

20–1 Exploring Nationalism

CHAPTER 3: RECONCILING NATIONALIST LOYALTIES

1. Which negative outcome was a result of Québec's adoption of Bill 101?
 - A. French Catholics became critical of the Parti Québécois and failed to support their re-election.
 - B. The head offices of many companies moved from Montréal to Toronto, causing an economic downturn in Québec.
 - C. Anglophones in Québec refused to send their children to school and withheld their taxes.
 - D. The courts ruled the Bill unconstitutional and all commercial signs reverted to two languages.
2. The government's use of royal commissions to address complicated issues is weakened because
 - A. royal commissions are independent inquiries
 - B. a royal commission's reports are often volumes thick
 - C. a royal commission's recommendations do not have to be implemented
 - D. a royal commission's members include people with a vested interest
3. A common feature of the Oka Crisis (1990) and the James Bay and Northern Québec Settlement (1975) was that the
 - A. issues were resolved peacefully without the loss of life
 - B. Government of Canada responded by creating a royal commission
 - C. First Nations involved won some concessions from the federal government
 - D. Québec government refused to allow federal intervention
4. The **primary** motivation for Québec passing Bill 101 was to
 - A. prevent further erosion of French language and culture
 - B. increase provincial power over immigration laws
 - C. encourage Anglophones in Québec to support the public school system
 - D. demonstrate the government's resolve to create a separate Francophone state
5. In 1990, the federal government ruled that Sikh RCMP officers are allowed to wear their turbans on the job. Many Canadians objected because the change compromised the RCMP uniform as a national symbol. This objection fails to acknowledge that Sikhs
 - A. are entitled to reasonable accommodation
 - B. have no choice but to perform their religious duty
 - C. do not believe that the symbol portrays the force in a positive way
 - D. are not the first people to modify the RCMP symbol

Use the following sources to answer questions 6 to 8.

Source I

One result of the multicultural model was a retreat from the principle that immigration should serve the interests of the host country first.... The host country came to be viewed less and less as a nation, a legitimate entity with its own culture, and more and more as a political framework for various coexisting cultures. Newcomers were encouraged not to regard themselves as immigrants seeking to fit, but as explorers, if not conquistadors, whose quest was to carve out a congenial niche in Canada for their own tribes, languages, customs, or religions.

— excerpt from *Great Questions of Canada*, by George Jonas

Source II

What matters about the Canadian mythical self-image is that we finally have one: that after years of muddle and confusion...a picture of Canada emerged in the minds of Canadians, a picture of tolerance and diversity and creativity and good humour...that makes Canadians feel, on most days, good about themselves.... This is something that, until recently, we lacked. In some countries, it's called patriotism. It feels good.

— excerpt from *The Polite Revolution*, by John Ibbitson

Source III

Canada has never been a melting pot; more like a tossed salad.

— Arnold Edinborough

6. Sources I and II **best** address which question?

- A. Has multiculturalism contributed to or detracted from a Canadian identity?
- B. Do Canadians have enough pride in their heritage?
- C. Does the Canadian government do enough to integrate immigrants?
- D. Why has it taken Canada so long to form a distinct identity?

7. With which statement would the authors of Sources I and III **most** likely agree?

- A. Canadians are very patriotic.
- B. Canadians are well respected worldwide.
- C. Immigration has played a major role in Canada's development.
- D. Canada needs to re-evaluate its immigration policy.

8. How would the authors of Sources I and II respond to Source III?

- A. They would both agree with it.
- B. They would both disagree with it.
- C. Author I would agree; author II would disagree.
- D. Author I would disagree; author II would agree.

Use the following sources to answer questions 9 to 11.

Source I

In Québec, we are a people, we are a nation, and as a nation we have the fundamental right to keep, maintain, and protect our territory.... Canada is divisible because it is not a real country. There are two peoples, two nations, and two territories. And this one is ours.

— Lucien Bouchard, premier of Québec from 1996–2001

Source II

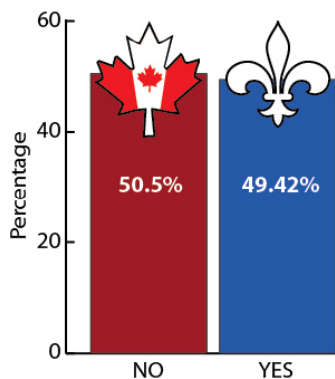
Our Canada was born in 1534, not in 1867. Therein lies the deep Canadian misunderstanding. There lies, also, the source of the division of Québec, torn between its old continental nationalism and its more recent, narrower, territorial nationalism.

Do not forget that our ancestors roamed the Prairies, were the first among the European explorers to see the Rockies and travel the Mississippi River, wrote “O Canada,” and used the maple leaf as a national symbol. It is not an easy task to eradicate a few centuries of national history. So even in a time of political turmoil, Québécois still consider themselves Canadians and are not ready for what they see as a shameful retreat to the present boundaries of Québec.

— Raymond Giroux, editorial writer for *Le Soleil*

Source III

Québec Sovereignty Referendum Results,
1995



Referendum question: Do you agree that Québec should become sovereign after having made a formal offer to Canada for a new economic and political partnership within the scope of the bill respecting the future of Québec and of the agreement signed on June 12, 1995?

Source IV

Some of the Francophone Québécois who benefited from the changes became increasingly reluctant to consider separation from Canada. They feared that the upheaval would threaten their newfound economic success. In 2006, for example, a poll of Québécois found that support for remaining in Canada had risen since the 1995 sovereignty referendum. Fifty-eight per cent of respondents said they would vote to keep Québec in Canada. They wanted their politicians to work on behalf of Québécois, but within the framework of the Canadian nation-state.

9. Which of the following statements is true?
- A. The authors of Sources I and II are federalists.
 - B. The authors of Sources I and II are sovereignists.
 - C. The author of Source I is a federalist; the author of Source II is a sovereignist.
 - D. The author of Source I is a sovereignist; the author of Source II is a federalist.
10. The author of Source I would challenge the graph results from Source III by claiming that
- A. voter turnout was low and did not represent an accurate view of most Québécois
 - B. many people were confused by the poorly worded referendum question
 - C. the federal government spent a great amount of money on the “vote no” campaign
 - D. Aboriginal peoples in Québec voted against sovereignty
11. Sources II and IV would agree that
- A. the terms “nation” and “nation-state” both apply to the Québécois
 - B. neither the term “nation” nor “nation-state” applies to the Francophone people of Canada
 - C. Québec is a nation-state that should stop trying to become a nation
 - D. the Québécois are a nation, but Québec is not a nation-state

Use the following sources to answer questions 12 and 13.

Source I



This famous photograph is one of the most enduring images of the Oka crisis. It shows Canadian soldier Patrick Cloutier nose to nose with masked protester Brad Larocque.

Source II

I wouldn't really say direct action is always an ugly thing. Sometimes it needs to happen so people will hear, so people will notice. All I know is that myself and the group that I am working with, we've planned a peaceful protest. We know that we live here with other people and we respect that. We respect the goings-on in our community and we respect other people, so we're keeping our demonstration, our protest peaceful.

— Marilyn Jansen, Carcross Tagish First Nation

Source III

Why the lack of civil disobedience? It's not as if we don't care or aren't upset with our lot within Canada.

It's because we are Canadians and we are a part of a national culture of negotiation and respect of law...

In the beginning we saw ourselves as partners with Canada. The fact that everything went sideways in the treaty implementation only made our leaders all the more adamant that the treaties be recognized...

But don't confuse our orderly conduct as a sign that things are fine. Things are not fine, and we have serious problems after over a century of colonialism and failed promises.

— Doug Cuthand, Little Pine First Nation

12. What action has the federal government taken in response to the **issue** raised by these sources?
- They created the National Indian Brotherhood and began negotiating land settlement claims.
 - They abolished the number system and reverted to the use of traditional place names.
 - They set up a Royal Commission on Aboriginal Peoples, which led to a Statement of Reconciliation.
 - They submitted the problem to the UN Commission on Human Rights and got a neutral mediator appointed.
13. If the responses of the First Nations people in these sources are typical of the feelings of First Nations people in the rest of Canada, then it is safe to assume that First Nations people are
- united in cause, but divided on means
 - willing to be patient to get a just settlement
 - in disagreement about what they expect from the federal government
 - willing to let the court system settle land claims issues

Use the following cartoon to answer question 14.



14. This cartoon appeared as a response to
- the creation of Nunavut
 - Québec passing Bill 101
 - the James Bay and Northern Québec Agreement
 - the founding of the Parti Québécois

Use the following source to answer question 15.

We must recognize the impact of these actions on the once self-sustaining nations that were disaggregated [broken up], disrupted, limited or even destroyed by the dispossession of traditional territory, by the relocation of Aboriginal people, and by some provisions of the Indian Act.... We must acknowledge that the result of these actions was the erosion of the political, economic and social systems of Aboriginal people and nations.

— Excerpt the federal government's Statement of Reconciliation, 1998

15. By publishing this statement, the federal government was

- A. admitting that its historical policies towards Aboriginal peoples created negative effects
- B. justifying its historical policies towards Aboriginal peoples
- C. changing its policies towards Aboriginal peoples
- D. dismantling the Indian Act and reserves