

Canada's brand of multiculturalism as a way of molding its image on the world arena

The article highlights the genesis of the Canadian policy of multiculturalism and its impact on the Canadians' all walks of life. Through its brand of multiculturalism Canada recognizes the potential of all citizens, encouraging them to integrate into their society and vigorously participate in its social, cultural, economic and political affairs as well as establishing its successful image in the world. All the Canadians celebrate and protect diversity in their unity in a way that produces a uniquely harmonious and integrated result. Therefore, it could be taken as a model for the world in general, and for Ukraine) in particular.

Keywords: Canadian brand of multiculturalism, globalization, immigrants, world arena, tolerance, diversity in unity, integration, ethnicity and national identity

Бренд багатокультурності як засіб іміджмейкінгу канади на світовій арені

У статті висвітлюється генеза канадської політики багатокультурності та її вплив на всі верства суспільства. Шляхом свого бренду багатокультурності, Канада визнає потенціал усіх громадян, заохочуючи їх до інтеграції в суспільство і активну участь у соціальній, культурній, економічній та політичній сферах, а також формування позитивного іміджу в світі. Канадці все більше усвідомлюють той факт, що багатокультурність є фундаментальною, основною прерогативою їхньої держави і такою, якою вони за правом пишаються. Таким чином, бренд політики багатокультурності Канади може слугувати прикладом для світу в цілому, так і для України, зокрема.

Ключові слова: бренд багатокультурності Канади, глобалізація, іммігранти, світова арена, терпимість, різноманітність в єдності, інтеграція, етнічна та національна ідентичність.

“Canada is today the most successful pluralist society on the face of our globe, without any doubt in my mind. That is something unique to Canada. It is an amazing global human asset... Canada holds itself up to the developing world as a model for the 21st century”.

Prince Shah Karim Al Hussaini, Aga Khan IV (2002)

“As Canadians, we recognize the importance of multiculturalism, and of the contributions that newcomers make to Canadian society. It is thanks to Mr. Avendano and others like him that so many of these individuals have been able to fully integrate into Canadian life socially, economically and culturally. I am happy to announce him as the recipient of the 2014 Paul Yuzyk Award for Multiculturalism.”

Jason Kenney, Minister for Multiculturalism (2014)

All ‘immigrants’ that landed in Canada starting from Jacque Cartier until now, enjoy the livelihood of peace, harmony, freedom and fairness amongst all citizens.

Samer Majzoub (2016)

Interestingly, the destiny of Chernivtsi (my native town) – *one of 10 must-see cities of Ukraine* – is inseparably linked with the history of the Austrian Empire. Chernivtsi, a 250,000-strong city in duchy Bukovyna, is still associated with *multiculturalism* and Austro-Hungarian chic. It is inhabited by people of *various cultures and nationalities*. Chernivtsi is the city which came under the successive rule of Moldova, Turkey, Poland, and then Turkey again, Austro-Hungary, Russia, Romania, the Soviet Union, and Romania again, the Soviet Union and, eventually, Ukraine.

Czernowitz is a city, used to be considered an unwritten capital of Europe, where you can walk in parks and squares admiring its unique and diverse cultural heritage with magnificent architectural masterpieces of the *Habsburg epoch* and the *Holy Romanian Empire*. You will step aboard the deck of a ship on which people of different nationalities and religions surf the waves of everyday life in peace and harmony. In my humble opinion, *Chernivtsi is a small European city of a global value*. Our peaceful city-ship is navigated between the East and the West as a dazzling example of harmony and tolerance. Enjoying the reputation of “Little Vienna (Paris)” Chernivtsi *used to be* and still *is a multinational, multiconfessional and multicultural city*.

Consequently, when I first became intellectually preoccupied with multiculturalism as a scientific phenomenon and political practice, I was quite fascinated to find the similarity of the Canadian tapestry – also known as the mosaic – with the Bukovynian model. My PHD thesis on ‘*Multiculturalism in Canada: Political Experience and Social Practice (National and Global Dimensions)*’ disclosed extensive research on Canadian multiculturalism, ethnicity and national identity. Investigating alongside the history and evolution of multiculturalism in Canada, different scientific works offered me both a critical and a personal response to Canadian multiculturalism policy and the viability of Canadian home-spaces.

Proceeding with doing my scientific research, I am quite aware of federal policy of multiculturalism to work stunningly. The Maple leaf country still receives a quarter of a million new immigrants every year – that’s the highest immigration rate in the world, and continues to add

them to the Canadian mosaic; as a matter of fact, Canadians are considered to be a resilient and vibrant nation because of their immigrants. Notably, owing to its *brand of multiculturalism* as a model for a multi-faceted immigrant society with many different voices and multiple forms of cultural expression – *Canada's* is a power, which is constantly *establishing its thriving image in the world arena*. All the Canadians celebrate and protect diversity in their unity in a way that produces a uniquely harmonious and integrated result.

To begin, I'd like to offer a brief overview of multiculturalism emergence in Canada, give a short review of concerns and anxieties about preserving and enhancing of multiculturalism in Canada, its current state, , and finally prove that Canadian society *is often seen as a role model for other states* regarding its cultural diversity awareness.

In the solution of the grave problems that face the world today, both Canada and the United States have one of the world's unique relationships: two sovereign states, occupying the bulk of North America and sharing the world's longest undefended border, each reliant on the other for trade, continental security and prosperity. Despite radically different beginnings, as well as a history of war, conflict and cultural suspicion, the two countries – one more powerful than the other – *stand as a modern example of inter-dependence and co-operation that is a model to the world*.¹ (In my opinion, beyond any doubts, Russia and Ukraine could follow their vivid example or at least take the lesson learned).

Furthermore, the two countries share the same cross-cultural values, philosophy and practice – multiculturalism. Noteworthy, multiculturalism is understood as an ideology that advocates a pluralistic state built up out of various religious, cultural and ethnic minorities. The theory of multiculturalism promotes that everyone can keep their initiate cultural identity resulted in a broad cultural diversity in the state's society. The two metaphors of the “cultural mosaic” and the “melting pot” really contribute to a better understanding of the Canadian and the USA societies. Additionally, the differences between those societies and their different relationships to the various minorities living in their countries are often emphasized.

It should be stressed that Canada is the intellectual home of the notion of “multicultural citizenship”. Moreover, both theoretical and practical perceptions of multiculturalism draw heavily upon the Canadian example, using the lessons derived from observing the case to infer the nature and general health of multiculturalism.

My own current position is that Canada may be very proud of its Maple leaf as a “cultural mosaic”. However, the thesis pre-supposes that the Canada's multicultural policy is to create a nation that emphasizes the importance and rights of cultural groups; united by a common creation of an office of multiculturalism in 1971.

¹ <http://www.thecanadianencyclopedia.ca/en/article/canadian-american-relations/> *Canadian-American Relations* (2014) (accessed 5.02.2015)

To understand the genesis of Canada's policy of multiculturalism, one need appreciate that the politics of Canada has been marked by deep-rooted conflict between the nation's English and French populations. Ultimately, it is the ardent desire of Quebecois to maintain their distinct cultural identity, and the reluctance of the nation's Anglophone elite to engage in cultural jingoism for fear of endangering national unity, that precludes the development of a meaningful and common identity for the nation. Needless to say, Pierre Trudeau confronted almost insurmountable political obstacles to the successful completion of the commission's mission: The political violence had hardened Anglophone opposition to the accommodation of French cultural demands, while a cultural policy that did not take notice of those demands was likely to escalate the violence, and precipitate the cleavage of the nation. Eventually, the Trudeau administration needed to chart a path that would secure some measure of cultural autonomy for Quebec, while simultaneously reasserting the basic equality of all Canadians. The ingenious answer to this policy puzzle was official multiculturalism. Through its official proclamation, Trudeau was able to implement the linguistic recommendations of the Royal Commission (which irreversibly established Canada as a bilingual nation), while recasting the role of ethnic culture in Canadian politics. In asserting that a defining feature of the Canadian identity (one that was worthy of government support and protection) would be the celebration and preservation of all cultures. Canada has managed its increasing diversity and maintained unity by balancing rights and responsibilities in citizenship, and individual and collective rights in its Constitution².

As aforesaid, Canada's official multiculturalism policy was announced by Prime Minister Pierre Elliot Trudeau on October 8th, 1971. Officially, the multicultural policy identified four priority initiatives: "First, resources permitting, the government will seek to assist all Canadian cultural groups that have demonstrated a desire and effort to continue to develop a capacity to grow and contribute to Canada, and a clear need for assistance, the small and weak groups no less than the strong and highly organized. Second, the government will assist members of all cultural groups to overcome cultural barriers to full participation in Canadian society. Third, the government will promote creative encounters and interchange among all Canadian cultural groups in the interest of national unity. Fourth, the government will continue to assist immigrants to acquire, at least one of Canada's official languages in order to become full participants in Canadian society."³

The policy did not create a multicultural society either as a social (demographic) reality or as an effectively egalitarian, culturally respectful society (by which racism or discrimination based on ethnocultural background cannot be eliminated). Cultural pluralism was already a Canadian reality, as evidenced by the results of the commission. What the policy did create,

² V.Bohatyrets, *Multiculturalism of Canada: Political Experience and Social Practice (National and Global Dimensions)* / Abstract of the thesis for obtaining the degree of Candidate of Political Science in speciality 23.00.04 – Political Issues of International Systems and Global Development / – Manuscript, 2007, 22 p.

³ <http://www.multiculturalcanada.ca/Encyclopedia/A-Z/m9/1> (accessed 10.12.2007)

however, was *the idea of multiculturalism as central to Canadian identity*. It celebrated the diversity of Canadian life as a social ideal and introduced a federal policy meant to encourage the diversity of society. The effect on the Canadian imagination – whatever the weaknesses of the reality – cannot be overstated. The myth of national unity, as it exists in Canada today, celebrates the common and shared migrant origins; however, it's important to recognize that this wasn't always the case. In the national project of mythmaking – of creating an imagined community – Canadians can tend to read backwards into its history the identity all Canadians share nowadays. It should be mentioned, though immigration has always shaped the country dramatically, Canadians can't allow their current celebration to over-write the experiences and policies of the past.

The Canadian history can't forget the appalling practices of assimilation, particularly against Canada's indigenous peoples (some of which coexisted with official multiculturalism), or the racist immigration laws that persisted until the mid to late 60s. The idea should be articulated in terms of the popular myth that Canada has always been a multicultural society – in the sense of multiculturalism as a celebration of diversity. Such myths over-write the injustices of the past, and, oddly, this backwards reading is also used against some cultural groups today⁴.

As an aside, but one can find truly fascinating, I'd like to mention briefly the parallels between past anxieties and present anxieties about integration. Both Michael Adams, founder of Environics Research Group and author of *Unlikely Utopia*, and Will Kymlicka, a professor of philosophy at Queen's and widely recognized as an international expert on multiculturalism, parallel anxieties about European Catholic immigrants in the past and contemporary anxieties about Muslim newcomers. Many concerns about immigration and multiculturalism today look back nostalgically on earlier waves of immigration. The argument goes something like "we didn't worry about earlier waves because newcomers were coming from the same cultural and religious traditions as the British and French" (read: European, Christian). Today, the argument contrasts, newcomers from Africa and Asia are from very different religious, political, and cultural traditions, so they'll have a harder time integrating into social and political life in Canada⁵. But, Europeans Catholics were as much of a concern to the Canadians of the past as Muslims are to the editorial writers of today. Kymlicka explains, European Catholics were seen as "undemocratic and unpatriotic because their allegiance was to the Pope, and as separatist because they demanded their own schools. The fear that Catholics would not integrate took many years to disappear; yet today they are seen as a vital component of the mainstream society into which Muslims are allegedly not integrating"⁶ Rejecting these nostalgic backwards readings is important for acknowledging our past, but it's also important for putting current

⁴ V. Bohatyrets, *Future Prospects for a Thriving Multiculturalism in Canada* – Наукові записки. Серія "Філологічна". – Острого: Видавництво Національного ун-ту "Острозька академія". – Вип. 34. – 2013, pp.268-271

⁵ M. Adams, *Unlikely Utopia: the Surprising Triumph of Canadian Pluralism*. Toronto: Viking Canada, 2007, p.52

⁶ W. Kymlicka, *Finding Our Way: Rethinking Ethnocultural Relations in Canada*. Toronto: Oxford University Press, 1998, p. 55

anxieties into a historical perspective. In the decade after Trudeau's speech, almost \$200 million was invested in language and culture promotion. In 1973, the Ministry of Multiculturalism was established for implementing multiculturalism policies within government departments. 1982 saw the inclusion of multiculturalism in the Canadian Charter of Rights and Freedoms, and the Multiculturalism Act was instituted in 1988.

Thus, from the very earliest stages of official multiculturalism – and the argument persists today – one of the main critiques of multiculturalism is the complaint that it segregates by focusing on differences instead of commonalities. In fact, the policy has always focused on social and civic participation, and this focus has only increased over time. Nevertheless, there were many legitimate critiques of multiculturalism policy during the first decades of its implementation, and many of the problems centred on the stark difference between federal policy and the lived experience of newcomers to Canada. After the last racially discriminatory barriers to immigration were removed in 1967, visible minorities were increasingly arriving in Canada and finding multiculturalism as an inadequate resource for social justice. Beginning in the early 80s, Canadian multicultural policy shifted from the promotion of cultural and linguistic expression and maintenance to intercultural exchange, and most significantly, race relations and anti-discrimination measures. These shifts were largely influenced by changing immigration trends and the needs being expressed by ethnocultural groups. Their main concerns were no longer cultural maintenance and expression, but rather employment, education, and discrimination. Moreover, the global forces of change that influence all countries affect Canada as well. The diversity of the Canadian populace is increasing faster than at any time in its history. Canada is affected by the evolution towards “one market, one world” as increased international trade makes the globe smaller and its peoples more interconnected and interdependent.

At present, in the context of globalization, the strategy of positioning a country in front of other world players is of great importance. That is why the brand, each country creates for itself, is a core construct of international relations and many countries in all continents have become more concerned with their image internationally, for commercial, economic or political purposes. In this context, the topic of Canada's brand of multiculturalism turns out to be one of real interest.

The mid-90s produced a re-evaluation of multicultural policy and a re-articulation of four priorities. These priorities were 1) Fostering Cross-Cultural Understanding; 2) Combating Racism and Discrimination; 3) Civic Participation; and 4) Making Canadian Institutions More Reflective of Canadian Diversity. Today, the Multiculturalism Program operates within the Department of Citizenship and Immigration. In the department's Annual Report on the on the Operation of the Canadian Multiculturalism Act 2009-2010, the report identified three new objectives: “building an integrated, socially cohesive society; making institutions more responsive to the needs of Canada's diverse population; and, engaging in international discussions on multiculturalism and diversity.” The program remains focused on promoting inter-cultural

and inter-faith understanding, anti-racism and antidiscrimination education, and the socio-economic integration of new Canadians⁷. P. Trudeau's speech articulated four objectives for Official Multiculturalism. 1) To "assist all Canadian cultural groups that have demonstrated a desire and effort to continue to develop a capacity to grow and contribute to Canada"; 2) To "assist members of all cultural groups to overcome cultural barriers to full participation in Canadian society"; 3) To "promote creative encounters and interchange amongst all Canadian cultural groups in the interest of national unity"; and 4) To "assist immigrants to acquire at least one of Canada's official languages in order to become full participants in Canadian society." Note that 2-4 include participation and communication as primary objectives.

Given some of the early problems with multicultural policies in Canada (the disconnection between the image of a tolerant nation and the reality of discrimination), and the policy's early inability to address issues of social justice; the greatest influence created by early adoption of multiculturalism was its effect on the Canadian imagination. Multiculturalism has become increasingly recognized and valued as an essential part of the Canadian identity – sometimes in clichéd ways as in the difference between Canadian multiculturalism and the American melting pot. Nevertheless, multiculturalism has become fundamental to the way Canadians self-identify and the effect has important implications for the way that Canada exists as a viable home for newcomers.

In his *2008-2010 Report on the Current State of Multiculturalism in Canada*, Will Kymlicka states that there is much evidence that newcomers and visible minorities are integrating in Canada better than in any other country in the world, and that multiculturalism is a major factor in this success. Indeed, in an earlier study of what seems to make Canada unique in its successful multiculturalism policy relative to other countries, one of the characteristics he identifies is the incorporation of multiculturalism into Canadian identity ("Canadian Multiculturalism in Historical and Comparative Perspective"). Canada is not the only country in the world with a diverse population or the only country to adopt an official multiculturalism policy, but it is the only country that has made the reality and celebration of diversity intrinsic to national identity. Public polling gives us an idea of just how increasingly important multiculturalism is to the way Canadians self-identify. Since 1985, 'Environics' has been asking Canadians to identify, in their own words, what makes them proud to be Canadian. In 1985, multiculturalism was in 10th place. In 2006, multiculturalism had climbed to second place behind only freedom and democracy⁸. Though a Focus Canada poll in 2010 saw multiculturalism fall to 4th place (behind democracy, quality of life, and being a caring/humanitarian people), multiculturalism remains as one of the top reasons Canadians are proud of their country. Indeed, Adams explains

⁷ W. Kymlicka, "Canadian Multiculturalism in Historical and Comparative Perspective: Is Canada Unique?" *Constitutional Forum* 13.1 1-8. The current state of multiculturalism in Canada and research themes on Canadian multiculturalism 2008-2010., 2003 <http://www.cic.gc.ca/english/resources/publications/multi-state/index.asp> (accessed 1.03.2016)

⁸ M. Adams, *Unlikely Utopia: the Surprising Triumph of Canadian Pluralism*. Toronto: Viking Canada. 2007, P.20

in *Unlikely Utopia* that a 2003 survey revealed 85% of Canadians identify multiculturalism as important to Canadian identity; more important, he notes, than bilingualism or hockey.

Analyzing the role and challenges of brand of multiculturalism in the world, Justin Trudeau's campaign rhetoric has emphasized his pluralistic, multicultural view of Canada and his deep desire to continue supporting immigrants and Canadians of all cultures. To be more precise, whereas the Conservatives, emphasized fitting in with Canada's values and culture, the Liberals put more emphasis on accommodating the cultural practices of Canadian immigrants. "Instead of looking at multiculturalism as a whole bunch of a mainstream culture going to a school gym on a given day, and going to different booths, and sampling samosas here, and then going over to see a Berber dance over here," he opened, using a school event as a metaphor, "we have instead an entire school celebrating Diwali, the festival of lights, or looking up their Chinese horoscopes, or talking about how to support your friends going through Ramadan."⁹

The policy of multiculturalism in Canada can be an example of a relatively flexible policy. Over the period of time since 1971 when it was established, as new demands were placed on it by various new ethnic groups, it managed to modify itself and accommodate at least some needs of the changing ethnic community, without jettisoning completely the old, originally established goals¹⁰. As Canadian society evolves, so too has the Government of Canada's approach to multiculturalism. Always is the goal of fostering adherence to common values and promoting an inclusive citizenship that comes with rights, responsibilities and a respect for core democratic values. The Government of Canada's Multiculturalism Program supports integration and social cohesion to ensure that Canadians of all origins have equal opportunities to participate in society to their full potential. The success of Canada's brand of multiculturalism has been attributed "to the country's unique history; however, it is also due to a deliberate and intentional framework of legislation, public policies and programs designed to recognize and celebrate the benefits of a society made up of people with a broad variety of experiences, cultures and orientations"¹¹.

Citizenship and Immigration Canada (CIC) provides strategic direction for implementing the Canadian Multiculturalism Act through its Multiculturalism Program, which is focused on the following policy objectives: building an integrated, socially cohesive society; helping federal and public institutions to respond to the needs of a diverse society; and Engaging in discussions on multiculturalism at the international level. Public education programs and outreach initiatives such as Black History Month, Asian Heritage Month and the Paul Zuyk Award for Multiculturalism aim to increase public awareness and inform public dialogue.

⁹ R. Grenoble, *When It Comes To Diversity, Canada's Prime Minister Gets It* http://www.huffingtonpost.com/entry/justin-trudeau-canada-diversity-education_us_56a7af7de4b01a3ed123f47e(2016) (accessed 15.03.2016)

¹⁰ W. Isajiw, *Approaches to ethnic conflict resolution: paradigms and principles* – International Journal of Intercultural Relations 24 (2000):9 / <http://www.journals.elsevier.com/international-journal-of-intercultural-relations> (accessed 12.11.2015)

¹¹ *Canada's Multicultural Model* // Annual Report on the Operation of the Canadian Multiculturalism Act – 2014-2015 – Building a diverse and inclusive society Canada (2015) <http://www.cic.gc.ca/english/resources/publications/multi-report2015/index.asp> (accessed 19.03.2016)

Canada had a foreign-born population of approximately 6,775,800 people, representing 20.6% of the total population – the highest proportion among G8 countries. In addition to English and French, more than 200 languages were reported as mother tongue. The proportion of the population who reported religious affiliations other than Christian—including Muslim, Hindu, Sikh and Buddhist – continues to grow. In 2011, about 2,373,700 people or 7.2% of Canada’s population reported affiliation with one of these religions, up from 4.9% a decade earlier. 1,400,685 people reported an Aboriginal identity, representing 4.3% of the total Canadian population, which were approximately 32,852,300¹².

Significantly, 75% of Canadians believe that immigrants have a positive influence on the country while only 54% of Australians, the second highest country, agreed with the statement¹³. Adams also notes that these positive attitudes have increased as Canada’s immigration rates have increased¹⁴.

Why is it so important that multiculturalism is a part of national identity? And what effect does this have on feelings of belonging for newcomers to Canada? Sociologists have long argued that newcomers have more success in terms of social integration and psychological health when they’re able to combine national and ethnic identities. “We have established a distinct Canadian way, a distant Canadian model: Accommodation of cultures. Recognition of diversity. A partnership between citizenship and state. A balance that promotes individual freedom and economic prosperity while at the same time sharing risks and benefits” (Jean Chrétien the 20th Prime Minister of Canada).

On a personal level, multiculturalism offers a link between newcomers and Canadian-born citizens. Because multiculturalism is part of the definition of Canada, newcomers are already part of the country’s national narrative – Canadians move from national identity and pride in country to connection with newcomers. Multiculturalism also provides a means for newcomers to identify with and feel part of Canada. As W.Kymlicka states in his report on multiculturalism, “Studies show that in the absence of multiculturalism, these links [between native citizens and newcomers, between newcomers and national identity] are more difficult to establish and national identity is more likely to lead to intolerance and xenophobia.” Multiculturalism as part of Canadian identity means that newcomers and Canadian-born citizens work together to mutually inform, create, and sustain the national self-definition of Canada¹⁵.

According to Statistics Canada there were *6.8 million foreign-born residents* in Canada as of 2011. That represents 20.6 per cent of the population, giving Canada the second-highest proportion of foreign-born residents in the G8 group of industrialized nations, after

¹² *Annual Report on the Operation of the Canadian Multiculturalism Act 2012-2013* <http://www.cic.gc.ca/english/resources/publications/multi-report2013/3.asp> (accessed 15.10.2015)

¹³ *Ibid.*, pp.13-16

¹⁴ *Ibid.*, p. 16

¹⁵ W. Kymlicka, “*Canadian Multiculturalism in Historical and Comparative Perspective: Is Canada Unique?*” *Constitutional Forum* 13.1 1-8 “The current state of multiculturalism in Canada and research themes on Canadian multiculturalism 2008-2010.” <http://www.cic.gc.ca/english/resources/publications/multi-state/index.asp> (accessed 1.12.2015)

Australia. Canadians have conflicted thoughts about immigrants when it comes to their roles in society and the workforce, according to a CBC News survey designed to capture attitudes on discrimination.

Statistics Canada figures indicate there were *6.8 million* foreign-born residents in Canada as of 2011. It represents *20.6 per cent* of the population, giving Canada the highest proportion of foreign-born residents in the G8 group of industrialized nations. Across the country, *79 per cent of respondents* said they would be comfortable both employing and working for someone of a different ethnic background. A much smaller group — *55 per cent* — ‘agreed’ or ‘strongly agreed’ that *immigrants are ‘very important to building a stable Canadian economic future.’*

But the survey also found that *30 per cent* of respondents agreed or strongly agreed that *‘immigrants take jobs from Canadians.’* “Very often in the current debate over multiculturalism, these two things are presented as being opposed to each other,” says Jack Jedwab of the Association of Canadian Studies. “They don’t have to be,” he argues, and points out that shows up “in the answers Canadians are giving to questions like these.”

The CBC national online survey was conducted by *Research House* between Oct. 22 and 29 (2014). It comprised *1,500 adults aged 18* or older, including *260* people who were *visible minorities*. The poll gauged the respondents’ feelings on a range of issues and scenarios, *from immigration and multiculturalism to their ‘comfort level’ with people of different ethnic backgrounds living or working in their community*. The answer was — “Canada is good, it’s multicultural, everybody gets along”; “For anybody who has ambition, Canada is an easy place to be, man.”

Eighty-two per cent of respondents aged 18 to 24 said they believed multiculturalism should be exported to other countries to help them address ethnic, religious or linguistic conflicts. Only 57 per cent of those aged 65 and older took the same views. Those aged 25 to 34 polled at 68 per cent, 35-to 44-year-olds and 45-to 54-year-olds both polled at 60 per cent and 55-to 64-year-olds polled at 64 per cent.

Overall, 64 per cent of Canadians surveyed said they believe that Canada’s brand of multiculturalism is a model for other countries.

The survey said Canadians continue to favour multiculturalism and value newcomers’ contributions to Canada, but it also highlighted a “pro-found generational divide” on questions of diversity and the strength of the Canadian social fabric. “As age increases, respondents demonstrate increasingly stronger reservations about the functioning of multiculturalism and the social effects of large-scale immigration,” it said.

However, “despite a perceived growing backlash against multiculturalism, it is still supported by a majority of Canadians.” Multiculturalism’s strongest support, the study noted, is among those “who have grown up knowing nothing else.”

“It is clearly also the case, however, that older Canadians are more sceptical of multiculturalism, worry more about the possible deleterious impacts of ethnic diversity, and express difficulty in moving beyond group silos,” it said.

“There is an evident need to bridge the experiences of young and old, and host a more inclusive national conversation about diversity, its effects, and our approach to managing it,” the study suggested.

According to the survey, Canadians have a positive view of the societal effect of new waves of immigration, with 51 per cent saying newcomers are accepting of different cultures, races and religions. Sixty-nine per cent of 18-to 24-year-olds agreed, compared to 46 per cent of those 55 to 64 years of age and 42 per cent of Canadians over 65. It found a generational gap between Canadians’ attitudes on whether it is easy for people from different racial, religious and cultural communities to form close relationships with each other. Eighty per cent of 18-to 24-year-olds agreed, compared to 46 per cent of those over 65 years of age. It found that while *65 per cent* of respondents said they are “*proud of Canada’s multicultural makeup*,” attitudes about ethnic minorities vary notably across Canada by region¹⁶.

I don’t mean to suggest that everything is perfect in Canada, that the disconnection between Canada’s self-image and its reality doesn’t persist in important ways, or that there aren’t continued challenges and flaws in multiculturalism here. The economic frustrations of newcomers is a major problem today, one that has only worsened over the last few decades, and the disparity between the average income of some visible minority groups and the average income of Canadians is distressing.

These problems should be read as indicators that multiculturalism in Canada – as a social ideal – is in process rather than completed, and the federal policy must correspondingly evolve as well.

This increase in anxiety about integration is troubling, and though Canadians *continue to have favourable opinions about immigration generally*, support for both immigration and multiculturalism has softened slightly in the last four years. Initiatives like the Multicultural Program’s Inter-Action Funding project, which has made inter-faith exchanges and understanding a priority, is a good measure and a good sign that multiculturalism continues to evolve in Canada. However, our success relative to other countries cannot become satisfaction, complacency, or self-congratulation. As part of public consciousness and as a concern of federal policy, persistent discrimination and the economic outcomes of both newcomers and particular visible minority groups must be at the forefront of discussions about multiculturalism’s challenges and successes.

Canada’s population grew by 5.9% between 2006 and 2011, up slightly from 5.4% for the previous intercensal period of 2001 to 2006. The rate of Canada’s population growth between 2006 and 2011 was the highest among the G8 countries, The G8, or the ‘Group of 8,’ is an informal discussion group and economic partnership consisting of eight of the world’s

¹⁶ <http://www.cbc.ca/news/canada/canadian-attitudes-toward-immigrants-conflicted-poll-says-1.2826022> (/accessed 16.11.2015)

most powerful economies: the United States, Japan, Germany, France, United Kingdom, Italy, Canada and Russia¹⁷.

All Canadians are guaranteed equality before the law and equality of opportunity regardless of their origins. All of these rights, our freedom and our dignity, are guaranteed through our Canadian citizenship, our Canadian Constitution, and our Charter of Rights and Freedoms.¹⁸

"I am Canadian. I don't need you to be like me. I invite you to be with me. I value things like life, family, freedom, equality, peace, opportunity and tolerance. No doubt there is a better model for a modern multicultural society, but I'm not sure the world has seen it yet."

"By no means is Canadian multiculturalism perfect...but I would venture to say that it the best model anywhere in the world. I emigrated from Malta to Canada almost 50 years ago when I was 20 years old. Since then I have also lived and worked in four other countries. I can honestly say that only in Canada do I feel no sense of any discrimination.....of being labelled an "immigrant" or an "foreigner". I feel at home here in every respect, with as much opportunity to grow and prosper as any native born Canadian. This is a remarkable country in many ways.....or as our late Prime Minister, Pierre Trudeau said..."a kinder and gentler society" in a not so subtle a comparison with our southern neighbor."

"Multiculturalism means different things to different people and in different countries. As a Canadian I believe however that a large proportion of Canadians, but by no means all, would agree that law abiding residents in Canada can both honour and enjoy (both as individuals and as groups) the heritage of their forefathers (from wherever they come) while simultaneously being active and valuable participants in the broader Canadian society.¹⁹"

By contrast, French-speaking Quebecers have long been more tepid about the subject. Many think it undermines their role as one of modern Canada's founding cultures. The government in Quebec prefers the doctrine of "interculturalism", which emphasises assimilation into the dominant culture. This is popular in rural areas, where immigrants are few and PQ support is strong, but extremely unpopular in Montreal, where most of the province's newcomers live.²⁰

In our era of glocalization, "we can affirm that the globalized approach with its international legal protection of cultural heritage is contributing positively to advancing the knowledge and appreciation of the various cultures of humanity, but it is not leading to any kind of standardization or uniformity or any hegemony of one culture over another²¹.

Regardless the global forces of change affecting Canada, the diversity of its populace is increasing faster than at any time in its history. The ethnic and cultural diversity of Canada's

¹⁷ *The Canadian Population in 2011: Population Counts and Growth* / <http://www12.statcan.ca/census-recensement/2011/as-sa/98-310-x/98-310-x2011001-eng.cfm> (accessed 16.02.2016)

¹⁸ <http://www.cic.gc.ca/english/multiculturalism/citizenship.asp> (assessed 6.11.2015)

¹⁹ *Debates over immigration are often toxic. Not in Canada* <http://www.economist.com/node/21594328/comments> (accessed 6.11.2015)

²⁰ *The more the merrier* <http://www.economist.com/news/americas/21594328-debates-over-immigration-are-often-toxic-not-c> (accessed 7.03.2016)

²¹ *World Heritage and Cultural Diversity* (2010). Editors. German Commission for UNESCO Printed in Germany http://www.unesco.de/fileadmin/medien/Dokumente/Bibliothek/world_heritage_and_cultural_diversity.pdf (accessed 15.10.2015)

population is a major advantage of globalization processes. It should be emphasized that, the Canadian Government is working with provincial and territorial governments, the private and voluntary sectors and individual Canadians to help strengthen institutions, build safer and more supportive communities and reinforce shared values.

In terms of a brand-centric approach to considering how Canada's power involves the strategic unification of words and visuals, my strong conviction is that its brand of multiculturalism, as a comprehensive communal doctrine serves as the most efficient way of molding Canada's image on the world arena. Furthermore, Canada has firmly established itself as a unique, coherent and inclusive society, guaranteeing all its citizens equality, freedom, impartiality and respect. The diverse cultures, religious doctrines, social values and ethnicities merit equal hold in the highest regard. Canada's brand of multiculturalism provides the specific recipe of a healthy country.

Noteworthy, Canada is committed to playing a positive and constructive role in the world in order to advance Canadian interests and make meaningful contributions to solving global challenges. The Prime Minister Justin Trudeau made the announcement that the United Nations remains a principal forum for pursuing Canada's international objectives, including the promotion of democracy, inclusive governance, human rights, development, and international peace and security. Moving forward, Canada will continue to strengthen its relationship with the United Nations and will expand its contribution to the maintenance of international peace and security. Sine, a peaceful world is also a safer and more prosperous world for Canada²².

Canada is enhancing its multiculturalism programming, expanding its anti-racism activities and strengthening its support for other minority groups such as persons with disabilities to help more individual Canadians overcome barriers to their full participation in society.

Multiculturalism remains popular among Canadians, according to the study findings, in particular the results from a poll done for the Mosaic Institute and the Association for Canadian Studies, however, older Canadians seem to have more reservations about Canada's model of managing diversity. *Overall, 85 per cent of Canadians surveyed said they believe that Canada's brand of multiculturalism is a model for the world.*

To sum it up, Canadian government's ability to guarantee security, human rights, environmental issues and humanitarian intervention is beyond any doubts. The ethnic and cultural diversity of Canada's population is a major advantage of globalization processes. It should be emphasized that, the Canadian Government working with provincial and territorial governments, the private and voluntary sectors and individual Canadians to help strengthen institutions, build safer and more supportive communities and reinforce shared values and maintain its successful image on the international arena. In the context of glocalization, multiculturalism and world community it should be stressed that these processes accentuate the long-existing

²² Prime Minister announces Canada's bid for a non-permanent seat on the United Nations Security Council – <http://pm.gc.ca/eng/news/2016/03/16/prime-minister-announces-canadas-bid-non-permanent-seat-united-nations-security#sthash.w8BAw7fl.dpuf> (accessed 18.03.2016)

phenomenon of structural racism, generating increasingly harsh policies and attitudes in the wealthier countries towards migrants and the creation of stronger barriers to most forms of migration. Community development, aware of values of social justice is in charge of building bridges between communities and supporting the goals of multiculturalism, while combating racism – essential part of globalization, on local, national and international levels.

It's quite obvious that Canadian multiculturalism is not perfect. There is an ongoing debate around its merits and at times policy adjustments have been deemed necessary. Consequently, at present Canada is ready to explore, develop and debate formal resolutions on pressing global issues. The Canadian experience has shown that multiculturalism encourages racial and ethnic harmony and cross-cultural understanding. Mutual respect helps develop common attitudes. New Canadians, no less than other Canadians, respect the political and legal process, and want to address issues by legal and constitutional means. Through its brand of multiculturalism Canada recognizes the potential of all Canadians, encouraging them to integrate into their society and take an active part in its social, cultural, economic and political affairs. Canada's laws and policies recognize Canada's diversity by race, cultural heritage, ethnicity, religion, ancestry and place of origin and guarantee to all men and women complete freedom of conscience, of thought, belief, opinion expression, association and peaceful assembly. Accordingly, Canada's brand of multiculturalism could be taken as a model for the world in general, and for Ukraine (especially under a-present day situation) in particular.