the Aboriginal peoples;
- eliminate the Aboriginal peoples.

Ensure that students understand the difference between assimilation and elimination. With assimilation, the local people are amalgamated into the colonizing culture whereas, with elimination, the local people are killed or driven away. Explain that the root of assimilation is “similar” so when one assimilates he/she becomes similar to someone else. Often historians discuss assimilation as one group’s acceptance (voluntary or enforced) of the cultural traits normally associated with another group. Point out how students are assimilated into (not destroyed by) the culture of middle/high school when they make the transition from elementary school. To survive in these new surroundings students change their language, adjust their fashions and learn new routines (e.g., homeroom, lockers, timetables, course electives).

Illustrate colonizing influences

- Explain that historians believe that two major groups of people—traders and missionaries—affected the mass settlement or “colonization” of North America by non-Aboriginals, but they do not agree which group had the greater impact. Display an overhead of *Colonizing effects* (Blackline Master #2) and walk through with the class an example of one of the colonizing strategies—the elimination of Aboriginal peoples. Draw students’ attention to evidence of the ways each group may have contributed to or reduced the



Colonizing effects

After recording evidence for the effects of each colonizing strategy, rate the effectiveness for each group using the following scale:

	-2 highly ineffective	-1 somewhat ineffective	0 no effect	+1 somewhat effective	+2 highly effective
Contributed to European population growth					
Provided social institutions and services					
Sustained local economy					

For trade

Church and missionary work

Blackline Master #2

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elimination of Aboriginal peoples. The following chart illustrates some of the evidence about fur trader and missionary roles in eliminating/protecting Aboriginal peoples:

Colonizing effects

	Fur trade	Church and missionary work
Elimination of Aboriginal peoples	<ul style="list-style-type: none">• <i>Fur traders took part in wars with Aboriginal peoples.</i>• <i>The fur trade contributed to hostilities among Aboriginal groups that led to Aboriginal warfare.</i>• <i>Traders brought European diseases to Aboriginal communities.</i>• <i>Goods received from trading furs (e.g., food, blankets) may have helped Aboriginal people keep healthy.</i>• <i>Goods received from trading furs (e.g., alcohol and guns) may have endangered Aboriginal people's health.</i>	<ul style="list-style-type: none">• <i>Aboriginal children died at Christian missions.</i>• <i>Missionaries brought European diseases to Aboriginal communities.</i>• <i>Missionaries operated hospitals that may have saved Aboriginal lives.</i>• <i>Tensions between Aboriginal groups who adopted Christianity and those who rejected it may have created hostile relations between Aboriginal peoples.</i>

Record evidence about effects

- Divide the class into teams of three students each. Distribute to each team a copy of briefing sheets *Traders and missionaries* (Blackline Master #3A–B) and Blackline Master #2. Ask students to read Blackline Master #3 looking for evidence of the colonizing effects of both the fur traders and missionaries. As a team, students should record this information next to the relevant indicator of colonization. Remind students to record evidence of factors that aided and slowed colonization. Suggest to students that they ignore the rating scale (–2 to +2) until after they have shared their evidence with fellow students.

The desire to colonize

Before 1627, France saw the colony of New France primarily as a means of generating money through the trade in furs. In the early 1600s, fewer than 60 Aboriginals lived in the colony. There was little incentive for Europeans to move there. With Aboriginal groups made life dangerous and the climate was harsh and dangerous. There were no markets for furs and no roads to transport people or goods, no currency, no family to support a European community and very few women. Even places of worship did not exist.

In 1627, Cardinal Richelieu, first minister to Louis XIII, worried that the colony of New France was not developing as it should. He feared that the British and Dutch colonies to the south would take over New France. Richelieu decided that a more permanent settlement in New France would protect France's position in the continent, and help develop the trade and commerce that would bring more money and benefits to the mother country. Such a settlement would spread French legal and commercial institutions throughout the new land, and with them, French culture. For the devoutly religious Catholic majority of Europeans, North America provided an opportunity to spread the Christian word and, in so doing, save thousands of souls from eternal damnation.

Contributions of fur traders

In order to create more permanent settlements, Richelieu decided to encourage trade in the manner common at the time: he organized a trade monopoly—the Compagnie de La Nouvelle-France. It had 100 associates—French noblemen—who provided the capital for the trade, and who were given exclusive rights to all of the furs traded out of New France, and all trade in the colony. They were given the rights to all lands in New France, and the right to transfer land to all other fur traders. They take-up land in the colony. In return for the profits from this trade, monopoly holders were required to increase the colony's population and develop its society by bringing at least 200 Catholic colonists a year for 15 years to New France, and find Catholic missions to convert and assimilate Aboriginal peoples. Protestants were banned from the colony.

Work of the missionaries

When Samuel de Champlain established trading posts on the St. Lawrence, he imagined a new and permanent society emerging in New France. He thought that religion would provide the impetus for increased trade. He believed that the Algonquians would convert to Christianity and inter-marry with the French settlers, creating large European-style settlements that would benefit the fur trade. This did not work out as he hoped. The first missionaries assigned to the task of conversion were the Récollets, who established a small seminary at Quebec in 1615. Finding that the Aboriginal peoples were not interested in assimilating into French Catholic culture, they closed their doors soon after.

In the 1600s, the Récollets sought financial help from an order called the Society of Jesus, or the Jesuits. This order was comprised of highly educated men who had worked throughout Europe trying to stem the tide of Protestantism. They were willing to take on the difficult task of Christianizing the New World. In 1632, in keeping with

Traders and missionaries

Profits from fur trading were difficult to find in these years. The fur trade itself was suffering serious difficulties. In 1627, France and England were at war, and the French in New France had to battle to hold onto their lands. The English gained control of Quebec between 1629 and 1632, causing the suspension of French fur trade. Wars between the English and their Iroquois allies, and the French and their Algonquin allies, ravaged the territories occupied by New France. Early in the 1600s, the Iroquois attacked Aboriginal groups, taking the lives of European traders. Even without the disruption of trade, killing allied Aboriginal groups, and clearing land and trying to establish farms on uncultivated lands was very hard work. The threat of attack by Aboriginals on both people and new farms made it almost impossible to attract and keep settlers.

As a result of these conflicts, the Compagnie de La Nouvelle-France decided in 1645 to "hedge" the fur trade comprised of several leading men of the colony. The rule of the colony fell into the hands of the other key non-Aboriginal group in New France—the clergy.

Session Two

Blackline Master #4

Share evidence of influence

- Once each team has recorded relevant information from the briefing sheets, discuss as a class the major findings. Invite each team to add to its list of evidence on Blackline Master #2. Once students have identified many of the colonizing influences of each of the two groups, ask each team to rate each group's relative influence. Explain the scale to the class, and ask each team to record its rating for each indicator on Blackline Master #2.

Pose the critical question

- Once all teams have rated the effectiveness of the fur traders and missionaries on colonization, pose the critical question:

Did traders or missionaries have a greater impact on colonization in New France before 1663?

Ask students to compare the colonial influence of traders and missionaries on *Influential colonizers* (Blackline Master #4) and give reasons for their decision.

Influential colonizers

Name: _____

As colonizers:

traders were much more effective

traders were somewhat more effective

traders and missionaries were equally effective

missionaries were somewhat more effective

missionaries were much more effective

I think this because:

•

•

•

•

•

However, traders missionaries were also effective in various ways, such as

•

•

•

•

But I believe that they were not as effective as the group I identified because

•

•

•

•

Share conclusions

- When each team has completed the task, invite students to share their conclusions with a partner, small groups or in a whole class discussion.

Assessing the evidence

- Assess students' completion of the data chart *Colonizing effects* (Blackline Master #2) using the rubric found in *Assessing the evidence* (Blackline Master #5). According to this rubric the assignment is worth 5 marks based on coverage of main points.

Assessing the decision

- Assess each student's decision and justification of the more influential colonizer recorded on *Influential colonizers* (Blackline Master #4) using the rubric found in *Assessing the justification* (Blackline Master #6). According to this rubric the assignment is worth 10 marks and is assessed on two criteria:
 - supporting evidence;
 - sensitivity to the other options.

Evaluation

Blackline Masters #5–6

Assessing the evidence (Blackline Master #5)

Use this rubric to assess student's record of evidence of the colonizing effects of traders and missionaries. Award intermediate marks for answers falling between the descriptors.

Coverage of main points	Underdeveloped	Competent	Well developed
	Mentions very few important ideas about the influence of colonization.	Mentions approximately half of the main ideas about the influence of colonization.	Mentions all of the main ideas about the influence of colonization.
	1	3	5

Comments: _____

Name: _____

TOTAL / 5

Assessing the justification (Blackline Master #6)

Use this rubric to assess each student's justification of the most influential colonizer. Award intermediate marks for answers falling between the descriptors.

Supporting evidence	Underdeveloped	Competent	Well developed
	Provides no plausible reasons for the recommendations.	Provides at most two plausible reasons for the recommendations.	Provides four or more very plausible reasons for the recommendations.
Sensitivity to other options	Shows no sensitivity to the other option.	Identifies at most two plausible aspects of the other option.	Identifies four or more plausible aspects of the other option.
	1	3	5

Comments: _____

Name: _____

TOTAL / 10

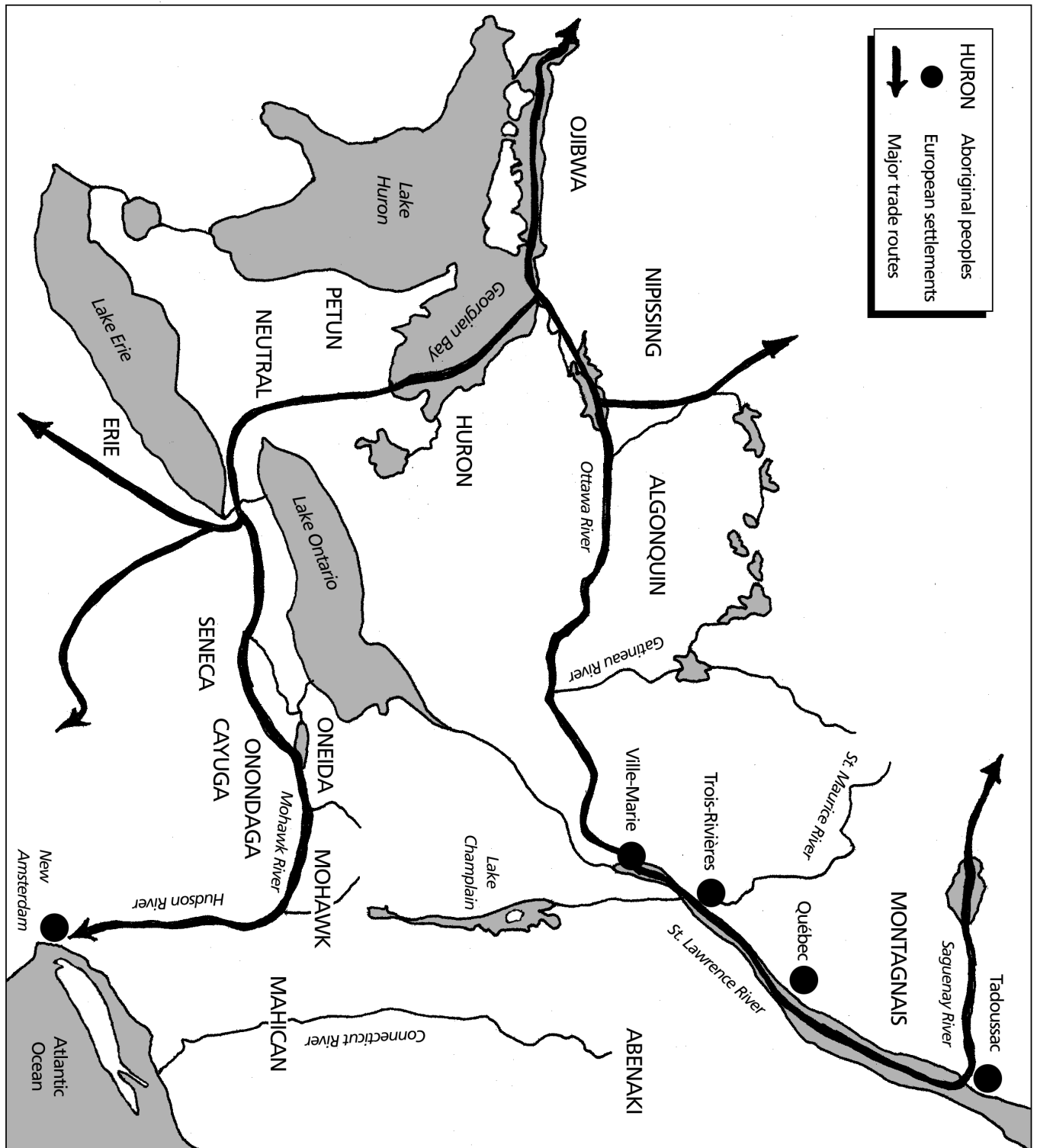
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Extension

- Engage the class in researching and/or discussing the following topics:
 - What are the major colonizing influences today—religion, television, feature movies, music, computers, ease of travel, global trade? Discuss the relative importance of each.
 - Is the United States colonizing Canada and, if so, what are the most influential forces? What could be done to stem this trend (e.g., Canadian content requirements, subsidies)?

Aboriginal and European presence around 1650



Name: _____

Colonizing effects

After recording evidence for the effects of each colonizing strategy, rate the effectiveness for each group using the following scale.

- 2
highly ineffective
- 1
somewhat ineffective
- 0
no effect
- +1
somewhat effective
- +2
highly effective

	Fur trade					Church and missionary work				
Contributed to European population growth	-2	-1	0	+1	+2	-2	-1	0	+1	+2
Provided social institutions and services	-2	-1	0	+1	+2	-2	-1	0	+1	+2
Sustained local economy	-2	-1	0	+1	+2	-2	-1	0	+1	+2



	Fur trade					Church and missionary work				
Increased geographical knowledge	-2	-1	0	+1	+2	-2	-1	0	+1	+2
Assimilated Aboriginal peoples	-2	-1	0	+1	+2	-2	-1	0	+1	+2
Eliminated Aboriginal peoples	-2	-1	0	+1	+2	-2	-1	0	+1	+2
Other	-2	-1	0	+1	+2	-2	-1	0	+1	+2

Traders and missionaries

The desire to colonize

Before 1627, France saw the colony of New France primarily as a means of generating money through the trade in furs. In the early 1620s, fewer than 60 non-Aboriginals lived in the colony. There was little incentive for Europeans to move there. Wars with Aboriginal groups made life dangerous, and the climate was harsh and dangerous. There were no markets for farm produce, no roads to transport people or goods, no community or family to support a European community and very few women. Even places of worship did not exist.

In 1627, Cardinal Richelieu, first minister to Louis XIII, worried that the colony of New France was not developing as it should. He feared that the British and Dutch colonies to the south would take over New France. Richelieu decided that a more permanent settlement in New France would protect France's position in the continent, and help develop the trade and commerce that would bring more money and benefits to the mother country. Such a settlement would spread French legal and commercial institutions throughout the new land, and with them, French culture. For the devoutly religious Catholic majority of Europeans, North America provided an opportunity to spread the Christian word and, in so doing, save thousands of souls from eternal damnation.

Contributions of fur traders

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Profits from fur trading were difficult to find in these years. The fur trade itself was suffering serious difficulties. In 1627, France and England were at war, and the French in New France had to battle to hold onto their lands. The English gained control of Quebec between 1629 and 1632, causing the suspension of the French fur trade. Wars between the English and their Iroquois allies, and the French and their Algonquin allies, ravaged the territories occupied by New France. Early in the 1640s, the Iroquois attacked Huron fur trade lines, disrupting trade, killing allied Aboriginal groups, and taking the lives of European traders. Even without the wars, it was difficult attracting settlers to New France. Clearing land and trying to establish farms on uncultivated lands was very hard work. The threat of attack by Aboriginals on both people and new farms made it almost impossible to attract and keep settlers.

As a result of these conflicts, the Compagnie de La Nouvelle-France decided in 1645 to “sublet” the fur trade to the Communaute des Habitants, an organization comprised of several leading men of the colony. The rule of the colony fell into the hands of the other key non-Aboriginal group in New France—the clergy.

Work of the missionaries

When Samuel de Champlain established trading posts on the St. Lawrence, he imagined a new and permanent society emerging in New France. He thought that religion would provide the impetus for increased trade. He believed that the Algonquins would convert to Christianity and inter-marry with the French settlers, creating large European-style settlements that would benefit the fur trade. This did not work out as he had hoped. The first missionaries assigned to the task of conversion were the Récollets, who established a small seminary at Quebec in 1615. Finding that the Aboriginal peoples were not interested in assimilating into French Catholic culture, they closed their doors soon after.

In the 1620s, the Récollets sought financial help from an order called the Society of Jesus, or the Jesuits. This order was comprised of highly educated men who had worked throughout Europe trying to stem the tide of Protestantism. They were willing to take on the difficult task of Christianizing the New World. In 1632, in keeping with

the mercantile model of doing business, Cardinal Richelieu gave the Jesuits a religious monopoly in New France.

Even with the financial and moral support of the French government, the Jesuits had little success in Christianizing the Aboriginal people. Parents refused to send their children to be educated in the Catholic missions unless bribed, and the children who remained frequently ran away, grew ill or died. The Jesuit practice of corporal punishment (using physical means of punishing misbehaviour) was foreign to Aboriginal child-raising practices. Marie de l'Incarnation started the Ursuline Order in France, and was invited to New France by the Jesuits in the hope that the Ursuline Order would be more successful in converting Aboriginal people to Catholicism, or to a European way of life. The hospitals they established were more successful than the schools, however, and a number of Aboriginal people agreed to leave their sick and aged in what they called the "House of Death" (due to its high mortality rate) rather than leave them to die during summer migrations, as was their culture. These hospitals, which were originally created to meet the health needs of Aboriginal communities, began caring for the slowly growing French Canadian population. These religious hospitals became the primary source of medical care for French Canadians until late 20th century in Quebec.

The Jesuits started the first schools in Quebec. In 1635 they established a school for Native boys, which became the first institution of higher learning north of Mexico. Their tradition of educational excellence continued. The church continued to be the primary educational institution in New France, Lower Canada, Canada East and Quebec. Catholic nuns and priests provided the vast majority of French Canadians with their education until the mid-20th century.

In addition to providing charitable medical care and education, the religious orders also brought non-religious personnel to New France, to help with the construction of buildings, farming and other tasks. As was common at that time, they paid the fare of young men to come to New France, with the agreement that these people would work for nothing more than room and board for a total of three years. These "contract labourers" or *engagés* brought important skills to the colony. They also created a market for local agricultural produce, stimulating production and trade. While many returned to France after their three years, some stayed to create their own farms and build the new communities of New France.

The colony grew slowly from 1627 onwards. In the early 1640s, the growing colony was the home of the Compagnie du Saint-Sacrement, a secret organization of religious "zealots" who saw New France as a new and holy land to be occupied by the faithful. This group arranged for the appointment of Francois de Laval-Montigny as New France's first Bishop. Laval began a moralistic crusade against "blasphemy, gambling, fornication" and drinking so common in New France. He wanted to excommunicate from the Church anyone who traded liquor with Aboriginal people. The government did not like the strong religious stance; it feared that the requirements of a sober, moralistic and religious colony would destroy both the fur trade and the colony that depended on it. This group also supported Paul de Chomedey de Maisonneuve, a soldier who took up the spiritual mission to establish a settlement in New France. In 1642 he brought thirty settlers with him to a site that they named Ville-Marie. While the tiny settlement grew very slowly in the first few years, due in part to constant attacks by the Iroquois, it later grew into Montréal, one of Canada's greatest cities.

The effects of early efforts

In 1663, the population of New France was 3,035 non-Aboriginals. Most lived in the countryside, on land owned by seigneurs to whom they paid feudal dues. Two-thirds of the population were members of farm or labourer households. The rest were business people or members of the clergy. The "bourgeoisie" often had Aboriginal or black slaves; other servants were brought from France. Some seigneurs gave land grants to new colonists to encourage them to come. Historians estimate that about ten percent of the population spent their lives trading in the bush, in fur trade, and were "influenced by the Aboriginals' free spirited behaviour", often marrying Aboriginal women. Their "uncivilized" behaviour—drinking, rioting and gambling—caused much concern in the settled areas. New France became well known for both extremes: piety and rowdiness.

Louis XIV decided in 1663 that Compagnie de La Nouvelle-France was not effective in overseeing colonization. The Compagnie's monopoly was revoked, and it was replaced by state officials responsible to the crown. From this date on, the colonization of New France began in earnest.

Influential colonizers

As colonizers:

traders were much more effective

traders were somewhat more effective

traders and missionaries were equally effective

missionaries were somewhat more effective

missionaries were much more effective

I think this because:

-
-
-
-

However, traders were also effective in various ways, such as missionaries

-
-
-
-

But I believe that they were not as effective as the group I identified because

Assessing the evidence

Use this rubric to assess student's record of evidence of the colonizing effects of traders and missionaries. Award intermediate marks for answers falling between the descriptors.

	Underdeveloped	Competent	Well developed
Coverage of main points	Mentions very few important ideas about the influence of colonization. 1	Mentions approximately half of the main ideas about the influence of colonization. 3	Mentions all of the main ideas about the influence of colonization. 5

TOTAL / 5

Comments:

Assessing the justification

Use this rubric to assess each student's justification of the most influential colonizer. Award intermediate marks for answers falling between the descriptors.

	Underdeveloped	Competent	Well developed
Supporting evidence	Provides no plausible reasons for the recommendation. 1	Provides at most two plausible reasons for the recommendation. 3	Provides four or more very plausible reasons for the recommendation. 5
Sensitivity to other options	Shows no sensitivity to the other option. 1	Identifies at most two plausible aspects of the other option. 3	Identifies four or more plausible aspects of the other option. 5

TOTAL / 10

Comments: