

# Chapter 14 Canada Today

## Chapter INQUIRY

How have citizens reacted to the social and political changes that have been taking place in Canada since the 1960s?

### Key CONCEPT

## Active Citizenship

As you have learned in previous chapters, citizenship means membership in a community. The community could be as small as a village or as large as a planet. No matter what the size of the community, every citizen has a role to play. Think of your school. Everyone at school plays a part in making it a success. Teachers lead the classes; librarians help you find the books that you need; custodians keep the school clean. Every student also has a role to play, such as attending class, respecting others, taking part in activities, and following the rules.

In the same way, every citizen of a country plays a part in making it a better place to live. We all come from different backgrounds, and we all have different talents. What we all share is a common citizenship and an interest in improving our country.



## People Who Make a Difference

Citizenship in a country brings certain rights. For example, Canadian citizens have the right to obtain a passport and run as a candidate in an election. We also have a right to a fair trial if we are accused of a crime. Citizenship also brings responsibilities. Canadians are expected to participate fully in society. This is called being an active citizen. One way to be active is to vote in elections. Another is to volunteer to help a charity. Active citizens are people who try to improve life in their community, their country, and even the world.

This chapter explores examples of active citizenship in Alberta since the 1960s. You will investigate the ways in which Albertans and other Canadians have brought about positive change on issues that are important to them.



## Honing Your Skills

Most people know of problems and issues in their societies. The next step for every responsible citizen is to act on those concerns. The Skill Check feature in this chapter will show you how to Become an Active Citizen. In the project at the end of this chapter, you will be asked to take an active role in improving your community.



### Think AHEAD

What does active citizenship mean to you? Why is it important?

a) Using a word web, write down words or phrases that you think describe active citizenship.

b) As you read this chapter, your understanding of this concept may change or deepen. Return to your web diagram and add new words and ideas after completing the chapter.



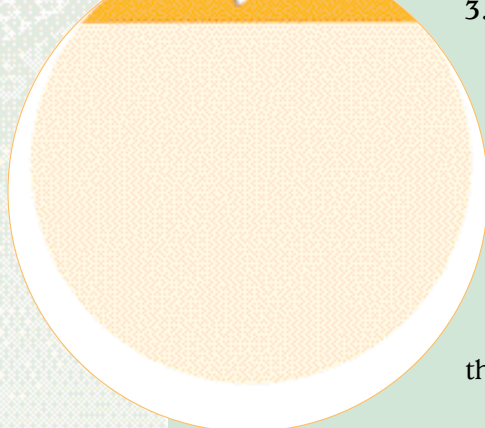


## SKILL CHECK: Become an Active Citizen

**M**aking a difference in your community takes planning. This Skill Check will help you through the process step by step.

1. **Identify the issue.** Pick a problem or issue that really matters to you. Describe it. How would you like things to be instead? What is stopping this from happening?
2. **Brainstorm actions.** Make a list of all the possible things you could do to make a change for the better.
3. **Choose an idea.** Look at all your ideas, and cross out the ones that present obstacles you can't overcome right now. From the rest, pick the one you think you can do best.
4. **Think it through.** Consider the following before you go any further with your plan.
  - Who will be affected by what you do?
  - Who can help you?
  - What resources will you need? How will you get them?
  - What do you need to find out about?

Try It!



5. **Plan and act.** Make a project plan. Describe what needs to happen, who will do it, and when it will be done. Then carry out your plan!
6. **Reflect.** Afterward, ask yourself:
  - Did I make a difference?
  - What worked well?
  - What might have worked better?

## A Diverse Society

**T**he world is not a static place. Every day, millions of people around the globe move from country to country. A person who moves to a new country from his or her home country is called an **immigrant**. The First Nations and Inuit have always existed in the land we call Canada. Over the centuries, though, French, British, German, Chinese, Ukrainian, and many

other peoples have immigrated to this land. This section investigates the kind of society we have created together.

### Early Cultural Diversity

As you learned in Chapter 1, First Nations and Inuit cultures are very diverse. When newcomers started arriving from around the world, they added to this diversity.

#### Focus

How have we created greater diversity in Canada through our immigration policies?

From colonization until the Second World War, the majority of the people living here were of either French or British descent. These two groups saw themselves as the founding peoples of Canada. They did not think of the Aboriginal peoples as a founding people at that time. As a result, they considered the country **bicultural**. This means it is built on two cultures.

## A New Immigration Policy

The idea of Canada having two main cultures began to change during the 1960s. In the decades following the Second World War, fewer and fewer immigrants from Western Europe were moving here. Canada's economy would fail if the government didn't find other immigrants to take their place. Therefore, the government changed its immigration policy. It stopped favouring immigrants from Britain and the United States. Instead, Canada began to open its doors to other countries.

People who had not been allowed to move to Canada in the past were now welcome. However, Canada was still choosy about who it let in. The government introduced a **points system** to rate each person who wanted to move here. All potential new Canadians received points for their education, skills, age, and wealth. If they had 50 points or more out of 100, they could enter the country. This system was an attempt to be fair to everyone, no matter what country a person was from. The



Even though Canada is not bicultural (a nation of just two cultures), the idea of Canada as a *bilingual* nation is one of the country's fundamental characteristics.

number of immigrants from Asia, Africa, and the Caribbean began to rise.

## Immigration Act of 1978

In the 1960s and 1970s, Canada's economy was booming. The country needed even more immigrants to fill all the new jobs that had been created. Therefore, the government introduced the **Immigration Act of 1978**. (An act is a major law.) The Act had four main aims:

- attract skilled, educated immigrants from around the world; if these immigrants were rich and wanted to invest in Canada, even better
- reunite families that had been separated
- accept **refugees** (people who were in danger in their home country)
- allow them all to become citizens

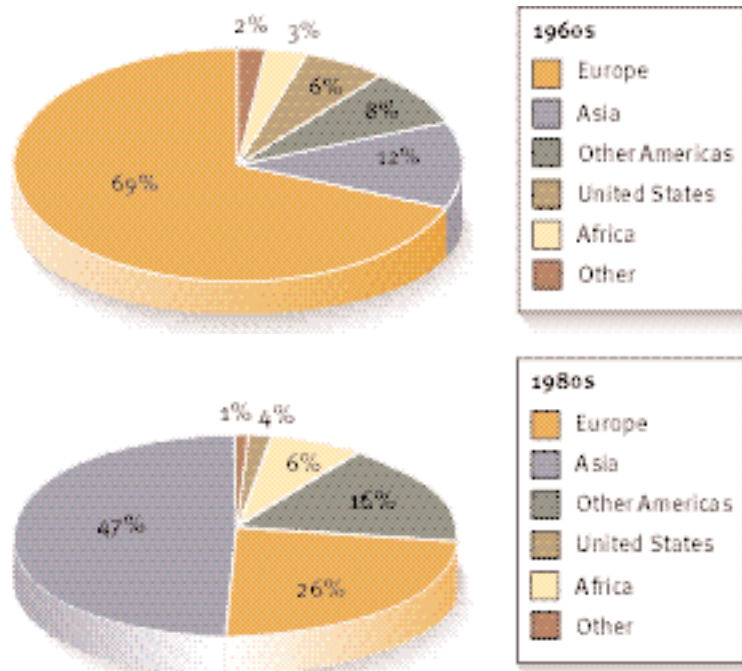


**Figure 14.1** These Caribbean immigrants arrived in Montréal in 1958. After living in Canada for three years, immigrants may become citizens. Why might people from Asia, Africa, and the Caribbean be interested in moving to Canada?



## Reading STRATEGY

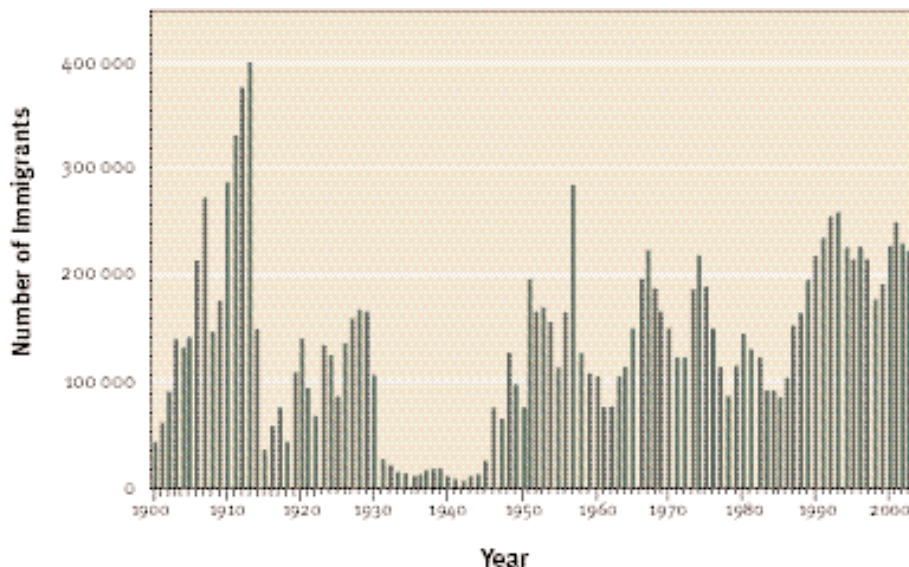
When asked to analyze a graph, start by noting its title and reading the rest of the caption. Next, note the units of measurement used. If there is a legend, make sure you understand what the colours and symbols represent.



Source: *Time*, 31 May 1999, p. 39 and Statistics Canada.

**Figure 14.2** Origins of Canadian immigrants in the 1960s and 1980s. Analyze the differences between these two pie graphs. What effect do you think the Immigration Act of 1978 had on Canada’s cultural diversity?

**Figure 14.3** Immigration to Canada since 1900. Each line running across the graph stands for 100 000 immigrants. In what year did the most immigrants enter Canada? Do some research to find out the reason. What accounts for the steep decline in immigrants before 1920, in the 1930s, and in the early 1940s?



Source: Citizenship and Immigration Canada, "Facts and Figures," 2002 and 2004.

## Multiculturalism

These new immigration policies made it possible for people from many different countries to move to Canada. Canada became more and more diverse. As a result, no one could consider it bicultural anymore. Canadians needed a new way of defining their society. Prime Minister Pierre Trudeau introduced the policy of **multiculturalism** in 1971. It had three main ideas:

1. Canada must recognize that it is made up of people from many different cultures. Each of these groups makes an important contribution to society.
2. The government should help Canadian citizens protect and enhance their cultures. This might include supporting a festival, or helping a group of people keep their first language.
3. The government should promote respect and equality for all Canadians, no matter where they come from.

This act was preceded by the Official Languages Act of 1969. Through bilingualism, Canadians had begun to respect peoples of different cultures and languages. Bilingualism, therefore, opened the door for multiculturalism.

## VOICES

### Points of View on Multiculturalism

“Although there are two official languages, there is no official culture, nor does any ethnic group take precedence over any other. No citizen or group of citizens is other than Canadian, and all should be treated fairly ... ”

—Prime Minister Pierre Trudeau to the House of Commons, 1971

“Multiculturalism is not about songs and dances, not about special interest groups. It is an affirmation of the right of those Canadians whose heritage is neither French nor English—40 percent of our population—to be participants in the mainstream of Canadian life. ”

—Lilian To, Director of a Chinese community group in Vancouver

Source: “Does Official Multiculturalism Unite Canada?”  
*Vancouver Sun*, 10 April 1997.

“Multiculturalism ... heightens our differences rather than diminish them. It has preached tolerance rather than encouraging acceptance .... ”

—Neil Bissoondath, Canadian author from the Caribbean

Source: Neil Bissoondath, *Selling Illusions*  
(Toronto: Penguin, 1994).

“... Multiculturalism is complete nonsense.... Immigrants come in, hang on for a few generations to whatever identity they brought ... While this is going on, they can be a very enriching influence on the host culture. But eventually, like fertilizer in the soil, they are bound to disappear into the host culture. ”

—René Lévesque, former premier of Québec, 1973

Source: Alf Chaiton and Neil McDonald.  
*Canadian Schools and Canadian Identity*  
(Toronto: Gage Educational Publishing, 1977), p. 178.



### Respond

Is each of these people in favour of or against the policy of multiculturalism? In an organizer, explain each of these quotations in your own words. Add a space to your organizer where you give your own opinion of multiculturalism.



**Figure 14.4** At left, Canadians of Caribbean heritage dance during a multicultural celebration in Calgary. At right, Thai Canadians preparing to perform during the Lethbridge Heritage Day festival. What impact might these performances have on the sense of identity of Caribbean or Thai Canadians?



Source of Immigrants	Percentage of Immigrants
Asia and Pacific	49%
Africa and the Middle East	21%
Europe and United Kingdom	18%
South and Central America	9%
United States	3%

Source: Citizenship and Immigration Canada, "Facts and Figures," 2004.

**Figure 14.5** The five main areas of the world from which Canada attracted immigrants in 2004. Present this information in a pie graph. (You may want to refer to Skill Check: Use Statistics to Create Graphs on page 124 before beginning.) From what area did most immigrants come? Why do you think Canada attracts so many immigrants from this region? If you were making a similar graph for 1900, how do you think the percentages would differ?

# Biography

## Norman Kwong

In the 1950s, Norman Kwong was a star football player for the Edmonton Eskimos and the Calgary Stampeders. He was known as the "China Clipper." Today everyone calls him "Your Honour" because he became lieutenant-governor of Alberta in 2005.

When Kwong was born, in 1929, his parents named him Lim Kwong Yew. They were immigrants from China. The family settled in Calgary and opened a grocery store.

Kwong began playing in the Canadian Football League in 1948. He was the first Chinese Canadian to play football for a living. During his career, he was the league's outstanding player twice. His team won the Grey Cup six times. To honour his achievements, he was made a member of the Canadian Sports Hall of Fame. In 1998, his work in sports and in the community earned him acceptance into the Order of Canada, Canada's highest honour.



Kwong is a great supporter of multiculturalism and once chaired a national committee to promote it. In his role as lieutenant-governor he stated:

*Growing up as a member of a visible minority, I understand the challenges faced by immigrants, particularly immigrant youth. Therefore, I intend to devote some of my time to Alberta's young immigrants and their families by encouraging and supporting their academic and athletic pursuits. In this way, I hope to help them in their journey to becoming successful, involved citizens.*

**Figure 14.6** Norman Kwong, once a Canadian football star, became the lieutenant-governor of Alberta in 2005. How has Kwong benefited from being an active citizen? How has his active citizenship benefited other Canadians? **SKILLS**

## Citizens' Rights

One of the main ideas of Canadian citizenship is that every citizen has the same individual rights. In 1982, a document called the **Canadian Charter of Rights and Freedoms** became law. The Charter lists the basic rights that belong to every citizen. No one can take away these rights, not even the government.

These are some of the individual rights protected by the Charter:

- the right to vote in elections

- the right to belong to any organization, such as a political party
- the right to a fair trial if accused of a crime
- the right to practise any religion
- the right to run for political office
- the right to move freely from place to place in Canada

The Charter guarantees collective rights as well. The rights of Aboriginal people are listed in Section 82 of the Charter. As you learned in Chapter 12 (page 281), Section 23 protects the education rights of the official language minority.

### Tech Link

Open the *Voices and Visions* CD-ROM to see the entire Charter.

## CASE STUDY

### Wartime Injustice

The stories of Japanese and Ukrainian Canadians shows how citizens' rights have changed over time. During the Second World War, about 23 000 people of Japanese descent were living in British Columbia. Most of them were Canadian citizens.

Japan was one of Canada's enemies during the war. The government suspected that the Japanese might attack Canada from the Pacific Ocean. The government did not trust Japanese Canadians to be loyal. Japanese Canadians never gave Canada any reason to believe this. Nevertheless, the government forced them to move from their homes on the coast. Most were sent to camps in the interior of British Columbia, Alberta, and Ontario. The government told them their property would be safe until after the war. However, after the Japanese Canadians left for the camps, the government sold all of their property.

### Tech Link

To read the letter nine-year-old Ukrainian Katie Domytyk wrote to her imprisoned father, open Chapter 14 on the *Voices and Visions* CD-ROM.

*It was a terrible shock when we learned that this safekeeping business meant nothing. All of our stuff had been sold at auction .... [It] caused a lot of bitterness. People would say, "That's all we had and now we have nothing."... First they take us from our homes and stick us in a dump, and now this.*

Source: Barry Broadfoot, *Years of Sorrow Years of Shame* (Toronto: Doubleday, 1977).

A very similar thing had happened to the Ukrainian Canadians during the First World War. They were viewed with suspicion because part of Ukraine was under Austro-Hungarian control at that time, and Austria-Hungary was one of Canada's enemies during the war. Some had their homes destroyed. Ukrainian newspapers and magazines were banned. About 5000 people were taken from their homes on the prairies.



They were moved to camps all across the country. Once there, they were poorly fed and forced to work long hours. They worked in the logging industry, in steel mills, and in mines. They even worked to develop Banff National Park! They received no pay for this work.

Today, Canadians view the wartime treatment of the Japanese and the Ukrainians as a terrible wrong. In 1988, the federal government apologized to Japanese Canadians. A fund was set up to repay those who had had their property sold or damaged. In 2005, the federal government apologized to Ukrainians. It set up a fund to sponsor

projects that recognize Ukrainian contributions to Canada.



### Respond

The government took and sold these peoples' property, took away their communications, moved them against their will, and forced them to work. Do you think any of these things could happen in Canada today? Explain.



**Figure 14.7** Japanese Canadians were forced from their homes and onto trucks. They could take with them only what they could carry. What was unfair about all of this?

### Think It Through

You have learned that the term *multiculturalism* means that all cultures are accepted and supported. While we all hope that all people are treated fairly in Canadian society, this is not the case. Prejudice and racism still exist in Canada.

a) Read your local and national newspaper or the CBC website ([www.cbc.ca](http://www.cbc.ca)) every day for a week. Look for examples of Canadians

who have been treated differently because of their cultural background. Clip or print the articles and bring them to class.

b) Make a list of possible reasons why these people were discriminated against. Did stereotyping play a role?

c) As a class, brainstorm things that could be done to make sure that all Canadians are treated fairly, whatever their background. **SKILLS**

## First Nations and Métis in Western Canada

### Focus

How have the First Nations and Métis in Western Canada reacted to the challenges and opportunities of today?

You have read that the number of Aboriginal people in Canada decreased for many years. The main reasons for this were warfare, disease, and poverty. Then, during the 1920s, the Aboriginal population began to rise. Today, the population is growing faster than the non-

Aboriginal population. In this section, you will investigate some of the challenges and opportunities facing this growing population in the West.

### Aboriginal Baby Boom

In the last chapter, you read about the baby boom. This refers to the generation of

children born in Canada after the Second World War. Today, another baby boom is happening—among Aboriginal peoples. Aboriginal youth make up the fastest growing population group in Canada.

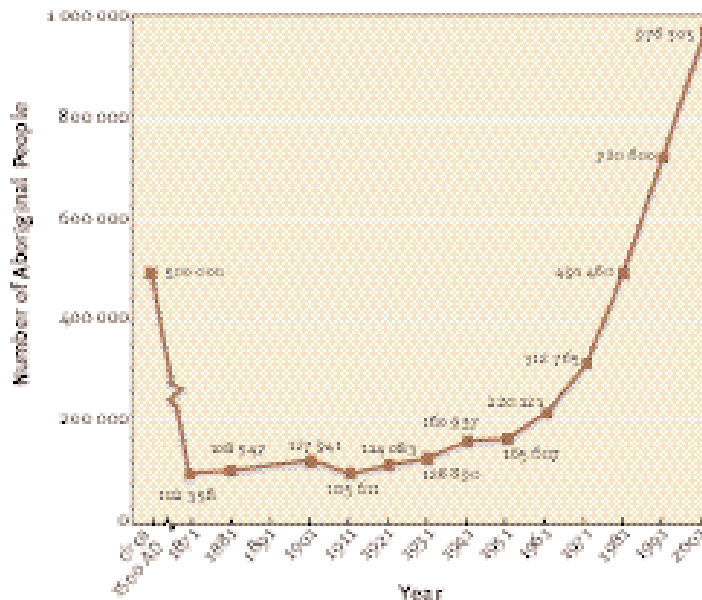
### Tech Link

Artistic expression is a way of expressing one's identity. To see images of Aboriginal artists and their works of art, open Chapter 14 on your *Voices and Visions* CD-ROM.

This boom has given Aboriginal peoples a chance to strengthen their cultures. For example, First Nations have renewed interest in traditional arts. Adults in the communities now have many children to whom they can teach these arts. Also, many Aboriginal students are learning their original languages. The energy of youth can bring strength and vitality to a community.

The large number of young people also presents challenges to Aboriginal communities:

- More schools and houses are needed for the growing number of families.
- Better health care is needed.
- More jobs will be needed as young people enter the workforce.



Source: Report on the Royal Commission on Aboriginal Peoples, vol. 1, p. 14.

**Figure 14.8** Aboriginal population in Canada from 1500 to 2001. Analyze this line graph. Apply your learning from previous chapters to explain the main reasons for the sharpest decrease and increase in the Aboriginal population.

## Self-Government

Until the 1950s, the federal government kept tight control over the running of many Aboriginal communities. First Nations and Inuit wanted to choose their own solutions to the challenges facing them. They wanted to make decisions on such things as their education, health care, and local economy. The ability of First Nations and Inuit to make the decisions that affect their lives is called **self-government**.

In 1951, First Nations leaders went to the federal government and argued for self-government. They regained at least some control over their own communities. By the end of the 1960s, many Aboriginal communities had their own police forces and ran their own social services.

The Assembly of First Nations was founded in the 1980s. It is an organization of leaders from First Nations across the country. The Assembly played an important role in fighting for the right of Aboriginal people to self-government.



**Figure 14.9** First Nations youth taking part in a cultural festival in Banff. According to the most recent census (2001), there are 976 305 Aboriginal people living in Canada, more than 150 000 of whom live in Alberta. How might a young person benefit from belonging to a large cultural community?



## CASE STUDY

# The Issue of Aboriginal Health

## The Challenge

In 2003, a team of First Nations people surveyed 238 communities across the country. They found that the health and living conditions of First Nations people were much worse than those of other Canadians.

For example, the study found that obesity rates in First Nations are twice as high as for Canadians in general. This in turn leads to high rates of diabetes. First Nations adults between the ages of 35 and 54 are six times more likely to have diabetes than the average Canadian of the same age.

Diabetes can be prevented by eating healthy foods and staying active. Individual First Nations communities are working on finding solutions. Sandy Lake First Nation, for example, created safe walking trails.

The study identified other health problems resulting from an unsafe environment. Jane Gray, the coordinator of the survey, stated:

*Too many families live in ... overcrowded homes in need of repairs. Too many homes have mold. Too many First Nations people do not have safe drinking water. Too many people don't have the basic level of health and living conditions that most Canadians take for granted."*

Source: First Nations Centre, National Aboriginal Health Organization, First Nations Regional Longitudinal Health Survey, 2002–2003.



### Respond

Why is it important that Aboriginal people find their own solutions to the challenges facing their communities? **SKILLS**



**Figure 14.10** Explain why Levi McAteer could be called an active citizen. How can active citizenship strengthen a person's identity? How can a strong sense of identity affect a person's health? **SKILLS**

## One Solution

Aboriginal people created the National Aboriginal Health Organization to promote healthy living in their communities. They set up a program called "Lead Your Way!" Every year, 12 Aboriginal youths are selected to be role models for their peers. These role models visit Aboriginal schools and attend community events. They try to inspire other young people to make healthy choices and achieve their goals.

Levi McAteer, 15, from Manning, Alberta, was the youngest role model chosen for 2004–2005. In addition to being an excellent student, McAteer works part-time in a family business. He is an active volunteer in community projects. For example, he is helping to establish a skateboard park for youth in his community.

McAteer has a strong knowledge of his Métis heritage. His family has passed on their traditional teachings to him. He follows their traditional ways by hunting, camping, and making moccasins. McAteer plans to study mechanical engineering or computer technology after graduating from high school.

Today, First Nations and Inuit communities have different forms of self-government. Some are run at the community level. In these, the people might run their own schools and health clinics. Other groups have wider control. In Nunavut, for example, the Inuit own 18 per cent of the land and have designed a government to suit the

needs of their scattered community.

Self-government is not something that First Nations and Inuit want the government to give them. They believe it is a right that already belongs to them. They just want other Canadians to recognize it and respect their decisions.

## Identity

### Aboriginal Art

Art has always played an important role in Aboriginal societies. Before the arrival of Europeans, every object in the First Nations and Inuit cultures was handmade. Many were decorated with designs that told of family history or the spiritual world. Haida [HY-duh] artist Robert Davidson explains:

*Art was one with the culture. Art was our only written language. It documented our progress as a people. It documented the histories of the families. Throughout our history, it has been the art that has kept our spirit alive.*

Source: Ian M. Thom, ed., *Robert Davidson: Eagle of the Dawn*, (Vancouver: Vancouver Art Gallery and Douglas & McIntyre, 1993), p. 8.

As you have read, the arrival of Europeans brought many hardships to the First Nations and Inuit. As a result, fewer and fewer Aboriginal people created traditional art during the first half of the 1900s.

However, as Aboriginal populations began to grow, so too did the people's interest in their art. They began to practise their traditional ceremonies again. They created more masks, robes, and drums in order to do so. Since the 1950s, there has been a big increase in Aboriginal arts in Alberta and across the country.

**Figure 14.11** Mrs. Gray of Onoway, Alberta, made these moccasins in the Dene [DEN-ay] style. She made them from moose and caribou hide. She sewed the artwork with embroidery silk. Why is the decoration of everyday objects important to a people's cultural identity?



### Think It Through

1. Do you have a role model? If so, explain how he or she helps you make good choices. If not, choose someone you have read or heard about. Explain why he or she would make a good role model for you.
2. Invite an Aboriginal person from a local community to talk to your class about what he or she believes to be the greatest challenges and opportunities facing his or her people today.



# Francophones in Alberta and Canada

**F**rancophones live in communities all across Canada. No matter which province you visit, you will find French place names on the local map. You can watch French-language television and go to a

Francophone school if you meet the criteria. This is because Canada is officially a **bilingual** country.

However, outside of Québec, many of these Francophone communities are small in comparison to the English-speaking population around them.

In this section, you will explore the meaning and origins of bilingualism. You will also investigate how Franco-Albertans counter assimilation in their province.

*Bi means two. So if you can speak two languages, you're bilingual. A country is bilingual if its government operates in two official languages.*

## Focus

How do Franco-Albertans keep their language alive and their identity strong?

Language Spoken	Canada	Alberta
English only	20 014 645	2 704 895
French only	3 946 525	1 895
Both English and French	5 231 575	202 905
Neither English nor French	446 290	31 455

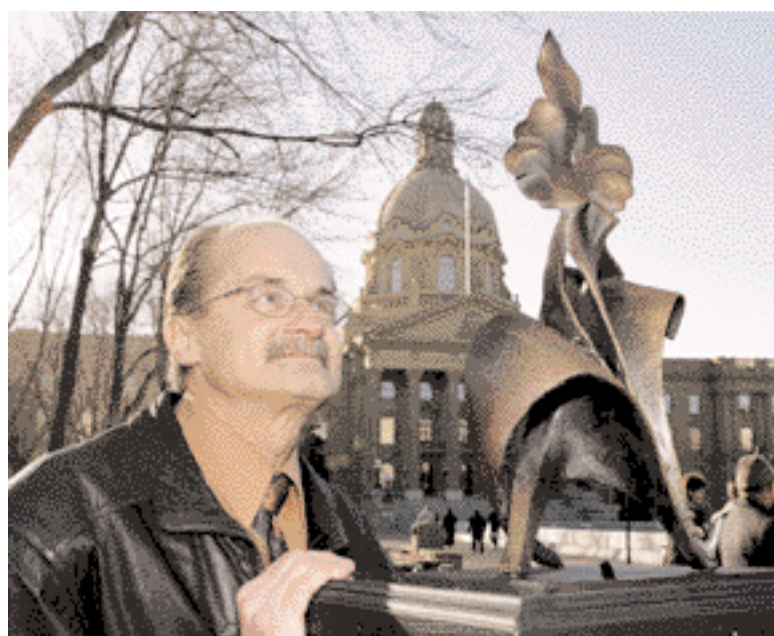
Source: Statistics Canada, "Population by knowledge of official language, by provinces and territories (2001 Census)."

**Figure 14.12** Knowledge of official languages, 2001. Make two graphs to compare these statistics. Which figure is most striking? Why?

## French and English in Canada

As you read in earlier chapters, Canada developed as a country in which two languages, French and English, both played important roles. The beginning of this relationship goes all the way back to New France, the homeland of the Canadiens. As you will recall, the British took control of New France in the 1700s. Nonetheless, the Canadiens remained, becoming the first citizens of the new British colony. Francophone communities grew as part of the new country.

Today, one Canadian in five is of Canadian descent. One in four people speaks French as his or her first language. Many study in **Francophone schools**, which are exclusively for Francophone students. Many non-Francophone Canadians study French as a second language in **French immersion schools**.



**Figure 14.13** Herman Poulin is a Francophone artist from St. Paul, Alberta. Here, he stands beside a scale model of the monument he is creating to stand on the grounds of the Alberta Legislature. It is intended to recognize the contributions of the Franco-Albertan community to the development of their province.

## Official Languages Act

In the 1960s, Francophone and Anglophone Canada did not seem to be getting along. The government asked a group of prominent Canadians to study the problem. The group was called the **Royal Commission on Bilingualism and Biculturalism**. It discovered that Francophones had second-rate status in Canada. For the size of the population, Francophones were under-represented in the civil service and in business. They did not have enough decision-making power in the federal government. Nor did they have enough educational opportunities outside Québec. The tensions these injustices were causing had created a terrible crisis.

How did the government respond? It acted quickly to reinforce bilingualism. Canada had been officially bilingual since Confederation. Now the country's leaders

wanted to ensure that the federal government would provide all services to citizens in both official languages. So, in 1969, they passed the **Official Languages Act**. This law restates that French and English are Canada's official languages. An **official language** is one that the federal government uses to serve its citizens. When dealing with the federal government, citizens across the country would now have the right to use either French or English. The law was meant to give both official languages equal status. It also commits the government to supporting linguistic minority Francophone and Anglophone communities. Official bilingualism is now protected permanently by the Constitution.

## Bilingual and Unilingual Provinces

Canada is bilingual at the federal level. New Brunswick is bilingual at the provincial level as well. This means that, in New Brunswick, local and provincial services are offered in both French and English. New Brunswick became bilingual because of its large Acadian population.

Except for New Brunswick, all other provinces are **unilingual**. This means that they do not have to provide services in both English and French. Examples of provincial services include libraries, licensing offices, health and family services, provincial courts, and information on provincial government programs. Although the provinces do not *have* to offer services in both languages, they may still choose to do so. For example, the Québec provincial government has provided services to the Anglophone community in English since 1867.

Alberta has been acting as a unilingual province since the Haultain Resolution in 1892. In 1988, it passed Bill 60 to make English its only official language.



**Figure 14.14** In 1987, Alberta MLA Léo Piquette exercised his legal right to speak French in the Legislature. When he did so, however, he was told he could only speak English. Franco-Albertans and other Canadians supported Piquette. This photograph shows protesters cheering on Piquette outside the Alberta legislature. The Supreme Court of Canada told the Alberta government that Piquette was right. (See page 279.) In 1988, both Alberta and Saskatchewan then made English their only official language. Why do you think it is important to Francophone politicians to be able to speak French freely during government debates?



## French in Alberta

In 2001, nearly 60 000 people whose first language is French lived in Alberta. Some of these people call themselves Franco-Albertans, especially if they have been born into a Francophone family in Alberta. Others may identify more strongly with the province or the country where they were born. Over the years, Franco-Albertans have had to struggle with attempts to assimilate Francophones. They worry that their language and culture will be swallowed up by the English majority.



**Figure 14.15** Crystal Plamondon hails from the town of Plamondon, north of Edmonton. This successful Franco-Albertan singer, songwriter, and percussionist grew up on ranch life, Canadian songs, and Acadian rhythms. She sings in French, English, and Cree. In this way, she is carrying on her grandfather's dream of keeping the family's heritage alive. In 2004, she received the Prix Sylvie Van Brabant for Excellence in Artistic Creation in Alberta.

Some Albertans have learned French as a second language. For example, in 2005, 318 000 students were enrolled in French immersion programs across Canada. This included students in 41 towns and cities in Alberta.

### Countering Assimilation

Franco-Albertans believe they can best fight assimilation by keeping their community vital. The most important tool for making this happen is the Francophone school. These are run by Francophones for Francophones. When Francophone students walk through the doors of the school, they feel at home. By identifying with the community of the school, students also bond with the larger Francophone community. When a community stays vital, so does its language. In 2006, Alberta had 28 Francophone schools across the province.

Schools are not the only way to keep a language and culture alive. Franco-Albertans also started a radio station, television programs, a newspaper, bookstores, arts groups, and more than 60 other different Francophone organizations. Over time, the community has created various youth organizations to engage young people.

### Think It Through

1. Do you agree with Alberta's 1988 decision to make the province unilingual? Debate this issue with a partner. One of you will support unilingualism, the other bilingualism. (You may want to refer to the Skill Check on page 170.)
2. Local and provincial governments offer some services in many languages. What services do you know of that are offered in languages other than French or English? In which languages are they offered? Do you think this is a good idea? Explain.
3. a) Should all Albertans, not just Francophones, be concerned with countering the assimilation of French communities? Explain your answer.  
b) What can you do to show support for the French language and culture in Alberta? As a class, work together to come up with a list of suggestions. **SKILLS**

## Identity

### Francophonie Jeunesse de l'Alberta (FJA)

Currently, the association that brings together youth aged 14 to 25 is Francophonie Jeunesse de l'Alberta. It aims to represent Alberta's Francophone youth and promote their well-being. It also establishes and maintains contact with the Francophone community.

Every year, 2000 people take part in FJA local, provincial, and national celebrations, gatherings, and events. Sophie Nolette is one of those young Francophones. She is a 15-year-old from the Francophone community of Girouxville in northern Alberta.



#### Tech Link

Sophie Nolette is a young active citizen. To find out about other active Canadian citizens, open Chapter 14 on your *Voices and Visions* CD-ROM.

*Sophie, does where you live make it difficult for you to keep your French language and culture alive?*

*I live in a small French community, which is within a bigger [Anglophone] culture. Without help, it's hard to find yourself and keep your identity strong.*

*French is the main [language] in Canada, along with English. French is really strong in Québec, but it is in every other province as well. In our province, it is not as noticeable as it is in Québec, so we have to celebrate it and remind everybody that French is here.*

*Is that why you got involved in FJA?*

*FJA events bring together lots of people from communities all across the province. It's a great way to meet other kids your own age who also speak French. Also, just because it's fun!*

*What kinds of events does FJA host?*

*They have le Raje [short for le Rassemblement Jeunesse], which means youth gathering. These are dances where different bands come to play. Most bands are from Québec, but sometimes school bands are the opening act. They also have ateliers [workshops], where they teach us all kinds of different things like music and arts. Of course, all of this happens in French.*

*Do you think organizations like FJA are important?*

*Yes, it is important because it helps us not to be afraid of our French background. No one who goes to the events is afraid to express their culture, and they can just be who they are.*

Source: Oxford interview, June 2005.



#### Respond

With a partner, discuss how Sophie's involvement in this youth organization could have a positive effect on her and on her community. **SKILLS**



# Urban and Rural Canada

**D**o you live in a rural area or in an urban area? If you live in an urban area, you are in the majority. However, this was not always the case. Before the 1930s, most Canadians lived in small rural communities. They were mainly farming families, who needed lots of room for their crops and animals.

Since then, there has been a steady stream of people moving from the countryside to the cities.

This process is called **urbanization**. In this section, you will examine the reasons for this change. You will also investigate some of the impacts on rural Canada.

## New Resources

After the Second World War, Canada really began to prosper. Valuable resources were discovered, and many of these were in the West. The most dramatic discovery happened on 13 February 1947. A drilling crew struck oil at Leduc, Alberta, south of Edmonton. Never before had anyone found such a huge amount of oil! Overnight, Canada became one of the world's leading producers of this valuable fuel.

These finds changed the economy of the Prairie provinces. Wheat was still an important resource. However, it was no longer the only major resource.

## Growing Cities

The last half of the twentieth century brought other changes to Alberta. For example, farmers and farm workers started to move from the country to the cities. By 1980, there were only half as many farmers in Western Canada as there had been in 1940.



**Figure 14.16** Leduc was followed by other oil finds around Edmonton and farther north. At the same time, natural gas was discovered elsewhere in Alberta. Use a natural resources map in your atlas to find out what other resources were found.

Year	Rural	Urban
1901	63%	37%
1931	46%	54%
1961	30%	70%
2001	20%	80%

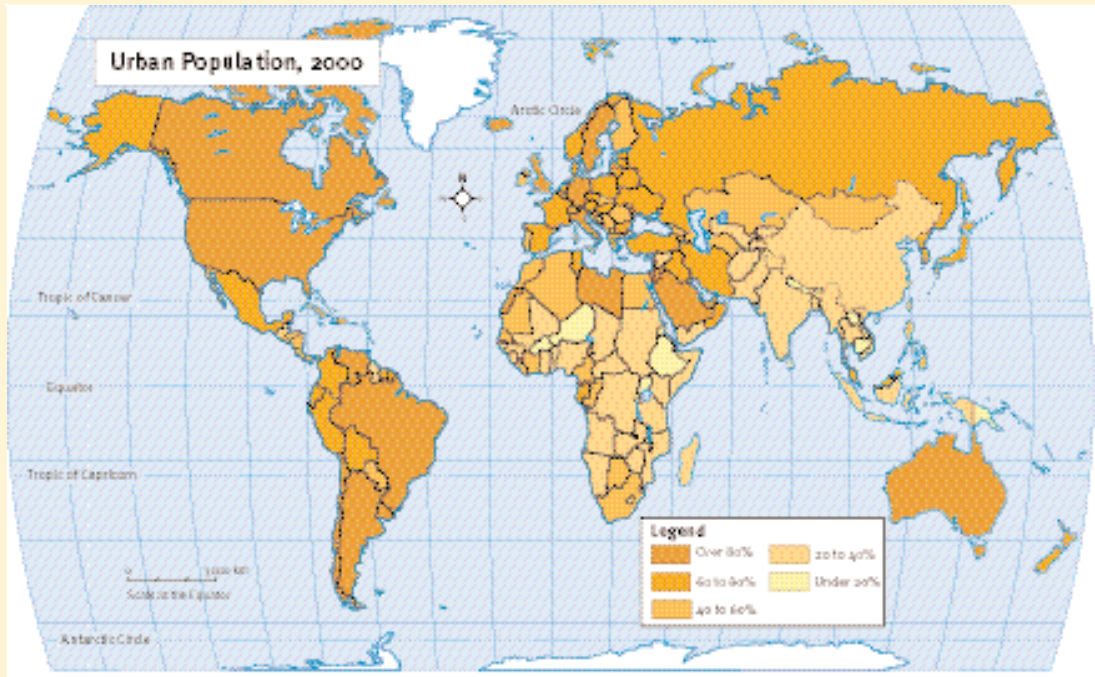
Source: Statistics Canada, "Population urban and rural, by province and territory (Canada)."

**Figure 14.17** The percentage of Canadians living in rural and urban areas over the years. Choose the type of graph you feel best suits this information, and draw it. What do you predict the percentages will be in 2031? Explain your prediction.

**Focus**  
How has movement from the country to the cities affected rural communities in Canada?

## Global Connections ■

The growth of cities has happened all over the world, not just in Canada. More people everywhere are drawn to the opportunities that cities offer. One hundred years ago, about 14 per cent of the world's population lived in cities. Today that figure has grown to about 50 per cent.



Source: Quentin H. Stanford, *Canadian Oxford School Atlas* (Toronto: Oxford University Press, 2003), p. 128.

**Figure 14.18** This map shows the percentage of a country's population that live in urban areas. Analyze the map. Make a list of the most highly urbanized countries. Make another list of the least urbanized. What characteristics do most of the countries on each list seem to have in common? How might these characteristics explain their level of urbanization?

### Reasons for the Move to the City

Why did so many people migrate away from the countryside?

#### Jobs

After the Second World War, more jobs were available in the cities where the factories were located. Running a farm is like any business. It involves risk. Some people preferred receiving a weekly paycheque.

#### Larger, but Fewer, Farms

Meanwhile, on the farms, new machinery came into use. These machines made it

possible for fewer people to farm more land. The machines were expensive, though. Small, family-run farms could not afford the equipment and so couldn't compete with large commercial farms.

As farms became much larger, there were fewer of them. Farmers and farm workers who were no longer needed moved to the cities. Today, farming is a very expensive business to start. Few people can afford to move back to the country to farm.

#### Rural Towns Shrinking

The movement of farmers out of the countryside meant the dwindling of rural towns. Without farming families to shop in





their stores, visit their banks, and attend schools, some of these small towns had little reason to exist. The town of Winnifred, for

example, was once located in southwestern Alberta. It became a ghost town.

As farming towns became smaller, a few new “instant” towns popped up. These instant towns were built wherever valuable new resources were found. Thompson, Manitoba, and Uranium City, Saskatchewan, are two examples. These towns provided homes and services for the mineworkers and their families. However, even with these new towns, the overall population of the countryside still dropped.

### *Newcomers Preferred Cities*

Another reason for the disappearance of rural communities was that new immigrants did not want to move to them. Land was no longer so cheap. New Canadians were no longer attracted by the chance to own a farm. They were more interested in jobs that were available in cities.



**Figure 14.19** Calgary's McKenzie Towne. What do you like about living where you do? Make a large, colourful advertisement using words, photos, and drawings to outline the advantages of your community. For example, what services are available in your neighbourhood? What are its unique characteristics?

## Canada Today



Source: Citizenship and Immigration Canada, "Facts and Figures," 2004.

**Figure 14.20** This map shows the percentage of immigrants who settled in some Canadian cities in 2004. Most immigrants to Canada do not settle in the countryside. Calculate what percentage of immigrants settled in smaller towns and rural communities not shown on the map. How does this figure compare with the percentage who settled in the cities shown? Do you think this settlement pattern is likely to change in the future? Why or why not?

## CASE STUDY

# Rowley: The Town that Refused to Die

How can active citizenship save a town? As you read this case study, make a list of ways the citizens of one small town did just that. **SKILLS**

It was 1911 when the town of Rowley was born in central-east Alberta, just north of Drumheller. That was the year the railway reached the area and brought with it many farmers and cattle ranchers. By the 1920s, the population of the town had grown to 500. Rowley thrived. Schools, shops, and a community hall sprang up. The future looked bright for everyone in the rural town. Then things started to change.

Rowley slowly began to die in the 1950s. One reason was that new highways made it easier to get to places like Calgary and Edmonton. So, young people began leaving Rowley for the big cities. Also, rising transportation costs and dropping grain prices forced many small family farms to close. The farmers had to move to the cities to find work. By the 1970s, only a few dozen people were left in Rowley. It looked like the town would soon disappear.



### Respond

Create a timeline that shows the major points in the history of Rowley. Add an entry for a decade from now. Use it to predict the future of the town.

The residents wanted to save Rowley from becoming a prairie ghost town. They raised money to fix up the pioneer homes. They opened an old-fashioned saloon and turned the railway station into a museum. Soon the town was attracting tourists.

Would the good times last? In the late 1980s, wooden grain elevators were replaced with modern steel elevators in larger centres. The government wanted to close Rowley's elevators for good. Again, the town residents came together. They decided to buy two of the old elevators and keep them as a tourist attraction.

Their troubles were not over. In 1999, the train stopped coming to Rowley. One older resident said, "That is really going to hurt our cash flow." Nevertheless, the people of Rowley have not given up on their town. Today, the 12 permanent residents who remain are hopeful that word of mouth will continue to bring tourists to Rowley and keep the town alive. Perhaps you will go there.

**Figure 14.21** Rowley, Alberta. This photo shows the boarded-up main street in about 1999. The pioneer storefronts, including Sam's Saloon, used to be a big tourist attraction. Why would tourists be interested in visiting Rowley?





## CASE STUDY

# Does the Family Farm Have a Future?

Family farms are just that—farms run by the members of one family. Usually, the same family has owned the farm for generations. This used to be the pattern for most of the farms in Canada.

After the Second World War, technology allowed farms to become much bigger. Companies, rather than families, owned some of the biggest farms. These commercial farms could produce very large amounts of crops and raise large numbers of animals. The family farms could not compete. When family farms went out of business, the commercial farms bought them and became even bigger. Family farms still exist, but not in the same numbers as before. Many farming families have left the countryside and moved to the city.

Some people feel that family farms promote important values, such as self-reliance and community spirit. The disappearance of the family farm could mean these values become less important in Canada.



### Respond

What impact do you think the disappearance of the family farm would have on rural Alberta? You may present your answer in a form of your choice. Do you believe it is important that the family farm continues? Explain your opinion.



**Figure 14.22** A family farm (left) and a commercial farm (right) in rural Alberta. Create a chart to outline some of the differences between these two types of farms.

## Conclusion

With rights come responsibilities. A family responsibility, for example, is something you are expected to do to support your family. Citizens also have responsibilities. Sometimes this can be as serious as going to war to defend your country. At other times, it is as simple as voting in an

election or obeying the law. Citizenship means accepting that not all Canadians share the same group identity. It also means accepting the bilingual nature of our country.

In this chapter, you have studied several important issues that affect Canadians today. There is an important role for active citizenship in all of these issues.

## Think It Through

1. You have read that the town of Rowley has managed to stay alive. However, many other rural towns have disappeared. Write an opinion piece on why you believe it is or isn't important that small rural towns survive in Alberta. (You may want to refer to Skill Check: Develop an Opinion on page 170 before beginning.)
2. Use examples from this chapter to make a pamphlet showing how active citizens can bring positive change to their communities. **SKILLS**



## Chapter 14 PROJECT Improve Your Community

Every citizen needs to participate in some way in Canadian society. It is the price we pay for the opportunity to enjoy the rights and freedoms that come with living in Canada. It is the responsibility of every citizen to try to make Canada a better place to live.

Your mission in this chapter project is to improve some aspect of your school or community. Working as a class, you will choose a local problem or issue and then act on it!

### Brainstorm Problems or Issues

Take a critical look at your school and the local community. What things about it would you like to see changed or improved? What are your concerns?

As a class, make a list of all the local problems or issues you might like to address. For example, you might think of problems similar to these:

- A stream near the school is littered with trash.
- Equipment in a local playground is broken and dangerous.
- People are not cleaning up after their pets on the sidewalks around your school.
- A local organization supports a good cause but doesn't have enough volunteers.
- The local food bank is running short of donations.

- The cafeteria at your school does not offer healthy food choices.

### Make Your Choice Candidates

Consider each of the problems and issues carefully. Some of them may be too big or complicated to address in the time you have. Others may be too expensive. Cross possibilities off your list until you have only a few good choices remaining. As a class, vote on these to choose your project.

### Plan Your Project and Act On It

Review Skill Check: Become an Active Citizen on page 312. Since you have already chosen your project, begin at step 2, Brainstorm Actions.

When you reach step 5, Plan and Act, you may want to divide the class into groups. Each group could be responsible for a different task.

### Reflect

Make sure you talk about the project as a class after you have completed it. Did you accomplish the goal you set out? Why or why not? Discuss any problems you encountered and think of ways you could do better next time.