

Filozofická fakulta Univerzity Palackého

THE ISSUE OF CANADIAN IDENTITY IN BC,
CANADA

2009

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Katedra anglistiky a amerikanistiky

THE ISSUE OF CANADIAN IDENTITY IN BC,
CANADA

(bakalářská práce)

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Angličtina se zaměřením na aplikovanou ekonomii

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Olomouc 2009

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V Olomouci dne _____

Děkuji Mgr. Jiřímu Flajšarovi, PhD. za cenné rady a návrhy při zpracování bakalářské práce. Dále děkuji své rodině a blízkým za neskonalou trpělivost a všem respondentům za jejich ochotu spolupracovat.

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1. Introduction

Canada is a beautiful and very diverse country in North America which charmed not only a few but thousands of people to settle down there and others will always gladly come back. One may wonder what makes Canada such a great place for life and then there would be not only strangers but the Canadians themselves often asking what makes them, as a nation, so extraordinary and finally if there is such a thing as a Canadian Identity.

Canada is a place where people take but also give back as we find out from various sources, it is customary, for example, to say "*Thank you driver*" while getting off the bus, people offer you a helping hand when you need to get somewhere and you are standing in a street with a map in your hands, where you can enjoy hiking in the mountains as well as the oceans and marvel at the long rich fields, fat cattle etc. It is necessary to say that Canada is not all that but it is also rich with various cultures as they have been settling down here for centuries.

As for the issue of Canadian identity, especially in British Columbia, it might turn out to be quite a tricky quest resulting in quite extreme responses. Various sources claim that there is no such a thing as the Canadian nation and others one will start naming different aspects of North Americans. In my thesis I try to prove, that there is such thing as Canadian Identity which is defined by the multiculturalism, equal opportunities, immigration, racial differences, cultural heritage, ethnicity, religion and ancestry.

In the first part of my thesis, I described the issue Canadian history as well as their present. Furthermore, in the practical part of my study, I have outlined the results of my survey considering the topic of Canadian Identity that I decided, for various reasons, to carry out in BC.

2. Brief history of BC

2.1 The first nations

The first and fundamental question of Canadian history still remains unanswered. Despite centuries of debates we know very little about the place of origin of the first Canadians. Indian elders argue that their people emerged from this continent. In contrast, most archeologists claim that early man migrated here from Siberia, although the archeologists themselves disagree on when the migration first occurred. All experts came to a conclusion, however, that the original inhabitants of North America lived on this continent for at least ten thousand years before the arrival of first Europeans.¹

The original inhabitants of North America left no direct written report of their evolution prior to the European contact beginning in the late 15th century. Archeological evidence suggests that they migrated from Siberia to Alaska via a land bridge Beringia toward the end of the last ice-age at least 10,000 years ago. Even when the glacial ice sheets melted and Beringia was submerged by the present-day Bering Sea, it was still possible to make the approximately 80-kilometre crossing between Siberia and Alaska. Over 10 million people may have gradually spread across the continent in search of more favorable hunting and fishing sites. To these first peoples, North America was truly a boundless frontier; their freedom of movement was restricted only by geographical barriers or by clashes with more powerful enemies. Unencumbered by political boundaries in the modern sense, the indigenous people tended to cluster in small, culturally diverse tribes or bands wherever it suited their needs.

¹ FRANCIS, R. Douglas, JONES, R., SMITH, B. Donald. *Origins: Canadian History to Confederation*. (Toronto: HRW Ltd., 1988) 1

The estimated 250,000 to 500,000 indigenous people who roamed the Canadian territory probably belonged to even more than the 11 linguistic families speaking at least 53 distinct languages that currently exist among the Native peoples of Canada. Although common language and customs could form the basis of tribal organization, the nomadic lifestyle of the Native people, and the extent of territory over which they wandered often worked against political or cultural unity of this basis. A more enduring and distinguishable basis of unity was more often evident among those Native bands who adapted their way of life to the conditions and resources of the regions that they occupied.

Western alienation and isolation is compounded by the imposing Cordilleras, a mountain system extending the length of the Pacific coast of North and South America. The Canadian part of the Cordilleras, which covers about one-sixth of the nation's total area, dominates the landscape of British Columbia and the Yukon Territory to the north. Unlike those of the Canadian Shield and the Appalachian Highlands, these are young mountains rising to a height of 4,000 metres. Early travelers from the east faced the daunting prospect of surmounting the Rockies, which loom majestically over the Alberta flatlands. Before reaching the Pacific shores they had to cross three other formidable ranges – the Selkirk, Coast, and Cascade – rising parallel to one another. It is therefore not surprising that this region, like the Canadian Shield, remained the private domain of the fur traders and the indigenous people until the completion of the Canadian Pacific Railway in 1885. Thereafter, the development of British Columbia paralleled that of the Shield region with the recognition of its abundant mineral, forest, and hydroelectric power potential for industrial production, in addition to its coastal fisheries. But unlike the Shield region, British Columbia is blessed with fertile soil and a temperate climate in its southern river valleys, which proved attractive for agricultural settlement. In particular, the Fraser Valley in the southwest corner contains over half of the province's population even though it covers less than 1 percent of the province's area. As a result of this concentration of population close to the U. S. border, along with the mountain barriers and the vast distance from central Canada, British Columbians have developed a distinctly Pacific

outlook with stronger connections with the people of California and the nearby American northwestern states than with their fellow Canadians to the east.

Given the prevailing geographic realities, it seems remarkable that Canada could have been conceived as a transcontinental nation in the modern sense, let alone enduring and even prospering for the past 130 years. Not only have Canadians had to overcome the challenges of geography but they have had to resist the temptation to follow the dictates of nature and to cast their lot with a better endowed and more powerful neighbor. In choosing to defy nature for the sake of nationalism, modern Canadians have effectively pursued a course somewhat different from that of their indigenous ancestors who also sought an independent existence but one essentially in harmony with nature.

Almost half of the Native population of Canada lived in modern-day British Columbia on the eve of European contact. Moreover, the coastal and interior regions of British Columbia had the most linguistically diverse indigenous population. Despite their proximity to one another, the peoples living along the Pacific coast and in the interior plateau region evolved as distinct cultural communities primarily because of the isolating effects of the towering Cordilleran mountain ranges.

The people of the Pacific belong to five unrelated language families consisting of 19 distinct languages. Among the major tribes strung along the coast from north to south are the Tlingit and the Haida of nearby Queen Charlotte Island, each of whom speaks a unique language that has no known relationship to any other. Immediately to the south of the Tlingit are the people who speak three languages of the Tsimshian language family. The Kwakwaka'wakw or Kwakiutl to the south of the Tsimshian and the Nootka on the western coast of Vancouver Island are part of the Wakashan language family, while the southwest coastal Salish and the inland Bella Coola are members of the large Salishan language family.

The coastal people made good use of the abundant marine and forest resources of their region. They were capable fishers and sea hunters, depending largely on salmon, seal, and sea otter for food, clothing, and tools. The dense forests also provided them with ample deer, elk, bear, and mountain goat, in addition to giant cedar and fir timbers for their long dugout canoes. These seaworthy canoes, with a capacity of as many as 50 adults, enabled them to travel great distances to raid and trade with their neighbors. The giant timbers were also split with antler wedges into wide, smooth planks and used to build massive communal houses. The tall, straight trunks were worked with stone and later iron tools into elaborately sculptured totem poles that depicted the crests and legendary histories of the chieftains' families.

The abundance of the resources encouraged the Pacific coast peoples to live in relatively permanent villages close to navigable water under the leadership of two or three hereditary clan chiefs. United by kinship, dialect, or common territorial interest, villages were generally independent of each other, although in times of war a chief of commanding personality and fighting skill might form a temporary alliance with other villages in the area. Village society was organized on the basis of a rigid class system, in which people were generally divided into three ranks – nobles, commoners, and slaves – that did not customarily intermarry. Similar to European feudal society, property was a basis of ranking and a measure of affluence. The noble families claimed possession of all the land and places for hunting, fishing, and gathering while the mass of the common people sought their protection and employ. The slaves were either prisoners of war or their offspring. They had no civil rights and could be sold at their noble owner's will. To enhance their prestige, the chiefs and nobles would organize a potlatch, a special kind of feast that involved a distribution of gifts according to the rank of the invited guests. Potlaches were celebrated on all possible occasions, and noble families often competed against each other to provide lavish gifts as a sign of their wealth and generosity.²

² Riendeau Roger, *A Brief History of Canada* (Markham: Fitzhenry and Whiteside Ltd.) . 8,9, 12

By 1500, historians believe that the population of present-day Canada was about half a million. The Native peoples lived in harmony with nature and respected it as a provider of life and took only what they needed to survive. Before the Europeans arrived, each Native group's way of life was determined by the kind of natural resources it had, and by how scarce or plentiful these resources were. Each Native community controlled its affairs in its own way. This changed drastically with the arrival of the Europeans.³

2.2 Haida and the Creation Myth

Speaking of the native people it is thoroughly important to mention at least one of the most famous Indian tribes of British Columbia, Haida.

2.2.1 Haida

As mentioned above, the Haida tribe is one of the most famous Indian tribes of British Columbia, specifically speaking Queen Charlotte Islands and Prince of Wales Island in the Southern Alaska Panhandle. The tribe itself can be divided into two clans, the raven and the eagle. The clans are then subdivided into local groups that occupied villages; moreover each village waged war and maintained peace among other villages and tribes. They hold potlatches, a Haida ceremonies, which confirm political or social status but Haida are best known for their canoes made from red cedar trunks. The Haida are also very artistic people, even their houses are decorated with their art. They create totem poles depicting historical family events and to show their family crests.

These people built their villages along calm and sheltered beaches and inlets. They did this to protect themselves from the strong winter storms that occur along the Pacific Coast. In addition, they built their villages to support their food needs. Their diet consisted of fish and sea animals as they lived very close to the ocean. They ate salmon, halibut, black cod, and shellfish.

³ SUAVÉ, Virginia L., SUAVÉ, Monique. *Gateway to Canada*. (Toronto: Oxford University Press 1997). 7, 8

Nowadays, most of the Haida have left their island homes and moved to the mainland. There they are employed in the fishing, canning, and logging industries. In 1990 there were close to 2,000 Haida living in the United States and another 2,000 living in parts of Canada.⁴

2.2.2 The Creation of Myth

The Haida tribe was not only important for its craft and art skills but the flourishing mythology as well.

First Humans

«Long ago no divisions existed between humans, animals and spirits. All things of the earth, sky, and, water were connected and all beings could pass freely between them.

The Raven was a trickster full of supernatural power. He stole the sun from his grandfather Nasshahkeeyahl and made the moon and stars from it. The Raven created lakes, rivers and filled the lands with trees. He divided night and day, then pulled the tides into a rhythm. He filled the streams with fresh water, scattered the eggs of salmon and trout, and placed animals in the forests.

The first human was hiding in a giant clamshell and Raven released them onto the beaches and gave humans fire. Raven disappeared and took with him the power of the spirit world to communicate and connect with humans.⁵

⁴ WARRINER, Clint. *Haida*. Minnesota State University · Mankato, Minnesota. © 2005-2008.
<<http://www.mnsu.edu/emuseum/cultural/northamerica/haida.html>>

⁵ SAMUEL, Cheryl. *Canada's First Nations. Antiquity. A Native Creation Myths. Haida – Conflict and Robbery*. University of BC Press, Vancouver 1987, Copyright © 2000,
<http://www.ualgary.ca/applied_history/tutor/firstnations/haida.html>

Haida stories tell of how the first people emerged from a gigantic clam shell on the beach at Rose Spit. They got out with the help of Raven, who is the most powerful creature from the myth time.

Raven was wandering on the beach, when he heard some noise coming from a clam shell. He looked more closely and saw that it was full of little human creatures.

“So, the Raven leaned his great head close to the shell, and with the smooth trickster’ s tongue, that had got him into and out of so many misadventures, in his troubled and troublesome existence, he coaxed and cajoled and coerced the little creatures to come out and play in his wonderful, shiny, new world”. »⁶



⁶ RAID, Bill. *Haida Creation Stories. First Humans.*
<<http://www.virtualmuseum.ca/Exhibitions/Haida/java/english/art/art3a.html>>
⁷RAID, Bill. House of Spirit Bear Gallery. Vancouver BC. 2008.
<http://www.houseofthespiritbear.com/bill%20reid/bill_reid_haida_raven.jpg>

2.3 The Arrival of Europeans

As for Canadian history, apart from Native Americans, it is very important to mention representatives of other nations settling in this territory. The foreign nations started settling down in a beautiful country in the eastern part of the land and therefore there are almost no resources talking about the history of BC until the Confederation.

2.3.1 Early contact – the Vikings

The Vikings, from Norway, Sweden, and Denmark, may have been the first Europeans to arrive in North America. Viking explorers had reached the east coast of North America by the year 986. People first learned of their voyages through the Vikings' stories, called sagas, which they passed down from generation to generation. One of these famous Viking explorers was Leif Eriksson, who historians believe built the first European settlement in North America. The remains of a Viking settlement have been found at L'Anse aux Meadows in Newfoundland. Historians are not sure why the Vikings abandoned this colony, but the Vikings never established a permanent settlement in North America.⁸

Violence and brutality characterized the first recorded contact between Europeans and Canada's native peoples. Then for nearly five hundred years the native peoples were undisturbed by European colonists. The original Canadians had prevented European settlement, thanks to their larger population, the Norse's tenuous supply lines, the natives' knowledge of their own homeland, and the Europeans' lack of a clear superiority in weaponry. Five centuries later, however, with the development of firearms, the Europeans would have a growing military advantage.

In 1960 the first and only widely accepted Norse site in North America was discovered by Helge Ingstad and excavated by his archeologist wife Anne Stine Ingstad. At l'Anse-aux-Meadows in northern Newfoundland, archeological crews unearthed the

⁸ SUAVÉ, Virginia L., SUAVÉ, Monique. Gateway to Canada. (Toronto: Oxford University Press 1997). 10, 11

remains of eight sod-walled structures similar to those constructed by the Norse in Iceland and Greenland. Among the artifacts were two small objects of great importance: one was a bronze pin used by the Norse to fasten their cloaks on the right shoulder, to leave their arms free to wield a sword, the other was a spindle whorl used by the Norse women to make yarn from wool.

2.3.2 Entry of the Portuguese and the Spanish

The Portuguese had replaced the Scandinavians as the leading European sea power by the fifteenth century. Portugal's proximity to the Arab world had allowed the small kingdom to acquire valuable new navigational ideas. At the time when most western European countries were experiencing civil strife, Portugal enjoyed political unity and became the leading centre of for cartography, navigation, and shipbuilding.

At least three impulses led the Portuguese – and later the Spaniards, the French, the English, and the Dutch – to expand beyond Western Europe, an expansion that led directly to the conquest of the Americas. The first was curiosity, the desire to find a better land than that in which they lived. Second, from the thirteenth century onward, they sought a route to “the Indies,” as China, Japan, Indonesia, and India were then collectively called. For want of refrigeration, the preservation of meats required spices, which commanded very high prices. Finally, the Europeans voyaged over seas to convert the “heathen” to Christianity.

In 1492 Christopher Columbus sailed southward to the Canary Islands, avoiding the strong westerly winds of the North Atlantic, and then west ward, reaching land that Europeans had not found before. Columbus returned convinced that he had reached the Indies – in 1492 no one dreamed of the existence of what would be called the “New World.” He named the original inhabitants of the Americas “Indians,” believing until his death in 1506 that he had sailed to India.⁹

⁹ FRANCIS, R. Douglas, JONES, R., SMITH, B. Donald. *Origins: Canadian History to Confederation*. (Toronto: HRW Ltd., 1988) 22 - 24

France sent Jacques Cartier in 1534. Cartier undertook three voyages to the New World. During the first, he reached the Gulf of St. Lawrence and thought it was the passage to Asia. Many explorers would make similar mistakes: when they discovered a body of water, they believed it was the route to Asia. To prove that he had reached new lands, Cartier kidnapped two sons of an Iroquois chief and took them back to France. Then he returned to North America in 1535. This time he sailed farther up the St. Lawrence River to the Iroquoian settlements of Stadacona, present-day Quebec City, and Hochelaga, now Montreal. Cartier returned to France in the spring of 1536. On the way, he found the strait separating Newfoundland from Cape Breton Island and proved that Newfoundland was an island. In 1541, the French King was ready to establish a settlement in the New World. He put a French nobleman named Roberval in charge of this expedition and Cartier was his guide. The first attempt to build a settlement was a failure because of harsh winter and diseases. Cartier found what he thought were gold and diamonds, but they turned out to be fake-only combinations of quartz and iron. These bad experiences discouraged France from sending any more explorers to Canada in the next 60 years.¹⁰

3.2.3. The Beginnings of New France

Jacques Cartier's three voyages established a French claim to the Gulf of St. Lawrence but international recognition came only with successful occupation. The development of the fur trade bought the French back permanently. The volume of trade convinced France to establish a monopoly to bring it under control. The fur trade led to revolutionary changes in the Indians' way of life. It gradually transformed the coastal groups from hunters and fishermen into trappers changed their traditional activities and consequently their diet. Trade reached such a volume by the 1590s that the French Crown established a monopoly to control it.¹¹

¹⁰ SUAVÉ, Virginia L., SUAVÉ, Monique. *Gateway to Canada*. (Toronto: Oxford University Press 1997). 11, 12

¹¹ FRANCIS, R. Douglas, JONES, R., SMITH, B. Donald. *Origins: Canadian History to Confederation*. (Toronto: HRW Ltd., 1988) 41 - 42

In 1604, a French nobleman together with a mapmaker called Samuel de Champlain established the first permanent French settlement in the New World. Their first small community was on an island just off the south coast of present-day New Brunswick. At that time, this area was called Acadie. The settlers endured terrible first winter on the unprotected island. The following summer of 1605, they moved to a more sheltered harbor in what is now Nova Scotia. This new settlement was called Port Royal. In 1608, Champlain was chosen to establish the first French settlement along the St. Lawrence River, Quebec, and since then he has been known as the “Father of New France.”

3.2.4. The Struggle for Power

France and Britain did not have good relations; they fought over colonies in North America and also over the control of fur trade. Moreover, France was largely Roman Catholic and Britain was mainly Protestant. In 1756, the Seven Years’ War broke out between France and Britain which led to the end of the French rule in North America. In September of 1759, the British attacked the French in the famous battle on the Plains of Abraham just outside and the Quebec City. The British were victorious and the following spring, they conquered the last French stronghold, Montreal. French rule in North America ended, but the French influence continues to be felt in Canada. Today, more than five million French-speaking descendants of these early settlers live in the province of Quebec. The British allowed the French to keep their Roman Catholic religion, civil law system and language so that they would not try to break away from Britain. During the American Revolution (1775 – 1784) many people fled north to the British colonies such as Quebec and Nova Scotia. With so many new settlers, Britain had to create two new colonies: New Brunswick and Upper Canada, which was the English-speaking colony (and the Lower Canada was French-speaking). Due to unrest in both Upper and Lower Canada, the British government reunited the two in 1841. Upper Canada became Canada West and Lower Canada became Canada East. The capital of the two was Montreal and they eventually became the provinces of Ontario and Quebec with Confederation in 1867.

2.4 The Birth of a Nation

In the 1860s, people were talking about a possible union of all the British North American colonies. There were five major reasons for this drive for union:

1. The civil war between the northern and southern United States from 1861 – 1865, in which the North won, and as a result the British North American colonies became worried that the Northern armies might attack them to get revenge against Britain for its support of the South during the war. Some Americans also believed that it was the United States' destiny to control all of North America.

2. The need for a strong defense against the Fenians, the Irish Americans who believed that if they invaded British North America, they could get back at Britain and possibly force the British to free Ireland. At this time Ireland was under British rule.

3. The trade of the British North American colonies had a special advantage with Britain, but in 1846 the British started a free trade policy which eliminated this advantage. The colonies then made a special trade agreement with the United States, but this ended in 1865 because it was no longer profitable for the Americans. A railway to link the colonies also seemed essential – to join western Canada with the Atlantic Ocean had been started in 1860, but had gone bankrupt.

4. Finally, British attitudes toward the colonies were also changing – some of the British citizens wanted to get rid of the colonies because they thought they were too expensive to defend. They believed it was time for the British North American colonists to pay their own way.

2.4.1 The Fight for Confederation

In August 1864, political leaders of Canada West and Canada East, Nova Scotia, Prince Edward Island and New Brunswick met in Charlottetown to discuss a union of all the British North American colonies. The leaders had to convince the people of their colonies to accept the plan, which led to the debates from 1864 to 1867 in all the colonies. After a little bit of struggle, the union was approved by the British Parliament when the British North America Act was passed in the spring of 1867. On July 1, 1867, the four colonies (Ontario, Quebec, New Brunswick, and Nova Scotia) were officially united into the Dominion of Canada and John A. Macdonald became Canada's first prime minister. In the following years, the country grew quickly, the North-West Territories became part of Canada in 1869 (this area would later be divided into two new territories called the Yukon Territory and the Northwest Territories). Manitoba became a province of Canada in 1870, British Columbia joined in 1871, and Prince Edward Island joined in 1873. Alberta and Saskatchewan both became provinces of Canada in 1905. Newfoundland remained independent from the rest of Canada until 1949.

2.4.2 Building the National Railroad

In May 1870, British Columbia told John A. Macdonald, that they wanted to join Confederation. They asked that a wagon road be built across the prairies and through the mountains to connect British Columbia with Canada. Macdonald agreed to do even more, he promised a railway would be started within two years and finished within ten. Without the railway, Macdonald worried that British Columbia might leave Confederation and join the United States. He also wanted to bring farmers to settle the prairies and to produce farm products for Canada's eastern markets. Building the railway turned out to be a dangerous and difficult project. Especially the section through the mountains of British Columbia (BC). The workers had to build bridges over steep mountain canyons and use explosives to blast through rock (it is said that it's stained with blood). To keep costs down, many Chinese workers were brought in to work on the railway and played an extremely important role in this part of Canada's history. On November 7, 1885, at 9.22

a.m., workers hammered in the last spike of the railway (it had been completed in five years).

The completion of the railway was a very important event in Canadian history. It eventually brought almost a million settlers to western Canada. It also encouraged trade within Canada, instead of with the United States, settlers from Britain, the United States, and Europe moved west looking for political or religious freedom, land and the opportunity for a better life.¹²

2.5 Modern History of BC

Far more information from past times of BC can be found since the beginning of the twentieth century. In that time many immigrants arrived to the BC and today, we can say that Vancouver is the second most international, ethnically diverse city in Canada. In 1886, a Head Tax was introduced on the Chinese, which reached \$500 per person to enter Canada by 1904. By 1923 the government passed the Chinese Immigration Act, which prohibited Chinese from immigration until 1947.

During the Second World War, security concerns led to controversial measures, such as discrimination of local Japanese-Canadian community who were openly put in the internment camps.

The post-war period is defined with its great prosperity and growth and with Japan becoming the second largest trading partner of Canada. The primary activities were logging, fishing and mining. The right wing Social Credit Party governed for over thirty years and alternative views, such as environmentalism, feminism and gay rights, were fostered by then.

¹² SUAVÉ, Virginia L., SUAVÉ, Monique. *Gateway to Canada*. (Toronto: Oxford University Press 1997). 14 - 24

Currently, the province is governed by the Liberal Party under Gordon Campbell. The party is neutral federally and derives its membership from the centre to the centre right, developing economically, politically and culturally as well.¹³

¹³ DAVIS, Ch. *The History of Metropolitan Vancouver*. 2004.
<<http://www.vancouverhistory.ca/chronology4.htm>>

3. Cultures of Canada

Now, having briefly outlined Canadian history, we can say that unlike many other countries, Canada does not consist of one homogenous culture. It is a country of the aboriginal (First Nations) peoples as well as numerous different immigrant nations. They speak different languages, eat different dishes, wear different clothes and have different traditions, therefore we can say that Canada is a multicultural country.

“If we are trying to define ethnic or national identity, then what matters is what the boundaries are, especially people’s self-descriptions vis-à-vis others.”¹⁴

3.1. Cross-cultural Confusion

Many works have been written on how Canadians feel about having so many different cultures in the country which often brings opposing results. Starting with notions of non-Americanness and anti-Americanness in Canadian national identity, the conceptions and misconceptions that underline that identity, the people of French heritage, Québécois, who believe they are different from people in other provinces etc.

3.1.1 Anti-Americanness

The border that separates Canada from the USA is often described as the longest undefended border in the world. This may be the case in military terms, but psychologically and sociologically, the 49th parallel continues to be a fiercely contested dividing line. It separates and defines two geopolitical entities that to the outside world look very similar. In the same way, pairs the contiguous countries around the world (e. g., Spain and Portugal, Finland and Sweden) remain separated by economically increasingly meaningless frontiers. For the weaker of these entities, having lived under the threat or reality of political, economic and cultural domination by its neighbor for hundreds of years, the border represents a fundamental difference in outlook and character – a border that has to be defended at all costs, for the collectivity inside that border cannot be established unless its difference from that which is outside is delineated.

¹⁴ McCrone, D. *The Sociology of Nationalism*. (London: Routledge, 1998). 29

The present study suggests that Canadians require these fuzzy and superficially anti- or non-Americanist images to maintain their sense of distinctiveness and national identity.¹⁵

“Community membership depends upon the symbolic construction and signification of a mask of similarity which all can wear, an umbrella of solidarity under which all can shelter.”¹⁶

3.1.2 The Crisis of Canadian Federalism

Though Canada prides itself on its policy of multiculturalism, the relationship between the country’s largest minority, the French-speaking Canadians, and the English-speaking majority¹⁷ is characterized by a number of unresolved issues. At the heart of the problem lies the on-going disagreement over the status of the province of Quebec within the Canadian federal system. There has been a disagreement arising from differing fundamental assumptions among Anglophone and Francophone Canadians as to the nature of the country: while the former have historically believed that Canada is one nation, most French-speaking Canadians have been convinced that Canada consist of at least two nations. In the recent years, this divergence of views has led to increasingly sharp confrontations between the two linguistic groups.

Francophones have identified themselves as a separate group since their first encounter with the British. Their separate language, religion and legal system clearly distinguished them from their English-speaking neighbors. Francophone Canadians have historically been very interested in securing legislative and administrative powers enabling the community to pursue its culture-specific interests. Nonetheless, it was not until the turn of the twentieth century that a comprehensive theory of dualism was formulated. In 1902, Henry Bourassa, the leading French-Canadian nationalist, introduced the concept of a “double compact”. This notion refers to two contracts between French and English Canadians – the national and political contracts. In other

¹⁵ SPARLING, D. *Shaping Canadian Identities. Proceedings of the 9th European Seminar for Graduate Students in Canadian Studies. Canadian Studies in Europe, Volume 2.* (Brno: Masaryk University Press, 2002) 157 - 159

¹⁶ JENKINS, R. *Social Identity.* (London: Routledge, 1996.) 105

¹⁷ Viz. graph: Apendices, 6.1.

words, Bourassa believed that, apart from the political contract between particular provinces and the federal government, there is also a national contract between French and English-speaking Canadians. Such a national contract, he argued, entitles French-speaking Canadians to consider themselves a “distinct society” within Canada.

English-speaking Canadians and the Québécois do not agree on the division of political power in Canada. While a lot of English-speaking Canadians feel that the federal government should have a great amount of authority, the Québécois strongly object to such a division of power. One can very well understand the position of the Anglo-Canadians: considering the size of the country, its cultural diversity and the small number of Canadians, the tendency to favor a centralization of power is understandable. Historically, such centralization has clearly facilitated various national projects, including the diffusion of a common political pan-Canadian identity.

The 1982 constitutional patriation has left Quebec outside the system. Quebec did not agree to join the constitutional family owing to the widespread belief that certain components of the Constitution jeopardize the distinct identity of the Québécois. In this time and age those Pierre Trudeau’s nation-building tools – bilingualism, multiculturalism and symmetrical federalism – summed up and sanctified by the patriated Constitution and the Charter of Rights in 1982, not only strove to defend individual rights but also worked to bind Canada together under the banner of one equal and multicultural nation. It served to strengthen the authority of central institutions such the Supreme Court, what led into “losing the trust” of Québécois. In the light of the 250-year-long struggle of Francophones to preserve their separate identity, it is highly unlikely that they will give up their claims concerning self-determination. Therefore, it seems it is up to the Anglophone majority to recognize that their concept of a uninational Canada was flawed from the beginning, as it was not shared by all groups in Canada.¹⁸

¹⁸ SPARLING, D. *Shaping Canadian Identities. Proceedings of the 9th European Seminář for Graduate Students in Canadian Studies. Canadian Studies in Europe, Volume 2.* (Brno: Masaryk University Press, 2002) 163 - 173

3.2 The Canadian Model of Multiculturalism

It is common to distinguish the Canadian “mosaic” from the American “melting pot”, suggesting that Canada is more tolerant of immigrant diversity than the United States. In fact that Canada has an official multiculturalism policy, adopted in 1971, is often cited as evidence for this assumption.

Canada is one of the traditional “immigration countries”, along with other British settler societies: the United States, Australia and New Zealand. All these countries were largely populated through immigration. They faced similar challenges in deciding how best to integrate newcomers, and historically they adopted a similar approach. This common approach, which remained in place until the late 1960s, had the following four main features:

1. Each country actively recruited immigrants so as to help settle newly-acquired lands, and to promote economic growth.
2. These immigrants were able to acquire citizenship on relatively easy terms: they simply had to live in the country for 3-5 years, learn the official language and learn something about the history and institutions of the country. These conditions were deliberately set quite low so as to make it possible for all immigrants to become citizens. Immigrants, in other words, were seen as future citizens, not as “guest-workers” or “aliens”.
3. These immigrants were expected not only to become citizens, but also over time to become virtually indistinguishable from the native born Anglo majority, the descendants of the original British colonists. This is called the “Anglo-Conformity” model of immigrant integration, and was as strong in Canada as in the United States or British-Canadians in their speech, clothes, diet, housing, political views, work habits, family size, leisure activities and general demeanour.

4. Would-be immigrants who were seen as incapable of this sort of cultural assimilation into the Anglo community were denied entry. All four countries had racially restrictive admissions, which favoured White Europeans while excluding other groups, particularly Africans and Asians.

In the 1960s, however, Canada dramatically changed its approach to immigration. It retained the first two features of the historical approach, but repudiated the last two. As a result, the new wave of immigration into Canada which began in the 1960s differed from previous waves in two important respects:

1. The immigrants were selected on a points system based on their skills, education, age and so on, without regard to their race or ethnicity. As a result, the new immigrants were increasingly non-White (and non-Christian), and these “non-traditional” immigrants now form the majority of Canada’s immigrants.
2. The long-standing assimilationist Anglo-conformity model of immigration integration was replaced with a more pluralistic and “multicultural” model. This new model respected the desire of immigrants to cherish and express their ethnic identity and made a commitment to reform public institutions (e. g. schools, hospitals, police) so as to recognize and accommodate this immigrant ethnicity.

3.2.1 Evaluating multiculturalism

In case of Canada, the results of the experiment are now in and the evidence is clear and overwhelming. Both experiments were a success. Important minorities, in general, are integrating: indeed, they are integrating faster than previous immigrants. And the adoption of multiculturalism has arguably helped in this process: all the indicators of integration have improved since 1971, when the multiculturalism policy was adopted, stated as:

1. Naturalization

Naturalization rates have increased since 1971, moreover the immigrants from non-traditional source countries for whom the multiculturalism policy is most relevant have the highest rate of naturalization. In other words, those groups which fall most clearly under the multiculturalism policy have shown the greatest desire to become Canadian (unlike in the United States and United Kingdom), while those groups which fall outside the multiculturalism rubric have shown the least desire to become Canadian.

2. Political participation

Between Confederation and 1960s, ethnic groups became increasingly underrepresented in Parliament, but since 1971 the trend has been reversed. Moreover, it is important to note the way ethno-cultural groups participate in Canadian politics. They do not form separate ethnic-based parties, either on a group-by-group basis or even on a coalition basis. Instead, they participate overwhelmingly within Canadian parties. By contrast, immigrants have shown no inclination to support ethnic-based political parties, and instead vote for the traditional national parties.

In short, if we look at indicators of legal and political integration, we see that since the adoption of multiculturalism in 1971 immigrants are more likely to become Canadians, and more likely to participate politically. And when they do participate, they do so through pan-ethnic political parties which uphold Canada's basic liberal democratic principles.

This sort of political integration is the main aim of a democratic state. But from the point of view of individual Canadians, the most important form of integration of immigrants is probably not political, but linguistic and social. Immigrants who participate in politics may be good democratic citizens, but if they cannot speak

English or French, or are socially isolated in self-contained ethnic groups, then Canadians will perceive a failure of integration.

3. Language acquisition

However, the demand for ESL classes has never been higher, and indeed exceeds supply in many cities, recent census statistics show that 98,6 per cent of Canadians say that they speak one of the official languages. This is a staggering statistic when one considers how many immigrants are elderly and/or illiterate in their mother-tongue, and who therefore find it extremely difficult to learn a new language. It is especially impressive given that the number of immigrants who arrive with knowledge of an official language has declined since 1971.

4. Inter-marriage

Inter-marriage rates have consistently increased since 1971 and there has been an overall decline in endogamy, both for immigrants and their native-born children. Moreover, and equally importantly, we see a dramatic increase in social acceptance of mixed marriages.

Unlike the previous three indicators of integration, inter-marriage is not a deliberate goal of government policy. Governments should neither encourage nor discourage inter-marriage. But changes in the rate are useful in a way that shows that Canadians feel comfortable living and working with members of other groups, the inevitable result is that some people will become friends with, and even lovers of, those from other ethnic groups, which gives us the evidence of accepting the diversity.

3.2.2 The Debate over Multiculturalism

Multiculturalism is not the only – or even the primary – government policy that affects the place of ethnic groups in Canadian society. It is just one modest component in a larger package. Many aspects of public policy affect these groups, including policies

relating to naturalization, education, job training and professional accreditation, human rights and anti-discrimination law, civil service employment, health and safety, even national defence. It is these other policies that are the major engines of integration. They all encourage, pressure, even legally force immigrants to take steps towards integrating into Canadian society.

We should be aware that integration does not occur overnight, but it is a rather difficult and long-lasting process which works operates inter-generationally. Hence special accommodations are often required for immigrants on a transitional basis. For example, certain services should be available in the immigrants' mother tongue, and support should be provided for those groups and organizations within immigrant communities which assist in the settlement/integration process.

Next, we should ensure that common institutions into which immigrants are pressured to integrate provide the same degree of respect and accommodation of the identities of ethno-cultural minorities that have traditionally been accorded to British- and French-Canadian identities. Otherwise, the insistence that immigrants integrate into English or French-language institutions is tantamount to privileging the interests and lifestyles of the descendants of the original British and French settlers. Fairness therefore requires an ongoing and systematic exploration of our common social institutions to see whether their rules, structures and symbols disadvantage immigrants. For example, we need to examine dress-codes, public holidays, or even height and weight restrictions, to see whether they are biased against certain immigrant groups. We need to examine the portrayal of minorities in school curricula or the media to see if they are stereotypical, or fail to recognize the contributions of ethno-cultural groups to Canadian history or world culture.

The logic of multiculturalism involves accepting the principle of state-prescribed integration, but renegotiating the terms of integration. And immigrant groups fully recognize and accept this. They accept the expectation that they will integrate into larger society, as they have always done. Few immigrant groups have objected to the

requirement that they must learn an official language as a condition of citizenship, or that their children must learn an official language in school. On the contrary, they have consistently affirmed their support for the Official Languages Act. And they have accepted the assumption that their life-changes of their children, will be bound up with participation in mainstream institutions operating in either English or French. Indeed, one of their most common demands is for greater language-training assistance especially to help them integrate into these institutions. Canadian multiculturalism policies are helping to ensure that those people who wish to express their ethnic identity are respected and accommodated, while simultaneously increasing the ability of immigrants to integrate into larger society.¹⁹

3.3 I am a Canadian

Canadians have a long tradition of identifying themselves according to the land, their ancestors or nation. The proportion of the population claiming some element of Canadian ethno-cultural ancestry climbed from fewer than 1% in 1986 to nearly 40% in 2001. Moreover, more than 11,7 million persons who reported “Canadian” described their ancestry as exclusively Canadian without mentioning any other economic connection.

This question of origins has been reappearing since the Confederation. Traditionally, it was viewed as a matter of racial and genetic characteristics, more recently, membership in an ethnic group was considered a question of shared language, culture, traditions, values or sense of belonging. By saying “I am Canadian” people often define themselves with labels likely to enhance their prestige, preservation of a culture and protection of most recent achievements. These born in Canada of Canada-born parents are increasingly reporting “Canadian” instead of origins of their more distant ancestors.²⁰

¹⁹PROCEEDINGS. 1st International Conference of Central European Canadianists. “Multiculturalism and Diversity in Canada – Voices from Central Europe”. (November 13 – 15, 1998, Brno, Czech Republic, Brno: Masaryk University Press, 2001) 11 - 24

²⁰ THOMAS, D. *I am Canadian*. Canadian Social Trends, Statistics Canada - Catalogue No. 11-008. Spring 2005 <<http://www.statcan.gc.ca/pub/11-008-x/2004004/article/7774-eng.pdf>>

It is a fact, that 8 of 10 Canadians feel strong sense of belonging to Canada. It is well known that Canadians engage in many types of civil and social activities. They donate their time and money to charity, they become members of various organizations, vote in elections and engage in other political activities which play essential role in the health and vitality of Canada. Moreover the social networks can create a sense of connectedness and social belonging as interaction between people builds communities. Interaction, generally speaking, builds trust between strangers, which may lead to shared values and expectations, thereby broadening the individual's identity and feelings of solidarity with others. Overall, 85% of Canadians described their sense of belonging as somewhat or very strong whereas 13% professed somewhat or weak feelings of belonging. The majority of Canadians as well as felt a somewhat or very strong sense of belonging to their province and their local community, although such views were less prevalent than belonging to Canada. The vast majority of individuals in all age groups felt somewhat or very strong sense of belonging to Canada. However, "very strong" feelings of belonging were more prevalent among seniors than among people under 30.

Overall, there is great interest in the social and civic activities in which Canadians engage themselves which is driven by the implications that social engagements and social networks may have for outcomes in areas such as public health, economic growth, innovation, educational achievement and community development which leads into higher level of happiness and life satisfaction.²¹

²¹ SCHELLENBERG, G. *Perceptions of Canadians: A sense of belonging, confidence and trust*. Canadian Social Trends, Statistics Canada - Catalogue No. 11-008. Winter 2004. <<http://www.statcan.gc.ca/pub/11-008-x/2004003/article/7733-eng.pdf>>

5. Facts on the immigration in BC

Canada is for sure a major receiving country in international immigration with a liberal immigration policy and a long record of assistance to refugees. It played, is playing and surely will play a vital part in Canadian life and it should contribute in a much more positive way than in the past, towards the development of increasing international communication and consultation in relation to migration, whether that migration be inter-country or intra-continental, permanent or temporary.²²

From different sources is obvious, that we can distinguish a few major immigration waves. According to the statistics, see appendix 7.2 Immigrants and Immigration Rate²³, 1900 to 2007, it is obvious that:

1st immigration wave dated to early 1900s due to the settlement in Western provinces,

2nd immigration wave dated to 1913 whereas during the Great Depression and World War II was the immigration very low (1930s and 1940s),

3rd immigration wave was dates to late 40s,

4th immigration wave dates to early 60s,

and the last, 5th immigration wave dates to late 1980s with the increasing number of immigrants up to present.²⁴

The Immigration and Refugee Protection Act (IRPA), which came into effect in June 2002, identifies the four major classes under which permanent immigrants are admitted into Canada:

1st the economic class includes skilled workers, business immigrants, live-in caregivers, provincial/territorial nominees and their dependents.

²²HAWKINS, F. *Canada and Immigration. Public Policy and Public Concern.* (Kingston and Montreal: McGill-Queen's University Press, 1988)

²³ "Immigration rate is a ratio of the number of immigrants admitted into a host country in a given year to the size of the population of this country, expressed per 1,000 population." *Statistics Canada*, www.statcan.gc.ca

²⁴ *Citizenship and Immigration Canada, International Immigration.*, March 3rd, 2008. [www.statcan.gc.ca](http://www.statcan.gc.ca/pub/91-209-x/2004000/part1/international-eng.htm)
<<http://www.statcan.gc.ca/pub/91-209-x/2004000/part1/international-eng.htm>>

2nd the family class is comprised of spouses, partners, children and other relatives of Canadian residents such as parents or grandparents.

3rd the refugee class includes government assisted or privately sponsored refugees as well as refugees landed in Canada and dependents abroad.

Finally, the “other immigrants” class comprises of immigrants admitted for humanitarian and compassionate or public policy reasons, temporary resident permit holders, immigrants facing deferred removal orders and post refugee claimants.

5.1 Immigration groups to Canada

The share of immigrants in each class fluctuates from year to year, but since 1995, at least half of all immigrants admitted into Canada have been in the economic class. In 2007, 55.4% of arrivals, accounting for about 131,300 immigrants, were admitted as part of this class.²⁵ The peak share of economic immigrants was in 2001 when this class represented 62.1% of all immigrants admitted that year. The lowest shares were in the early 1980s, a period of economic recession in Canada, in which admission of economic immigrants was restricted to applicants with prearranged employment. The years between 1983 and 1986 were characterized by low immigration rates (ranging between 3.3 per 1,000 to 3.8 per 1,000) and numbers of immigrants that did not exceed 100,000. For the year 2008, the number of planned economic immigrants was shifted downward to between 139,000 and 154,000.

The second largest group was comprised of immigrants admitted under the family class where the objective is “family reunification”. In 2007, Citizenship and Immigration Canada planned 67,000 to 69,000 immigrants to be accepted under the family class and 66,200 immigrants were actually admitted, representing 28.0% of immigrants. Actually, in 1983, the share of immigrants admitted into the family class was 54.9% of all immigrants admitted that year, and more than double the share of economic immigrants (27.1%). For 2008, the planned level of family-class immigrants was revised upward slightly to between 68,000 and 71,000.

²⁵ See part 7. Appendices/ Supplementary, 7.3 Immigrants to Canada by class, 1981 to 2007

In 2007, Canada accepted nearly 28,000 refugees, representing 11.8% of all immigrant arrivals that year. Refugees were the only class of immigrants to fall within the targeted range (25,900 to 30,800) in 2007. Between 1982 and 1992, refugees as a proportion of all immigrants ranged from 14.0% to 23.2%, but not as high as the share from 1980 (28.2%). In 2008, it was expected that between 26,000 and 31,800 immigrants to be admitted into Canada in the refugee class.

Finally, 11,300 immigrants admitted into Canada in 2007, or 4.8% of all immigrants, belonged to the class of “other” immigrants. This class of immigrants was the only one to surpass the planned levels for 2007 (6,100 to 7,200). The number and share of immigrants in this class was the highest of the data collected since 1980. Some of the increase in recent years could be due to the introduction of the Immigration and Refugee Protection Act in 2002 which gave Citizenship and Immigration Canada the authority to accept foreign nationals who would not otherwise meet the requirements of the Act. For 2008, between 7,000 and 8,200 immigrants in the “other” class were planned.

As in past years, a small number of countries provided a large number of immigrants to Canada in 2007. In fact, the order of the top five countries of birth for immigrants remained unchanged over the 2005 to 2007 period. About 133,900 of the 236,800 immigrants entering the country in 2007 came from the continent of Asia, representing more than half (56.5%) of all immigrants. Since the late 1980s the proportion of immigrants from Asia has fluctuated between one-half and nearly two-thirds, but the proportion in 2007 is the lowest since 1991.

In 2005 and 2007, eight of the top ten source countries for immigrants to Canada were from Asia: China, India, the Philippines, Pakistan, Iran, South Korea and Sri Lanka. In 2006, Sri Lanka was replaced by Algeria as the tenth most common country of birth. As for many previous years, the top birth place for immigrants arriving in Canada in 2007 was China (28,900 persons), representing 12.2% of all immigrants. The majority of immigrants from China belong to the economic class although this decreased over the

2005 to 2007 period from 72.2% to 56.5%. This decrease corresponded to an increase in the proportion of newcomers from China entering Canada as part of the family class (from 21.7% to 35.9%). Perhaps with the economic development of China in recent years, this has reduced the attraction of Canada as a destination for Chinese immigrants.

As a place of birth, China was followed closely by India, accounting for 12.0% of all immigrants, or 28,500 persons, who came to Canada in 2007. Since 2000, this share has fluctuated between 11.9% and 13.8%. Most immigrants from India were admitted in 2007 under the economic class (53.8%), and an additional 42.0% entered under the family class.

The third most common country of birth for newcomers to Canada during the 2005 to 2007 period was the Philippines, from where 19,700 individuals or 8.3% of all immigrants were born in 2007. This proportion has been increasing since 2002. The majority of immigrants from the Philippines in 2007 were admitted under the economic class (77.0%), followed by the family class (21.0%). Together, these three countries—China, India and the Philippines—accounted for 77,100 or approximately one-third of all immigrants admitted into Canada in 2007.

Pakistan maintained its fourth position as a source country for immigrants but the number decreased below 10,000 for the first time since 1999. In 2007, 9,800 immigrants were admitted to Canada from Pakistan, accounting for 4.1% of all immigrants, a share which has been dropping since 2002. More than half of the immigrants from Pakistan were admitted as part of the economic class in 2007 (54.5%) and 28.2% belonged to the family class.

Two other Asian countries, South Korea and Sri Lanka, were also among the top countries of births for immigrants admitted to Canada between 2005 and 2007. Between 5,800 and 6,200 immigrants admitted to Canada each year during this period were from South Korea, representing 2.2% to 2.5% of all immigrants. However, the composition of immigrants from these two countries was very different as the majority of persons from

South Korea were admitted under the economic class (82% to 83%). Between 2005 and 2007, Sri Lanka accounted for less than 2% of immigrants to Canada. In 2007, the family class was the most common category of entrance for these immigrants (36.8% of the 4,100 immigrants) followed by refugees (26.7%). Roughly equal proportions of Sri Lankan immigrants entered Canada in 2007 in the economic class (18.4%) and other class (18.0%). Two years earlier, in 2005, the most common class for immigrants from Sri Lanka was refugees (46.2%) and only 12.8% were economic immigrants.

In 2007, 16.0% of all immigrants to Canada were from Europe, less than half of the 1981 share (34.8%). In 2007, the predominant place of birth for Europeans who came to Canada, was Great Britain (3.1% of immigrants to Canada), three-quarters of whom were admitted under the economic class. More than 25 years earlier, in 1981, the share of newcomers born in Great Britain was over three times higher (14.7%).

In 2007, 5.1% of all immigrants to Canada were from the North American neighbors to the south: the United States and Mexico. The number of immigrants from the United States, which accounted for 3.7% of all immigrants to Canada in 2007 has been on the rise since 2002, but still below the shares of the early 1980s (6.5% to 6.9%). During the 2005 to 2007 period, about half (47.0% to 50.0%) of the immigrants from the United States came to Canada through the economic class and an additional 37.0% to 42.8% entered via the family reunification category. About 3,200 immigrants or 1.4% of the total came from Mexico in 2007.

The share of immigrants from Central and South America, and the Caribbean and Bermuda increased slightly from 8.5% in 2005 to 9.8% in 2007. Since 2003, the share of immigrants from Colombia has equaled or surpassed 2.0% of all immigrants admitted to Canada. Over the 2005 to 2007 period, two-thirds to three-quarters of Colombian immigrants were admitted in the refugee class.

Approximately 10% to 12% of immigrants who arrived in Canada during the 2005 to 2007 period were from African countries, up from 4% to 5% in the early 1980s.

In the past few years, the two main countries of birth of African immigrants admitted to Canada were Morocco and Algeria, each of which accounted for less than 2% of all immigrants.²⁶

The data recorded since 1956 reveals that the majority of immigrants admitted into Canada go to the three largest provinces: Ontario, Quebec and British Columbia. Of the 236,800 immigrants admitted in 2007, 82.6% settled in one of these three provinces. Ontario received 111,300 immigrants in 2007, representing 47.0% of all immigrants admitted to Canada that year.²⁷ This was the first time since 1984 that this proportion was lower than 50%. In fact, Ontario and British Columbia are the only provinces whose share of immigrants declined over the past few years while the proportions in almost all other provinces increased or remained stable. In Ontario, less than half (48.2%) of all immigrants were admitted under the economic class while close to one-third (31.9%) were accepted in the family class²⁸

²⁶ See part 7. Appendices/ Supplementary, 7.4 Immigrants by class according to the 10 main countries of birth, Canada, 1981 to 2007

²⁷ See part 7. Appendices/ Supplementary, 7.5 Immigrants and percentage distribution by province of destination, Canada, 2007

²⁸ Statistics Canada, 2008, *Citizenship and Immigration Canada, International Immigration.*, March 3rd, 2008. www.statcan.gc.ca <<http://www.statcan.gc.ca/pub/91-209-x/2004000/part1/international-eng.htm>>

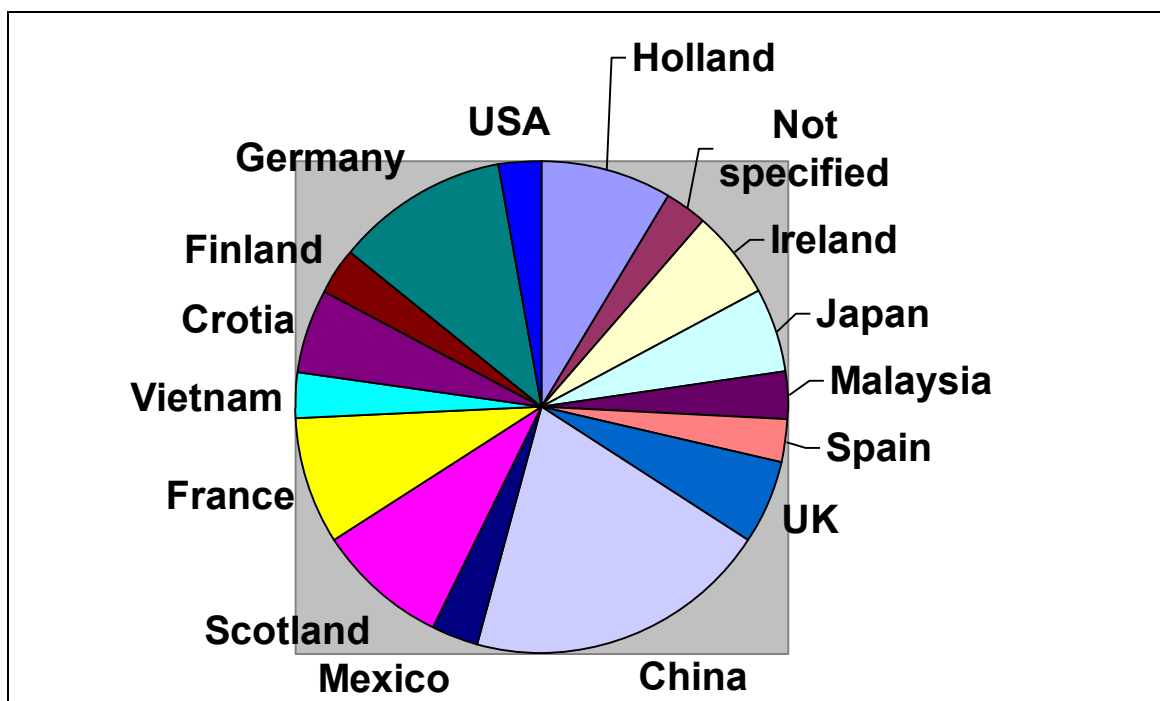
5. Practical part

According to the survey I decided to carry out I have come to the following results:

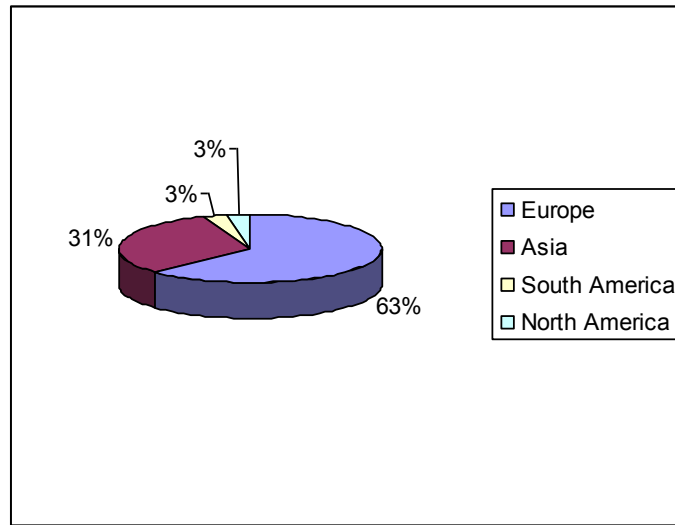
I sent out about a hundred of “Issue of Canadian Identity in BC” survey forms and received about a half of them back.

The average age of the Canadians asked to fill out the survey was 23 years and 6 months (and therefore I decided, to be more specific, to put them into three sub-categories according to the length of living in BC: <0-5> with 8 respondents, <6-15> with 10 respondents and <16+> with 24 respondents) and they were by 3% of South American origin, 3% of North American origin, 31% Asian and 63% European origin (viz. graphs number 1 and 2).

Graph #1: The origin of respondents by country



Graph #2: The origin of respondents by continent (%)



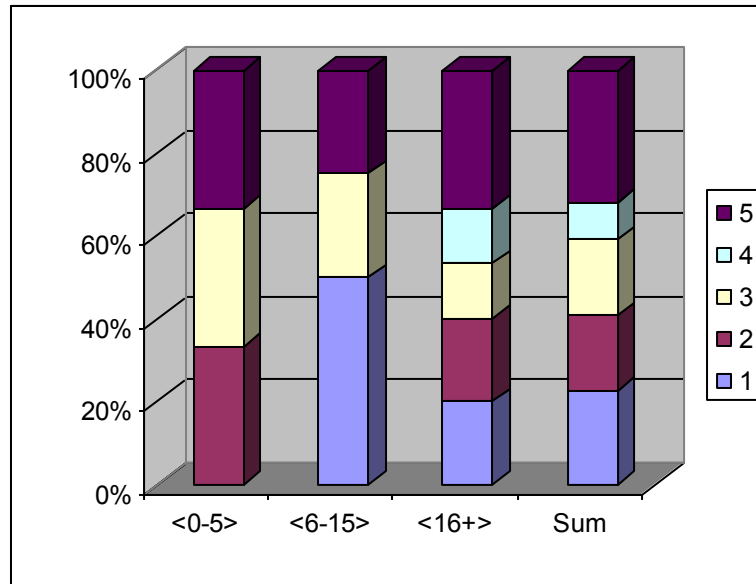
5.1 Canadian Identity

In connection to the third question of the survey we might see how much do the respondents feel to be close to the country/ countries of their origin when they have lived in Canada for some time.

From the graph #3, we can see that the respondents living in BC the shortest time do not relate themselves to their roots as much as the respondents from the middle group, <6-15>, of which 42% strongly feel close to their ancestors' nation. On the other hand, only 38 % of the respondents who have lived in BC for the longest time feel closely tied to their ancestors' nation (rates 1 and 2 together), however almost 40% do not relate to it at all. Those numbers might be affected by the fact, that the longer someone lives in a country the more he or she accommodates and adapts to the culture and the traditions of this country and the longer time someone lives away from the country of their origin the less they miss it.

The overall insight, according to this survey, shows similarly to the previous group of respondents, that 38% of respondents relate to their ancestors' nations whereas almost 40% do not relate to them at all.

Graph #3: How close do you feel to be to your ancestors' nation?



5.2 Canadian Citizenship

The current terms and conditions of gaining the Canadian citizenship are as follows:

1. Being eligible to become a citizen which involves:
 - a) One must be at least 18 years old to apply for citizenship
 - b) To become a Canadian citizen, you must have permanent resident status in Canada, and that status must not be in doubt.
 - c) To become Canadian citizens, adults must have lived in Canada for at last three years (1,095 days) in the past four years before applying.
 - d) One needs to be able to speak one of two official languages – English and French – of Canada well enough to communicate with people.
 - e) One cannot become a citizen if:

- I) has been convicted of an indictable offence
- II) is currently charged with an indictable offence or an offence under the Citizenship Act
- III) is in prison, on parole or on probation
- IV) is under a removal order
- V) is under investigation for/ charged with/ has been convicted of a war crime/ crime against the humanity
- VI) has had his/her Canadian citizenship taken away in the past five years

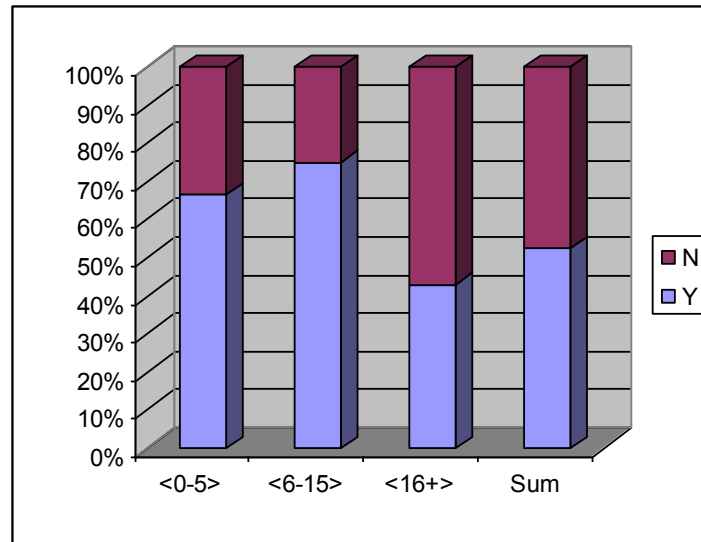
f) To become a citizen, one must know the rights and responsibilities of citizens, such as the right and responsibility to vote and some things about Canada's history and geography, and about its political system.

2. Applying for citizenship
3. Taking the citizenship test, if you are between 18 – 54 years old
4. Attending a citizenship ceremony, if you are 14 and older²⁹

The graphical illustration below shows that 60% of respondents living in BC for <0-5> years and 70% of respondents living in BC for <6-15> years strongly believe that the terms and conditions for gaining the citizenship should be more benevolent whereas respondents living in Canada the longest think the exact opposite and 68% of disagree. Overall, the results taken as a whole are ambiguous do not express any strong opinion pro or against this statement.

²⁹ Citizenship and Immigration Canada, 2008, *Becoming a Canadian citizen: Who can apply*, March 31st, 2007. www.cic.gc.ca < <http://www.cic.gc.ca/english/citizenship/become-eligibility.asp> >

Graph # 4: Do you think it should be easier to gain Canadian Citizenship?



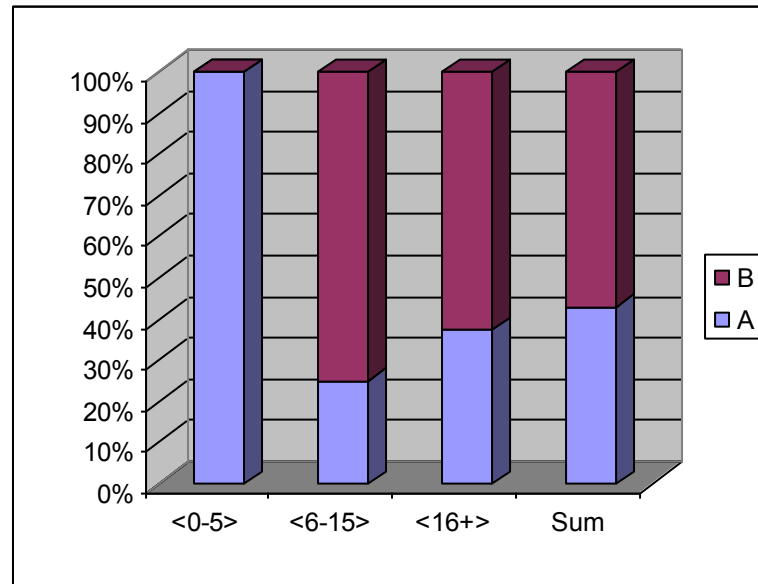
5.3 Multiculturalism of Canada

Canada is a multicultural country and many people consider it to be a “melting pot” or a “mixing bowl”.

According to the graphical illustration of the results we can say that the <0-5> group of respondents totally agreed with the first quotation, which is that the original cultures should be maintained within Canadian culture life whereas over vast majority of respondents from the other groups (80% from the <5-16> group and 68% from <16+>) think that they should be assimilated into Canadian culture.

Generally speaking, about half of the respondents think the different cultures should be maintained and the second half thinks the opposite, i.e. they should assimilate into Canadian culture.

Graph #5: Multicultural Canada



Statements:

- A) It is better for a minority to keep its traditions and culture for themselves.
- B) It is better for minorities to adapt and assimilate with the majority.

5.3 Indicators of satisfaction with life in Canada, BC

There are various indicators showing the satisfaction or dissatisfaction with standards of living in all countries the survey was dealing with.

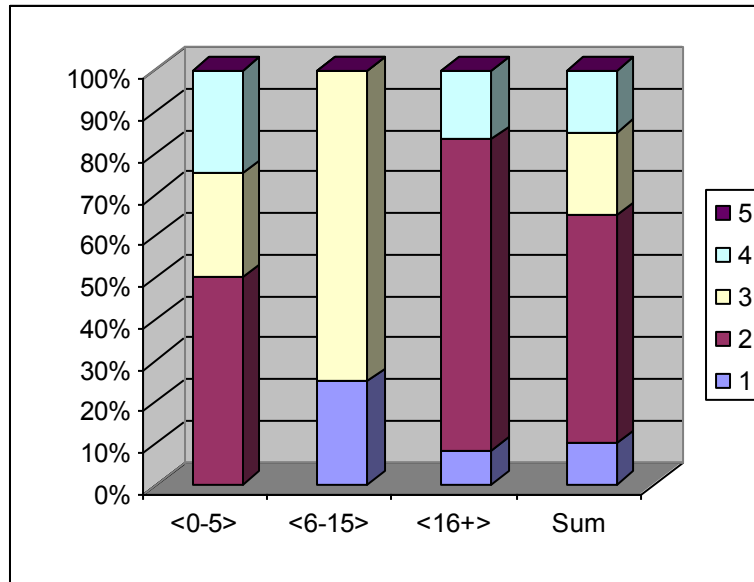
5.3.1 Democracy

From the results it can be concluded that the longer someone has live in Canada the more he or she appreciates its democracy.

From the graph #6 it is obvious that in the <0-5> group, 50% of the respondents are pleased with democratic institutions Canada. These figures significantly increase in the <16+> group to 78%. This fact may lead to the conclusion that the longer one lives in

Canada the more he/she appreciates the democratic institutions that Canada offers to its citizens.

Graph #6: Democratic Canada, BC

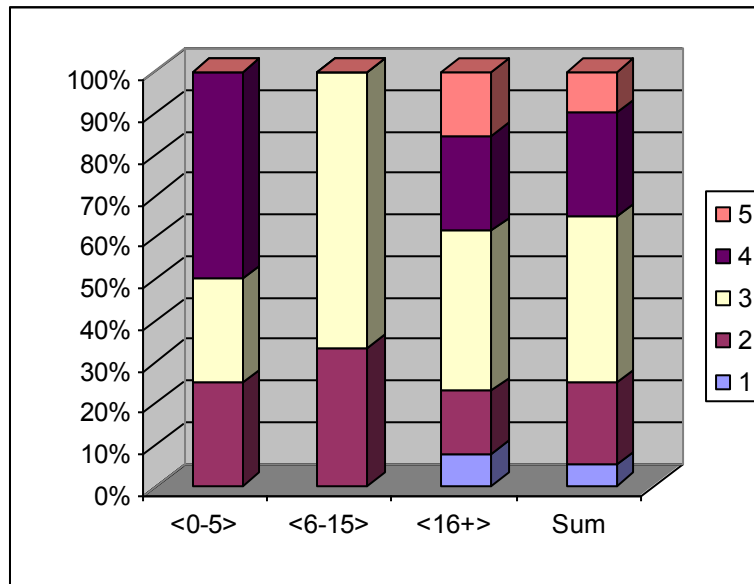


5.3.2 Political influence of Canada in the World

Based on the graphical illustration of Canadian political influence we might say that 55% of respondents in <0-5> group are unhappy with political influence of Canada in the world as opposed to about 20% who are content with it and 25% are indifferent.

The <6-15> group shows great contrast with 28% of satisfied and 72% indifferent. The group <16+> shows almost the same figures, with 20% of respondents satisfied, 40% indifferent and 40% dissatisfied with Canada's political world-wide influence (one of the respondents even states, that he was very satisfied but now feels indifferent due to Stephan Harper's politics, expecting to be very content with the political situation as soon as he is gone).

Graph #7: Political influence of Canada in the World



5.3.3 Economical development of Canada, BC

Based on the graphical illustration of Canadian economical development we can say that only 20% of respondents from <0-5> group are satisfied with it as opposed to 50% of indifferent and 30% slightly skeptic.

On the other hand, <6-15> shows significant growth in the level of satisfaction with the development by 70%. Unfortunately this number again drops in <16+> to 20% and even showing 10% dissatisfaction which might be due to the level of knowledge of the economic situation in the past.

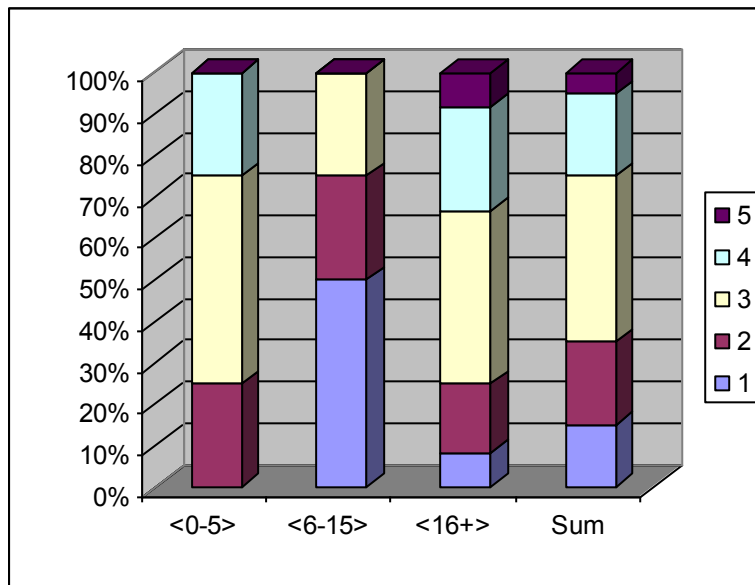
The Canadian economy is the eighth largest in the world according to the IMF. As of 2007, its nominal GDP was \$1.274 trillion, with growth of 2.7%. It is part of the G8 and other richest clubs such as the OECD.

Canada's GDP growth percentage

Year	Real growth rate- GDP (Estimates)
2003	3.4 percent
2004	1.7 percent
2005	2.4 percent
2006	2.9 percent
2007	2.7 percent
2008	2.7 percent

30

Graph #8: Economical development



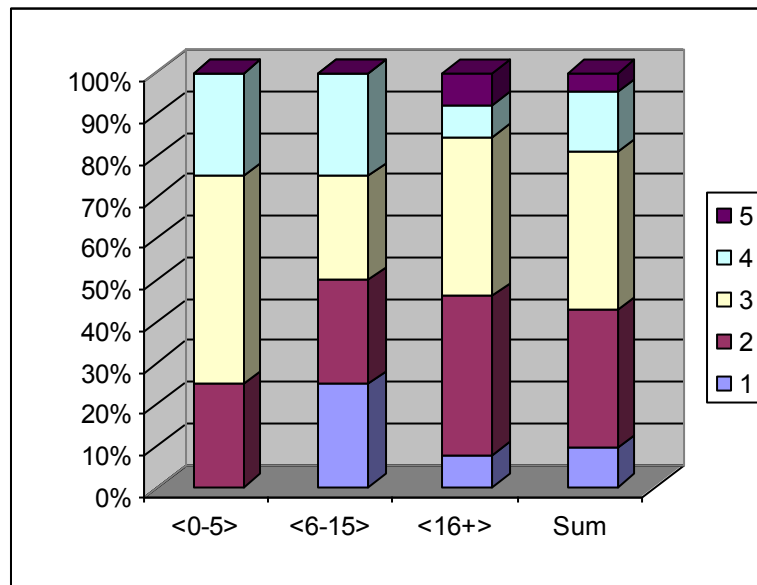
5.3.4 Social benefit system of Canada, BC

Graph #9 shows the satisfaction of 70 to 80% of respondents from all the subcategories and only 10% dissatisfaction in <16+>.

³⁰ *Economy watch, Economy, Economics & Investing reports,*
http://www.economywatch.com/world_economy/canada/

Canada offers a wide range of social benefits including Medical Services Plan offering financial assistance, PharmaCare program, Old Age security Pension for peoples residing abroad, Canada Retirement Pension, Employment Insurance and Regular Benefits, Maternity, parental and sickness benefits as well as BC Employment and Assistance for Persons with Disabilities Program and even offering social programs for newcomers to BC. ³¹

Graph #9: Social benefits



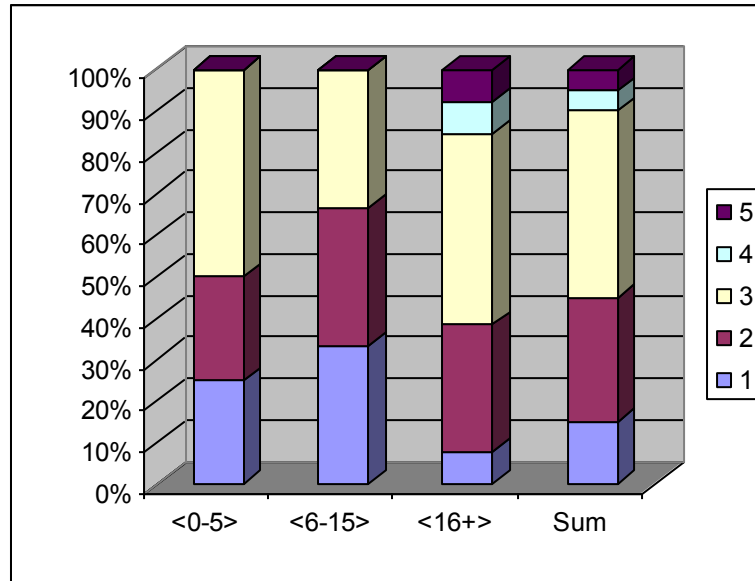
5.3.5 Science and technology development of Canada, BC

Graphical illustration of the Canadian science and technology development shows that all respondents are very or quite satisfied with it, ranging from 35% to 60% and showing not even 10% of dissatisfaction with it.

³¹ *British Columbia, B. C. Home, Government of BC, 2007* <<http://www.health.gov.bc.ca/misp/>>
 Service Canada, People serving People, May 19th 2009, Public Works and Government Services Canada (PWGSC) <<http://www.canadabenefits.gc.ca/faechome.jsp?lang=en> >

As one of the respondents said, the development is successful mostly due to the focus on green issues, recycling and anti-pollution gadgets, in which Canada holds number one position in the world.

Graph #10: Science and technology



5.3.6 Art and literature of Canada, BC

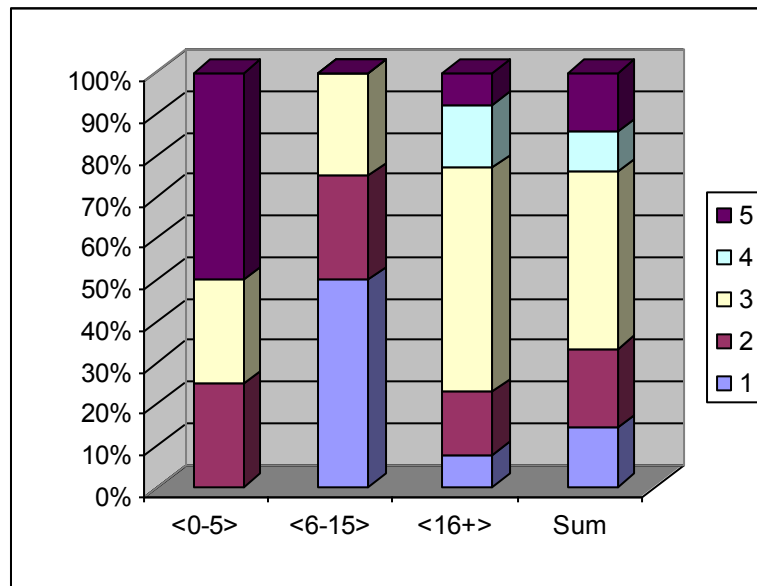
The graph #11 shows satisfaction with art and literature development in Canada. This country, aware of its heritage and multicultural potential has pampered art projects with governmental funds since 1900s and especially since the end of WWII.

Painters are among the most supported artists, namely Cornelius Krieghoff painting French-Canadian farmers, Paul Kane who painted pictures of Indian life, the landscape group called “the Group of Seven”, Emily Carr who is famous for her paintings of totem poles and multi-media artist Michael Snow.

Speaking of the Canadian literature, we should divide it into literature written in French and English that often reflects the Canadian perspective on nature, life, position in

the world and their identity often described in literature. Michael Ondaatje is one of the most famous writers and he was the first Canadian to win the Booker Prize for English Patient in 1992, then Margaret Atwood who won the Booker in 2000 for *The Blind Assassin*, Yann Martel for *The Life of Pi* in 2002, as well as Carol Shields and her *The Stone Diaries* which won the 1995 Pulitzer Prize for Fiction.³²

Graph #11: Art and literature development



5.3.7 Military service of Canada, BC

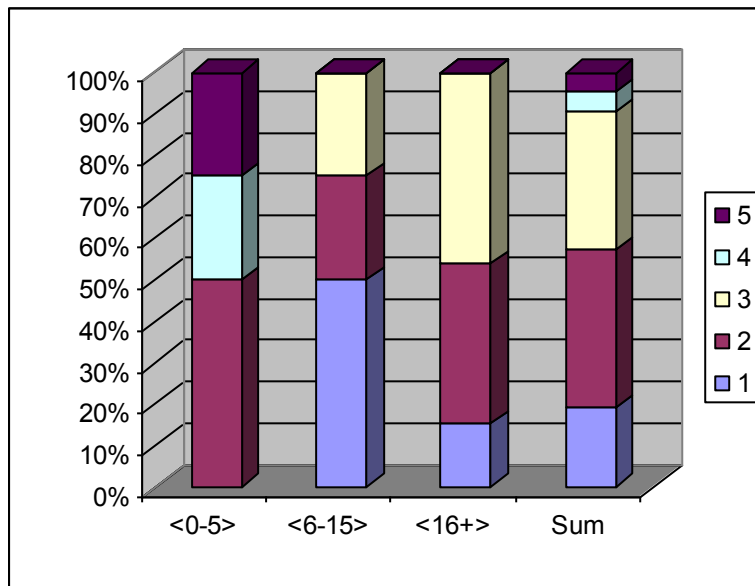
As shown in the graph #12 military service, specifically speaking of national safety and security brings great satisfaction to the respondents. Canada follows its anti-terrorism, border security, arms control and other threats programs in order to bring safety and security to everybody.³³

³² *Virtual Canada, Art & Literature*, <<http://www.virtualamericas.net/canada/culture/art-literature.shtml>>

³³ *Safe Canada, National Safety and Security*, Government of Canada. <http://www.safecanada.ca/topic_e.asp?category=6>

The feelings of safety and security are closely related to the previous experience, if any, from the country of the respondents' origin, but generally speaking Canada is one of the safest countries applying peacekeeping policies in the world which is reflected in the responses. As shown in the group <16+> 50% of the respondents are satisfied and 50% indifferent without any dissatisfied.

Graph #12: Military service

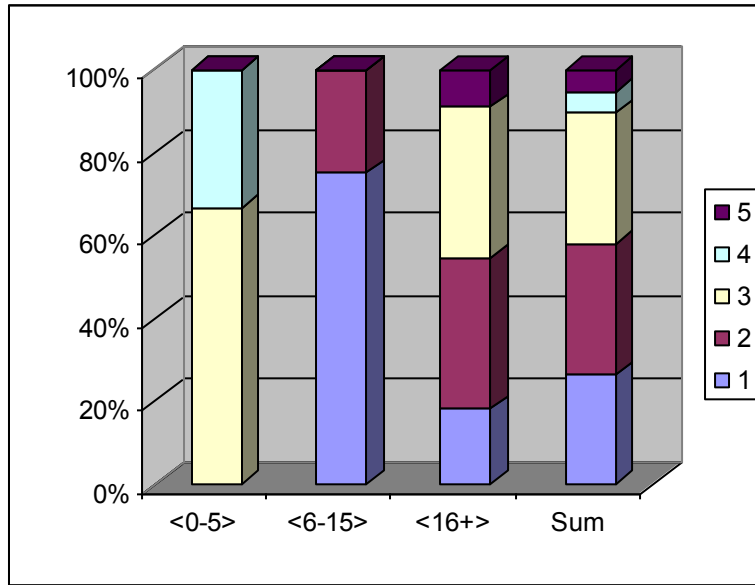


5.3.8 History of Canada, BC

Based on graph #13 we can conclude that respondents from the group <0-5> are least satisfied in comparison with the ones from group <6-15> where we can detect absolute content.

It is possible to find some discontent in the group <16+>, which can be explained by their knowledge of Canadian history, as for example with Japanese and Chinese respondents, the memories of mal-treatment of their ancestors/ Asian-Canadians e.g. during WWII, which is closely related to BC.

Graph #13: Canadian history

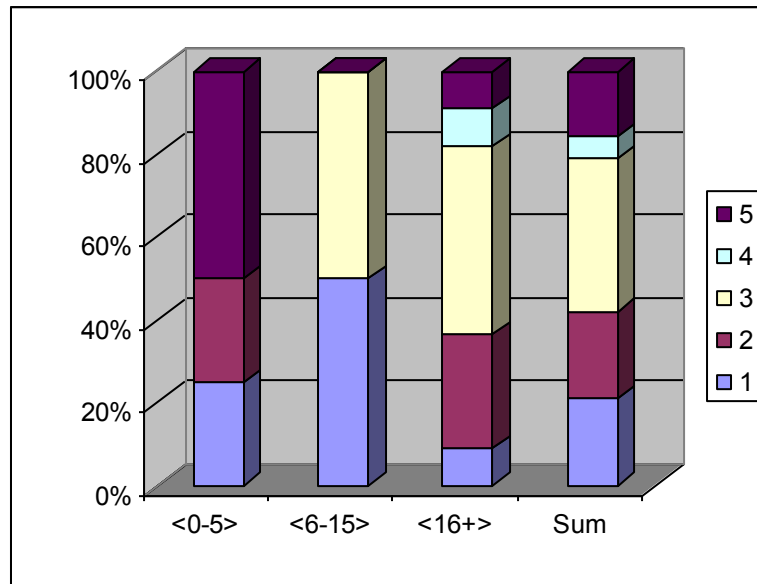


5.3.9 Fair and equal dealing with the minorities in Canada, BC

The graph of fair and equal treatment of minorities shows very contrasted results. The group <0-5> indicates 56% discontent with treatment, which we can attribute to negative personal experience/traumatic transports and sensitivity arising immediately after moving to Canada, as one respondent claimed.

On the contrary the group <6-15> gives high content with 50% and other 50% with no clear opinion on this topic. Different situation arises again in the <16+> group where 30% of respondents expressed satisfaction, 50% have no opinion concerning this matter and 20% are dissatisfied. This figure can again be attributed to both personal past experiences or the knowledge of bad aspects of Canadian history.

Graph #14: Fair and equal dealing with the minorities

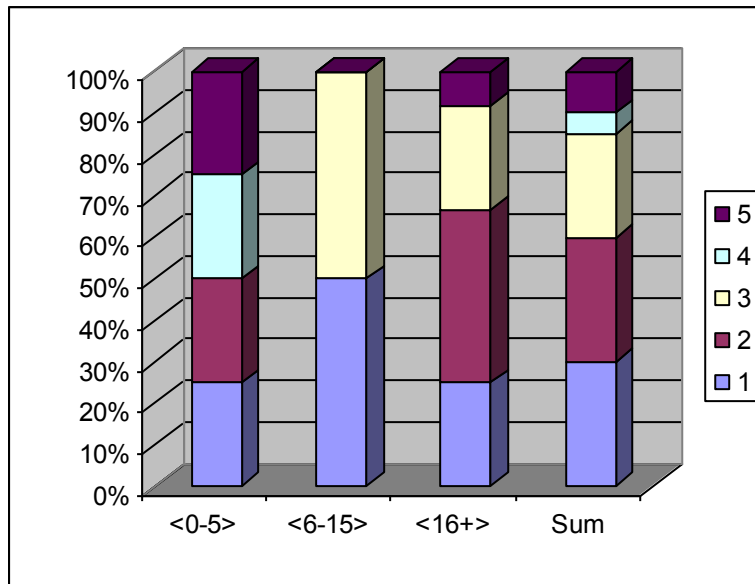


5.3.10 Variety of English language in Canada, BC

Based on the graph, we can claim, that the diversity of English spoken in BC is very positively welcomed.

The groups <6-15> <16+> have a very positive view of the diversity (up to 60% of respondents are openly positive and only 15% negative) whereas in the group <0-5> 50% expressed negative view. Overall, we can say that language diversity is welcome in BC (by 55% of respondent in total).

Graph #15: Variety of English language



5.4 Personal opinions on living Canada, BC

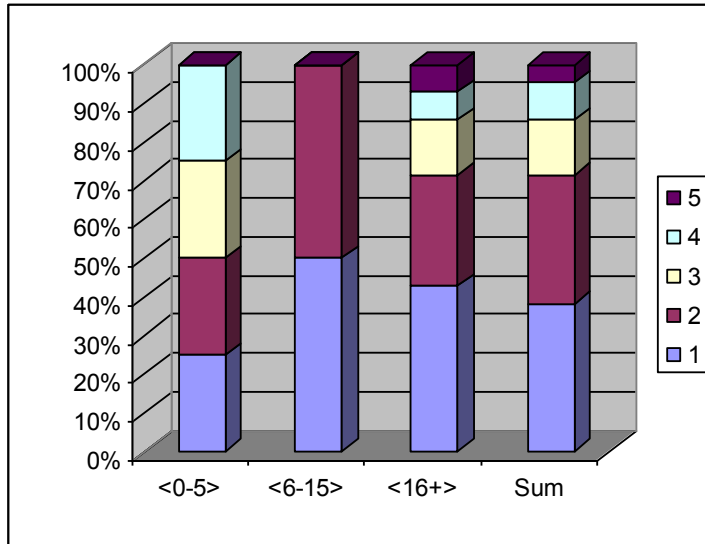
The last part of my questionnaire is asking for very sensitive and personal matters related to satisfaction with living and living standards in Canada.

A) I'd rather be a Canadian citizen than a citizen of any other country.

The respondent from groups <6-15> <16+>, as opposed to the group <0-5>, where 50% of respondents expressed positive opinion and 50% negative opinion, they expressed very positive view of life in BC (<6-15> 50% high content and <16+> 50% high content).

These differences show clear dependence between the length of stay in Canada, where the longer the respondents live in BC the happier they are. One of the respondents expressed an interesting view, that she would be willing to exchange life in Canada for life in France (which is apart from other things a country of her origin), which she considers a country closest to her.

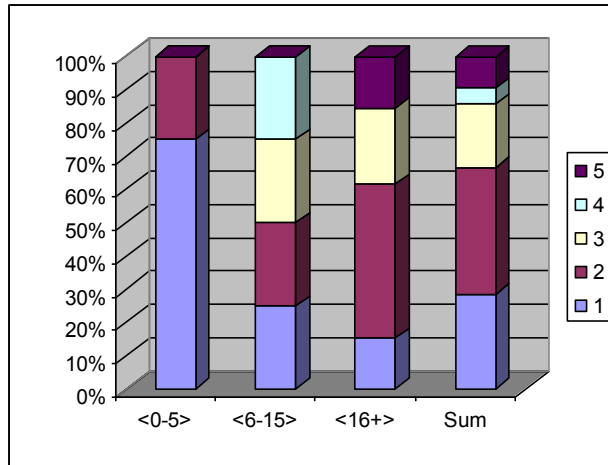
Graph #16: I'd rather be a Canadian citizen than a citizen of any other country



B) There are some things I'd change about BC/ Canada.

This graph shows dependence between the length of stay in BC and content. The group living in BC the shortest would not change anything, on the other hand, in spite of big content, the respondents from other groups also realize negative aspects they would like to change. Among the suggestions for help were: political representation (S. Harper), treating with original inhabitants, high taxes, free education, higher benefits for health care etc.)

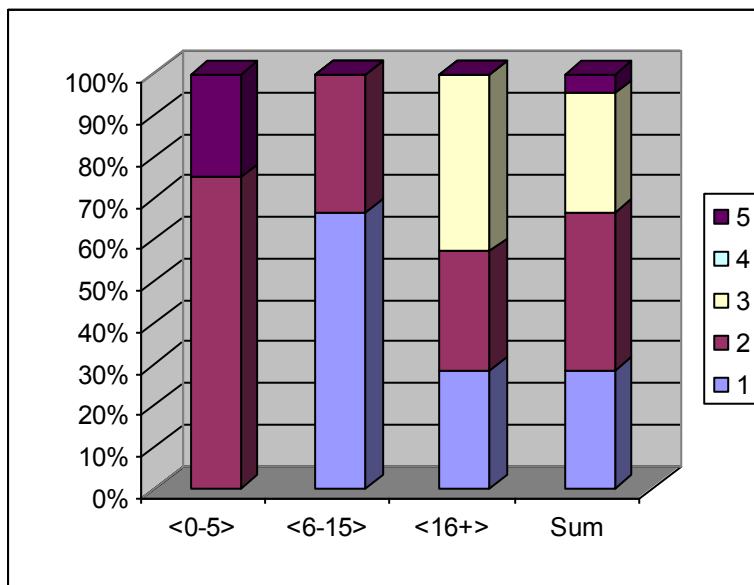
Graph #17: There are some things I'd change about BC/ Canada.



C) *The World would be a better place if people behaved more like Canadians.*

Graph number 18 shows the dependence with the length of stay in Canada and agreement with the statement. 70% of respondents living in Canada for shorter time have expressed agreement, but 30% expressed disagreement and would like to be elsewhere. On the other hand, the groups <6-15> and <16+> overly agree with this statement (100% in <6-15> and 55% in <16+>). Quoting one of the respondents: “we are awesome”.

Graf #18: The World would be a better place if people behaved more like Canadians.

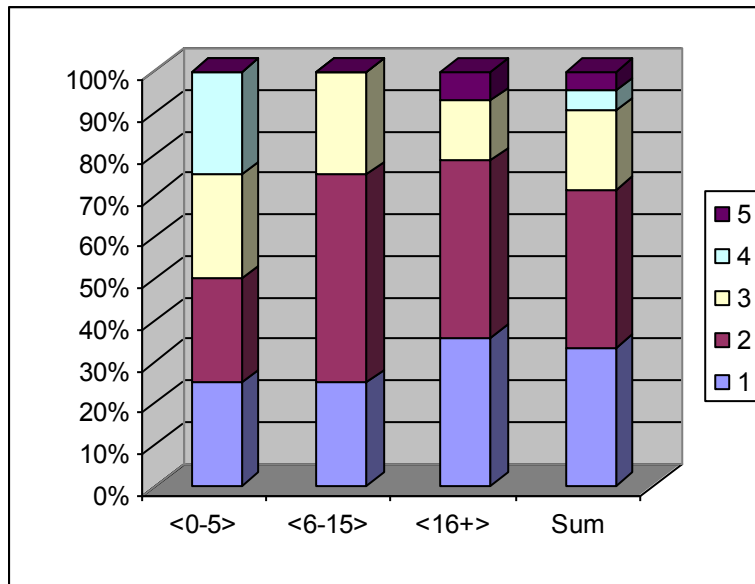


D) *Generally speaking, Canada is a better place to live than any other.*

In the graph number 19, we can again see a relation between the length of stay in Canada and statements expressing agreement.

45% of respondents living in Canada for a shorter time expressed agreement with the statement, however this figure reaches almost 70% in the groups <6-15> and <16+> indicating that they would not change their place of living.

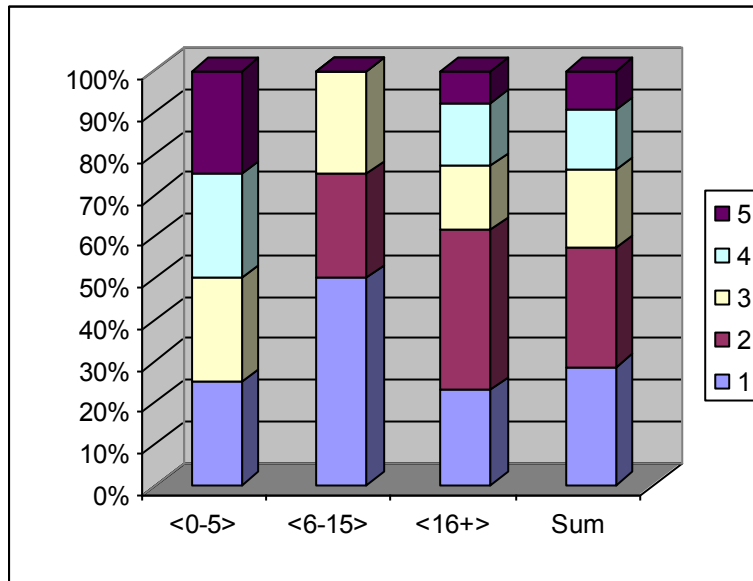
Graph #19: Generally speaking, Canada is a better place to live than any other.



E) Seeing Canadian sport teams winning in the international championships make me proud I am a Canadian.

The respondents living in Canada for a shorter time <0-5> thought that sports achievements do not have effect on national pride, whereas in the groups <6-15> <16+> they state, that sports achievements positively contribute to increasing of national pride.(56% in <6-15> and 52% in <16+>). As one respondent put it “we are the best”.

Graph #20: Seeing Canadian sport teams winning in the international championships make me proud I am a Canadian



F) There are some things about BC/ Canada I feel ashamed of

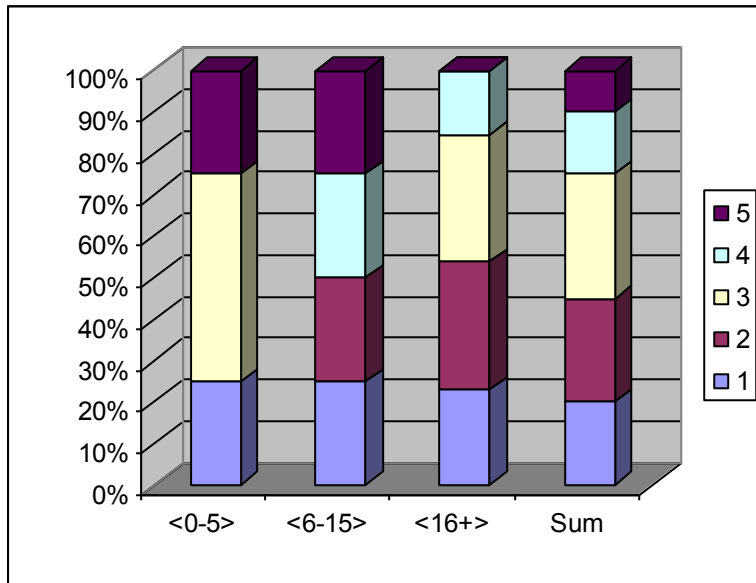
The graph #20 shows that each group of respondents found some objects of change (30% in <0-5>, 55% in <6-15> and 20% in <16+>).

Among the most frequently mentioned items the respondents would change if they could were:

- aboriginal standard of living, treatment of Native Canadians in History, the treatment of natives and Chinese in first half of 20th century, the Japanese during WWII,
- homelessness, prostitution, human trafficking, drugs, gang violence, mental health issues, lack of support services for special needs
- intolerance, ignorance to some issues, not speaking our mind, keeping friendship superficial
- too high cost of living in BC,
- Quebec wanting to separate from Canada
- the ruling party's (Conservatives) view on gay marriage, current politics, lack of youth involvement in politic

- treatment of Japanese Canadians in WWII,
- the idea of teamwork that may not be reflected
- “polite racism”,
- jurisdiction, law too lax for criminals,
- too many traffic lights
- Native studies aren’t priority and we focus too much on American politics instead of our,
- allowing outside cultures to compromise our own traditions for the sake of “democracy”
- the way new immigrants aren’t fully informed about how difficult it will be for them to find work in their former professions,
- dependence and lenience with US,
- perception Canadians are not as strong as US counterparts,
- pollution of water ways, sewage treatment

Graph #20: There are some things about BC/ Canada I feel ashamed of.



5.5 Discussion

The practical part of my thesis showed that there are great differences between people living in Canada/BC for a short period of time <0-5 years> and those who have lived there longer (divided into two groups: <6-15> years and <16+> years).

Based on the graphs in the practical part, it is possible to claim that people who have lived in Canada and specifically in British Columbia for a longer period of time (especially in the group <6-15>) are proud of their Canadian identity and think, that the rules for gaining Canadian citizenship should remain the same. They also consider it important for minorities in Canada to assimilate and adapt to the society and not to be separated out. At the same time they view the government attitude to minorities as fair and balanced. They think that political and economical influence of Canada is satisfactory as well as social benefits, scientific and technological advancement. They value achievements of Canadians in the field of arts and literature and are proud of the sports successes of their athletes. Most of them would not give up their Canadian citizenship to any other in the world. Moreover, they think that the world would be a better place if everyone behaved like Canadians do.

6. Conclusion

The issue of Canadian identity could not be explained with only a few words. It is a very complex question with many answers and different views in which immigration has played and will always play a key role. It is a country of immigrants and that is what makes it special from the historical and present point of view

Despite centuries of debates we do not know for certain the place of origin of the first Canadians. The first Nations claim that the people emerged from this continent, on the other hand most archaeologists claim that early man moved to Canada from Siberia due to the migration. In late 9th century we can map the arrival of Vikings from Norway, Sweden and Denmark. In 16th century, 1535, the French sailor Jacques Cartier founded Iroquoian settlements of Stadacona, nowadays called Quebec City and the beginning of New France with all the settlement waves could start. In late 18th century, the first attempts to create the Canadian Confederations began with delivering the success right in July 1st 1867. Another big step in a history of Canada was connecting the west coast (and therefore its market and society) with east coast by building the National Railroad.

The modern history of Canada is defined not only by the immigration waves themselves but also by historical events which affected the whole world. In late 18th and early 19th century, Chinese immigration was prohibited and during the WWII local Japanese-Canadians were put in the internment camps. There were times (before 1960s) when immigrants were forced to assimilate into Canadian society, but fortunately since 1971, when the government introduced its policy of multiculturalism, this trend has been reversed.

Canadians now usually define themselves by comparing their differences with the US, pointing out the publicly funded medicine, taxation, gun control and peacekeeping actions. One could say that Canadians are people obsessed with international recognition because of their strong desire to build Canada as a nation culturally and politically distinct (esp. from the US). Among the most significant aspects for defining the Canadian

nation are the bilingualism of the peoples/ country, diverse values and traditions due to the different origins of people and multiculturalism. Canadian multiculturalism ensures that all citizens can keep their identities, can preserve their ancestry but at the same time have a sense of belonging. This acceptance allows Canadians to open themselves to racial and ethnic diversity and cross-cultural understanding. It also gives them feeling of security and self-confidence to face life and outer world. Canadians are encouraged to integrate into the society and take active part in all aspects of life, i.e. social, cultural, economic and political. The legal system guarantees equal dealing with everybody and offers equal opportunities regardless of his/her origin. The Canadian society diversity is defined by race, cultural heritage, ethnicity, religion and ancestry.

Pierre Berton: *“A Canadian is someone who knows how to make love in a canoe without tipping it.”*

Canada without its peoples, its immigrants would not be the same place. As this thesis mentions it is a mixing bowl of many cultures and traditions mosaically forming the Canadian society.

“Canada’s a country where you can be an individual and still feel part of the nation.”

In the practical part of my thesis I concentrate on various aspects of the national identity, specifically speaking - Canadian society in the region of British Columbia. British Columbia is the second biggest nest of immigrants. The majority of immigrants come from Asia, then UK, USA, Western, Eastern and Southern Europe, Africa and last but not least Central and South America. The little survey I carried out in the area of BC showed that there are great differences in opinions between people living in this province for a short period of time <0-5 years> and those who have lived there longer (divided into two groups: <6-15> years and <16+> years).

Based on the results in the practical part of my thesis, it is possible to state that people, who have lived in Canada and specifically in British Columbia for a longer period of time (especially in the group <6-15>), are proud of their Canadian identity (viz. quote from one of the responses: *“I can keep my ancestral identity and still feel valuable to Canada”*) and think, that the rules for gaining Canadian citizenship should remain the same. On the other hand, the longer the respondents have lived in Canada the more they think not only of all the positive aspects of the country but they also see the negative ones. As one of the respondents said:

“I wouldn’t change anything about our country really, no place is perfect.”

The awareness of diversity within the nation also increases with longer living in Canadian society. They are aware of the fact that their nation consists of many aspects, different cultures within one, superior/ Canadian one and do appreciate the beauty in it as the various cultures form the most unique, Canadian nation.

“We are a mixing bowl, not a melting pot, so I can be Dutch AND Canadian.”

The history plays also a very significant part in forming of national identity. The longer the respondents have lived in Canada the deeper the knowledge of their country’s history, which brings them to the conclusion that there might be not only the positive periods but some dark sides to the history of Canadians (as one of the respondents listed i.e. the way of treating Japanese-Canadians during the WWII, Chinese etc.). At the same time they view the government attitude to minorities as fair and balanced but it is important to mention an opinion of one respondent who is interested and even works in the department of Aboriginal Peoples’ Affairs. He claims that the government should support the Natives much more, to pay back what they took from them in the past, improve their living standards and offer them bigger financial support.

Generally speaking, Canadians are quite happy to be living in such welcoming and multicultural country with so many natural beauties and the diversity of people who they get to encounter in daily life and surely would not change it for anything else.

Canadian nation is a very complex term and we can say that the beauty of it lies in the fact that it consists of so many various nations and at the same time it is only one, the Canadian nation. Times of hardship, bitter conditions but also fruitful times created a very new and progressive Canadian society as we know it in our presence. The great thing about it is that Canadian society is, in most cases, aware of this uniqueness that they greatly appreciate it, pamper and develop it.

7. Resumé

Pojem národní identity v kanadském měřítku je velice složitý a komplexní. Vyžaduje pohled nejen do historie této velmi rozmanité země, ale i na její imigrantskou minulost a multikulturní aspekt. Kanada je zemí s velmi rozmanitou přírodou tvořená nemalým počtem původních obyvatel, ale zejména zemí přistěhovalců, což ji činí jedinečnou nejen z historického hlediska, ale i ze současného pohledu.

I přes veškeré debaty historiků, není dodnes znám původ Kanadčanů. Pověsti a mýty původních obyvatel tvrdí, že veškeré lidstvo vzešlo z amerického kontinentu, na druhé straně vědci a archeologové hovoří o migraci ze Sibíře na Aljašku. Historikové se shodují na počtu deseti milionu lidí, který se rovnoměrně rozprostřel na území celého kontinentu. Původní obyvatelé můžeme rozdělit do jedenácti jazykových rodin, které jsou tvořeny padesáti třemi rozdílnými jazyky. Původní obyvatelstvo žilo v souladu s přírodou a respektovalo ji jako dárce života a tudíž žilo dle zásady „beru si z přírody jen to nejnutnější na bezprostřední přežití“. Každá skupina původního obyvatelstva si uvědomovala vzácnost a omezenost zdrojů, jež příroda poskytovala.

Mezi nejznámější a místně nejvýznamnější indiánské kmeny patřil kmen „Haida“, jež se nacházel na ostrovech Královny Charlotty a Prince Waleského v provincii Britské Kolumbie. Tento kmen se dělil na dvě základní skupiny, jež žily ve vesnicích, které udržovaly mír nejen mezi sebou, ale i ostatními kmeny. V dnešní době se zbytky tohoto kmene, kolem dvou tisíc členů žijících ve Spojených Státech a stejné množství v Kanadě, nacházejí na pevnině. Kmen Haida je velmi známý pro svou uměleckou kreativitu, ručně tesané kanoe, ale i orální tradicí a bohatou mytologií. Mýtus o stvoření země kmene Haida popisuje, jak praotec Nasshahkeeyalhl stvořil měsíc a hvězdy a ponechal všechny síly světa propojeny. Havran stvořil jezera, řeky a osázel zemi stromy. Rozdělil den a noc, dal do lesů zvěř a proudící vodu do říček, aby se lososi mohli množit. První obyvatelé země žili, dle mytologie, schovaní v bezpečí obrovské lastury do té doby, než je Havran vypustil na svět, a s tím si se sebou odnesl i schopnost spirituálního světa propojit se se světem lidí.

Osídlování Kanady Evropany se datuje do 9. století, kdy se na americký kontinent doplavili Vikingové z Norska, Švédska a Dánska. V 16. století připlul k břehům Kanady francouzský dobyvatele Jacques Cartier, který založil v roce 1535 osídlení Iroquoian, které se v 16. století nazývalo Acadia, dnes nazývané Quebec a tím počal éru Nové Francie. Pokusy o založení Konfederace se počaly v 18. století a od 1. července 1867 již můžeme hovořit o Kanadské Konfederaci, jež spojovala provincie Ontario, Quebec, Nový Brunswick a Nova Scotia. V roce 1869 se připojily Yukon a Severní teritoria, v roce 1870 Manitoba, 1871 Britská Kolumbie, 1873 Ostrov Prince Edwarda. Alberta a Saskatchewan se staly součástí Konfederace až v roce 1905 a Newfoundland teprve roku 1949. Velkým krokem kupředu v historii Kanady byla stavba a dokončení Národní železnice, která spojovala Kanadu (východ se západem) nejen geograficky, ale propojila i trhy a kanadskou společnost a umožnila tak vyšší ekonomickou prosperitu, migraci lidí a pracovních příležitostí. Od této doby můžeme tvrdit, že začínají moderní dějiny Britské Kolumbie, o které se máme do té doby jen velmi málo záznamů.

Britská Kolumbie dvacátého století, zejména Vancouver, se stala druhým největším mezinárodním a etnicky nejrozmanitějším městem/provincií. Ovšem i v historii Kanady, jako jakékoli jiné zemi, se potkáváme se momenty, na které nejsou její obyvatelé moc hrdí. Jako ilustrace nám může posloužit způsob zacházení s Asijskými menšinami, např. tzv. „Daň na hlavu“ z roku 1886 vybíraná na hlavu každého čínského přistěhovalce a to ve výši 500 dolarů, Čínská imigrační opatření z roku 1923, jež zakázala čínskou imigraci úplně a fakt, že japonští-Kanaďané byli za druhé světové války posíláni do internačních táborů). V současné době patří Kanada mezi nejvyspělejší země světa s rozvinutou ekonomikou a Japonsko je jedním z jejích největších obchodních partnerů, hned po USA.

Kanada je multikulturní země, jež dává svým obyvatelům možnost si ponechat svou národní hrdost, zvyky a tradice a přitom se stát plnohodnotným občanem kanadské společnosti (i když vždy tomu tak nebylo, a sice do roku 1971 byli imigranti nuceni na základě vládního nařízení k asimilaci). Kanaďané jako takoví se definují velmi často ve

vztahu ke Spojeným Státům Americkým, zdůrazňujícíe dotovanou zdravotní péči, daňový systém, přísnou kontrolu ozbrojování a mírovými kroky. Mezi základní prvky vymezující Kanadany jako národ bychom mohli jmenovat: bilingvismus, rozličné hodnoty a tradice, které se v Kanadě vyskytují v tak hojném počtu právě díky jejím obyvatelům pocházejících z různých koutů světa. Kanadský multikulturní přístup si klade na srdce zejména zachování své identity a původu, ale zároveň měli pocit sounáležitosti ke Kanadě a její společnosti. Tento způsob vnímání multikulturnosti umožňuje Kanadánům samotným otevřít se etnické různorodosti a porozumění různým kulturám a zároveň nabízí pocit jistoty a bezpečí ve vlastní zemi. Kanadané se integrují do společnosti prostřednictvím různých kulturních, ekonomických, společenských či politických událostí, na kterých se aktivně podílejí. Právní systém Kanady pak nadále zaručuje rovné jednání a příležitosti všem bez výjimky a bez závislosti na rase, původu, sexuální orientaci a náboženského vyznání.

Kanadská národnost je termín velice složitě uchopitelný. Kanada by bez svých přistěhovalců v průběhu století až po dnešní dobu nebyla Kanadou, jak ji známe nyní - otevřenou a tolerantní, mozaikou tradic a kultur. Největší skupinu imigrantů tvoří Asiaté (jmenovitě Číňani, Pakistánci etc.), dále pak Britové, Američané a Mexičané.

V praktické části své bakalářské práce jsem se snažila dopátrat souvislostí mezi jednotlivými aspekty, jež tvoří základ národnostní identity, v závislosti na délce pobytu jednotlivých respondentů v Kanadě, BC. Dotazovaný vzorek Kanadánů jsem rozdělila do tří skupin v závislosti na délce jejich pobytu v BC: <0-5>, <6-15>,<16+>. I přes nedostatečný počet respondentů pro řádný sociologický výzkum jsem došla k následujícím závěrům: Kanadané, kteří žijí v BC delší dobu (<6-15>,<16+>), jsou velmi hrdí na to být Kanadany a zastávají názor, že by podmínky pro získání občanství měly být zpřísněny. Dále jsou pak tito respondenti schopni posoudit vývoj a změny kanadské politiky, ekonomiky, vědy a techniky, umění a literatury, apod. v čase a vidí i negativní stránky života v BC.

Obecně vzato jsou Kanadané velmi spokojeni s životem v takto otevřené a multikulturní zemi a rozhodně by ji za žádnou jinou nevyměnili.

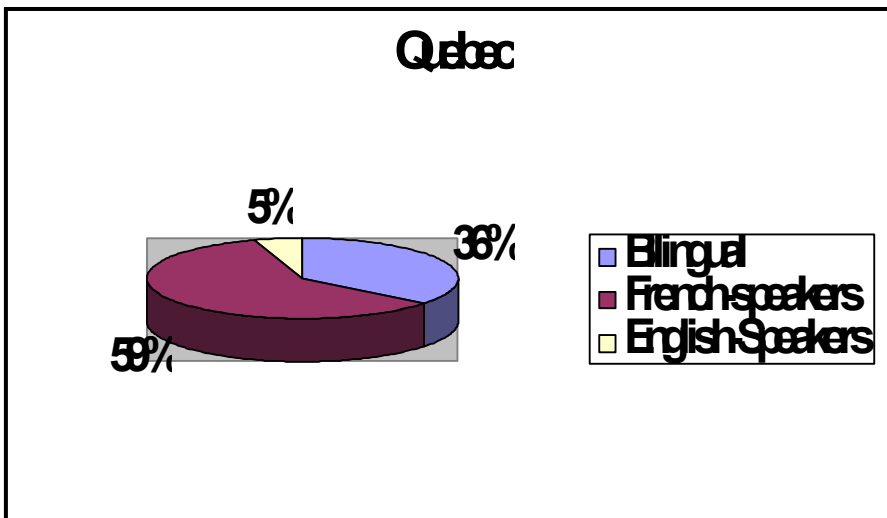
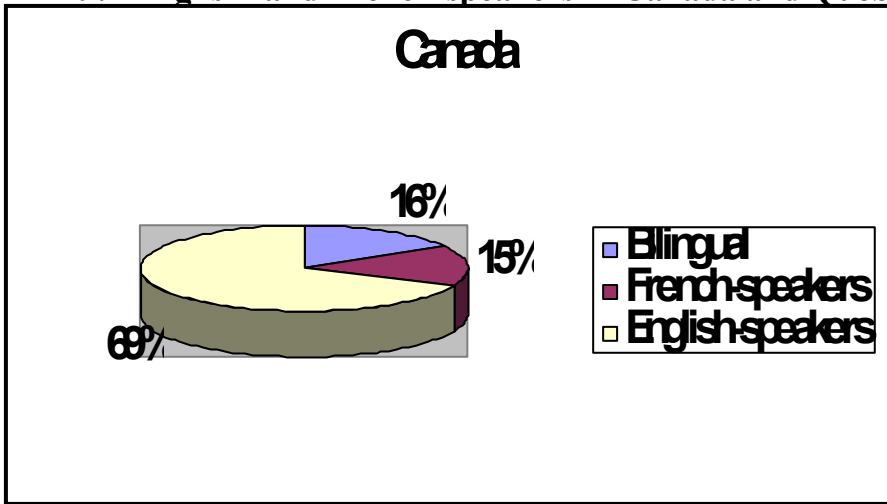
8. Anotace

The thesis focuses on the issue of Canadian Identity with the survey carried out in a province of British Columbia, namely on its history and present, immigration and multiculturalism. The aim of this thesis is to try to describe the complexity of Canadian identity and the relation between the respondents' length of living in BC and view on different aspects that creates national identity.

Before I comment on the conclusions I have come to based on the survey, I would like to inform the readers about the facts of the multiculturalism and its role in forming the mosaic Canadian society. I will focus specially on immigration waves and also its structure upon which the uniqueness of this nation is based.

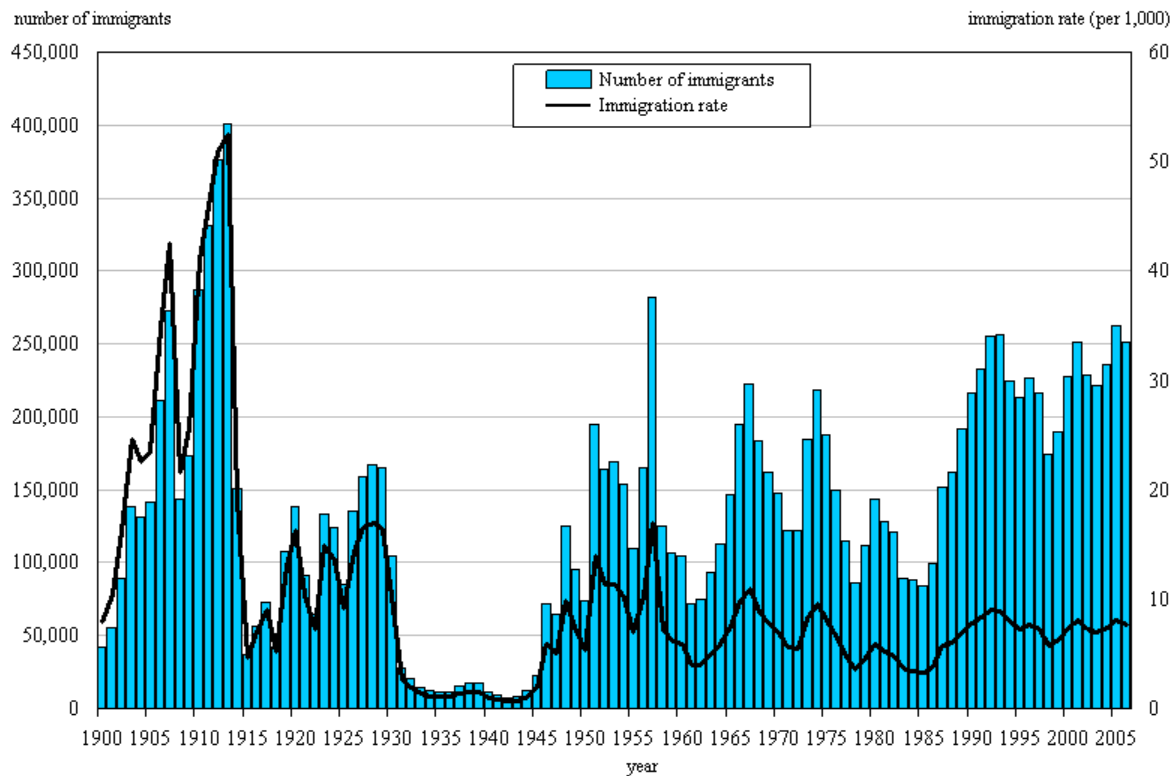
9. Appendices/ Supplementary

9.1 English- and French-speakers in Canada and Quebec³⁴



³⁴ SUAVÉ, Virginia L., SUAVÉ, Monique. *Gateway to Canada*. (Toronto: Oxford University Press 1997).

9.2 Immigrants and immigration rate, 1900 to 2007³⁵



³⁵ *Citizenship and Immigration Canada*, March 18, 2008. www.statcan.gc.ca
<<http://www.statcan.gc.ca/pub/91-209-x/2004000/part1/figures/figure4-1-eng.htm>>

9.3 Immigration to Canada by class, 1981 – 2007³⁶

Year	Economic	Family	Refugees	Others	Total
	Number				
1981	60,239	51,360	14,980	2,063	128,642
1986	35,839	42,475	19,204	1,835	99,353
1991	86,507	87,969	54,079	4,248	232,803
1996	125,371	68,359	28,478	3,865	226,073
1997	128,351	59,979	24,308	3,400	216,038
1998	97,911	50,896	22,843	2,547	174,197
1999	109,251	55,277	24,396	1,031	189,955
2000	136,292	60,614	30,092	460	227,458
2001	155,719	66,794	27,919	206	250,638
2002	137,864	62,287	25,116	3,782	229,049
2003	121,046	65,112	25,984	9,207	221,349
2004	133,748	62,260	32,687	7,128	235,823
2005	156,313	63,360	35,776	6,790	262,240
2006	138,252	70,508	32,503	10,380	251,643
2007	131,250	66,229	27,955	11,325	236,759
	Percentage				
1981	46.8	39.9	11.6	1.6	100.0
1986	36.1	42.8	19.3	1.8	100.0
1991	37.2	37.8	23.2	1.8	100.0
1996	55.5	30.2	12.6	1.7	100.0
1997	59.4	27.8	11.3	1.6	100.0
1998	56.2	29.2	13.1	1.5	100.0
1999	57.5	29.1	12.8	0.5	100.0
2000	59.9	26.6	13.2	0.2	100.0
2001	62.1	26.6	11.1	0.1	100.0
2002	60.2	27.2	11.0	1.7	100.0
2003	54.7	29.4	11.7	4.2	100.0
2004	56.7	26.4	13.9	3.0	100.0
2005	59.6	24.2	13.6	2.6	100.0
2006	54.9	28.0	12.9	4.1	100.0
2007	55.4	28.0	11.8	4.8	100.0

³⁶ Statistics Canada, 2008, *Report on the Demographic Situation in Canada: 2005 and 2006*, catalogue number 91-209-X, March 18, 2008. www.statcan.gc.ca
<<http://www.statcan.gc.ca/pub/91-209-x/2004000/part1/t/t4-2-eng.htm>>

9. 4 Immigrants by class according to the 10 main countries of birth, Canada, 2005 to 2007³⁷

Country of birth	Economic	Family	Refugees	Others	Total number
2005					
China and Hong Kong	32,289	9,693	2,380	353	44,715
India	21,987	12,772	927	281	35,967
Philippines	14,185	3,562	45	240	18,032
Pakistan	8,185	3,369	2,287	130	13,971
United States	3,697	3,366	378	430	7,871
Colombia	1,056	457	4,861	70	6,444
Iran	4,154	883	774	157	5,968
South Korea	4,800	801	74	123	5,798
Romania	4,365	482	129	95	5,071
Sri Lanka	625	1,527	2,250	465	4,867
2006					
China and Hong Kong	22,197	10,608	1,800	488	35,093
India	17,463	14,921	1,020	333	33,737
Philippines	13,372	4,489	59	395	18,315
Pakistan	6,440	3,586	2,100	298	12,424
United States	4,261	3,612	460	558	8,891
Iran	5,282	1,252	943	119	7,596
Colombia	883	425	5,139	106	6,553
South Korea	5,175	782	35	210	6,202
Great Britain	4,352	1,399	14	167	5,932
Algeria	3,948	667	64	127	4,806
2007					
China and Hong Kong	16,338	10,367	1,583	608	28,896
India	15,335	11,988	848	349	28,520
Philippines	15,191	4,135	36	356	19,718
Pakistan	5,342	2,763	1,324	379	9,808
United States	4,371	3,239	424	716	8,750
Great Britain	5,523	1,579	16	206	7,324
Iran	4,730	1,453	847	165	7,195
South Korea	4,820	790	45	254	5,909
Colombia	1,177	541	3,544	120	5,382
Sri Lanka	747	1,499	1,088	734	4,068

³⁷ Statistics Canada, 2008, Report on the Demographic Situation in Canada: 2005 and 2006, catalogue number 91-209-X, March 18, 2008. www.statcan.gc.ca <<http://www.statcan.gc.ca/pub/91-209-x/2004000/part1/t/t4-3-eng.htm>>

9.5 Immigrants and percentage distribution by province of destination, Canada, 2007³⁸

Province	Economic	Family	Refugees	Others	Total
Number of immigrants	number				
Newfoundland and Labrador	241	109	173	22	545
Prince Edward Island	848	51	83	5	987
Nova Scotia	1,786	437	180	117	2,520
New Brunswick	1,172	256	174	42	1,644
Quebec	28,037	8,524	5,934	2,717	45,213
Ontario	53,705	35,533	15,510	6,584	111,332
Manitoba	8,330	1,318	1,169	137	10,954
Saskatchewan	2,346	514	617	39	3,516
Alberta	11,266	6,791	2,212	578	20,847
British Columbia	23,431	12,613	1,894	1,071	39,009
Yukon	37	34	9	5	85
Northwest Territories	37	45	0	6	88
Nunavut	13	4	0	2	19
Total	131,250	66,229	27,955	11,325	236,759
Distribution by province	percentage				
Newfoundland and Labrador	0.2	0.2	0.6	0.2	0.2
Prince Edward Island	0.6	0.1	0.3	0.0	0.4
Nova Scotia	1.4	0.7	0.6	1.0	1.1
New Brunswick	0.9	0.4	0.6	0.4	0.7
Quebec	21.4	12.9	21.2	24.0	19.1
Ontario	40.9	53.7	55.5	58.1	47.0
Manitoba	6.3	2.0	4.2	1.2	4.6
Saskatchewan	1.8	0.8	2.2	0.3	1.5
Alberta	8.6	10.3	7.9	5.1	8.8
British Columbia	17.9	19.0	6.8	9.5	16.5
Yukon	0.0	0.1	0.0	0.0	0.0
Northwest Territories	0.0	0.1	0.0	0.1	0.0
Nunavut	0.0	0.0	0.0	0.0	0.0
Total	100.0	100.0	100.0	100.0	100.0

³⁸ Statistics Canada, 2008, *Report on the Demographic Situation in Canada: 2005 and 2006*, catalogue number 91-209-X, March 18, 2008. www.statcan.gc.ca < <http://www.statcan.gc.ca/pub/91-209-x/2004000/part1/t/ta4-2-eng.htm>>

9.6 The Questionnaire

Dear colleagues/friends,

I would like to ask you for your kind help with my final work. My thesis concerns the topic of "**The Issue of Canadian Identity in BC**".

I would be grateful for all your comments and suggestions

Mgr. Jitka Noskova,
jezofka@yahoo.com

1. How long have you been living in British Columbia, Canada?
2. Do you know where your ancestors come from? If yes, where from?
3. How close do you feel to be to your ancestors' nation?
Rate 1 (very much) - 5 (I don't relate to them) 1 2 3 4 5
4. Do you think it should be easier to gain Canadian citizenship? Y/ N
5. What quotation do you relate to (tick off)
G) It is better for the minority to keep its traditions and culture for themselves.
H) It is better for the minorities to adapt and assimilate with the majority.
6. Rate how happy/ proud you are with the following, 1 (the most) - 5 (not at all)

<i>A) The way the democracy works in BC/ Canada.</i>	<i>1 2 3 4 5</i>
<i>B) The political influence of Canada in the World.</i>	<i>1 2 3 4 5</i>
<i>C) Economical development of Canada.</i>	<i>1 2 3 4 5</i>
<i>D) Social benefit system of BC.</i>	<i>1 2 3 4 5</i>
<i>E) Science and technology development of BC.</i>	<i>1 2 3 4 5</i>
<i>F) Canadian art and literature</i>	<i>1 2 3 4 5</i>
<i>G) Canadian military service</i>	<i>1 2 3 4 5</i>
<i>H) Canadian history</i>	<i>1 2 3 4 5</i>
<i>I) Fair and equal dealing with the minorities in BC/ Canada.</i>	<i>1 2 3 4 5</i>

J) *Canadian variety of English language (vocabulary, grammar, pronunciation etc.).* 1 2 3 4 5

7. **To what point do you agree (1)/ disagree (5) with the following:**

a) *I'd rather be a Canadian citizen than a citizen of any other country.* 1 2 3 4 5

b) *There are some things I'd change about BC/ Canada.* 1 2 3 4 5

c) *The World would be a better place if people behaved more like Canadians.* 1 2 3 4 5

d) *Generally speaking, Canada is a better place to live than any other.* 1 2 3 4 5

e) *Seeing Canadian sport teams winning in the international championships make me proud I am a Canadian.* 1 2 3 4 5

f) *There are some things about BC/ Canada I feel ashamed of (if so, could you please list some _____)* 1 2 3 4 5

8. **Finish the quotes:**

I feel Canadian because _____

I think being a Canadian is great because of _____

If I could I would change _____ about Canada/BC.

I see the future of BC/ Canada as _____

Further comments/ suggestions:

Thank you very much for your help

Keep smiling: D

Jitka

9.7 The tables extruded from the received survey forms

How long have you been living in BC/Canada?

<0-5>	<6-15>	<16+>
8 respondents	10 respondents	24 respondents
Average 2years	Avg. 11	Avg. 30,2

How long have you been living in British Columbia, Canada?

Years				
		7,5	7,5	19
4,3	17	21	27	2
11	11	45	45	27
65	21	10,5	42	17
26	26	20	20	
24	24	42	38	
12	12	10	10	
1,25	4,3	2	2	
38	65	18	18	

Average
age/respondent of
23, 471

Do you know where your ancestors come from? If yes, where from?

Holland	6
Not specified	2
Ireland	4
Japan	4
Malaysia	2
Galicia - Spain	2
England	4
China + Hong Kong	14
Mexico	2
Scotland	6
France	6
Vietnam	2
Croatia	4
Finland	2
Germany	8
USA	2

The respondents' origin according to the continent:

Europe	Asia	South America	North America
44	22	2	2

How close do you feel to be to your ancestors' nation?
 Rate 1 (very much) – 5 (I don't relate to them)

1 2 3 4 5

Scale	A number of respondents			
Intervals:	<0-5>	<6-15>	<16+>	Sum
1	0	4	6	10
2	2	0	6	8
3	2	2	4	8
4	0	0	4	4
5	2	2	10	14

Do you think it should be easier to gain Canadian citizenship? Y/ N

Scale	A number of respondents			
Intervals:	<0-5>	<6-15>	<16+>	Sum
Y	4	6	12	22
N	2	2	16	20

What quotation do you relate to:

- A) *It is better for the minority to keep its traditions and culture for themselves.*
- B) *It is better for the minorities to adapt and assimilate with the majority.*

Quotation	A number of respondents	Neither		
	<0-5>	<6-15>	<16+>	Sum
A	4	2	12	18
B	0	6	16	22

Rate how happy/ proud you are with the following, 1 (the most) – 5 (not at all)

A) *The way the democracy works in BC/ Canada.*

1 2 3 4 5

Scale	A number of respondents			
Intervals:	<0-5>	<6-15>	<16+>	Sum
1	0	2	2	4
2	4	0	18	22
3	2	6	0	8
4	2	0	4	6
5	0	0	0	0

B) The political influence of Canada in the World.

1 2 3 4 5

Scale	A number of respondents			
Intervals:	<0-5>	<6-15>	<16+>	Sum
1	0	0	2	2
2	2	2	4	8
3	2	4	10	16
4	4	0	6	10
5	0	0	4	4

C) Economical development of Canada.

1 2 3 4 5

Scale	A number of respondents			
Intervals:	<0-5>	<6-15>	<16+>	Sum
1	0	4	2	6
2	2	2	4	8
3	4	2	10	16
4	2	0	6	8
5	0	0	2	2

D) Social benefit system of BC.

1 2 3 4 5

Scale	A number of respondents			
Intervals:	<0-5>	<6-15>	<16+>	Sum
1	0	2	2	4
2	2	2	10	14
3	4	2	10	16
4	2	2	2	6
5	0	0	2	2

E) Science and technology development of BC.

1 2 3 4 5

Scale	A number of respondents			
Intervals:	<0-5>	<6-15>	<16+>	Sum
1	2	2	2	6
2	2	2	8	12
3	2	2	12	18
4	0	0	2	2
5	0	0	2	2

F) Canadian art and literature

1 2 3 4 5

Scale	A number of respondents			
Intervals:	<0-5>	<6-15>	<16+>	Sum
1	0	4	2	6
2	2	2	4	8
3	2	2	14	18
4	0	0	4	4
5	4	0	2	6

G) Canadian military service

1 2 3 4 5

Scale	A number of respondents			
Intervals:	<0-5>	<6-15>	<16+>	Sum
1	0	4	4	8
2	4	2	10	16
3	0	2	12	14
4	2	0	0	2
5	2	0	0	2

H) Canadian history

1 2 3 4 5

Scale	A number of respondents			
Intervals:	<0-5>	<6-15>	<16+>	Sum
1	0	6	4	10
2	0	2	8	12
3	4	0	8	12
4	4	0	0	2
5	0	0	2	2

I) Fair and equal dealing with the minorities in BC/ Canada.

1 2 3 4 5

Scale	A number of respondents			
	<0-5>	<6-15>	<16+>	Sum
1	2	4	2	8
2	2	0	6	8
3	0	4	10	14
4	0	0	2	2
5	4	0	2	6

J) Canadian variety of English language (vocabulary, grammar, pronunciation etc.). *1 2 3 4 5*

Scale	A number of respondents			
Intervals:	<0-5>	<6-15>	<16+>	Sum
1	2	4	6	12
2	2	0	10	12
3	0	4	6	10
4	2	0	0	2
5	2	0	2	4

To what point do you agree (1)/ disagree (5) with the following:

a) I'd rather be a Canadian citizen than a citizen of any other country. *1 2 3 4 5*

Scale	A number of respondents			
Intervals:	<0-5>	<6-15>	<16+>	Sum
1	2	4	12	16
2	2	4	8	14
3	2	0	4	6
4	2	0	2	4
5	0	0	2	2

b) There are some things I'd change about BC/ Canada. *1 2 3 4 5*

Scale	A number of respondents			
Intervals:	<0-5>	<6-15>	<16+>	Sum
1	6	2	4	12
2	2	2	12	16
3	0	2	6	8
4	0	2	0	2
5	0	0	4	4

c) The World would be a better place if people behaved more like Canadians. *1 2 3 4 5*

Scale	A number of respondents			
Intervals:	<0-5>	<6-15>	<16+>	Sum
1	0	4	8	12
2	6	2	8	16
3	0	0	12	12
4	0	0	0	0
5	2	0	0	12

d) Generally speaking, Canada is a better place to live than any other. 1 2 3 4 5

Scale	A number of respondents			
	<0-5>	<6-15>	<16+>	Sum
1	2	2	10	14
2	2	4	12	16
3	2	2	4	8
4	2	0	0	2
5	0	0	2	2

e) Seeing Canadian sport teams winning in the international championships make me proud I am a Canadian. 1 2 3 4 5

Scale	A number of respondents			
	<0-5>	<6-15>	<16+>	Sum
1	2	4	6	12
2	0	2	10	12
3	2	2	4	8
4	2	0	4	6
5	2	0	2	4

f) There are some things about BC/ Canada I feel ashamed of (if so, could you please list some _____) 1 2 3 4 5

Scale	A number of respondents			
	<0-5>	<6-15>	<16+>	Sum
1	2	2	6	8
2	0	2	8	10
3	2	0	8	12
4	0	2	4	6
5	2	2	0	4

Finish the quotes:

I feel Canadian because...

"I was born here, I have traveled all over the country and lived in two completely provinces"

"I can keep my ancestral identity and still feel valuable to Canada"

“We are a mixing bowl, not a melting pot, so I can be Dutch AND Canadian.”

“I am third generation Japanese Canadian. I’ve only lived in Canada and my grandfather was even born here. I have never been to Japan, and although I would have liked to know more of my heritage, I only speak English and relate to Canadian customs.”

“I have multi-cultural friends”

“I adopted Canadian values and culture”

“We take care of the land, and embrace the other cultures.”

I think being a Canadian is great because of ...

“Canada’s commitment to supportive social policies and our beautiful landscapes.”

“Many cultures and ethnicity you get to encounter in your daily lives.”

“Our outstanding in the world.”

“The natural beauty of the country and the diversity of people living here.”

“It’s a country where you can be an individual and still feel part of the nation.”

“Our separate identity from the US, and our multiculturalism and welcoming environment for foreigners, our liberal attitude towards homosexuality.”

“We live in a country that is fair, democratic, and does not have excessively religion-based politics (in comparison with the US, for example). Our military are peacekeepers, instead of invaders. We are generally a liberal nation. “

“Because there’s a great attitude of getting back to nature, and living greener lives i.e. recycling, public transport.”

If I could I would change...

“Prevent Canadian companies from being bought out by US companies”

“Poverty for minorities, easier to immigrate or get citizenship and find good jobs without having to re-educate, cost of living, less gang violence, the weather!”

“Nothing really, no place is perfect.”

“Although Canada is a beautiful country both geographically and demographically, every country has its own intrinsic beauties that are different, yet unique to its culture. I hardly believe one can ever say a single country is “the” best country in the world.”

I see future of BC/ Canada...

“Uncertain with the current economic crisis, but able to maintain its own and still thrive as a country and a world leader in all aspects”

“Canada and B. C. is a very progressive country and province where people of different backgrounds, countries and religions can all live together while practising their own particular ethnic codes to life. While still calling everybody they meet.. friends”

9.8 Examples of responses to the questionnaire

Dear colleagues,

I would like to ask you for your kind help with my final work. My thesis concerns the topic of "The Issue of Canadian Identity in BC".

I would be grateful for all your comments and suggestions

Mgr. Jitka Noskova,
jezofka@yahoo.com

1. How long have you been living in British Columbia, Canada?

4 years, 4 months

2. Do you know where your ancestors come from? If yes, where from?

[Holland, Arnhem/ Apeldoorn](#), and Holland

3. How close do you feel to be to your ancestors' nation?

Rate 1 (very much) - 5 (I don't relate to them) 1 2 3 4 5

4. Do you think it should be easier to gain Canadian citizenship? Y/ N

5. What quotation do you relate to (tick off)

A) **It is better for a minority to keep its traditions and culture** (but not just for themselves; it should be shared and celebrated; more festivals!)

B) It is better for the minorities to adapt and assimilate with the majority.

C) (ENGLISH language should be adapted universally, however tradition and culture should always be maintained, outside of language)

6. Rate how happy/ proud you are with the following, 1 (the most) - 5 (not at all)

A) *The way the democracy works in BC/ Canada.* 1 2 3 4 5

B) *The political influence of Canada in the World.* 1 2 3 4 5

C) *Economical development of Canada.* 1 2 3 4 5

D) *Social benefit system of BC.* 1 2 3 4 5

E) *Science and technology development of BC.* 1 2 3 4 5

F) *Canadian art and literature* 1 2 3 4 5

G) *Canadian military service* 1 2 3 4 5

H) *Canadian history* 1 2 3 4 5

I) *Fair and equal dealing with the minorities in BC/ Canada.* 1 2 3 4 5

J) *Canadian variety of English language (vocabulary, grammar, pronunciation etc.).* 1 2 3 4 5

7. To what point do you agree (1) disagree (5) with the following:
- a) I'd rather be a Canadian citizen than a citizen of any other country. 1 2 3 4 5
 - b) There are some things I'd change about BC/ Canada. 1 2 3 4 5
 - c) The World would be a better place if people behaved more like Canadians.
As Bono said at the Liberal Leadership Convention November 2003, "The world needs more Canada." tbs-sct.gc.ca/media/ps-dp/2004/0913-eng.asp
1 2 3 4 5
 - d) Generally speaking, Canada is a better place to live than any other. 1 2 3 4 5
 - e) Seeing Canadian sport teams winning in the international championships make me proud I am a Canadian. 1 2 3 4 5
 - f) There are some things about BC/ Canada I feel ashamed of (if so, could you please list some: Aboriginal standard of living, homelessness, intolerance, ignorance, bad television, prostitution, human trafficking) 1 2 3 4 5

8. Finish the quotes:

I feel Canadian because *Canadians love apologizing, and so do I!*

I think being a Canadian is great because *of International cities like Toronto, Montreal, and Vancouver, as well as the vast natural resources, high academics, and saturation of the Internet! Our freedom and quality of life allows many great things, but does not always result in 'community building' or true public service. These endeavours need to be fostered, and not forgotten, for our land to remain great.*

If I could I would *lower cell phone rates, build more housing co-ops, upgrade public transit, resolve native land claims, and demand all casinos must be native owned & operated!*

I see the future of BC / Canada *as a long, complex journey that the world ought to take note of. In some respects, we have been world-leading; in others, we need to become world-leading. It's not going to be easy, for us, or for the rest of the world. I do hope the Internet helps to democratize good ideas; I think it has this potential, and can help to spread best practices globally. However, human behavior is uniquely stubborn, and does not always adopt good ideas. Hope springs eternal, however. May the beauty of our land inspire the goodness of its inhabitants.*

Thank you very much for your help
Keep smiling :D

Dear colleagues/friends,

I would like to ask you for your kind help with my final work. My thesis concerns the topic of "The Issue of Canadian Identity in BC".

I would be grateful for all your comments and suggestions

Mgr. Jitka Noskova,

jezofka@yahoo.com

1. How long have you been living in British Columbia, Canada? **I have been living in B. C. since 1989 -- 20 years or so.**

Do you know where your ancestors come from? If yes, where from? **My parents were from Germanic speaking Christian pacifists who were persecuted for their beliefs, ended up living in Russia, then migrating to N. America in order to avoid military conscription after the death of Catherine the Great. My grandfather emigrated to Canada from the USA in 1897 because the gov't was giving away land in Alberta.**

3. How close do you feel to be to your ancestors' nation?

Rate 1 (very much) - 5 (I don't relate to them)

1 2 3 4 5

#5. Not at all. I have never been to Europe.

4. Do you think it should be easier to gain Canadian citizenship? **Y/ No, because Canada needs to be better prepared in offering new immigrants professional recognition and a streamlined way of intergrating them into the workforce. Until then, I think the laws should remain as they are.**

5. What quotation do you relate to (tick off)

A) It is better for the minority to keep its traditions and culture for themselves. Sorry! I believe in both statements!

B) It is better for the minorities to adapt and assimilate with the majority.

6. Rate how happy/ proud you are with the following, 1 (the most) - 5 (not at all)

A) The way the democracy works in BC/ Canada.

1 2 3 4 5

B) The political influence of Canada in the World.

1 2 3 4 5

C) Economical development of Canada.

1 2 3 4 5

D) Social benefit system of BC.

1 2 3 4 5

E) Science and technology development of BC.

1 2 3 4 5

F) Canadian art and literature

1 2 3 4 5

- G) Canadian military service 1 2 3 4 5
 H) Canadian history 1 2 3 4 5
 I) Fair and equal dealing with the minorities in BC/ Canada. 1 2 3 4 5
 J) Canadian variety of English language (vocabulary, grammar, pronunciation etc.). 1 2 3 4 5

7. To what point do you agree (1)/ disagree (5) with the following:
- a) I'd rather be a Canadian citizen than a citizen of any other country. 1 2 3 4 5
 b) There are some things I'd change about BC/ Canada. 1 2 3 4 5
 c) The World would be a better place if people behaved more like Canadians. 1 2 3 4 5
 d) Generally speaking, Canada is a better place to live than any other. 1 2 3 4 5
 e) Seeing Canadian sport teams winning in the international championships make me proud I am a Canadian. 1 2 3 4 5
 f) There are some things about BC/ Canada I feel ashamed of (if so, could you please list some _____) 1 2 3 4 5
the treatment of native peoples, and the Chinese in the first half of the 20th century, the Japanese during WWII, and the way new immigrants aren't fully informed about how difficult it will be for them to find work in their former professions.

8. Finish the quotes:

I feel Canadian because I believe in multiculturalism, sexual/gender equality, upholding universal medical coverage, keeping the Queen as our Head of State so that the Prime Minister isn't too self-important, welcoming a variety of cultures to continual contribute to remaking what Canada is.

I think being a Canadian is great because our military's role is one of protecting, not persuing; because we have two founding cultures and are officially bilingual; because our Charter of Rights and Freedoms guarantees a good balance of freedom/responsibility; because we have a history of being willing to be taxed if it means a greater benefit to all (socialist acceptability); because we have an understanding that we are not very powerful and therefore aren't entitled to be arrogant; because we are willing to help in the causes of world peace and justice.

If I could I would change the way immigrants are helped to feel included and involved from the moment they arrive, to how they are helped to find work, to how their children are given educational opportunities to quickly learn

English/French and make lasting friendships and become comfortable; and I would change our economic over-dependence on the USA by spreading out markets; and I would change our Health Care system by opening up the whole issue to all in order to try and make it better.

I see the future of BC/ Canada as having a greater identity crisis as the two main founding cultures age and diminish and the newer, culturally-diverse Canadians struggle to find out what being a Canadian means to them. Having an enormous country with a very tiny population almost certainly is a recipe for ongoing identity issues.

Further comments/ suggestions:

I believe it would be useful to have a question devoted to religious beliefs. Canada prides itself on being religiously neutral (all beliefs are welcome, and none are dominant) while also having problems balancing the importance of certain faith groups which resist cultural integration (Sihks; Morman polygamists; Dukabors). These days, many countries which were once rather neutral religiously (Turkey) are finding the resurgence of religion a challenge to deal with. So there is a possibility Canada could also find itself dealing with such issues. Also, I think the issue of integration/keeping one's birth culture is THE BIG ONE, because multiculturalism works ONLY IF the larger, integrated, settled, established culture is large enough and able enough to house those entering. If the established Canadian population ISN'T large enough and/or strong enough to welcome and involve those entering, then second-generation new Canadians feel excluded and alienated and prone to gangs or alternative ways of finding an identity. Immigration keeps Canada's population stable because of a very low birth rate, but Canada isn't always prepared to include new Canadians and make them feel a part of everything.

Thank you very much for your help
Keep smiling :D
Jitka

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