

# How Is Nationalism Expressed?

## Chapter

# 2

It has been proposed that the three main countries of North America—Canada, the United States, and Mexico—should share a common currency. What might a North American currency look like? Whose culture, history, and values would be reflected in the symbols used on the coins and bills? Adopting a North American currency would have implications for Canada; how might it affect us?

- How might adopting a North American currency affect how we view ourselves as well as how others view us?
- How can a national currency be a part of what defines who we are as a nation? Brainstorm and discuss the opportunities for, and challenges to our national identity associated with, adopting a North American currency, such as the “Amero.” Conduct a class vote on the following: To what extent would the Amero be an expression of Canada as a nation? Discuss the results of the vote.

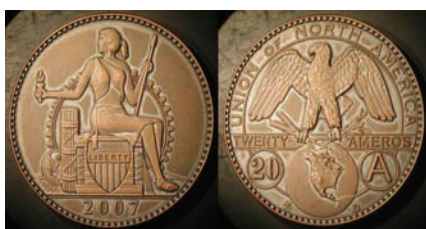
## Chapter Issue

To what extent do expressions of nationalism create a sense of nation?

This chapter will build on the diverse understandings of the concepts of nation and nationalism established in Chapter 1. You will explore nationalism further in the context of how it is expressed in Canada and around the world, in the past and today. The following inquiry questions will guide your exploration.

- What are expressions of nationalism?
- Do expressions of nationalism create a sense of *nation* among
  - Ukrainians?
  - Métis?
  - Acadians?
  - Canadians?

This chapter will help you continue to build a foundation for addressing the Main Issue for Part 1 (chapters 1–5): *To what extent should nation be the foundation of identity?*



Amero coin designed by Daniel Carr, Designs Computed, DC-Coin.com. Photo courtesy Fredd Bergman, AmeroCurrency.com.

Figure 2-1 ▲

A proposed design for a denomination of North American Currency.

# Expressions of Nationalism

## Question for Inquiry

- What are expressions of nationalism?

In Chapter 1, you explored nationalism as the collective, shared sense of belonging of people who identify themselves as a nation. Expressions of nationalism are communications of this sense of belonging—through them, people show themselves as members of a nation.

When we hear the phrase *expressions of nationalism*, we might think of patriotic expressions such as waving a flag, singing the national anthem, or competing in an international event on behalf of one's country. These are all expressions of nationalism, but there are many more examples to explore.

## How Do Nations Express Their Nationalism?

Nationalism may be expressed in many different ways, depending on what creates a sense of belonging in the people of the nation and how an individual or group chooses to express their nationalism. Geography, language, history, spirituality and religion, ethnicity, culture, and citizenship can work together or separately to create a sense of belonging in the people of a nation.

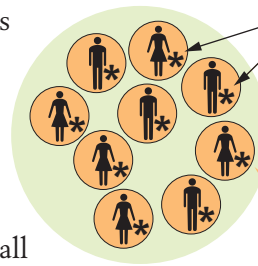
People can choose to express their nationalism in a variety of ways, including through: celebrations of identity; political actions; the writing and telling of history; artwork (painting, sculpture, illustration, and graphic design); literature (novels, plays, and poetry); multimedia (television, websites, movies, animation, and video games); magazines and newspapers; and songs, music, and speeches. Nationalism can also be expressed in how people live as a nation, in their daily lives and ways of life.



Figure 2-2

The communications and actions of individuals and groups based on a shared sense of belonging are expressions of nationalism. ▼

## Nationalism and Expressions of Nationalism



**Nationalism:** the collective, shared sense of belonging of people who identify themselves as a nation

When individuals or groups of people communicate or act on this shared sense of belonging, these communications and actions are **expressions of nationalism**.

Figure 2-3

Examine the photos. What understandings of nation do these expressions communicate? (1) The Gates of Harmonious Interest, marking the entrance to Canada's oldest Chinatown in Victoria, B.C. (2) Mural in the town of Windsor, Nova Scotia, supporting the claim that hockey was first played there in the early 19th century. (3) Inuit throat singers perform at the 2005 Canadian Aboriginal Festival. (4) Québec Premier Jean Charest speaks at the inauguration of the statue of Louis-Hippolyte La Fontaine in Québec City.



## PAUSE AND REFLECT

**What nation(s) do you identify with? What types of connections and experiences do you share with other members of the nation(s)? Have you ever expressed your feelings related to these connections and experiences?**

## Why Express Your Nationalism?

Why do individuals and groups express their nationalism? People express their nationalism both *consciously*, meaning that they are aware of what they are doing and why, and *subconsciously*, meaning that they are not fully aware. Expressions of nationalism can be motivated by a variety of things, but are often motivated by the desire to reinforce feelings of belonging in the people of a nation. The reinforcement of these feelings can lead to the unification of the individuals of the nation, to the confirmation of a nation's identity, and to reflections on one's own personal identity. Individuals and nations also express their nationalism to communicate their collective understandings of geography, culture, language, ethnicity, the land, religion and spirituality, and citizenship.

## Explore the Issues

- 1 Think of some popular television series that are set in Canadian locations (for example, *Corner Gas*, *Whistler*, *Little Mosque on the Prairie*). In what ways does the setting, or geography, of the series help to create a sense of belonging among the characters and, by extension, the viewers? How is that sense of belonging expressed?
- 2 Brainstorm some other expressions of nationalism from popular culture (for example, songs, brands of clothing, websites) and identify the various understandings of, and perspectives on, nation they convey.

## Expressions of Nationalism among Ukrainians

### Question for Inquiry

- Do expressions of nationalism create a sense of nation among Ukrainians?

Within and beyond the borders of Ukraine, is there a shared sense of nation in ethnic, cultural, linguistic, political, or civic contexts? Are there shared understandings among Ukrainians about who they are? As you examine the expressions of nationalism below, reflect on the following questions:

- Whose nationalism is being expressed?
- Whose understanding of nation is being expressed?



## Expressions of Nationalism in Poetry

### My Testament

When I am dead, bury me  
In my beloved Ukraine,  
My tomb upon a grave mound high  
Amid the spreading plain,  
So that the fields, the boundless  
steppes,  
The Dnieper's plunging shore  
My eyes could see, my ears could  
hear  
The mighty river roar.

When from Ukraine the Dnieper  
bears  
Into the deep blue sea  
The blood of foes ... then will I  
leave

These hills and fertile fields—  
I'll leave them all and fly away  
To the abode of God,  
And then I'll pray ... But till that  
day  
I nothing know of God.

Oh bury me, then rise ye up  
And break your heavy chains  
And water with the tyrants' blood  
The freedom you have gained.  
And in the great new family,  
The family of the free,  
With softly spoken, kindly word  
Remember also me.<sup>1</sup>

—Taras Shevchenko,  
Pereyaslav, 25 December 1845.

Artists, writers, and poets can become national figures or symbols of their nations. Monuments dedicated to the Ukrainian poet, artist, and thinker Taras Shevchenko (1814–1861) can be found around the world, in places such as Canada, Argentina, Brazil, Italy, France, Poland, Ukraine, and Lithuania. These monuments represent not only Shevchenko and his work, but also the Ukrainian people as a nation.

### Fast Facts

#### Ukraine

*Population:* 46 299 862 in 2007

*Location:* Borders the Black Sea, between Poland to the west and Russia to the east

*Religions:* Orthodox, Catholic, Protestant, Jewish

*Languages:* Ukrainian (official), Russian, Romanian, Polish, Hungarian

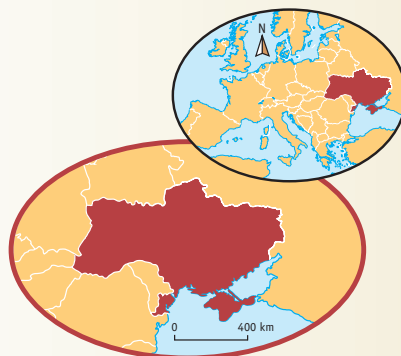


Figure 2-5 ▲

Ukraine



Figure 2-4 ▲

This statue of Taras Shevchenko stands at the legislative building grounds in Winnipeg, Manitoba.

Web Link

To read more of Shevchenko's poetry, explore some of his art, and learn more about his life and his importance as a cultural figure, follow the link on the *Perspectives on Nationalism* website to the online Taras Shevchenko Museum.

- 1 What does Shevchenko express about his understanding of nation in this poem?
- 2 Taras Shevchenko is a national figure for the people of Ukraine. Why might Ukrainians in Ukraine feel a connection to his words? Do you think Ukrainians in Canada would feel a similar connection?
- 3 Do you identify with a national figure? Why do national figures inspire feelings of connection and belonging in the people of a nation? How does this connection influence the collective identity of a nation?

<sup>1</sup> From: <http://www.infoukes.com/shevchenkomuseum/poetry.htm#link3>. Poem translated by John Weir, 1961.

## T I M E L I N E

### 10th and 11th centuries

Kievan Rus', the state considered the early predecessor of modern Ukraine, is the largest and most powerful state in Europe.

### 1667

As a result of the Treaty of Andrusovo, much of what is modern-day Ukraine becomes part of the Russian empire.

### 1920

Ukraine's brief independence (1917–1920) ends under the control of the Soviet Union.

### 1921–23 and 1932–33

More than 8 million Ukrainians die in communist-backed famines.

### 1991

Ukraine becomes an independent nation.

### 2004–05

The people of Ukraine stage the Orange Revolution in support of free democratic elections.

## PAUSE AND REFLECT

**Ukraine is a nation-state. What other understandings of nation might people have when they think of Ukraine?**

## PAUSE AND REFLECT

**Can Ukrainians around the world share a sense of collective identity? Why might they relate to expressions of nationalism from the people of Ukraine? How might their expressions of Ukrainian nationalism differ from those of the people of Ukraine?**



Figure 2-6 ▲

Ukrainian populations around the world, 2002. Smaller populations (less than 300 000) are in United Kingdom, Germany, Greece, France, Scandinavia, Benelux, Romania, Slovakia, Latvia, Lithuania, Estonia, Czech Republic, Bulgaria, Hungary, Yugoslavia, Croatia, Bosnia, Azerbaijan, Armenia, Georgia, and Australia.

Do Ukrainian-Canadians share a sense of belonging with Ukrainians from Ukraine? Ethnically, many Ukrainian-Canadians have family ties with Ukraine, whether recent or from centuries past. Culturally, Ukrainians in both countries may share the same traditions and celebrations. They may also share experiences related to the history and politics of Ukraine. Carried from Ukraine into many Ukrainian communities in Canada are a shared language, a sense



Figure 2-7 ▲

Compare these photos of Ukrainians in Ukraine and in Canada during the Orange Revolution. How do these expressions of nationalism unite the two groups? Are they one nation or two nations? What might the two groups have in common?

of Ukraine as the cultural and ethnic homeland, religion, and cultural traditions such as *pysanky* (Easter eggs decorated using wax and dye), clothing, and dance.

Many Ukrainian-Canadians express a sense of belonging to a Ukrainian nation through shared cultural experiences. As you review the following examples of cultural expressions of nationalism, consider why people express themselves in these ways. Might Ukrainians in Ukraine, Russia, Canada, the United States, and other countries view these expressions differently?



Figure 2-8

Creating and displaying decorated Easter eggs, or *pysanky*, is an ancient tradition and an expression of the cultural bond between Ukrainian people. The symbols used in the designs are culturally and religiously significant, and the eggs themselves can be used as a symbol of Ukrainian identity.



Figure 2-9

In many cultures, traditional clothing is an expression of one's membership in a nation. In Ukrainian culture, people wear clothing embroidered with symbols and patterns related to the history and traditions of various regions of Ukraine during significant national celebrations, holidays, or events.

*The language of art, including that of dance, is international and therefore serves the purpose of mutual understanding among nations. With the language of dance we strive to tell about the life and work of the Ukrainian people in the historic past and the present.*<sup>2</sup>

—Pavlo Virsky, dancer and force behind the revival of traditional Ukrainian dance.

To what extent does dance foster a Ukrainian identity that transcends borders?

<sup>2</sup> From: <http://www.desna.ca>.

## PAUSE AND REFLECT

Many nations use symbols in their expressions of nationalism. For example, the eagle symbolizes wisdom and strength for First Nations of North America. How does the use of symbols create connections between the people of a nation? What symbols would you use to express your identity as a member of a nation?

## PAUSE AND REFLECT

Is clothing an expression of your identity?

## PAUSE AND REFLECT

Based on what you learned about Ukraine, what common experiences and understandings might the people of Ukraine share with Ukrainian-Canadians?

## SKILL PATH

## Gathering and Organizing Information

Arriving at an informed conclusion or position depends on how you gather and organize information. In this Skill Path you will apply steps for gathering, assessing, and organizing information to create an informed conclusion or position.

How do expressions of nationalism relate to the collective identity of a nation? To answer this question, you will need to analyze the relationship between expressions of nationalism and understandings of nation. This will help you understand why and how nations express their nationalism and how they express their collective identity. To summarize your findings, you will create a promotional statement expressing the collective identity of the nation you select.

### Step 1 Select a Topic and Identify Relevant Information

1

For a nation of your choice, identify a range of expressions of nationalism demonstrated by the members of that nation.

Step

2

### Assess the Information by Applying Criteria

Apply the following criteria to the expressions of nationalism you identified to determine the understandings of nation behind the expressions:

- What shared experience of the members of the nation is reflected in each expression?
- Is the shared experience related to geography, language, spirituality and religion, ethnicity, culture, citizenship, or a combination of any of these?

Do these criteria help you understand the relationship between expressions of nationalism and understandings of nation?

Step

3

### Organize the Information

Organize your information in a chart describing each expression of nationalism you identified and the understanding of nation it represents.

Step

4

### Create a Presentation Based on your Findings

From your chart, choose three expressions of nationalism that best reflect understandings of nation. Create a promotional statement that expresses the collective identity of the nation you selected. Note that promotional statements can be presented in oral, visual, or textual formats.

## Explore the Issues

- 1 Examine how Ukrainians in Ukraine and Ukrainians in Canada express their nationalism. To what extent are they similar and in what ways are they different? Can you identify geographic, political, or civic reasons for the differences?
- 2 To what extent is there a shared sense of a Ukrainian nation?
- 3 How do expressions of nationalism help preserve and foster a sense of nation for an ethnic, cultural, and linguistic group like the Ukrainians, over time and through many political changes?

# Expressions of Nationalism among Métis

## Question for Inquiry

- Do expressions of nationalism create a sense of nation among Métis?



## Proud to be Métis

The following song is included in the opening ceremonies of Métis events such as Back to Batoche Days.

### Proud to Be Métis

*In the forest on the river and across  
the western plain,  
As the white man journeyed  
westward to the land of the Indian,  
A new race was created, a new  
nation rose up strong;  
Hardship as its destiny and its curse  
to not belong.*

*In the land from which they came, in  
the land they helped to build,  
They found themselves the alien,  
found their vision unfulfilled;  
And despite their valiant effort to  
defend what they believe;  
When at last the battle ended, they  
were only left to grieve.*

- 1 What understandings of nation are expressed in this song? What does this song express about the identity of the Métis?
- 2 How is singing a shared song an expression of the identity of a nation? How do you feel when you hear a nation's anthem?

### Chorus:

*We are proud to be Métis, watch a  
nation rise again;  
Nevermore forgotten people, we're  
the true Canadian.*

*From across the plain they travelled,  
from Red River to the Peace,  
Searching for their own homeland  
that would help them to replace  
All the land that had been taken and  
the dreams that had been dashed,  
Their brave heroes now called  
traitors, and courageous deeds now  
past.*

### Chorus

*For this newest generation and the  
future ones to come,  
With the past to motivate us, it will  
help to keep us strong.  
As we build the Métis nation, as we  
watch it rise again,  
Our past lost is motivation, to inspire  
our future gain.*

### Chorus<sup>3</sup>



Figure 2-10 ▲

*Settler's home near Carberry*, Edward Roper, 1887, oil on canvas, Assiniboia, shows an early Métis settlement.

3 From: [www.metismuseum.ca](http://www.metismuseum.ca)





Today, the term *Métis* refers to a person who self-identifies as a Métis, is distinct from other Aboriginal peoples, is of historic Métis Nation ancestry, and is accepted by the Métis Nation. For more information about the Métis, visit the *Perspectives on Nationalism* website and follow the link to the Métis Nation of Alberta website.

Figure 2-11

*The Capture of Batoche*, lithograph by Sergeant Grundy, 1885.

### PAUSE AND REFLECT

How might these historic events have shaped the collective identity of the Métis as distinct from a First Nations or European identity?

The history of the Métis as a nation begins with the children of First Nations women and European men who came to North America in the 1500s and 1600s to work in the fur trade. The Métis nation is one of diverse backgrounds, the original ones being French and British (English, Scottish, or Irish). By 1870, a large population of Métis had settled the Red River region in Manitoba. Over time, many understandings of the Métis identity have developed.

One factor that has shaped understandings of Métis identity is shared historical experiences—experiences that are also shared by non-Métis residents of the Red River area and by Canadian Francophones. In 1869–70, the Métis, led by Louis Riel, resisted John A. Macdonald’s attempt to map out Métis territory as part of the Canadian colony. This resistance influenced the creation of Manitoba in 1870, which became an officially bilingual province, with two publicly funded education systems.



The decimation of the bison population in the 1880s, the potential loss of Métis land west of Manitoba, and 15 unanswered Métis petitions to the federal government led to another resistance in 1885. The subsequent execution of Louis Riel by the Canadian government further shaped a distinct collective identity for the Métis.

### Fast Facts

Louis Riel’s parents were Métis and French-Canadian. His French-Canadian maternal grandmother was Marie-Anne Gaboury, the first European woman to settle in the West. While Riel’s heritage is also Francophone, he identified closely with the Métis. Both the Métis and Francophone collective identities include Riel in the telling of their histories.

### PAUSE AND REFLECT

To what extent does Riel’s identity reflect his choice of a collective identity with which to identify most? Do you have various collective identities from which to choose?

### PAUSE AND REFLECT

In what ways do figures such as Taras Shevchenko and Louis Riel help us reflect on understandings of nation?



## Métis National Council

### The Métis Nation

The Métis people constitute a distinct Aboriginal nation largely based in western Canada. The Métis Nation grounds its assertion of Aboriginal nationhood on well-recognized international principles. It has a shared history, a common culture (song, dance, dress, national symbols, etc.), a unique language (Michif with various regional dialects), extensive kinship connections from Ontario westward, a distinct way of life, a traditional territory and a collective consciousness.

### The Métis Nation's Homeland

The Métis Nation's Homeland is based on the traditional territory upon which the Métis people have historically lived and relied upon within west central North America. This territory roughly includes the 3

Prairie provinces (Manitoba, Alberta and Saskatchewan), parts of Ontario, British Columbia and the Northwest Territories, as well as, parts of the northern United States (i.e. North Dakota, Montana).

### The Métis Population in Canada

In September 2002, the Métis people adopted a national definition of Métis for citizenship within the Métis Nation. Based on this definition, it is estimated that there are 350 000 to 400 000 Métis Nation citizens in Canada. The Métis Nation is now in the process of uniformly implementing this definition across the Homeland, as well as, developing a consistent acceptance process.

—Source: Métis National Council website  
[www.metisnation.ca](http://www.metisnation.ca)

- 1 What understanding of nation does the Métis National Council express? Are the organization and its website expressions of nationalism?
- 2 Based on the above excerpts from the Métis National Council, how is homeland important to the collective identity of the Métis?

Figure 2-12 ►

This photograph shows Métis gathering at Back to Batoche Days. For some Métis, celebrations, attire, and the Michif language express understandings of who they are as a people. The sharing of cultural expressions of nationalism can help the Métis identify themselves as a distinct nation. Group gatherings and celebrations are often important ways for the people of a nation

to share expressions of nationalism. For example, Batoche Days is a community gathering during which Métis come together and renew acquaintances and celebrate with their families.

The Métis flag is a symbol of Métis heritage and nationhood and is the oldest Canadian patriotic flag in Canada. The infinity symbol on the flag represents the coming together of two distinct cultures, European and First Nations, to produce a distinctly new culture—the Métis.



## Fast Facts

Batoche was declared a National Historic Site in 1923 to commemorate the armed conflict between the Canadian government and the Métis provisional government in 1885, as well as the history and culture of the Métis community.

## Fast Facts

First Nations, particularly those in the Prairies, participate in gatherings called *powwows*, which are similar to the Métis Batoche Days. Powwows, which are gaining popularity today, allow participants to celebrate an aspect of their culture through dance, music, and song.

## PAUSE AND REFLECT

What celebrations in your community invite people to share their expressions related to a common culture, language, homeland, or history? In what ways do these celebrations allow members to generate and express a sense of belonging and community?

## PAUSE AND REFLECT

How can a flag demonstrate the recognition of a collective identity as a nation?

During Back to Batoche Days, people of the Métis nation express their sense of belonging and community in a variety of ways; for example, by flying the Métis flag, wearing the Métis sash and other traditional clothing, and preparing and sharing Métis food.



Figure 2-13

The many colours woven into a Métis sash represent the many cultures, languages, and ethnic backgrounds of the Métis people. The Manitoba Métis Senate drapes the sash over the table when Métis are gathered for discussion.

The image shows a screenshot of the Metisradio.fm website. At the top, there's a navigation bar with links for HOME, ARTISTS, PROGRAMS, ARCHIVES, EVENTS, MERCHANDISE, GUESTBOOK, and CONTACT. Below this, there's a 'SPECIAL PRESENTATION' section featuring 'NICOLAS VROOMAN ARCHIVE RECORDINGS' and 'LATEST ADDITIONS TO OUR ARTIST LIBRARY'. There are also sections for 'METIS SHOW FROM AVR' and 'METIS SHOW FROM NCI'. On the right side, there are several music recommendation boxes for 'Pemmican', 'Traditional', 'Contemporary', and 'The Weeks Podcast'. The website has a red and white color scheme with a heartbeat graphic.

Figure 2-14

Metisradio.fm allows Métis across the country and around the world to share Métis music, news, and culture. In what ways does the Internet allow the people of a nation to express their identity?



## Métis Canoe Expedition

On 22 July 2005, seven young Métis arrived in Batoche, Saskatchewan, after a 52-day voyage portaging from Thunder Bay, Ontario. The Métis

Canoe Expedition set out along 2300 kilometres of historic trade routes used by the Métis voyageurs during the 18th and 19th centuries. Tony Belcourt, president of the Métis Nation of Ontario (MNO) stated, “This expedition will provide our Métis youth with a unique, once in a lifetime opportunity to follow in the shadows of our ancestors.”<sup>4</sup>

Métis historian Nicholas Vrooman was there to greet the members of the expedition. Later, he described their arrival:

*When they came around the bend of the South Saskatchewan ... it was a place where time converged ... The inspiration, you know that inspiration when you feel your body shiver? You felt that shiver ripple through that crowd on the banks of the South Saskatchewan. Because everybody knew it was the past, the present and the future in one unified moment of our lives. And that's the*

*power of symbol. That's what this whole thing was about. It was about symbols.*

*And did you see that Métis flag off the stern of that canoe ... and the crowd cheering ... there were tears in people's eyes ... and there's a fiddle playing in the background. And there's tobacco being offered when they touch the shore.*<sup>5</sup>



- 1 What expressions of nationalism does Nicholas Vrooman mention in his description of the arrival of the Métis Canoe Expedition?
- 2 What does this description reveal about a collective consciousness of the Métis?
- 3 If you were to plan an event to express your nationalism, what would it be? Write a description of the event and an action plan explaining how you would make your idea a reality.

◀ **Figure 2-15**

The Métis Canoe Expedition voyageurs travel the Assiniboine River in Manitoba on 26 June 2005, on their way to Batoche, Saskatchewan.

4 From: <http://www.metisnation.org/voyageur/articles/youth/MCex2/about.html>.

5 From: <http://www.metisnation.org/voyageur/articles/youth/MCex2/video.html>.

## Languages and National Identity

**Something to Think About:** How important is language to the identity of a nation?

**An Example:** Expressions of nationalism involve the communication of information and ideas. This communication often requires speaking or writing in a common language. Although Michif [mee-SHEEF] is the official language of the Métis Nation, the Métis speak a variety of languages, including Cree, Dene [DEN-ay], Saulteaux, English, and French. How, then—if many of the nation's people do not understand or speak it—is the Michif language linked to the national identity of the Métis? How would reviving the language and preserving it affect the identity of the Métis?

### **Perspectives**

**The Aboriginal Languages Initiative** (ALI) was created to address the decline of Aboriginal languages in Canada. The Department of Canadian Heritage sees preserving Aboriginal languages as an extremely high priority, because of the link between cultural preservation and language.

*As defined in the Michif Revival Strategy of the Métis National Council, Michif is a uniquely North American language, spoken in Canada and parts of the United States. "The Michif language is half Cree (Algonquin language) and half French (an Indo-European language). It is a mixed language, drawing its verbs and associated grammar from Cree and its nouns and associated grammar from Michif-Cree. The Saulteaux language contributes some verbs, sounds and nouns to the mixture." Michif is unique to the Métis Nation and the language is partly endangered by the increasing use of French and other Aboriginal languages among Métis. According to the Royal Commission on Aboriginal Peoples, of the 14 725 Métis aged 15 and over who reported speaking an Aboriginal language in the 1991 Aboriginal Peoples Survey, 10 340 said they spoke Cree; 2 295 spoke Ojibwa; 840 spoke Michif; 645 spoke an Athapaskan language and 400 spoke Chipewyan (Dene).<sup>6</sup>*

—Department of Canadian Heritage, **Aboriginal Languages Initiative (ALI) Evaluation.**

<sup>6</sup> Canadian Heritage, "Michif Languages Program—Manitoba Métis Federation, Winnipeg." *Aboriginal Language Initiatives (ALI) Evaluation*. [http://www.pch.gc.ca/progs/em-cr/eval/2003/2003\\_01/17\\_e.cfm](http://www.pch.gc.ca/progs/em-cr/eval/2003/2003_01/17_e.cfm).

**Larry Haag** is the president of the Métis Culture and Heritage Resource Centre, whose mission statement is “to honor the richness of Métis culture and history through preservation, restoration, education and sharing.”

*For the first years of my life I was raised by my grandparents. We lived in a very small community and all of my aunts and uncles lived nearby. Everyone had a hand in seeing to my safety. If I wandered too far away from home I can remember people asking me if my Granny knew where I was or “its near dinner time, shouldn’t you be home?” Of course in those days almost everyone in the community spoke the beautiful language of my childhood. When my grandfather spoke I would listen intently, my uncles would tease me and say how quickly I was growing up. We had a summer kitchen and in summer my grandmother and my aunts would fix some wonderful meals. There was always a beehive of activity going on. No one would just walk by without stopping in to say “hello, how are you?” Sometimes a fiddle would come out and everyone spoke the beautiful language of my childhood.*

*Then at age six my father returned from the army. I was forbidden to speak that language ever again. My grandfather was heartbroken. He couldn’t speak English, so my grandmother would translate for him whenever he spoke to me. With my mother and father we moved away from that small community. I was about to enter public school so I had to learn English. My grandfather died when I was eight and we returned to that small community for his funeral. He was laid out in the living room, as was the tradition. I went and stood by him and when no one was around I spoke to him in a whisper in that beautiful language of my childhood. That was the last time I spoke those words. My parents let me spend one summer with my grandmother when I was ten. We always spoke English. Neither of us mentioning the beautiful language of my childhood.<sup>7</sup>*

—Larry Haag

- 1 What does the excerpt from the *Aboriginal Languages Initiative (ALI) Evaluation* tell you about the languages of the Métis?
- 2 In recent times, many Métis have chosen to use the Michif language. How is their choice to use this language an expression of nationalism?
- 3 In a small group, discuss the following questions:
  - How important is language to the identity of a nation?
  - How does language express who and what a nation is?

As you answer the questions, think of the ideas, values, beliefs, and understandings that a language can communicate.

## Explore the Issues

- 1 What shared history and experiences do the Métis have that distinguish them as a nation from the First Nations and the Inuit?
- 2 Is the way of life of a people an expression of nationalism? Use examples from this section and your own experiences in your response.
- 3 Do the Métis share a sense of nation?

<sup>7</sup> Larry Haag, “The Beautiful Language of My Childhood.” *Buffalo Trails & Tales News Letter Excerpts*. <http://www.metisresourcecentre.mb.ca/history/clanguage.htm>.

## Fast Facts

After *le grand d erangement*, some Acadians returned to the Acadian region. Today, their descendants live in Nova Scotia and New Brunswick. As a result of their presence, French is one of the official languages of New Brunswick.

## Expressions of Nationalism among Acadians

### Question for Inquiry

- Do expressions of nationalism create a sense of nation among Acadians?

In 1713, as a result of the Treaty of Utrecht, the French colony of Acadia became a British colony, though until 1755 the Acadians were able to negotiate neutrality with Britain. This neutrality allowed them to continue to live in Acadia (renamed Nova Scotia by the British) but to exclude themselves from the ongoing conflict between Britain and France. In 1755, the neutrality ended as Britain demanded that Acadians swear allegiance to King George II.

Figure 2-16

This mural, called *L'Arriv e des Acadiens en Louisiane* (*Arrival of the Acadians in Louisiana*), was painted by American artist Robert Dafford in the mid-1990s at the Acadian Memorial in St. Martinville, Louisiana.



Figure 2-17

In 1605, Samuel de Champlain established a Francophone settlement in an area called Acadia, shown here. Descendants of these French pioneers identify themselves as Acadians.

To try to assimilate the colony as British, and not trusting the Acadians' allegiance, the British governor of Nova Scotia, Charles Lawrence, ordered all Acadians forcibly removed from their homes and deported to the New England colonies, the Caribbean, France, and England.

This deportation, called *le grand d erangement*, is one of many shared experiences among Acadians. Although Acadians do not all live in one region, there is a sense of nation expressed in the celebration and affirmation of Acadian identity, language, culture, geographic understandings, and historical roots.

The *Congr s mondial acadien* (CMA) is a conference of Acadians from around the world every five years. It is an occasion for Acadians—both those who returned to and continue to live in Nova Scotia and New Brunswick as well as those who live elsewhere—to celebrate their identity and history. It also gives them an opportunity to meet relatives in the many family reunions that take place. The mission of the CMA is to develop closer connections among Acadians around the world.



## Acadian Nationalism and Homeland

The Latin hymn “Ave Maris Stella” was translated and adapted as an Acadian national anthem at the 1884 Acadian Convention in Prince Edward Island.

### Ave Maris Stella

Hail, Star of the Sea,  
August Mother of God,  
Always a Virgin,  
Sweet Gate of Heaven.  
Acadie, my homeland,  
To your name, I am bound,  
My life, my faith are yours,  
You will guard me.

Acadie, my homeland,  
My land and my challenge,  
You stand firm near and far,  
My heart is Acadian.  
Acadie, my homeland,  
Your history abides in me,  
Beholden in esteem,  
To the future, I confide.<sup>8</sup>

The Acadian flag was adopted in 1884 at the second national Acadian Convention held by nearly 5000 Acadian delegates. Here is one interpretation of the significance of the colours and the star:

*The Tricolour represents the Motherland of the Acadians. The yellow star, the Stella Maris, is the symbol of Mary, Acadian national symbol and patron of the mariners. It is set on the blue stripe, because blue is the colour of Mary. The yellow colour of the star represents the Papacy.<sup>9</sup>*

As with the Métis flag, how does the Acadian flag demonstrate the recognition of an Acadian nation?

*Evangeline* is a poem by American Henry Wadsworth Longfellow (1807–1882) describing the love of an Acadian girl named Evangeline Bellefontaine for Gabriel Lajeunesse, and their separation during the Expulsion of 1755. It follows *Evangeline* as she travels across America searching for her love.

References to the story can be seen in the name of a Louisiana parish, the names of towns in New Brunswick and Prince Edward Island, street names in Acadian towns, songs and plays, and monuments in Louisiana and Grand-Pré, Nova Scotia. The character of *Evangeline* has become symbolic of Acadian history, and references

<sup>8</sup> From: <http://www.museeacadien.ca/argyle/html/music02.htm>.  
<sup>9</sup> Perry Biddiscombe, “Le Tricolore et l’étoile; The Origin of the Acadian National Flag.” *Acadiensis: Journal of the history of the Atlantic region* 20, no. 1 (1990), pp. 120–147.

- 1 What does this Acadian song tell you about the importance of homeland to the Acadian people? Why is the geographic area associated with Acadia so important to Acadians?
- 2 Acadians as a people share understandings of a unique combination of language, history, and culture, but Acadia has no territorial, political, or economic unity. How might this affect the Acadians’ collective identity?

### PAUSE AND REFLECT

**Given that Acadians today do not live together in a shared geographic region, what is the importance of Acadians returning to Acadia?**



Figure 2-18 ▲

Members of Grand Dérangement perform during the official opening ceremonies of the 2004 Congrès Mondial Acadien.



Figure 2-19 ▲

Acadian singer Jeanne (Doucet) Currie from Annapolis Royal, Nova Scotia, carrying the Acadian flag at the 2004 Congrès Mondial Acadien.



Figure 2-20 ◀

A statue of *Evangeline* stands outside the commemorative church at Grand-Pré, Nova Scotia.



## PAUSE AND REFLECT

Think back to the poetry of Taras Shevchenko as an expression of Ukrainian nationalism. What understandings of nation does *Evangeline* evoke for Acadians?

## PAUSE AND REFLECT

Visiting culturally or historically significant monuments such as these Acadian ones can be an important experience for a nation's people. Imagine how you would feel to see your family name on this wall in Louisiana or to stand in the place where your ancestors were deported over 250 years ago.

How can specific places create a sense of connection between the people of a nation? Is visiting these places an expression of nationalism?

Web Link

Browse the information on Acadia and Acadians presented by the *Congrès mondial acadien*, including a section on official Acadian symbols, by following the links on the *Perspectives on Nationalism* website.

## Explore the Issues

- 1 How is the use of language an expression of nationalism? What does the use of language in Acadian literature, websites, and media express about Acadians' identity as a nation?
- 2 How do the examples of Acadian expressions of nationalism in this section demonstrate the diversity in Francophone collective identities?
- 3 What makes Francophone collective identities similar but also different?
- 3 How have these expressions of nationalism become significant in connecting Acadians to an "imagined community" where the landscape and meaningful places still exist but are no longer necessarily where members of the nation physically live?

to the story can be viewed as expressions of belonging and connection among people of the Acadian nation.

*Many a weary year had passed since the burning of Grand-Pré,  
When on the falling tide the freighted vessels departed,  
Bearing a nation, with all its household gods, into exile.  
Exile without an end, and without an example in story.  
Far asunder, on separate coasts, the Acadians landed;  
Scattered were they, like flakes of snow, when the wind from the northeast  
Strikes aslant through the fogs that darken the Banks of Newfoundland.  
Friendless, homeless, hopeless, they wandered from city to city,  
From the cold lakes of the North to sultry Southern savannas,—  
From the bleak shores of the sea to the lands where the Father of Waters  
Seizes the hills in his hands, and drags them down to the ocean,  
Deep in their sands to bury the scattered bones of the mammoth.  
Friends they sought and homes; and many, despairing, heart-broken,  
Asked of the earth but a grave, and no longer a friend nor a fireside.  
Written their history stands on tablets of stone in the churchyards.*

—from Part 2 of *Evangeline*, 1847, Henry Wadsworth Longfellow.



Figure 2-21 ▲

The Cross of the Deportation (left) marks the site in Grand-Pré, Nova Scotia where Acadians forced from their homes sailed from Canada to the United States. The names of approximately 3000 Acadian refugees are listed on this monument in Louisiana (right).

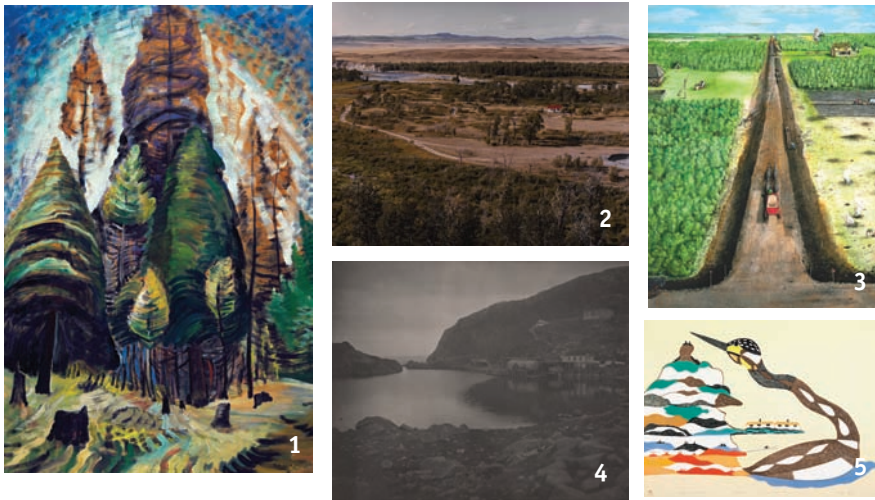
# Expressions of Nationalism among Canadians

## Question for Inquiry

- Do expressions of nationalism create a sense of nation among Canadians?

Are there shared expressions of Canadian nationalism? Do expressions of nationalism influence our collective consciousness as a nation? Some members of the nation-state of Canada share a sense of belonging and connection to one another. This connection may be expressed in many ways, depending on the individual's or group's understanding of Canada as a nation.

For example, some understandings of Canada as a nation are based on shared experiences related to its land, ecosystems, and geography. Expressions of nationalism related to these understandings may include paintings or photographs depicting Canadian landscapes, poetry inspired by the landscape, interactions with the natural world, and film that captures images of the landscape.



Understandings of the nation of Canada based on citizenship often inspire patriotic expressions of nationalism, for example, displaying the Canadian flag. When the current Canadian flag officially became the flag of Canada in 1965, Honourable Maurice Bourget, Speaker of the Senate, said: “The flag is the symbol of the nation’s unity, for it, beyond any doubt, represents all the citizens of Canada without distinction of race, language, belief, or opinion.”<sup>10</sup>

10 From: [http://www.canadianheritage.gc.ca/progs/cpsc-ccsp/sc-cs/df1\\_e.cfm](http://www.canadianheritage.gc.ca/progs/cpsc-ccsp/sc-cs/df1_e.cfm).

## PAUSE AND REFLECT

Do shared expressions related to the Canadian landscape speak to all Canadians as a nation?

## PAUSE AND REFLECT

What understandings of Canada are demonstrated by displaying the flag?

Figure 2-22

Expressions of nationalism related to understandings based on shared experiences of land, ecosystems, and geography may include paintings or photographs depicting Canadian landscapes. (1) British Columbia Landscape, Emily Carr, 1934. (2) Alberta Foothills, Fort MacLeod, Highway 3, Edward Burtynsky, 1983, printed 1988. (3) Ukrainian Pioneer, No. 4, William Kurelek, 1971-1976. (4) Quidi Vidi, Newfoundland, Gertrude Kasebier, 1912. (5) Large Loon and Landscape, Pitseolak Niviagsi, 1981



Figure 2-23

Displaying the Canadian flag can be a patriotic expression of nationalism.

## T I M E L I N E

### The Maple Leaf as a National Symbol

- 1834** Ludger Duvernay is reported to have proposed the maple leaf as an emblem of Canada at the founding of the Société Saint-Jean-Baptiste on June 24.
- 1836** *Le Canadien*, a newspaper published in Lower Canada, refers to the maple leaf as a suitable emblem for Canada.
- 1860** At a public meeting held in Toronto in August, the maple leaf is adopted as the national emblem of Canada for use in the decorations for the Prince of Wales' visit.
- 1867** Alexander Muir, a Toronto schoolmaster and poet, composes the song "The Maple Leaf Forever."
- 1914** Many Canadian soldiers wear the maple leaf on their military badges; it is the dominant symbol used by many Canadian regiments serving in the First World War.
- 1939** At the beginning of the Second World War, numerous Canadian troops again use the maple leaf as a distinctive emblem, on badges and on army and naval equipment.

### PAUSE AND REFLECT

Review the timeline. How can symbols such as the maple leaf become a shared expression of nationalism for people in Canada?

The flag is a symbol that represents our connections and sense of belonging as a nation-state. It is flown at all provincial and territorial legislatures, as well as at the House of Commons. It is also flown at many public buildings, such as courthouses, schools, and libraries; at the Canada–US border; and on Canadian military bases abroad. Some Canadians fly the Canadian flag in front of their homes, cottages, and businesses. The Canadian flag is even printed on T-shirts, stickers, hats, and in tattoos.



Figure 2-24

The Canadian Medal of Bravery, established in 1972, is awarded to Canadian citizens for acts of bravery in hazardous circumstances. What understandings of Canada are demonstrated by awarding this medal?

Figure 2-25

Two banners promoting the 2010 Vancouver Olympic Winter Games, near where the ski runs will take place in Whistler, BC. The image on the left banner shows the emblem of the Games; it is called *Ilanaaq*, and is based on the traditional Inuit *inukshuk* (lower). ▼



The emblem for the Vancouver 2010 Olympic Winter Games was chosen by an international judging panel from more than 1600 entries from every region of Canada. It is based on the Inuit inukshuk, a guidepost built to provide direction across the vast horizons of the North, and a symbol of hope and friendship.

According to Foreign Affairs Canada, for more than 50 years Canada has actively participated in peace operations around the world that involve conflict prevention, peacemaking, peacekeeping, and peacebuilding. Peace operations involve a wide range of connected military, diplomatic, and humanitarian tasks, such as reforming justice and security systems, disarming and demobilizing troops, reintegrating them into peaceful pursuits, and supporting humanitarian assistance. Canada's role in peace operations helps bring security, stability, and support to highly volatile situations around the world, and helps to lay the ground for reconstruction and development.<sup>11</sup>

Canadians share in supporting the efforts of Canadian soldiers—displaying yellow ribbons, wearing poppies, and greeting troops as they arrive home are actions in which many Canadian communities participate. Some Canadians believe that Canada should support peace operations by seeking diplomatic, rather than military, solutions to conflict.

Do the expressions described above demonstrate a shared understanding of Canada? What might that understanding be?



Figure 2-26 ▲

Canadian soldiers from the NATO-led International Security Assistance Force in peacemaking efforts in Kabul, Afghanistan.

11 Foreign Affairs and International Trade Canada, "Canada and Peace Operations." <http://www.dfait-maeci.gc.ca/peacekeeping/menu-en.asp>.

## PAUSE AND REFLECT

Reflect on how the inukshuk is an expression of nationalism associated with Canada and Canadians. Does it communicate an understanding of Canada for you? Is it possible for an expression of one collective identity to be shared with another?

## Fast Facts

The Government of Canada funds the Francophone Research Network on Peace Operations, which supports research and dialogue about peace operations worldwide for Francophone peace practitioners, teachers, researchers, students, and journalists.



Figure 2-27 ▲

A yellow ribbon is tied outside a municipal building in Stratford, Ontario, during "Support Our Troops Month" in March 2007.

## PAUSE AND REFLECT

Are the political or military actions of a nation-state expressions of nationalism? How do these actions influence the collective identity of the nation-state? How can they affect how the nation-state is viewed by other nations?

Figure 2-28

The national anthem is played before the Chicago Blackhawks and Edmonton Oilers NHL hockey game at Edmonton's Rexall Place on Saturday, 24 November 2007.



### An Expression of Patriotism

The following excerpts are from an article written during the Stanley Cup playoffs in 2006 for the *Edmonton Journal*:

*The Edmonton Oilers anthem singer holds his microphone aloft, sharing O Canada with 16 839 fans who didn't miss a beat and two National Hockey League teams who couldn't help but feel shivers at the sound of one inspirational voice.*

*The hair-raising clip was broadcast all over television and the Internet Wednesday morning, triggering a flood of media phone calls to Lorieau's Edmonton optical business. The song itself had caused a rush of patriotism and pride at Rexall Place preceding Tuesday's Game 3 of the National Hockey League Western Conference final between the Oilers and Anaheim Mighty Ducks.*

*Standing at centre ice, Lorieau began the anthem as he has done on average 45 times a year for a quarter of a century. And then he did something he's never done. He let the crowd take over at "with glowing hearts."*

*"Boy, that has got to be the max. No question. Patriotism touches something in all of us."*

*Canadians all over the country felt the hair rise on the back of their necks.*

*"At great moments in our history (such as the signing of the Constitution) they get up and sing the anthem," said Ken Munro, a University of Alberta history professor. "So it's all part of that emotional pride of our country."*

*"I've never seen anything quite like that last night with the anthem, that was pretty amazing," said Oilers defenceman Steve Staios. "Something you'll never forget."<sup>12</sup>*

- 1 What circumstances surrounding the event might have prompted the singing of "O Canada" in this way?
- 2 What does this article suggest about how the spontaneous singing of the anthem in this way affected other Canadians across the country?
- 3 Investigate another Canadian patriotic expression of nationalism. What understandings of Canada do these expressions of nationalism demonstrate?

<sup>12</sup> Cassandra Kyle and Dan Barnes. "Anthem singer unites Canada in song." CanWest News Service, *Edmonton Journal*, 25 May 2006. <http://www.canada.com/topics/sports/hockey/playoffs2006/story.html?id=97a562c1-f1cf-416d-aca7-d67946f704ea>.

## Explore the Issues

- 1 Describe how acts of citizenship such as voting, paying taxes, obeying the laws of the country, serving in the country's armed forces, respecting the rights of others, and defending one's own rights may be seen as expressions of nationalism. Use examples from a Canadian context in your answer.
- 2 What diversity in expressing nationalism may be found in Canada?
- 3 What challenges and opportunities does the plurality of expressions of nationalism offer to Canada as a nation? Despite this diversity, do Canadians share a collective consciousness as a nation?



## Reflect and Analyze

In this chapter, you explored various ways in which people and groups express their nationalism; for example, through actions, art, way of life, stories, and by displaying the significant symbols of their nations. You also investigated whose nationalism was being expressed in the examples, and what understanding of nation was associated with the expression. By looking closely at expressions of nationalism and the people and groups that express them, you learned more about the relationships between nation, nationalism, and identity.

### Respond to Ideas

- 1 Make a list of some key expressions of nationalism identified in this chapter. How does each example create a sense of belonging in the people of the nation?
- 2 Examine whether expressing nationalism can contribute to your sense of nation or national identity.

### Respond to Issues

- 3 Given the plurality of expressions of nationalism in Canada, can people in Canada share a common nationalism and identity?
- 4 How do your expressions of nationalism reflect your identity? Create a visual that reflects who you are in a collection of expressions of nationalism.

### Recognize Relationships between Concepts, Issues, and Citizenship

- 5 Does your citizenship in a nation depend on shared expressions of nationalism?