

## WEB CONNECTIONS

Visit the *Shaping Canada* web site for links to practice questions for the Canadian citizenship test, which people must pass as a requirement for becoming a Canadian citizen. Take the challenge and see if you can answer the questions.

## VOICES

For the national unity of Canada and for the future and greatness of this country it is felt to be of utmost importance that all of us, new Canadians or old, have a consciousness of a common purpose and common interests as Canadians; that all of us are able to say with pride and say with meaning: "I am a Canadian citizen."

— Liberal Cabinet Minister Paul Martin Sr., introducing a bill proposing the Citizenship Act, 1946

**Figure 12-7** In this photograph from January 3, 1947, Prime Minister William Lyon Mackenzie King, on the left, is shown receiving the first Canadian citizenship certificate from Chief Justice Thibaudeau Rinfret of the Supreme Court of Canada.



# CITIZENSHIP AND IDENTITY

## THE CITIZENSHIP ACT

While Canada grew closer to the United States after the Second World War, Canada continued to assert its independence from Britain. One development concerned Canadian citizenship: until 1946, no legal definition of a Canadian citizen existed. People born in Canada were considered British subjects. The 1914 *Naturalization Act* required immigrants who were not from Commonwealth nations to live in Canada for at least five years and to show they could be good citizens before they could become British subjects. Immigrants from Commonwealth countries were already British subjects, so they had rights of citizenship upon arrival.

After the Second World War, immigration to Canada increased, and citizenship policy became a higher priority for the government. The Canadian government wanted Canadian citizenship to be seen as independent of British citizenship. The Nationalities Branch, a division of the Department of National War Services, was renamed the Citizenship Branch. The federal government gave the branch the mandate "to reinforce Canadian identity and unity; to encourage cultural diversification within a bilingual framework; to preserve human rights and fundamental freedoms; to increase and improve citizenship participation; and to develop meaningful symbols of Canadian sovereignty."

In 1946, the Canadian government passed the *Citizenship Act*. The act came into force on January 1, 1947. Among its provisions, the *Citizenship Act* specified that

- All Canadian citizens, whether born in Canada or not, would have the same rights and responsibilities.
- All Canadian citizens had the right of entry into Canada, even if they had lived out of the country for decades.
- Immigrants from both Commonwealth and non-Commonwealth countries could apply for citizenship after five years of living in Canada. Although Commonwealth immigrants had certain rights, such as the right to vote, after only one year of residency, they now had to wait the same length of time as other immigrants before becoming Canadian citizens.
- Canadians could lose their citizenship under some circumstances, such as by adopting citizenship in another country.
- Married women could hold their citizenship as independent people. Before the *Citizenship Act*, immigrant women lost their citizenship if they divorced or if their husbands lost or gave up their citizenship.

## CHANGING RULES FOR CITIZENSHIP

In the 1950s, Canada's immigration laws became less restrictive, and Canada welcomed people from Poland, Latvia, Lithuania, Britain, Italy, and Jewish people from many European countries. A revised *Immigration Act* expanded the regions from which people could come to Canada to include China and South Asia. In 1962, further changes to the *Immigration Act* eliminated most discrimination based on ethnicity, religion, or national origin. In 1967, a "points system" was introduced to provide an objective way for immigration officials to assess the suitability of applicants instead of according to their country of origin. Under the points system—still used today—immigrants are evaluated according to factors such as their professional skills, age, education, and ability to speak French or English. Canadian cities became more multiethnic, and Canadians developed greater acceptance of people from diverse cultures.

The 1947 *Citizenship Act* did not explicitly mention Aboriginal peoples, although the Indian Affairs office was part of the Department of Citizenship and Immigration from 1950 to 1966. A 1956 revision to the act clarified that Aboriginal peoples were to be considered Canadian citizens. Despite this acknowledgment, government policies encouraging the assimilation of Aboriginal peoples continued. Treated as outsiders, many Aboriginal people felt unwelcome and not fully part of Canada.

In 1977, the *Citizenship Act* was amended to reflect the growing cultural diversity of Canadian society. The act treated everyone equally, regardless of gender or nationality, and no longer gave preferential citizenship privileges to immigrants from Commonwealth countries. It reduced the time that people had to live in Canada before becoming citizens from five to three years. The act also made clear that new citizens took an oath to Canada (not Britain), and it emphasized that citizenship was a right for qualified applicants. Formerly, citizenship was considered a privilege, not a right. The act also recognized **dual citizenship**, allowing people to be legal citizens of Canada and one or more other countries.

**C&C** Read both oaths of citizenship in Figure 12-8. What changes and continuities do you see in the proposed new oath? What are the benefits of the proposed oath? Why might many people prefer the old oath?

## SYMBOLS OF NATIONHOOD

Officially defining who was a Canadian citizen was only one focus of the Canadian government. As Canada approached its centennial year—100 years after Confederation—the government set out to establish symbols of Canadian nationalism and identity. When Lester B. Pearson became prime minister in 1963, Canada did not yet have its own national flag. Pearson was determined that Canada would have its own flag before Canada's centennial celebrations.

**Figure 12-8** Over the years, people have sometimes suggested that the oath of citizenship should be revised to place greater emphasis on Canada and less on the monarchy. In 1994, Citizenship and Immigration Canada asked a group of ten writers to propose a new oath of citizenship. Although a new oath continues to be discussed, no changes have been finalized.

### CURRENT OATH OF CITIZENSHIP, 1977

I swear (or affirm) that I will be faithful and bear true allegiance to Her Majesty Queen Elizabeth the Second, Queen of Canada, Her Heirs and Successors, and that I will faithfully observe the laws of Canada and fulfill my duties as a Canadian citizen.

### PROPOSED OATH OF CITIZENSHIP, 1994

I am a citizen of Canada and I make this commitment: to uphold our laws and freedoms, to respect our people in their diversity, to work for our common well-being and to safeguard and honour this ancient Northern land.

**Figure 12-9** Lester B. Pearson, shown here in 1962, was prime minister of Canada from 1963 to 1968 as leader of two Liberal minority governments.



## O CANADA

The national anthem is an important symbol of the country. After Confederation in 1867, two songs were often performed at ceremonial functions in Canada: the British national anthem, *God Save the Queen*, and *The Maple Leaf Forever*, written by Alexander Muir in 1867 for Confederation. In 1966, Prime Minister Pearson called for the adoption of *O Canada* as Canada's national anthem and *God Save the Queen* became the royal anthem. *O Canada* had been commissioned by the lieutenant-governor of Québec, Théodore Robitaille, for a Saint-Jean-Baptiste Day celebration in 1880. The music was composed by Calixa Lavallée, and the lyrics were written by Sir Adolphe-Basile Routhier. The song received a warm reception, and in 1908, the original French lyrics were translated into English. However, it was not until 1980 that *O Canada* became the official national anthem of Canada.

The anthem has been revised several times since 1908. In the 2010 speech from the throne, the government announced that it would be considering changing *O Canada's* lyrics to the gender-neutral language of the original 1908 lyrics. The words in question, "True patriot love in all thy sons command" would potentially be changed to "True patriot love thou dost in us command." The announcement sparked both support and criticism.

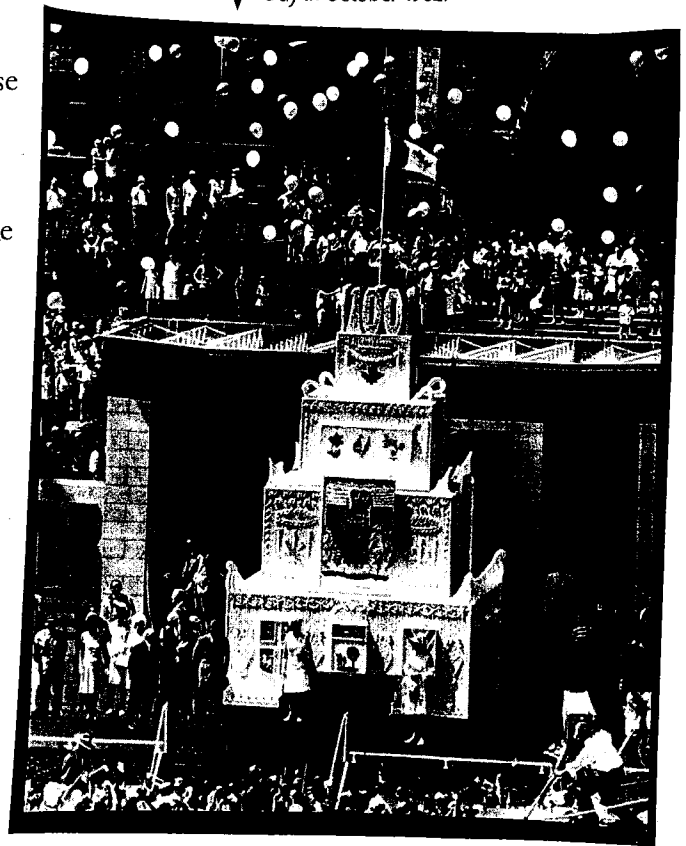
**C&C** How does the history of Canada's national anthem show both continuity and change?

## CANADA'S CENTENNIAL, 1967

Nationwide events have also contributed to Canadians' sense of connection to their country. For example, Canadians from coast to coast celebrated Centennial in a variety of ways. Provincial, territorial, and municipal governments were encouraged to hold centennial events and projects. The federal Centennial Commission, formed in 1963, funded songs, artworks, designs, events, and monuments across the country. Centennial buildings included the National Arts Centre in Ottawa; the Arts and Cultural Centre in St. John's, Newfoundland; Le Grand Théâtre de Québec in Québec City; the Performing Arts Centre in Regina; and Centennial Concert Hall in Winnipeg.

The Centennial Train and Caravans rolled across the country to celebrate the contribution of various cultures to Canada's history. Close to 35 000 Canadians performed in dozens of provincial and regional festivals, and Queen Elizabeth II paid a royal visit. Millions of Canadians watched and participated in these celebrations of Canada and its history.

**Figure 12-14** In honour of Canada's centennial, Queen Elizabeth attended Dominion Day celebrations at Parliament Hill on July 1, 1967. Here she is shown at the Parliament buildings standing on stairs in front of a 9-metre-high cake made of plywood and decorations. Dominion Day was re-named Canada Day in October 1982.



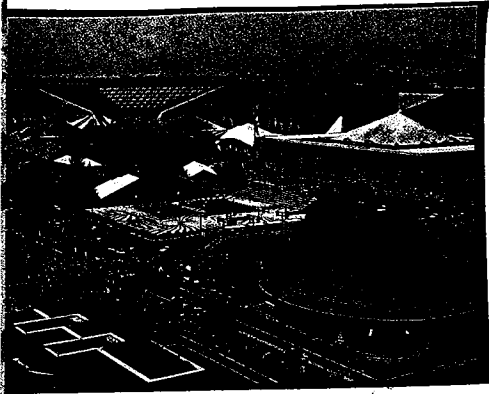
## ORDER OF CANADA AWARD

In honour of Canada's centennial, the Order of Canada was created on July 1, 1967. It is one of the highest honours a Canadian can receive and is presented by the Governor General on behalf of the reigning monarch. The award has honoured Canadians from all regions and backgrounds. Citizens are nominated by individuals or community organizations, and award winners are chosen by an advisory council. The award is presented to individuals—Canadian or non-Canadian—who have helped make Canada and the world a better place. Recipients are those who have served their community and demonstrated a lifetime of outstanding achievement in any of a variety of fields, such as science and technology, the arts, athletics, and politics.

## EXPO '67

Over 50 million people came to Montréal, Québec, to visit Expo '67. Sixty-two countries participated, with more than 100 foreign, provincial, industrial, and theme pavilions. Hosting Expo '67 was seen as a great achievement that enhanced Canada's identity as a nation, both at home and internationally.

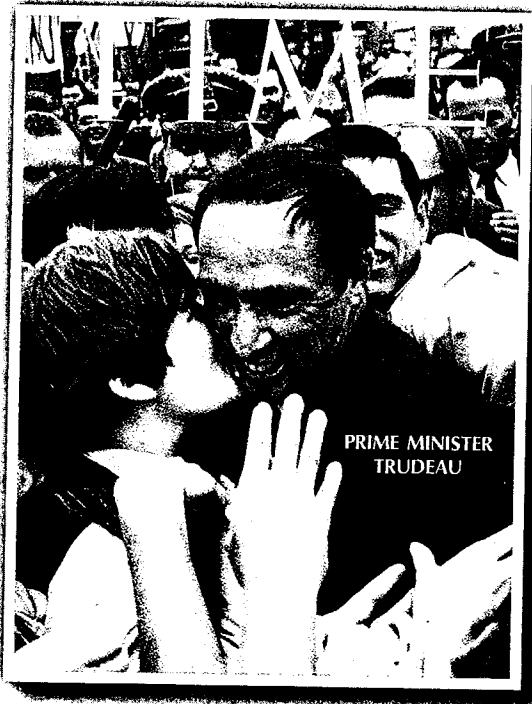
**Figure 12-15** Expo '67 took place on an island in the St. Lawrence River in Montréal. In this shot of the Expo '67 site, the western provinces pavilion is shown on the right, with trees on the roof. Canada's pavilion is the inverted pyramid in the background.



## TRUDEAU'S CANADA, 1968-1983

In 1968, the year after Centennial, Prime Minister Pierre Elliott Trudeau took office. Trudeau was a bilingual and worldly intellect. Some found him overconfident and arrogant; others liked his style. "Trudeaumania" took hold, and many Canadians were swept up in pride for their prime minister. They thought his charisma made Canada a more significant player abroad.

Upon taking office, Prime Minister Trudeau's government changed several laws to reflect many Canadians' changing ideas about the rights of individuals to choose how they wanted to live. Trudeau had previously been minister of justice and, in 1967, had drafted an Omnibus Bill that recommended, among other things, the legalization of contraception, lotteries, abortions, homosexuality, and Breathalyzer tests for people suspected of driving while intoxicated. The 1968 *Divorce Act* resulted from the Omnibus Bill. The *Divorce Act* made it possible for a couple to divorce without proving that one or the other was at fault. Trudeau famously stated that the social changes reflected in his Omnibus Bill were justified because "there's no place for the state in the bedrooms of the nation." In 1969, the Canadian government passed the *Criminal Law Amendment Act*, which ratified most of the proposals in the bill.



**Figure 12-16** In July 1968, Prime Minister Trudeau was featured on the cover of *Time* magazine. Many people treated Trudeau like a celebrity, with people demanding his autograph and photographers following him everywhere.

**E** What did Prime Minister Trudeau's statement in the previous paragraph mean? What was he saying about his vision of government?

## VIA RAIL

In 1978, Trudeau's government stepped in to save a Canadian institution: passenger rail travel. In the 1950s and 1960s, automobile transportation had become more popular. As roads and highways, including the Trans-Canada Highway, were built and improved across the country, fewer people travelled by train. In addition, the cost of travelling by plane dropped, and more flights became available, increasing the popularity of air travel. By 1967, both the Canadian National (CN) Railway and Canadian Pacific Railway (CPR) wanted to drop all their passenger services and focus only on freight transportation. The federal government deemed passenger rail service to be essential to Canada, so it agreed to cover 80 percent of the rail companies' losses for passenger services. Even this did not improve passenger service and availability, so on April 1, 1978, the federal government took over CN's passenger service, VIA Rail, and made it a **Crown corporation**. Canadian Crown corporations are owned and operated by the federal or a provincial/territorial government to serve a "national" or "regional" interest, such as providing essential goods or services, encouraging economic development, or fostering unity and nation building. The government may direct Crown corporations' operations, but they generally operate independently from the government. Later that year, VIA Rail took over the CPR's passenger service. Over the years, cutbacks to government funding have reduced VIA Rail's services, although it continues to operate limited cross-country passenger services.

## ISSUES OF LANGUAGE

While the federal government was preserving and developing Canadian institutions such as VIA Rail and the national flag, in Québec, other concerns were more pressing. By the 1960s, many **francophones** (people whose first language is French), especially in Québec, had become concerned about the declining use of the French language across Canada and in Québec itself. Many francophones felt isolated and discriminated against because of their language and wanted the government to encourage broader acceptance of Canada's French–English duality. Specifically, they wanted the federal government to be fully bilingual so that francophones could access services in French and have equal opportunities to advance in government careers. They also wanted all Canadians, no matter where they lived, to have more opportunities to learn French and become bilingual.

**Figure 12-17** Most of VIA Rail's passenger services today are between Windsor and Québec City. Here a VIA train is shown in 2005 at its Ottawa station.



## ROYAL COMMISSION ON BILINGUALISM AND BICULTURALISM

Pressure from Québec led Prime Minister Lester B. Pearson, in 1963, to establish a royal commission to investigate the state of bilingualism and **biculturalism** in Canada. Pearson asked the Royal Commission on Bilingualism and Biculturalism to recommend “what steps should be taken to develop the Canadian Confederation on the basis of an equal partnership between the two founding races, taking into account the contribution made by the other ethnic groups to the cultural enrichment of Canada.” Although Pearson established the “B and B Commission,” it was Trudeau who dealt with the commission’s recommendations.

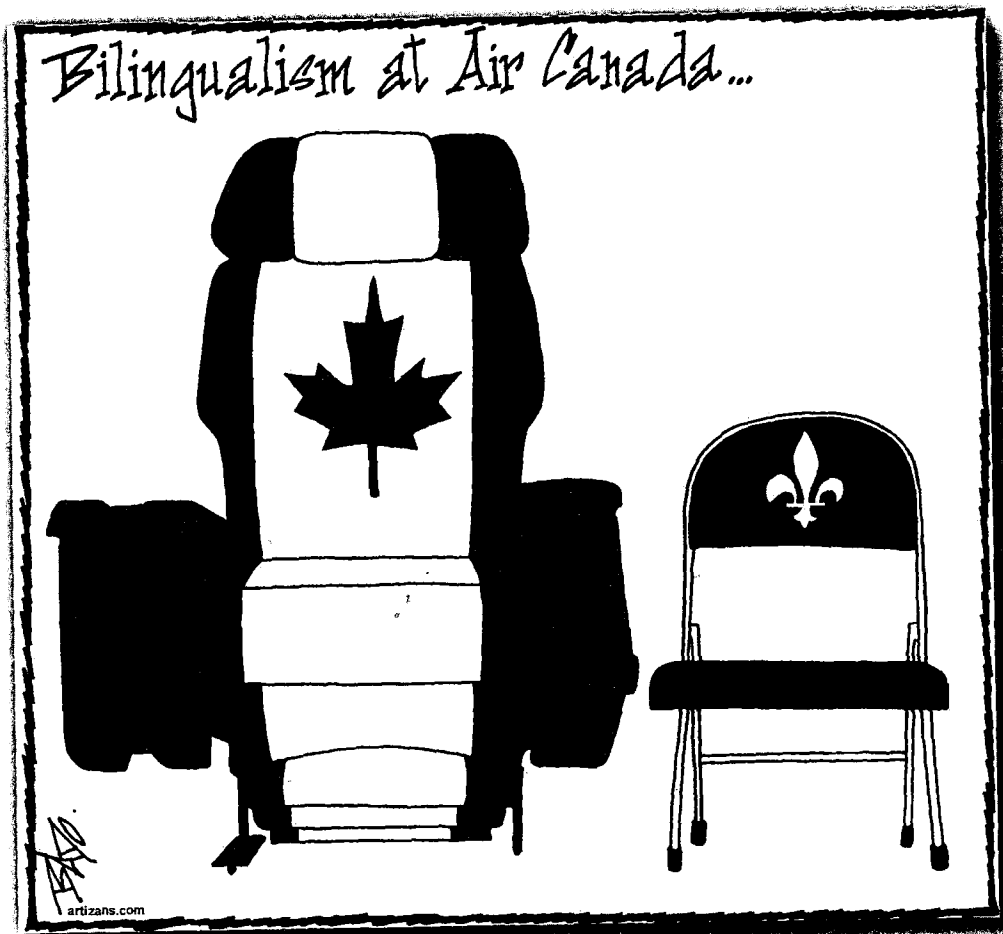
The ten-person, bilingual committee travelled nationwide to gather information and listen to the views of the public. Many francophones made impassioned presentations to the commission. Francophones inside and outside of Québec expressed their sense of being disadvantaged economically, politically, culturally, and educationally. Some advocated the separation of Québec from Canada.

**Anglophones**—people whose first language is English—outside of Québec were often completely unaware of this simmering dissatisfaction among francophones and were shocked at the idea of separation. Others objected to the mandate of the B and B Commission. Some people appeared at hearings to argue that ethnic diversity, not biculturalism, was the essence of Canadian identity. Known as the “Third Force,” people

from cultural groups that were neither English nor French, especially in the western provinces where these groups outnumbered francophones, challenged the view of Canada as a bicultural country.

Senator Paul Yuzyk, a former professor at the University of Manitoba, was an early advocate of **multiculturalism** as an alternative to biculturalism. In a 1964 speech to the Senate, Yuzyk argued that biculturalism discriminated against minority groups and that Canada’s identity should include multiple ethnicities. He suggested that multiculturalism should be officially recognized as Canada’s identity.

**Figure 12-18** This cartoon by Guy Badeaux (known as Bado) in 2000 comments on the unequal status of the two official languages at Canada’s national airline. What does this cartoon tell you about the concerns expressed to the B and B Commission in the 1960s?



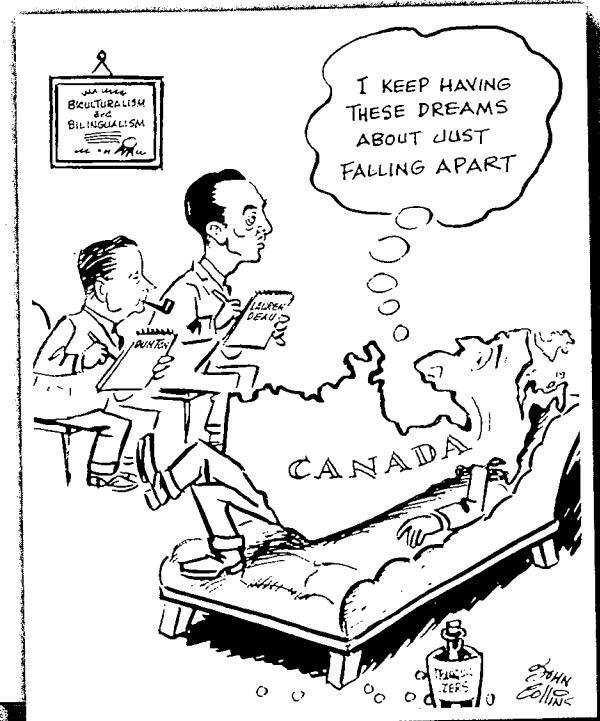
## THE B AND B COMMISSION'S REPORT

After several years of information gathering, the B and B Commission released a six-volume report between 1967 and 1969. The report stated firmly that French–English duality was a fundamental principle of Canada, and it introduced the concept of Québec as a “distinct society” within Canada. It asserted that Canada was in “the greatest crisis of its history” because of the threat of Québec separation. The report affirmed that francophones in Canada were living under a “glass ceiling”: politically and economically, francophones did not have opportunities equal to their anglophone counterparts. Among its recommendations, the commission suggested that French and English be established as Canada’s official languages and that students across the country be given the opportunity to be educated in the language of their choice. It also recommended that the three provinces with 95 percent of Canada’s francophone population—Québec, Ontario, and New Brunswick—become officially bilingual.

### CHECKFORWARD

In Chapters 15 and 16, you will learn more about efforts to have Québec constitutionally recognized as a distinct society.

**Figure 12-19** How did artist John Collins portray the B and B Commission in this 1964 cartoon? How did he portray Canada?



### TAKING A HISTORICAL PERSPECTIVE

# HP

## Perspectives on Founding Cultures

In 1948, Prime Minister Louis St. Laurent said, “Our nation was planned as a political partnership of two great races. It was planned by men of vision, of tolerance, as a partnership in which both of the partners would retain their essential characteristics, their religion, their culture.”

In 1969, Ininew (Cree) leader Harold Cardinal wrote, “We invite our white brothers to realize and acknowledge that the Indian in Canada has already

made a considerable contribution to the greatness of our country, that the Indian has played a significant role in Canadian history. Our people look on with concern when the Canadian government talks about the ‘two founding peoples’ without giving recognition to the role played by the Indian even before the founding of a nation-state known as Canada.”

# HP

1. Review the earlier pages of this book to list support for each viewpoint. What events, ideas, attitudes, and biases provided the historical context for each perspective?
2. Based on what you have read so far in this book, with which view do you agree, or do you have a different viewpoint? If you have a different perspective, provide evidence for it.

### CHECKFORWARD

You will learn more about issues surrounding Québec's place in Canada in Chapters 14, 15, and 16.

### ... SHAPING CANADA TODAY...

The B and B Commission recommended that Québec, Ontario, and New Brunswick become bilingual provinces, and in 1969, New Brunswick officially became a bilingual province. In 1979, the Supreme Court declared a Manitoba law of 1890 that eliminated the use of French in the debates, laws, and records of the provincial government to be unconstitutional. In response, Manitoba began to increase its bilingual programs and services. The Province of Ontario offers many services in both languages, although it is not officially bilingual.

**Figure 12-20** Today French immersion programs are offered in all ten provinces. Here Greg Doyle, a Grade 7 French immersion teacher at Graham Creighton Junior High School in Dartmouth, Nova Scotia, conducts a French class in 2002.



### Let's Discuss

Has the Canadian government's *Official Languages Act* been successful?

### RESPONSES TO THE B AND B COMMISSION

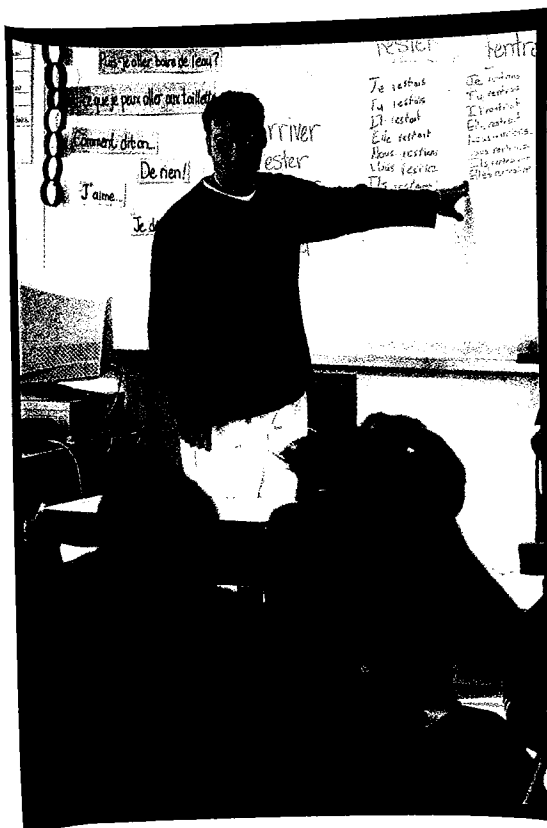
Responses to the B and B Commission's recommendations were mixed. Many francophones believed that the focus on language hid larger issues concerning Québec's role in Canada and its desire for greater political autonomy and even independence. Some anglophones, especially in the West, believed bilingualism was being forced on them. Many Canadian **allophones**, whose first language was neither French nor English, believed their interests were pushed to the sidelines.

### OFFICIAL LANGUAGES ACT

In 1969, Prime Minister Trudeau's government acted upon the commission's report and passed the *Official Languages Act*, which modernized and extended the effect of a clause in the 1867 *British North America Act* that made French and English the languages of record in Parliament and the federal courts. The *Official Languages Act* meant federal government services had to be provided in either official language and that all federal laws and regulations had to be published in both English and French. The act ensured that francophones could interact with the federal government in the language of their choice, no matter where they were in the country. Federal government employees were encouraged to become bilingual, and bilingual francophones were recruited for government jobs.

In 1970, the government developed the Official Languages in Education Program, which still exists today, to encourage second-language education. With federal government funding, provincial

ministries of education across the country improved opportunities for French and English minority-language education, such as immersion programs. Another step was to help ensure Canadians across the country could be at home in either language. In 1974, the federal government passed the *Consumer Packaging and Labelling Act*, which requires product packages to show information in both official languages.



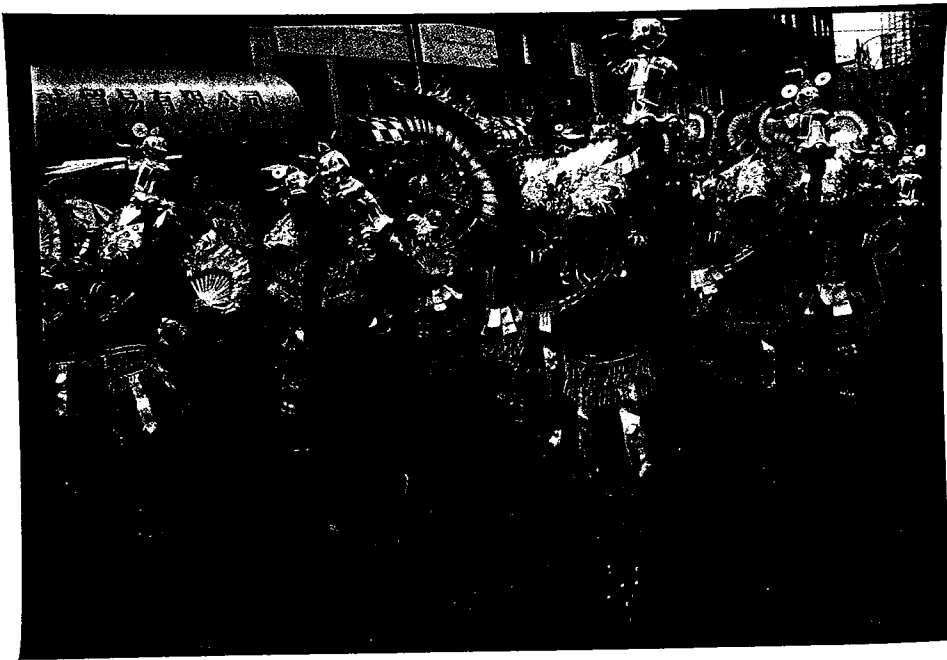


## MULTICULTURALISM

The B and B Commission had heard from Canadians who spoke in favour of multiculturalism, although the commission rejected the idea in favour of biculturalism. On October 8, 1971, Prime Minister Trudeau set out the government's response:

I wish to emphasize the view of the government that a policy of multiculturalism within a bilingual framework is basically the conscious support of individual freedom of choice. We are free to be ourselves. But this cannot be left to chance. It must be fostered and pursued actively. If freedom of choice is in danger for some ethnic groups, it is in danger for all. It is the policy of this government to eliminate any such danger and to "safeguard" this freedom.

The government then adopted an official policy of multiculturalism and affirmed the equality and value of all cultural groups in Canada. In 1988, this policy became law with the *Act for the Preservation and Enhancement of Multiculturalism in Canada*, better known as the *Canadian Multiculturalism Act*, which gave official recognition to all cultures of Canada and committed the government to helping maintain those cultures.



**Figure 12-21** In Canada, people often maintain their cultural traditions. This photograph shows Chinese New Year celebrations in Vancouver.

## VOICES

[In] our view, biculturalism covers two main realities. The first is the state of each of the two cultures [of the founders of Confederation] . . . The second is the coexistence and collaboration of those two cultures: the basically bicultural nature of our country and the subsequent contributions made by other cultures. It is thus clear that we must not overlook Canadian cultural diversity keeping in mind that there are two dominant cultures, the French and the British.

— *Royal Commission on Bilingualism and Biculturalism, The Cultural Contribution of Other Ethnic Groups, 1969*

### RECALL... REFLECT... RESPOND

1. Do you think allowing dual citizenship encourages more or less immigration to Canada? Why? What do you think might be the short- and long-term consequences for Canadian identity?

2. Create a timeline of events covered on pages 352 to 361. Select three or four that you consider most historically significant and explain why.