*Expert Group #7: The Meeting of French and English*

*Brianna, Laura & Emma*

**Thesis**: Despite that many historians believe the conquest was detrimental to French Canadian culture, in fact, the French Canadian conquest was far from the worst.

**Strategy Statement:**

This is because of the generous policy of the british governors, the French-Canadian desire to preserve their culture and the British allowance and encouragement of their desire

1. Mason Wade (July 3, 1913 - January 6, 1986) is a historian specializing in French Canadian history and a professor. After receiving an AB from Harvard he worked as editor at Viking Press. Wade, after finding the Brahmin’s historian journal, turned his attention to the history of Canada. He identified strongly with the isolated Catholic French community of Quebec because he himself came from a Catholic minority population in the United States. In 1946 he published *The French Canadian Outlook*, and in 1955 *The French Canadians, 1760 to 1945 -* an indispensible piece on French Canadian history. In 1955 he also established the Canadian Studies Program at the University of Rochester. Wade was influential because he reminded Canada of its French heritage and established the idea that the border of Canada and the U.S. is culturally blurred.After teaching at Rochester, Wade taught at the University of Western Ontario and held several posts as a visiting professor before retiring. Wade died in Cornish, New Hampshire in 1986.

2. The article was published in 1965. This was a period of cultural and sexual revolution and social upheaval. During that time Jean Lesage (Liberal) was premier of Quebec, the slogan of his campaign being, “It’s time for a change”. Lesage’s election ushered in the Quiet Revolution, a period of great socio-political and socio-cultural change in Quebec.This period was characterized by secularization, the creation of a welfare state. Political parties were split into federalist and sovereignist (breakaway) factions. Education had previously been in the hands of the Roman Catholic church, and was now taken over by the provincial government.

3. ARGUMENTS

ARG 1

The generous policy of the British governors

* “But the governor, refusing to call an assembly in which only English merchants could sit, because of the anti-Catholic oath required, sent one of his Swiss aides, Cramahe, to London to urge a revision of policy in the interest of the French Canadians” - pg. 17
	+ The British government refused to call an assembly which only English Protestant merchants could sit on because of the anti-Catholic oath, thus protecting them from being dominated and ruled over by a foreign people who would not understand their customs and ways.
* “Government was carried on through the old institutions in French, with the military governor filling the roles of both Governor and intendant under the old regime, with the French-Canadian militia captains acting as local magistrates.” pg.16
	+ The British government allowed many elements of the old French government to survive.
* “...The British did not attempt to crush the French Canadians under the military government which lasted until peace treaty became effective in 1764.” pg. 15
	+ The British had the capacity to exterminate the them, but they did not.

ARG 2

 French-Canadian desire to preserve their culture

* “The French Canadians were to remain French under the aegis of a foreign power whose language, religion, laws, and customs were very different, they would have to do so on the strength of their own resources.” pg 16
	+ The French Canadians would only retain their culture if they actively worked, using ‘the strength of their resources’ to preserve it. They would be surrounded by the culture of a foreign and often hostile nation, and they would have to
* “The greater number of them had become sedentary folk whose world was bounded by the parish limits, who were deeply attached to their land and wished only to dwell on it undisturbed by war. This attitude has long remained part of the French-Canadian mentality, and the roots of modern opposition to conscription may be found in the resistance to mobilization in 1775.” - pg. 22 - 23
	+ They are trying to preserve their quiet and sedentary lifestyle.
* “... the lower clergy were active in the French Canadian struggle for survival as a separate national and cultural group.” - pg.24
	+ The French-Canadians desires to protect and preserve their culture is evident by the clergy of the Catholic church, and their activeness regarding the separation from the English as a national and cultural group
* “Their early environment was anti-French and anti-Catholic, and the attitudes endangered by those influences, united to their political creed, hardened the division between English Protestants and French Catholics, between the haves and have-nots.” - pg. 25
	+ The division, based off of this attitude, shows how they did not want to be assimilated, but instead preserve their identities and culture.

ARG 3

 The British allowance and encouragement of their desire

* “The English troops and the French Canadians lived together ‘in perfect harmony and good humour’- witnessed by the prevalence of intermarriage…” pg.16
	+ The way the English saw they could allow the French-Canadian desire was to merge their two cultures together through intermarriage, preserving and encouraging French-Canadians while integrating British culture as well.
* “Pending the determination of the peace, the victors showed remarkable tolerance toward the faith, laws, and customs of the French-Canadians.”
	+ The British allowance and encouragement of the
* “Since French was the only language understood by all members of the new council, debate was carried on in that tongue, although minutes were kept in English.” pg. 21
	+ By allowing the debate to be carried out in French, the English demonstrated their tolerance and allowance of French-Canadian culture.
	+ The English accepted the fact that French was the only language they know, rather than punishing or continuing on in English regardless of their understanding.