

CHAPTER 11

Citizenship in an Evolving Society

What's Chapter 11 About?

By the early 1900s, the National Policy and Canada's drive to settle the west had added people of many different **collective identities** to Canada's already diverse population. Over the next hundred years, Canada's diversity grew even more.

In addition, Canada experienced important social, political and technological changes during the twentieth century.

This chapter explores those changes, and their impacts they had on the diverse identities of Canada's peoples, and on the ideas of citizenship that shape Canadian society.

collective identity: the shared identity of a group of people, especially because of a common language and culture

FOCUS QUESTIONS

- How do social and political changes affect ideas of citizenship in Canada?
- How do they affect the identities of Canadians?
- How do factors such as technology and urbanization affect citizenship and identity in Canada?

Canada's roots lie in a diversity of peoples. It is diverse today — even more diverse than in the past.



CHAPTER TASK

Audition for a Documentary

Are You Growing Up in Canada?

Seeing is believing
FILMS

Audition NOW!

wants you to audition for its new documentary, "Growing Up in Canada."

We need young people to interview, and to help with sound design, visual design, and script writing.

The auditions are happening across Canada. We plan to arrive in Alberta in the next couple of weeks.

To audition for this documentary, work with a partner to prepare a presentation about your views on Canadian society. Specifically, we want to know how the following factors affect your identity now, or how they might they affect you in the future.

- Bilingualism.
- Actions to promote Franco-Albertan identity.
- Alberta's rapidly growing Aboriginal population.
- Canada's policies to encourage immigration.
- The Canadian Broadcasting Corporation/Radio-Canada.
- Urbanization.

You and your partner must each cover three points separately, clearly and thoughtfully.

Present your views in a way that demonstrates the talents you could bring to the film. For example:

- **Are you interested in music?**

Produce a tape or CD with six pieces of music you have written or chosen. Introduce each selection with a clear explanation of how it reflects your views on each topic.

- **Do you enjoy photography or drawing?**

Create a poster or collage. Make sure you explain with captions how the images you select or create represent your views on each topic.

- **Are you good at writing?**

Submit a written response for each topic. A written response could include your reflections on a current newspaper clipping. It could also include personal reflections, or poetry. We're looking forward to hearing, seeing and reading your views. Good luck!



Changing Roles and Rules

GET READY

This section answers these chapter-focus questions:

How do social and political changes affect ideas of citizenship in Canada?

How do they affect the identities of Canadians?

Begin by skimming the main headings in this chapter. The headings tell you what social and political changes form the focus of the chapter.

As you read, keep track of:

- The groups in society affected by these changes.
- Whether the changes affected these groups in a positive or negative way, or both.

You also need to keep track of how these changes affected ideas of citizenship in Canada. Did more people “belong” to Canadian society because of these changes, or fewer people?

Changing Roles for Women

The Women’s Parliament

In 1916, Manitoba, Alberta and Saskatchewan became the first provinces in Canada that allowed women to vote. In 1918, women across Canada gained the right to vote in federal elections.

These changes happened partly because of a mock parliament that women staged at a Winnipeg theatre in 1916.

In the “Women’s Parliament,” the rights of men and women were reversed. Women had the right to vote, but men did not. At the high point of the show, a “delegation” of men arrived, demanding the right to vote.

Nellie McClung, a well-known activist for women’s rights, played the premier of the women’s parliament. She dismissed the men’s demands — and made fun of people who dismissed the same demands from women.

In 1929, Nellie McClung became one of the “Famous Five” — five Alberta women who demanded recognition for women as “persons” in Canadian law. Without this recognition, women could not hold some public offices, such as seats in the senate.

The Famous Five launched a legal case, called the Person’s Case, which caused Britain to

change the BNA Act to make women and men equal under the law.



A Review of the Women's Parliament

The women's parliament got the attention of Winnipeg's newspapers.

Women Score in Drama and Debate

Clever Satire on Provincial Events in Mock Parliament

A sold-out house at the Walker Theatre last night testified to the keen interest taken in political equality for women. More than that, however — it testified to the general opinion that all were about to witness a splendid evening's entertainment.

The *pièce de résistance* was of course the mock parliament. The legislature hall was fittingly plain and impressive in prevailing gray, and the lady members appeared charming in black cloaks which failed entirely to conceal some of the beautiful gowns and did not attempt to hide most effective coiffures...

Delegation of Men

A delegation of men, headed by R.C. Skinner, arrived at the legislature to petition for voting rights. Their slogan was "We have the brains. Why not let us vote?" Their case was squelched by the premier (Mrs. McClung). She said in part: "We wish to commend this delegation on their splendid gentlemanly appearance. If, without the vote, such splendid specimens of manhood can be produced, such a system of affairs should not be interfered with."

— Adapted from *The Manitoba Free Press*, Thursday, January 29, 1914, page 20.

Suffrage means the right to vote, so women who campaigned for the right to vote called themselves *Suffragettes*. This photo shows a rally for women's suffrage in New York in 1915.

RESPOND

1. To what extent is this article an objective report on the women's parliament? Find examples of facts and opinions in the article.
2. In your opinion, what position did the author of this article take on the issue of women's right to vote: for or against? Find specific words or descriptions in the article to support your position.

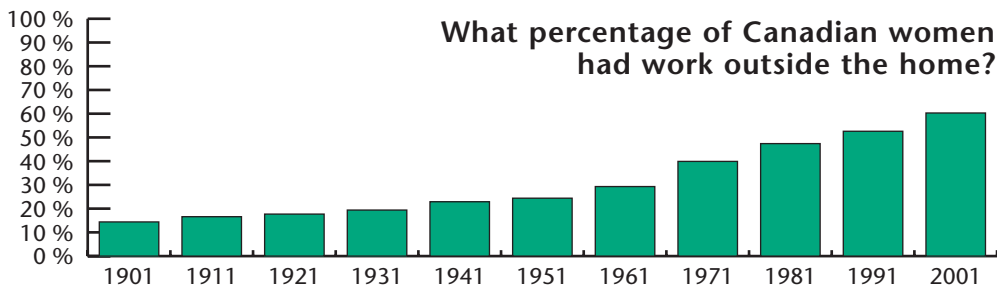
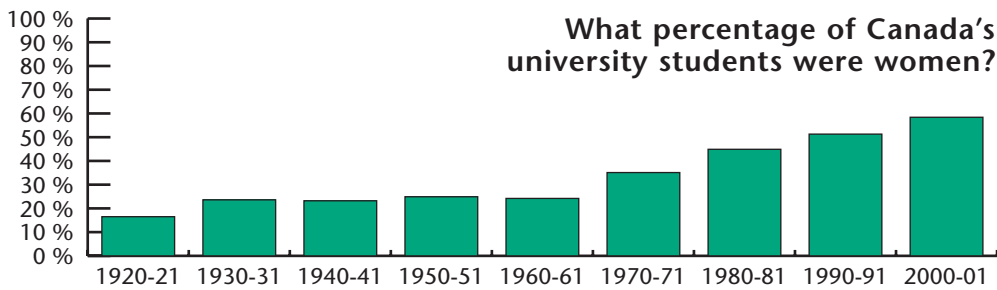


Who Got to Vote When?

- In the early 1900s, many people did not have the right to vote in Canada, including women, First Nations and Inuit people, and people of Chinese, Japanese and South Asian descent.
- Women of European descent gained the right to vote before women of non-European descent.
- People of non-European descent — men and women — gained the right to vote later in the twentieth century. For example, Inuit people could not vote until 1953. Many First Nations people could not vote until 1960.

Work and Family

The right to vote opened the door to equality for women in many aspects of Canadian society.



As access to education and work changed, family structure also changed. For example, more women chose not to have children. In families with two parents, both parents often worked outside the home. Tasks in the family home — once considered women's work by many — became more of a shared responsibility between women and men.

RESPOND

1. What trends do the two charts on this page describe? Choose one of the charts and describe the pattern in your own words.
2. The charts on this page provide useful information about the changing roles of women in Canadian society, but not complete information. For example, although more women today have access to paying jobs, women generally don't make as much money as men. What other questions about equality do these charts not answer?
3. In what way did giving women the right to vote in Canada express a new idea of citizenship? Why is the right to vote so fundamental in a democracy?



Affirming Francophone Rights

The Official Languages Act

Canada's official bilingualism dates from Confederation in 1867, when the BNA Act established Canada as a bilingual, bicultural country.

“Official” bilingualism and biculturalism, however, didn't deliver true bilingualism and biculturalism. By the 1960s, many Francophones had become dissatisfied with their situation in Canada.

In response, Canada's government established the Royal Commission on Bilingualism and Biculturalism, which held hearings from 1963 to 1971. The commission found that Francophones in Canada were not “equal partners” in Canada as Confederation had promised. They did not have the same status as Anglophones in Canada's economy, education system, or even in its “officially bilingual” federal government.

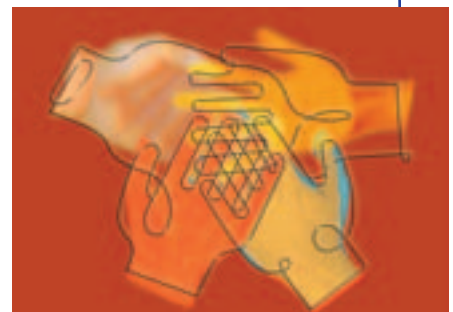
The Official Languages Act, passed in 1969, set out to correct some of this. It spelled out the duties of all federal institutions — including government departments and courts — to provide services in both French and English, and to employ both Francophones and Anglophones.

In 1985, after a lot of negotiation between the provinces and the federal government, Canada's government began to support the development of French immersion schools. These schools teach French to non-Francophones by “immersing” students in the French language. Students speak French at school and take most of their subjects in French. Alberta has more than 160 French immersion schools today.

Some Francophones in Québec began to suggest that Québec should separate from Canada — become an independent country. Many Québécois support separation today.

RESPOND

1. Identify two rights the Official Languages Act affirmed for Francophones in Canada.
2. To what extent did the Official Languages Act affect the idea of citizenship in Canada? Did it aim to include or exclude people from Canadian society?
3. In what ways are the rights of Francophones defined in the Official Languages Act connected to Canada's history? Explain your answer with examples.
4. In what way is the history of Francophone rights important to the future of Canada, in your opinion?



Reactions to Bilingualism

Anglophone Voices

During the hearings of the Commission on Bilingualism and Biculturalism, some English-speaking Canadians opposed the Official Languages Act. One western Canadian remarked, “I don’t see why there is such a terrible emphasis put on French. I can’t see what good it is to us. I think this whole thing could be settled quite easily if they would teach their children English in schools in Québec.”

Today, many English-speaking Canadians embrace French-language learning. For example, in Alberta, about 20 percent of students attend French immersion schools, and another twenty-five percent take French as a second language in their schools.

Francophone Voices

Canada’s government viewed the Official Languages Act as a way to affirm the citizenship of Francophones in Canadian society — to affirm that Francophones “belonged.”

Many Francophones in Québec, however, did not believe the Official Languages Act would protect their language and culture. In Québec, where Francophones formed a majority of the population, some communities lived and worked only in French. Some people believed official bilingualism threatened these communities because it could lead to more and more Francophones learning English.

Outside of Québec, Francophones formed a minority of the population. In these areas of Canada, many Francophones viewed the Official Languages Act as a positive step. In their view, the act reasserted part of the agreement between **Francophone** and **Anglophone** Canada that created Confederation. The act helped **legitimize** the identity and citizenship of Francophones, because it reminded Canadians that French was — and is — an official language.

legitimize: to acknowledge as valid

Francophone: a person whose first language is French

Anglophone: a person whose first language is English



In what way do bilingual signs across Canada reflect an idea of citizenship?

Aboriginal peoples: First Nations, Métis and Inuit peoples, as defined by Canada's constitution



This sign in English, Cree and French comes from James Bay, Québec. What point does this sign make about the founding peoples of Canada?

First Nations Voices

For many First Nations, the Official Languages Act confirmed Francophones and Anglophones as members of Canadian society, but not **Aboriginal peoples**.

Aboriginal peoples saw Canada as more than a bicultural society based on a Francophone-Anglophone partnership. They wanted Canada's laws to reflect a different understanding of Canada's history and citizenship: a three-way partnership among Aboriginal, Francophone and Anglophone peoples. At the hearings of the Commission on Bilingualism and Biculturalism, a spokesperson on Aboriginal issues said, "We respectfully submit that Canada is a tricultural country. Our imprint is indelible on this land ... We have no intention of being a forgotten people in our own homeland."

Today, some First Nations want to change the Official Languages Act so that their languages receive constitutional protection.

Canada's Aboriginal languages are among the most endangered in the world. An endangered language is a language that few people speak — and that fewer people speak every year.

Many factors have contributed to the endangerment of Aboriginal languages in Canada. Residential schools, for example, deliberately disrupted the connections of Aboriginal students to their communities and cultures through a policy of assimilation. First Nations also say Canada's government has not lived up to its commitments under the treaties, which has left many First Nations communities without good schools or jobs. People move away and lose touch with their roots.

Canada's government funds language programs for First Nations, but nothing guarantees that funding into the future. Many First Nations want that guarantee and see recognition under the Official Languages Act as a way to secure it.

Other Voices

Many Canadians of Ukrainian and German descent thought the idea of biculturalism excluded too many people. In 1964, Paul Yuzyk, a Ukrainian Canadian, accepted a seat in Canada's Senate. He made a speech about the contribution of non-French and non-British peoples to Canada. He called these Canadians the "third force" in Canadian society.

"In keeping with the ideals of democracy and the spirit of Confederation, Canada should accept and guarantee the principle of the partnership of all peoples who have contributed to her development and progress... The third element ethnic or cultural groups should receive the status of co-partners, who would be guaranteed the right to perpetuate their mother tongues and cultures..."

In 1971, Canada became the first country in the world to adopt a policy of multiculturalism, which sought to recognize and promote Canada's diversity. The policy aimed to demonstrate that Canada, a bilingual country, counted people of many identities as citizens. It provided support for diverse cultural organizations, and sought the full participation of people of diverse cultures in Canadian society.

In 1988, Canada's government passed the Multiculturalism Act. The act affirms that Canada's government will support languages that contribute to the multicultural heritage of Canada.



Kontakt is a weekly TV program from Toronto that broadcasts in Ukrainian and English. It covers news, politics and culture.



How does this Ukrainian Orthodox church in Alberta reflect a way cultural communities remain vibrant in Canada today and will remain vibrant in the future?

M O M E N T I N H I S T O R Y

Patriating Canada's Constitution



Prime Minister Pierre Trudeau and Queen Elizabeth II sign Canada's constitution in Ottawa in 1982.

collective rights: rights that protect the language and culture of groups within society, such as Francophone and Aboriginal peoples

The Official Languages Act aimed to make more Francophones feel part of Canada, but the movement for Québec independence continued to grow during the 1970s.

Partly in response to this, the prime minister of the day, Pierre Trudeau, decided to renew the agreement that originally bound Francophone and Anglophone Canada together: Confederation. He proposed to “patriate” Canada’s constitution — to bring it under the authority of Canada’s parliament. Since first passed by Britain’s parliament in 1867, Canada’s constitution had remained under British authority.

Patriating the constitution created an opportunity to change the constitution.

Québec sought changes that would ensure its power to protect the French language and Francophone identity in Canada. One of the key issues was the “amending formula” — the rules governing how the federal and provincial governments would make future changes to the constitution. Seven provinces and the federal government came to an agreement about the amending formula, but the agreement did not include Québec. To date, Québec has not signed Canada’s constitution.

Canada’s new constitution spelled out rights and freedoms that confirmed Canada’s nature as a bilingual society of diverse cultural communities.

- Under section 15 of the Charter of Rights and Freedoms, Canadians are equal. The charter does not allow discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability.
- Sections 16 to 20 affirm Canada as an officially bilingual country. Section 23 makes education for official language minorities (French and English) a constitutional right.
- Section 27 recognizes Canada’s multicultural heritage and affirms the right of Canadians to protect Canada’s cultural diversity.
- Sections 25 and 35 affirm the rights of Canada’s Aboriginal peoples.

R E S P O N D

Rights are a measure of who belongs to a society. In Canada, people have individual rights and **collective rights**.

1. To what extent do rights need “maintenance”? Think of examples in Canada’s past where established Francophone rights have encountered challenges.
2. Think of examples where Aboriginal rights have faced challenges.
3. Come up with a list of suggestions about maintaining the collective rights that Canada now recognizes. What could you personally do?

Mathieu's Story

— This representation of a Francophone perspective was written with the advice and assistance of Marie-Ève Bourgault, teacher, Autorité régionale francophone du Centre-Nord No. 2.

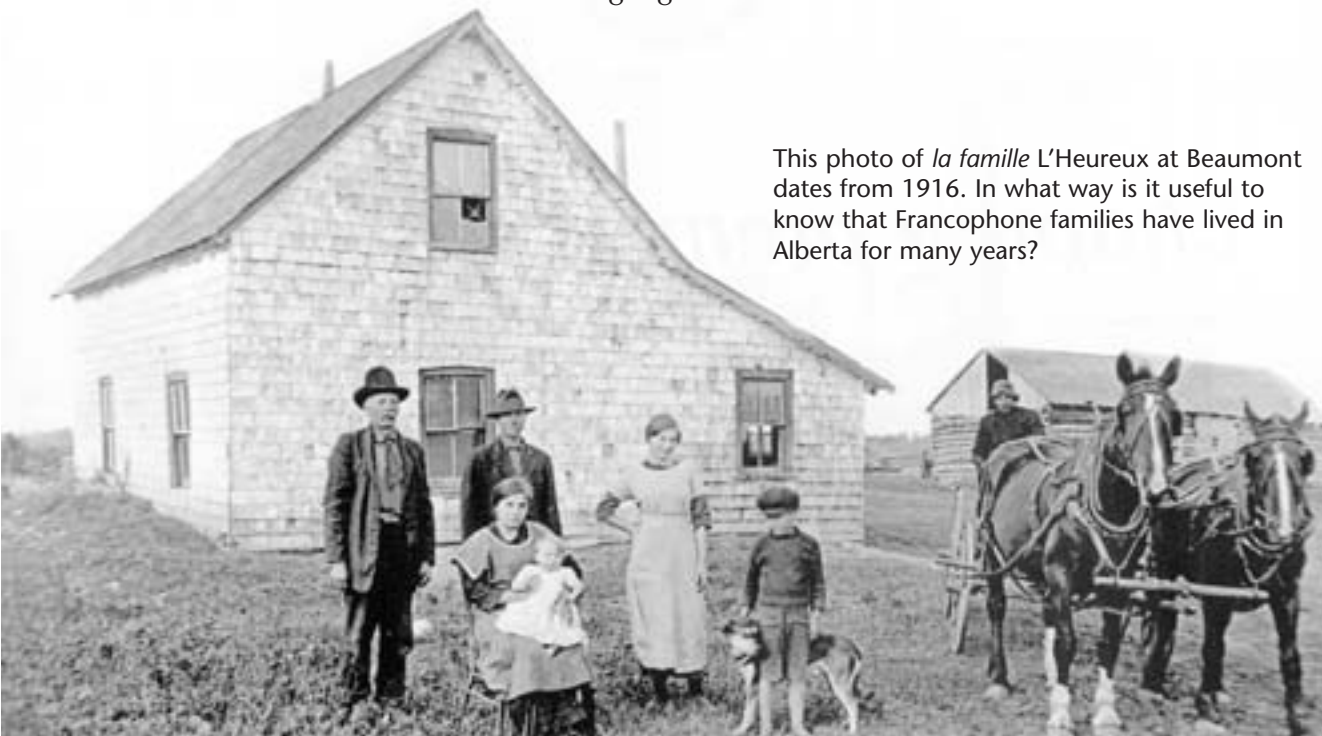
Yesterday, I went to the mall to get a new pair of basketball shoes. I was standing in front of a shoe display, talking over how much I could spend with my mother. I was speaking French, of course — the language we speak at home and at my Francophone school.

My mum left to do some other shopping, and I was standing there deciding which pair I liked, when this young woman approached me. She said, “Since you are in Canada, don’t you think you should speak our language?” Then she turned and walked away. Just like that. I looked around to see if anyone had heard her words. I caught the store clerk’s eye.

“Yes, I heard her,” he said, shaking his head. “She doesn’t seem to get it, does she? Canada, I mean.” He looked at the shoe in my hand. “You want to try those on?”

I shook my head. I was glad the clerk had spoken to me, but I still felt bad. I pretended to examine other shoes as my mind raced with questions. Why did that person go out of her way to say that to me? Who was she, deep inside her being? Was she afraid of my language and me? I’ve heard my mother say, “People are naturally afraid of what they don’t understand.”

When my mum came back, she sat me down and I tried on shoes. We bought a pair. I was pretty quiet on the way home, so she asked if anything was wrong. I said “no.” She turned on the radio. As always, it was tuned to the French-language station — Radio-Canada.



This photo of *la famille* L'Heureux at Beaumont dates from 1916. In what way is it useful to know that Francophone families have lived in Alberta for many years?



How does the Franco-Albertan flag, pictured here, reflect the identity of Francophones in Alberta?

Finally, I asked her why she liked Radio-Canada so much. She said it made her feel connected to other Francophone people. She especially likes French music — the words are so pure and their meaning so clear.

We laughed about all the unclear French you can read on soup cans and cereal boxes — the place most people encounter Canada’s official bilingualism. I’ve seen cans that say

soupe des tomates. It should be *soupe aux tomates*. *Soupe des tomates* is like saying “tomatoes’ soup” in English. I find it funny, but I also find it a little disrespectful. Shouldn’t the French in officially bilingual Canada be good French?

Just before we pulled into our driveway, I decided to mention what happened at the mall. My mother said exactly what I thought she’d say: if it happens again, I should politely remind the person that I am merely speaking one of Canada’s two official languages. I could mention my family has lived here in Alberta since 1890, and that my roots in Canada go back five hundred years, to New France. “Stand up for your identity,” she said. “You belong here. You’re a Canadian and an Albertan with a long, proud history, and with rights.”

That night, when my mum came to say lights out, she had an old book in her hand. It was a diary — my great-great grandfather’s. She wondered, would I like to read it?

“Yes,” I said — surprising myself. I carefully opened the cover to reveal a page of spidery writing. “Leave your light on for a while, if you want to,” my mum said as she closed my door.

Maybe what happened at the mall was meant to happen somehow. I’ve discovered someone a lot like me: my great-great grandfather.

RESPOND

1. Based on this story, what pressures does Mathieu experience because of his identity? Give some examples.
2. What aspects of Mathieu’s daily life reinforce his identity?

Why Are There Francophone Schools in Alberta?

Francophone schools are publicly funded schools for Francophone students.

They are different from French immersion schools, where English-speaking students learn the French language. Francophone schools don't *teach* French. They *are* French — in language, culture and identity.

Alberta has Francophone schools because they are the right of Canada's **official language minorities** under Section 23 of Canada's Charter of Rights and Freedoms. Francophone schools are a key way that Franco-Albertans maintain their identity.

Section 23 says that a French-speaking or English-speaking minority population of sufficient size in any province has the right to publicly funded schools that serve their language community.

Francophone parents in Alberta used this right to establish Alberta's first Francophone school, which opened in Edmonton in 1984. In 2005, Alberta had a total of twenty-six Francophone schools, with classes from kindergarten to high school.

Francophone schools give Franco-Albertan students a chance to live a "mainstream life" in French. All around them, mainstream life is an English-language experience. If you live in English full time, you can lose your first language and culture as a Francophone living in Alberta.

Language and identity shape how you think and feel. In Francophone schools, students grow to understand their Francophone identity in crucial, everyday ways. They make friends, share their dreams, and talk about their futures as Francophone people in a Francophone context.

Francophone schools ensure students can participate in the English-speaking mainstream and in the French-speaking mainstream, as full citizens of Alberta and Canada.

— Franco-Albertan Yvon Mahé, 2006.

RESPOND

1. What statements on this page suggest that language is more than "just words"?
2. People who speak more than one language have had important roles throughout Canada's past. Think of at least two examples of such roles.
3. To what extent will being able to speak more than one language be important in Canada's future? Explain your answer.

official language minority: a group that speaks one of Canada's official languages (English or French) and that does not make up the majority population of a province or territory



Corey Loranger hosts a show on Radio-Canada called *Ceci est un TEST!* (This is a test!)

Salut!

An Interview with Corey Loranger

I believe that for *la communauté franco-albertaine* to remain vibrant, we need two things.

Alberta's Francophone community needs to reach out to people from other cultures.

We also need other cultures to reach out to us.

I have always felt passionate about *ma culture franco-albertaine*. It's not an easy thing to live your identity in a place where few people share your identity.

I volunteer with an organization for young Franco-Albertans: *Francophonie jeunesse de l'Alberta*. We, among other things, put on *Le Raje*, an event that brings together hundreds of Francophone high school students from across the province every year. It's a place to explore and celebrate Francophone culture.

I do it because it's who I am. But you don't need to be Francophone to join in events like *Le Raje*. Yes, these events happen in French. But if you've learned French in school, if you can speak and understand French, you can take part. You can even volunteer, like me.

I can try to tell you about who I am, in English. Better yet, I'd like to show you — *en français*.

RESPOND

1. What actions could you personally take to promote respect for Francophones in Alberta?
2. In what way does Corey Loranger's work as a volunteer affirm his identity and citizenship in Canada?
3. Why are cultural organizations important to the future of Canada?

A Fast-Growing Aboriginal Population in Western Canada

What Do Population Trends Show?

- Canada's Aboriginal population is growing at a rate 1.5 times faster than the rest of Canada's population.
- Within Canada, Nunavut, Saskatchewan, Manitoba and Alberta have the fastest-growing Aboriginal populations.
- About half of Canada's Aboriginal peoples live on reserves. About half live in cities, and this proportion is growing.

Challenges

Rapid population growth adds to the pressures Aboriginal peoples already face today from high unemployment and limited access to education.

Because of these pressures, many people leave reserves to seek jobs and education. They risk losing touch with their communities, languages and culture.

Opportunities

As Aboriginal populations grow, so does their political influence. They can secure more recognition for their rights and identities.

Canada will probably face a shortage of workers in the near future, as the largest segment of its population — the “baby boomers” — retire. Young Aboriginal people represent an important source of future workers.



Cultures depend on people passing down language, knowledge and traditions from generation to generation. How does this photo from a powwow in Wetaskiwin in 2003 convey this idea?

PERSPECTIVES ON Prosperity



Georges Erasmus lives in Yellowknife, NT.

Aboriginal peoples have the highest rate of population growth in western Canada. At the same time, Aboriginal peoples have one of the lowest levels of prosperity in Canada.

Where does the gap in prosperity between Aboriginal peoples and other Canadians come from? Many people believe it comes from failing to treat Aboriginal peoples as full partners in Canadian society.

The roots of injustice lie in history and it is there where the key to the regeneration of Aboriginal society and a new and better relationship with the rest of Canada can be found.

Aboriginal peoples were nations before the first European settlers arrived. They were nations, and recognized as such, in the Royal Proclamation of 1763, which confirmed and codified the relationship with Aboriginal peoples. They were nations, and recognized as such, when they signed treaties to share their land and resources.

And they remain nations today in their coherence, their distinctiveness and their understanding of themselves and the world. There was no conquest, no giving up of rights. What there was, was a partnership, expressed in law, embedded in our history.

— Excerpted from a speech by Dene leader Georges Erasmus, co-chair of the Royal Commission on Aboriginal Peoples, at http://www.ainc-inac.gc.ca/ch/rcap/spch_e.html.



Chief Rose Laboucan

We negotiated treaties for our future generations, so they wouldn't have to struggle to live. The treaties are the way we agreed to share the prosperity of our land with the rest of Canada — the way for us to support ourselves and our families, and to make a living, as we always have done.

Canada promised to share, but has not shared. If we were to receive what we are entitled to by treaty, we and all of Canada would benefit.

— Chief Rose Laboucan, M.Ed., Driftpile First Nation.

RESPOND

1. To what extent does a perspective on the past shape the ideas on this page? Give examples of events and relationships in the past that Georges Erasmus and Chief Rose Laboucan talk about.
2. To what extent is it important for groups in society to achieve economic equality? In what way does economic equality or inequality reflect an idea of citizenship?

Autumn's Story

— This representation of a First Nations perspective was created with the advice and assistance of Osaw Maskwa (Darrell Anderson Gerrits).

Everyone is silent as the cultural facilitator stands before each student, a lit braid of sweetgrass in her hand. She wafts the sweet fragrance over them, and then blesses them, touching them lightly on the head with an eagle wing.

After the facilitator prays to the Creator, the morning sharing circle begins. The students pass an eagle feather. One by one, they speak from their hearts, as the group listens, or they respectfully pass the feather on.

The ceremony and circle happen every morning, at this city school. Each year, the group of students grows a little larger, as more and more Aboriginal families move into the community.

Today, when the feather comes to Autumn Rider, she has a lot to say.

"I first want to say I'm glad I'm at this school. This circle really helps me.

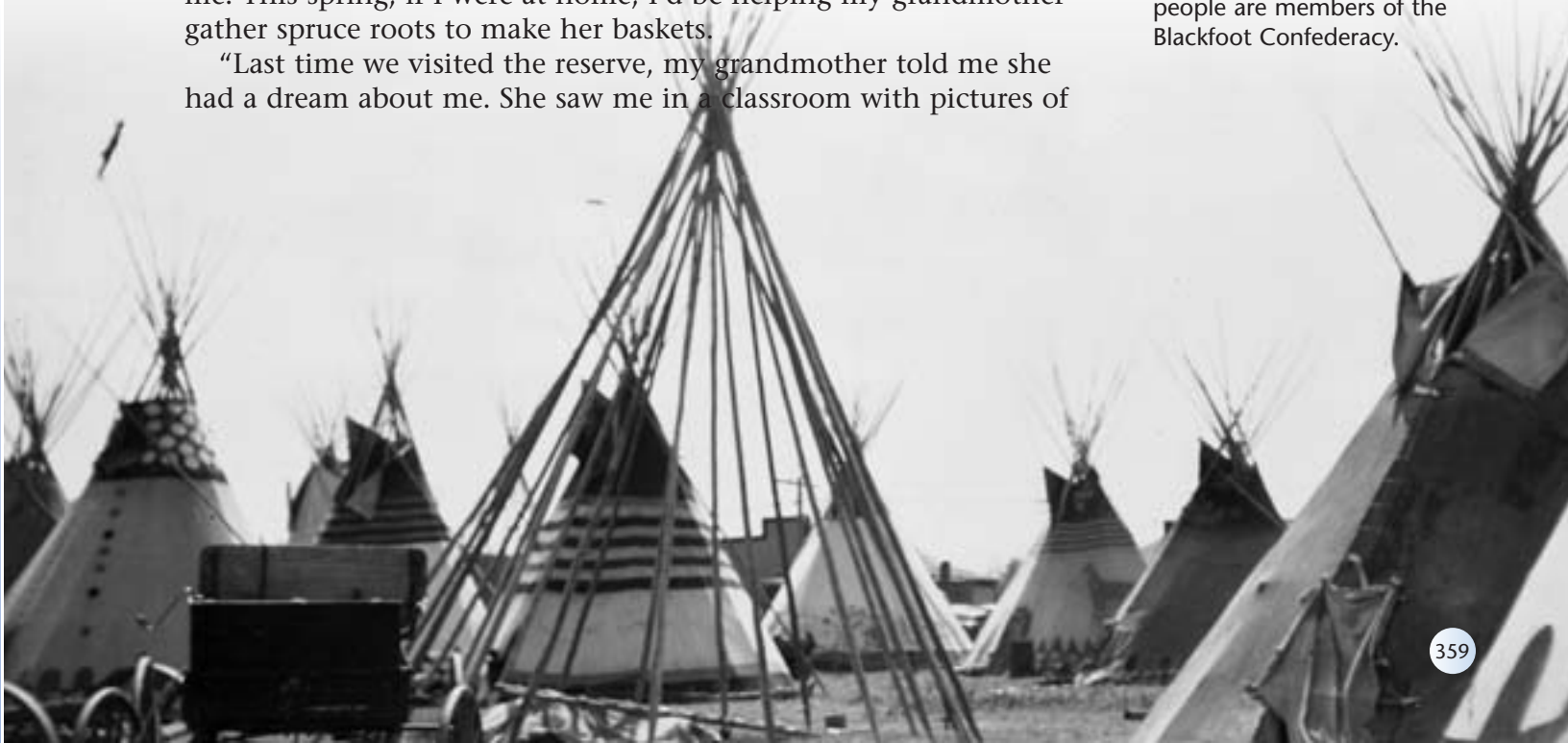
"And I want to say how cool science class was yesterday. We learned about structures and forces by studying tipi design. Learning from a textbook just doesn't cut it sometimes, you know? Sometimes, I forget what I've just read. But tipi design — that, I'll remember.

"What I really wanted to say, though — I miss my community. I know a lot of you are in the same situation as me, moving from the reserve to the city. We have a nice house here, and my mom and dad have good jobs, but I miss my grandfather and the stories he tells me. This spring, if I were at home, I'd be helping my grandmother gather spruce roots to make her baskets.

"Last time we visited the reserve, my grandmother told me she had a dream about me. She saw me in a classroom with pictures of

Tipi poles create an array of forces that withstand wind and snow loading. Why is it valuable to understand concepts, such as structural forces, "in your own culture"?

Philip Godel took this photo of Kainai tipis near Fort Macleod in 1948. The Kainai people are members of the Blackfoot Confederacy.

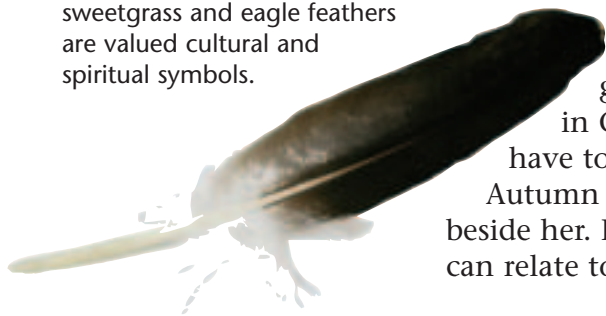


sacred animals on the walls, and I was teaching the Cree alphabet to a bunch of little children. That's really neat because I have always thought I'd like to be a teacher, but I've never shared that dream with anyone. I didn't think I'd ever get the chance to go to university, but here we are, living in the city. I know my parents are saving for my education, and the whole idea behind us moving here is so that I can get used to living in the city and feel good about living here by the time I start university.

"So, I guess I just wanted to say I have mixed emotions about leaving the reserve. Yes, I get to do a lot more things here, like going to the library and playing basketball. But I miss hearing the coyotes howl at night instead of the traffic sounds. I miss my uncles coming home from the bush with a moose and then roasting meat over a big fire outside. Having big fires, with my grandparents and everyone together laughing and joking in Cree — maybe that's what I miss the most. That's all I have to say."

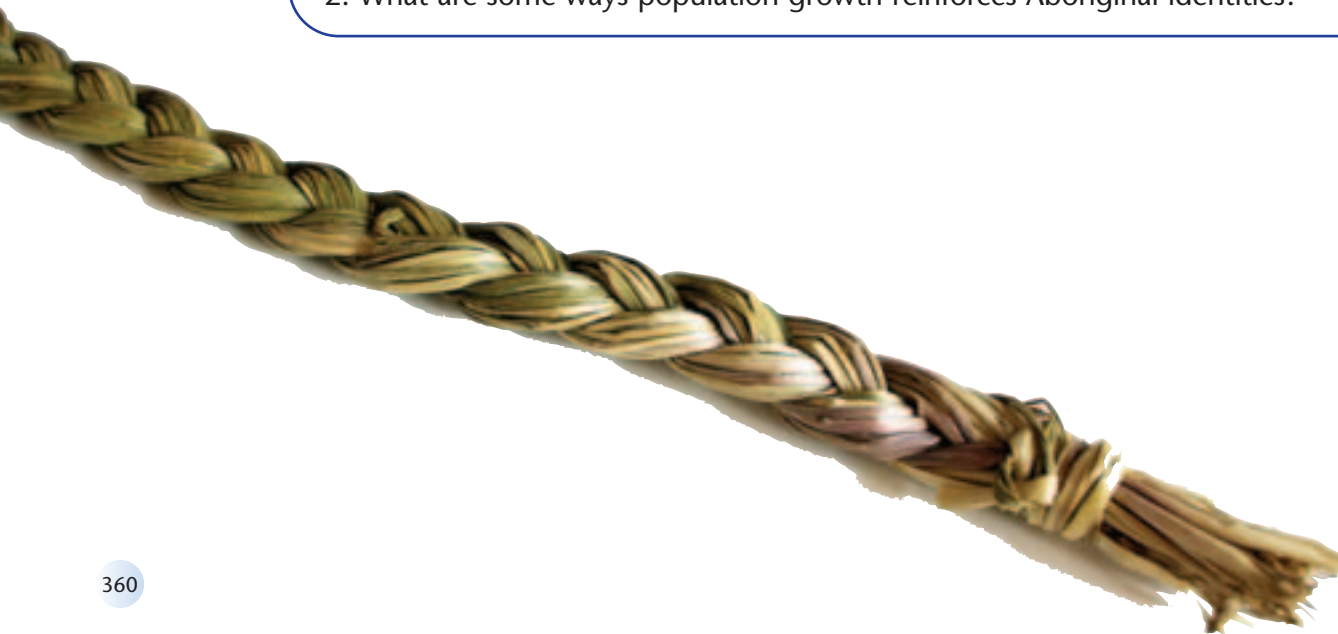
Autumn pauses, and then passes the eagle feather to the student beside her. He clears his throat and then nods, telling the group he can relate to everything Autumn has just said.

For many First Nations peoples in today's Alberta, sweetgrass and eagle feathers are valued cultural and spiritual symbols.



RESPOND

1. Based on this story, what are some ways in which the growth of the Aboriginal population of western Canada puts pressure on the identities of Aboriginal peoples?
2. What are some ways population growth reinforces Aboriginal identities?



MOMENT IN HISTORY

The Creation of Nunavut

Canada, 1999



An agreement between the Inuit people of the eastern Arctic and Canada's government resulted in the creation of Nunavut in 1999.

Nunavut has a majority Inuit population. This has allowed the government of Nunavut to introduce traditional Inuit values into its programs and services.

The principles guiding the Nunavut government are:

- Respecting others, relationships and caring for people.
- Fostering good spirit by being open and welcoming.
- Serving and providing for family and community.
- Decision making through discussion and consensus.
- Developing skills through practice, effort and action.
- Working together for a common cause.
- Being innovative and resourceful.
- Respecting and caring for the land, animals and the environment.

RESPOND

In the past and for many years, Canada's government pressured Aboriginal peoples in Canada to become citizens by assimilating — by giving up their identity. How does the creation of Nunavut reflect a different idea of citizenship?

FOCUS ON INQUIRY

How can volunteering demonstrate your idea of citizenship and affirm your identity?

The Topic

This chapter presents many issues that have shaped, and continue to shape, Canadians' ideas of citizenship, such as Aboriginal issues and Francophone issues.

Which of these issues interests you most? What organizations today work on these issues, and how could you get involved?

FOCUS SKILLS Creating and Sharing

Present and discuss a product to communicate what you learn.

Getting Started

Choose one of the following topics: women's issues, Francophone issues, Aboriginal issues, immigration issues, or urbanization. Work with other classmates who have chosen the same topic. Together, plan an inquiry, and retrieve and process information on organizations concerned with your topic. Here are some ideas to get you started:

- Where can you find information about relevant organizations? How could the Internet, a library, or a phone book help? Who could you talk to?
- What keywords will help you target organizations you want to find?
- What main goals guide the work of different organizations concerned with your topic?
- How do their goals compare?
- What action do these organizations seek from the public?


Your Goal

On your own, decide which organization best fits your interests and talents. **Create and share a communications product** about how you made your decision. Make sure you take these steps:

- Define a message. What should your product say about the organization? What should it say about you?
- Use your talents. How do you communicate best?
- Think about your audience. What steps will help you connect with other people?

Finishing Up

This is the last inquiry of the year. During inquiries, you learn about the world and you also learn about yourself. What did you learn about yourself this year? Be prepared to discuss which inquiry you liked best and why.



The organizations we support influence the kind of society we build. What kind of society do you want to build? What idea of citizenship shapes the way you interact with other people?

Encouraging Immigration

Since becoming a country in 1867, Canada has encouraged immigration. During the late 1800s and early 1900s, Canada relied on immigration to populate the prairies. Today, Canada relies on immigration to maintain its population. Canada has a low birth rate — and without immigration, its population would soon begin to shrink.

At times, however, Canada’s immigration policies and treatment of immigrants have displayed racial discrimination. For example:

- In 1900, the Canadian government passed a law that prevented **visible minorities** from voting in federal elections.
- From 1914 to 1918, Canada fought in **World War I** against Germany and the eastern European empire of Austria-Hungary. During the war, the Canadian government **interned** Canadians of eastern European descent. This means the government arrested them and forced them to live in camps.
- In 1923, Canada passed a law that disallowed Chinese people and most other Asian people from immigrating to the country. The act also barred people of Asian descent from working as teachers, lawyers and in other professions.
- From 1939 to 1945, during **World War II**, Canada **interned** Canadians of Japanese descent and of Italian descent, because Japan and Italy were enemy nations.

visible minority: a group of people whose appearance distinguishes them from a majority population

World War I: a global war, centred in Europe, that took place between 1914 and 1918

interned: imprisoned in camps

World War II: a global war that took place between 1939 and 1945



This photos shows fifty-three new Canadians being sworn during a citizenship ceremony at the Museum of Civilization in Gatineau, Québec, in 2002.

Citizenship has meant different things at different times in the Canada’s past. What does it mean today? What do you think it might mean in the future?

racial discrimination:
different treatment or
policies for different
groups of people, based
on their race

Canada's immigration laws changed after World War II. During **World War II**, Canada joined many other countries in fighting against Nazi Germany and its allies. After the war, nations around the world, including Canada, felt a new commitment to human rights and democracy. This caused them gradually to re-examine their own societies.

- In 1947 and 1948, Chinese, South Asian and Japanese Canadians gained the right to vote.
- In 1967, Canada ended restrictions to immigration based on **racial discrimination**. Its new immigration policy used a "point system" that evaluated applicants based on their education, work experience, and knowledge of English or French. Canada still uses the point system today.
- In 1976, Canada began to allow some people to immigrate without qualifying through points: refugees and people seeking to reunite with their families.

RESPOND

1. How does the internment of eastern European citizens during World War I, and of Japanese and Italian Canadians during World War II, correlate with other events in Canadian history? Give some examples.
2. To what extent do these correlations tell you something useful about Canada, in your opinion?
3. In what way do Canada's immigration policies today show a different idea of citizenship than its policies before World War II?
4. How do you think Canada's immigration policies might change in future?

Shekhar's Story

— This representation of the perspective of a new Canada was written with the advice and assistance of Fariborz Birjandian, Alberta Association of Immigrant Serving Agencies, Calgary, Alberta.

Yesterday, I received my certificate of Canadian citizenship, along with my older sister and my parents. I didn't have to take the oath of citizenship, because I'm not old enough. But I watched as my parents and sister took it.

I thought back to our first days in Canada. We moved here four years ago when my father decided we should emigrate from the crowded city we lived in, to this country. My father wanted to give my sister and me more opportunity and more security in a country that has a reputation for being such a good place to live. He wants us to go to university and have good jobs.

When we first moved to Canada, I did not speak English at all. We lived in a neighbourhood where many people spoke Hindi, so I didn't have to learn English. I did not want to go to school, and I tried to stay home with my mother every day. When I did try to speak English at school, I felt uncertain because of my accent.

I stay close to my own community, but I am trying to get my parents interested in Canadian culture. One time, after eating a huge Hindi meal my mother and her friends cooked, we watched a western movie my sister brought home. I don't think my parents understood the entire movie, but they seemed to enjoy it. My parents also like my sister and me to speak Hindi when we're at home.

I have a good friend, though, whose parents won't even allow a television into their home, and they hold on to their Hindi ways as much as possible. My friend is curious about what the western kids are doing and likes hanging out with me. He listens to my rap music all the time because he can't listen to it at home.

In what way might young people face different challenges than their parents as new Canadians?



I'm proud of who I am as a Hindu person, but I'm proud to be Canadian, too. We just studied the Canadian Charter of Rights and Freedoms in school, and I can say my family is happy with our freedom here. I can vote when I am 18, and I can run in a provincial, federal or territorial election if I want to.

Still, there are other things that seem unfair to newcomers. My parents have struggled to adjust to living here. In India, my mother did not work. My father was a business manager and he brought in enough money for our family to live well. Here in Canada, his level of education is not recognized, so he is not practising his profession. He is working hard so that we can own our own house, and he wants to start up his own Asian import store. Also, it is very expensive to live here in Canada, so my mother had to get a job. My father was not happy when my mother started working, but he has gotten used to the idea since then.

I think my sister and I have adjusted to Canadian society more easily because we have western friends at school. Even though my parents have become used to a lot of new things since we moved here, I know they want me to always remember where I come from.

RESPOND

1. Based on the story, what factors are shaping Shekhar's identity as he grows up? List some examples.
2. To what extent do similar factors shape your identity, growing up in Canada?

Many of Canada's cities reflect the diversity of Canada's peoples. This is a South Asian neighbourhood in Toronto.



BUILD THE BIG PICTURE

Table 1: Top Immigration Destinations in Canada, 2004

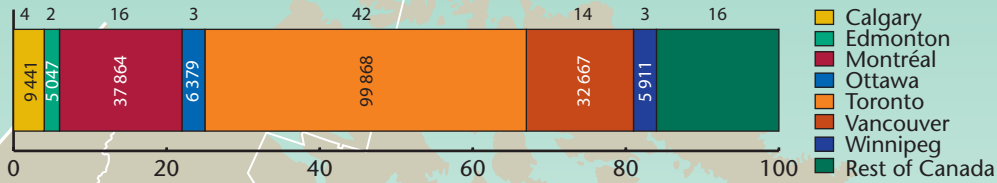


Table 2: Canada's Population Diversity, 1900–2000

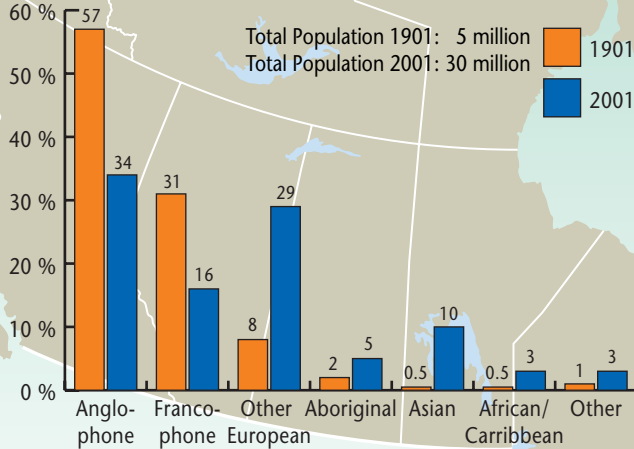


Table 3: Top Immigration Sources

Rank	1905	2005
1	Britain	China
2	United States	India
3	Russia	Philippines

RESPOND

1. Create a map of Canada that:
 - Accurately locates the cities listed in Table 1.
 - Shows the percentage of immigration each city receives.
2. What patterns do you see in these population and immigration data?
3. In what way have Canada's immigration policies contributed to Canada's growing diversity? Use the information in Tables 2 and 3 to explain.
4. What opportunities do you see in Canada's growing diversity? In what way might it affect your life in a positive way?
5. In what way might Canada's growing diversity affect the world?

Changing Technologies and Growing Cities

GET READY

This section presents information on this chapter-focus question:

How do factors such as technology and urbanization affect citizenship and identity in Canada?

As you read this section, look for:

- Examples of technologies that have shaped Canadian society.
- Examples of the impact of urbanization on Canadian society.

The Impact of CBC/Radio-Canada



What Is CBC/Radio-Canada?

Do you like American programs? Many Canadians do. Ever since the invention of radio in the 1920s, Canadians have been tuning into American culture beaming across the border.

Canada's government created the Canadian Broadcasting Corporation — the CBC — in 1936 because it wanted Canadians to have Canadian radio programs. It wanted to use radio to “foster national spirit and interpret national citizenship” in Canada.

CBC/Radio-Canada is today is a government-owned radio and television service that has separate English- and French-language networks.

Linking Up Canada

A new communications technology, the radio, led to the creation of the CBC. Other new communications technologies made it possible for CBC/Radio-Canada to broadcast its programs to everyone in Canada.

In what ways do communications technologies affect citizenship in Canada?



- In 1958, CBC/Radio-Canada completed a microwave network linking Victoria to Halifax — the longest microwave network in the world. The network carried both radio and television signals.
- In 1978, CBC/Radio-Canada became the first broadcaster in the world to use an orbiting satellite for television service, linking the country from coast to coast.

Programs for a Diverse Audience

CBC/Radio-Canada funds the development of Canadian radio and TV programs. It supports original Francophone and Anglophone writing, music, dance, opera, news and documentaries.

CBC radio has also provided a “meeting place” for people in northern Canada, carrying everything from national and local news to bingo and family messages. It airs programs in several First Nations languages and in Inuktitut.

CBC/Radio-Canada has also given Aboriginal producers support for developing original programming for television. This support helped launch the Aboriginal Peoples Television Network (APTN) in 1999, the world’s first national Aboriginal television network.

This is the cast of the APTN show *renegadepress.com*. To what extent do TV programs influence the ideas of citizenship that shape Canada? What idea of citizenship do you think this program conveys?



PERSPECTIVES ON

Identity and CBC/Radio-Canada

I was about 11 years old when I first heard about the CBC. At the time, we were living in Notre-Dame-de-Lourdes in the Pembina Hills of Manitoba...

One day, a classmate of mine from our country school related to me, in great detail, with her southern French accent, how the night before she'd had a stroke of luck when playing with the dial on their new receiver set. "You know what?" she said, "Daddy gave me twenty-five cents for tuning in a French program."

I envied her, not because of the small fortune she had received, but for the privilege of having heard French on the radio.

— Henri Bergeron in "Behind the Scenes: Pioneers and Performers,"
Introducing CBC's Fiftieth Anniversary: A Resource Kit.
Toronto: Canadian Broadcasting Corporation, 1986.

[The CBC] has tracked our times and touched our lives. It both reflects us and is a reflection of us — interesting, sometimes infuriating — but ours. Too bland for some, too controversial for others, but always there, at the centre of things Canadian. An evolving compromise — a bit like the country itself.

— Patrick Watson, quoted in Stephen Cole,
Here's Looking at Us: Celebrating Fifty Years of CBC-TV.
Toronto: Canadian Broadcasting Corporation, 2002, page 6.

There are many gifts we've been given as Aboriginal people. One way for me to honour those gifts I have been given is to develop them, whether they be telling the stories of our People, dancing or singing. Another way to honour and give thanks is to pass down the love and respect for tradition. It's my prayer that my three children always know who they are, where they have come from and that they are beautiful. On a larger scale, it is my prayer that the work I do within the news media and at CBC-TV will allow others to know that we, as People, are proud and strong.

— Broadcaster Carol Morin quoted at <http://www.sicc.sk.ca/faces/wmorinc.htm>.

RESPOND

1. Radio and TV have become important technologies for linking up Canada. What other technologies help link Canadians to each other?
2. In what ways do these technologies affect the way you know other people? With a group of classmates, choose a technology to "remove" from your lives. Create a skit, or describe a situation, that demonstrates how your connections to other people would change if you didn't have this technology.

The Impact of Urbanization

Do you live in a city or in the country? Why? What makes the place you live a good place to live for your family?

When people make choices about where to live in Canada, they think about many factors. For example, they consider where their families live, where they can find work, and where they can find an education.

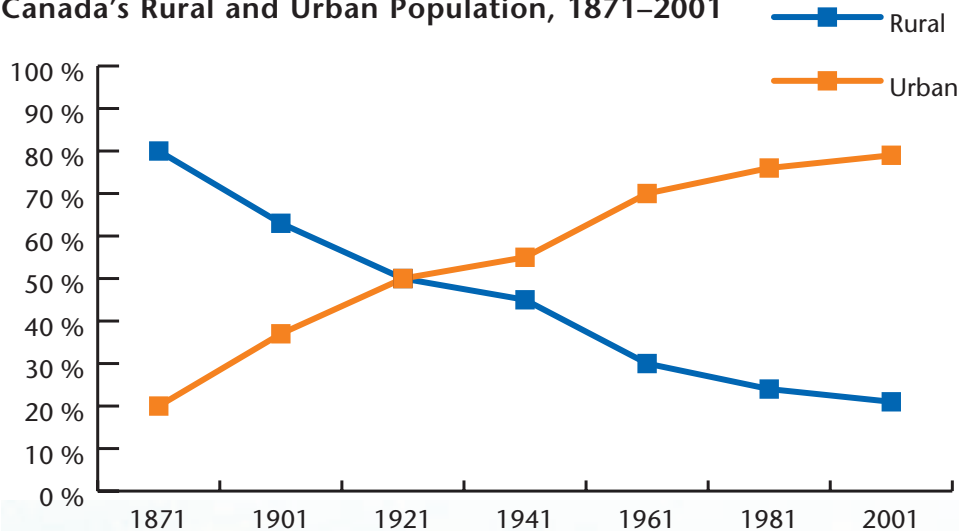
Until the early 1900s in Canada, more people lived in rural areas than in cities. Starting in the 1920s, this situation was reversed. Today, more people live in cities than in rural areas.

This shift of people from rural to urban places is called **urbanization**.

In part, urbanization happened because of technology.

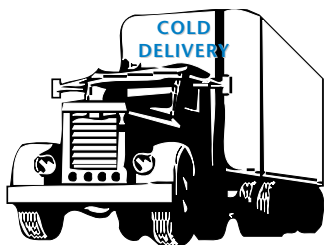
urbanization: an increase in the number of people living in cities and the expansion of cities into rural areas

Canada's Rural and Urban Population, 1871–2001



How does migration from rural areas to urban areas affect the peoples of Canada?

mechanization: using machines to do jobs instead of people



Refrigeration keeps foods from spoiling during shipping and storing. Trucks can haul foods long distances. These two technologies mean food producers can live far from food consumers, and connect with them all year.

How Have Technologies Influenced Urbanization?

Trucks — Cool!

People who live in cities don't generally grow their own food. They depend on food shipped from other places. The invention of the internal combustion engine and refrigeration made larger cities possible.

The internal combustion engine, which powers most trucks and cars, was invented in the late 1800s. Fleets of trucks for shipping goods began to appear in North America during the 1920s. Refrigerated trucks became available in the 1940s.

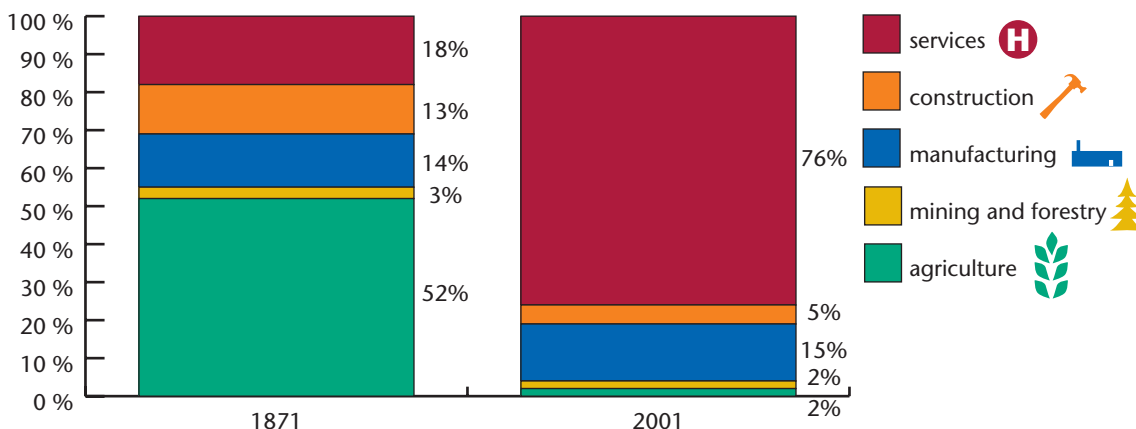
Factories

Large factories, such as steel mills, auto plants and paper manufacturing, created jobs for many people. Large factories emerged because **mechanization** made them possible.

Factories needed workers, so factories developed close to existing centres of population, such as Toronto and Montréal. As more factories opened, the population of these cities grew. So did a demand for services such as schools, hospitals and stores, which created more jobs.

Urbanization and technology changed the jobs people had in Canada.

Employment in Canada, 1871 and 2001



Meanwhile, Back on the Farm...

In rural areas, new technologies changed methods of food production.

By 1946, most farms in Canada had tractors. Compared to teams of horses, tractors made quick work of routines such as ploughing. This meant that fewer people could farm the same amount of land.

Inventions such as the combine also resulted in fewer jobs on the farm. The combine replaced the threshing machine as a method of harvesting grain, starting in the 1920s. Threshing machines required crews of at least twelve workers. Combines require crews of two people — one to drive the combine, and one to drive a truck to catch the grain.

RESPOND

1. What factors influence where you live, in rural or urban Canada?
2. What impacts do you think urbanization has on people in rural Canada?
3. Technology has played an important role in urbanization. Are there technologies available today that might shift Canada’s rural-urban split?
4. Are there technologies being developed now that might influence Canada’s future?



Threshing machines sat in the centre of a field. Workers brought grain to the machine.

Chenelle's Story

— This story was prepared with the advice and assistance of Jan Slomp, Alberta coordinator for the National Farmers Union.

Yesterday, Chenelle Armstrong's oldest brother, Shawn, picked her up from her after-school 4-H Club meeting. He said he had something to talk to her about, so they drove to the only coffee shop in their small town and sat down in a booth.

As they waited for service, Chenelle gazed out the restaurant window. Some of the town's main street shops were empty and had "For Rent" signs in their dusty windows. The arena and curling rink at the end of the block looked deserted, badly in need of a coat of paint.

Brother and sister made small talk, at first, but after their food arrived, Chenelle asked Shawn what he wanted to talk about. "You're not getting married, are you?" she asked, enjoying the way he was always so quick to laugh at her jokes, even the lame ones. Chenelle had another older brother, Curtis, but Shawn was her favourite. It was always Shawn who made supper and helped her with her homework when her parents were busy with spring calving or the autumn harvest.

"No, that's not it. I wanted to tell you that I'm leaving the farm."

"Where are you going?" Chenelle asked, and her heart started to beat as though she'd just run a short-distance race. She knew her mother wouldn't like to hear this.

"Fort McMurray. I've got a job driving a truck there in the oilsands industry."

"Does mom know?"

"I'm telling her after supper. Dad knows. He says it's probably a good thing. My salary will help pay for the new air seeder we bought when we started renting land from the Johnsons. We're farming more land, but we're not making more money."

"I know," Chenelle agreed, shaking her head. "Well, at least Curtis can help."

A majority of Canadians lived on family farms in Canada's past. Today, a majority live in cities. What impact will this have on the identity of Canada's peoples?

Shawn stared out the restaurant window. He turned to face his sister, and his blue eyes clouded.

“Curtis wants to leave, too. He told me he’s looking at business school in Calgary when he graduates this spring. Chenelle, are you going to be okay by yourself?”

“Well, of course!” Chenelle replied. “Mom and Dad aren’t going anywhere soon, are they?”

“No...” Shawn paused, choosing his next words carefully. “Chenelle, I know you’re only 12, but you’re smart and you’re a good athlete...”

“And you think I should leave the farm, too?”

“Well, at some point, yes.”

“Shawn, we were just talking about this at our 4-H meeting tonight. Our instructor says the bottom has fallen out of farming, but a few of us said we’d never leave. When you look at what big city life has to offer — stress, overcrowding, and more stress — well, we couldn’t see that it’s any better than living in the country.”

“Really?”

“I’ve got two prize bulls and a quarter-horse to raise,” Chenelle reminded him, “not to mention some of the best wheat-growing land in Alberta. You think I’d leave that for some city duplex that doesn’t even have a backyard?”

“No, I guess not,” Shawn laughed, shaking his head and marvelling at how it took the wisdom of his little sister to make him realize how much he, too, treasured the family farm.

“I’d much rather have land I can call my own, and live in the house that’s been in our family for years, than live in some suburb,” Chenelle continued. “I’ll find a way to make farming work!”

“I think you will. In fact, I know you will,” Shawn said, reaching across the table to tousle his sister’s dark hair.

And so he made her a pledge. “Give me three years of driving truck, and I’ll be back, too,” he promised.



Does urbanization make it harder or easier to choose farming as an occupation?

RESPOND

1. Based on this story, in what way is Chenelle’s identity tied to where she lives, on a farm? Give some examples.
2. In what ways is your identity tied to where you live, in rural or urban Canada?
3. What challenges does Chenelle face if she decides to stay where she is? How might staying where she is be a good decision for her, in your opinion?
4. What challenges and opportunities do you face, where you live in rural or urban Canada?

Chapter 11 Review

WHAT DID CHAPTER 11 EXPLORE?

- How the idea of citizenship in Canada changed during the twentieth century, in response to pressures from women, Francophones, population growth among Aboriginal peoples, and immigration.
- How ideas of citizenship will affect Canada in the future.

Check for Understanding

1. Give an example of how the idea of citizenship shaping Canadian society changed during the twentieth century.
2. Using a cause-and-effect diagram, describe a link between a technological change (as a cause) and urbanization (as an effect).

Demonstrate your Knowledge

3. *History Happens* has received a letter commenting on immigration policies in Canada today. The letter-writer states: “Immigration will transform Canada. Canada will no longer have anything in common with its roots.”

The editor of *History Happens* thinks this letter-writer needs more information about “Canada’s roots.” The editor has asked you to respond to the letter with a brief “history of diversity” in Canada. Write a list of key points you would make.

Apply your Skills

4. Part of understanding history is to understand the correlation — or common thread — among events through time. Choose one of the following events, and explain an event or idea from the past that links to it.
 - The gap in prosperity that many Aboriginal people experience in Canada, compared to mainstream society.
 - The Official Languages Act.
 - The idea of citizenship that denied Asian peoples the vote until the mid-twentieth century.

Take Stock

5. How do you learn best? This year, you have had many opportunities to learn and express yourself in different ways: in writing, through visuals and demonstrations, and by talking. Identify at least three projects or activities that stand out for you this year. Why do they stand out? What insights into yourself as a learner do these projects and activities give you?