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Historical Dimension of the Formation of Multicultural Education in Canada

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Abstract. The article is devoted to the formation of the multiculturalism policy in Canada. Main stages of Canadian history and their role in the emergence of multicultural ideology of the state are traced. Analyzing the successful Canadian experience in the effective regulation of internal national conflicts, are made conclusions about the reasons for such an efficient performance.

Keywords: *multiculturalism, social policy, multicultural education, Canada.*

Problem statement. Main trends of development of the theory and practice of education in the XXI century are the focus of social and educational circles in the leading countries of the world. There are several theoretical epicenters of education, primarily the United States, Canada, Western Europe, which influence other regions and countries. Effectiveness of education terms are largely beyond teaching efforts as such and depend on the socio-political atmosphere. However, education itself is a powerful tool on creation favorable democratic and humane social climate. The impetus for democratization of public education is public movement, whose members insist on modernization of education as the needs of social progress.

Discussing educational issues involves not only scientists, scholars, professionals, representatives of political parties, trade unions, public organizations and associations of parents. In this case, pedagogical forces of different orientation are cooperating. Increased attention to educational issues is significant for Ukrainian society. Its arising is obliged to wave the acute social crisis that affects the mind, feelings, nature of each individual. The result of this influence were growing threat of dehumanization, exaggerated rationalism, loss of high moral ideals, antisocial behavior of young people, as evidence of the low education efficiency.

The world school is moving towards democratization of school education. This multifaceted and multi-problematic process has common features, despite the specific social, political, economic, ethnic conditions in different regions and countries.

Democratic education system envisages orientation on a number of important pedagogical conditions: equality of members of society irrespective of social status, gender, nationality, religion, and race. The structure is inherent the educational process, in which is shaped a person able to freely and creatively think and work. Democratic education is based on the ideas of pluralism, variability, diversity, due to which are opening prospects for education and training multivalued by the objectives and content.

In today's world multicultural education is an indispensable part of the non-monoethnic, civilizational and cultural communities. In terms of modern civilizations fate of individual nations can evolve in two directions. The first option assumes that the major ethnic groups destroy cultural identity and education of small ethnic groups. The second one provides for a constructive inter-ethnic dialogue, which plays an important role training and education.

In the modern society the urgency of the theoretical and practical study of polycultural education issues is actualized at least by three serious circumstances. First, the crisis of ideas and experience of the socialist international education. Secondly, socio-demographic movements caused by massive influx of refugees and immigrants from different countries. Thirdly, strengthening the processes of national and cultural self-determination of peoples and nations. In terms of co-existence of countries of different types of civilizations, there should be paid much more attention to the pedagogical aspects of the problems of cultural differences.

Assessing the state of multicultural education in Ukraine and neighboring countries of the former Soviet Union, we should admit that it is not the priority of education and pedagogy. Political declarations and pedagogical writings contain sensible calls for education in the spirit multiculturalism, but not always and not everywhere they are implemented in practice. Scientists-teachers, school teachers are often silent regarding "uncomfortable questions" as ethnic conflicts, cultural prejudice, and nationalist manifestations. Meanwhile multiculturalism of a person is absolutely not of genetic origin. It is socially conditioned and it should be formed.

The aim of the article is to explore the historical origins of the formation and development of multiculturalism in Canada, the first country of the formal multiculturalism policy. For teachers it is very actual and important as it promotes the involvement of common human priorities in education and training.

The task of the article is to consider the historical development of multiculturalism in Canada and to analyze the link of the multiculturalism policy and polycultural education in Canada.

Topicality of the multiculturalism problem is determined by a number of points. Currently, within the international community can be seen more active intercultural

integration processes. Regarding this, gradually are actualized questions about the phenomenon of cultural interaction, the extent and mechanisms of their influence on each other, about the role of individual cultures in global ethno-cultural polyphonic community.

It should be noted, multiculturalism is a policy aimed at preserving and developing cultural differences and the theory or ideology that substantiates this policy in a particular country and the world at large. An important difference from political liberalism is the recognition by multiculturalism of the rights for collective subjects: ethnic and cultural groups. These rights can be expressed in enabling ethnic and cultural communities to manage training of their members, to express political assessment and the like.

Multiculturalism is one of the aspects of tolerance that is to require the existence of parallel cultures with a view to mutual penetration, enrichment and development in line with the general human mass culture.

Multiculturalism is opposed to the concept of "melting pot", according to which is assumed merger of all cultures into one. As an example, Canada, where multicultural-ism is cultivated, and the United States, where traditionally is proclaimed the concept of the "melting pot."

In Canada, there was no idea of a 'melting pot' similar to the United States, which is due to the fact Canadians did not have a strong external enemy which it would be necessary to integrate against.

Historically, Anglo-Canadians had little to do with French Canadians in terms of ideology, but due to actual separate existence which was historical, their economic and political interests never intersected.

In 1774 Canada was adopted the *Quebec Act* (1774), which gave the ethnic French the right to defend their language and religion, and allowed the use of French Law in the territory of their residence. With view to completely disarm the Francophones, the British decided to give them autonomy. In 1792 (Constitution, 1792) was adopted the Constitutional Act that divided Canada into Upper and Lower Lands and practically gave independence for French Canadians.

In 1867, the British Parliament passed the British North America Act (1867), referred to as BNA Act, by which Canada was recognized the dominion of the United Kingdom, and divided into four provinces. Canadian Society then mostly resembled a mosaic hierarchy. The Constitution of 1867 defined the Canadian identity as belonging to one of the dominant groups, that is, in fact, the first to proclaim what later became known as biculturalism.

The formation stage of the Canadian nation as a multicultural nation began in the second half of the twentieth century and has not completed so far.

Community right to protect their cultural heritage and way of life has become a fundamental value in Canada and gradually, though not equally, began to spread to all ethnocultural communities living on its territory.

In the 1960s, on the wave of the world political tendencies of the struggle for independence in Quebec there started the national liberation movement in the French Canadian provinces, with about 80 % of French-speaking population (Bakhov, 2013; Plourde, 2008).

Late 1960s – early 1970s saw the end of the so-called "Quiet Revolution." French Canadians finally changed their status from the agrarian minority to one of two equal, politically active ethnic and cultural communities of the industrialized state. This shift in the minds of Canadians associated with the most important event: by the end of 1960, Quebec born Liberal Prime Minister Pierre Trudeau implemented the recommendation of the specially created Royal Commission on bilingualism and biculturalism for the official recognition of the French language the state language along with the English language. In addition, in 1971 the Canadian government passed the official act of multiculturalism (Canadian, 1985) (biculturalism turned into multiculturalism influenced by public opinion and political will of the Western Canadian provinces, which had a population of French Canadians, but there were many members of other ethnic groups) in 1972, Canada got the Minister for multiculturalism, and in 1973 was founded the Canadian Council on multiculturalism and multiculturalism agency in the Department of State of Canada.

First it seemed that multiculturalism policy only spurs separatism; feeling rush of political forces and the taste of cultural autonomy, the Quebec French-Canadians in 1974 ensured French language became the only official language of the province. Business community (mainly English) had negatively taken the step, and when in 1977 the Quebec Party made French not only the language of politics in Quebec, but also the official language of commerce and office work, number of businesses left Montreal. This fact did not stop Quebec authority: from then on, just ethnic British could send their children to English schools. All the rest should teach their children in French. This decision contributed to outflow of non-French-speaking population from the province.

Mass immigration to Canada started in the second half of the nineteenth century. In the 90-s of the XIX century Canadian government was actively engaged in immigration policy. The Immigration Act of 1910 (*Acts of the Parliament*, 1910) reflected the widespread concept of "Canada for whites", according to which only the white settlers of West-European, mostly British or French origin, could become full members of Canadian society. This selection could be explained by the fact that full membership in Canadian society then necessarily implied affiliation to one of the dominant groups. Representatives of Southern and Eastern Europe in Canada experienced difficulties in becoming members of society, not to mention Asians who were altogether considered undesirable immigrants (*Chinese Immigration Act*, 1923).

It was just in 1962 that the "Canada for whites" doctrine came to an end. This was to a large extent due to demonization of the racism ideology during the Second World War and largely due to the fact the general mood that emerged within the Canadian authorities in the wake of biculturalism. In any case, given that the flow of immigrants

from Europe decreased, while the economic need for them was growing, non-Europeans started massively migrating to Canada.

Unfortunately, the vertical mosaic still continues to exist, at least in economic terms, but in the Canadian state there is a recipe for relieving social tensions.

According to J. Jenson (1995), in Canada there are declarations about "three level collective identity: individuals on the general Canadian level; regional and linguistic communities which are allocated on a territorial basis; and various other groups united on the basis of class, gender and ethnic affiliation". Without taking into account how these identities fit into the federal governance structure and how it is displayed on the relationship of center and the business, there is no understanding of the pointed above.

As noted by W. Kymlicka, Canada is not just territorial, but a multinational federation (Kymlicka, 1998), and it is based on the strength of its state model built on the kind of system of checks and balances in the political triangle of the center, business and ethno-cultural communities. Availability of subjects gives the center an opportunity to provide them with the right to cultural autonomy necessary to satisfy the desire for political independence of some ethno-cultural communities, and with the support of communities satisfied by cultural autonomy, the center restrains separatist sentiment in the subject top political.

The idea of using federal system for gaining political loyalty in exchange for cultural autonomy belongs to Pierre Trudeau, who followed the "covenant" of one of the founding fathers of Canada D. MacDonald, who supposed that a conflict may arise between the Dominion and the peoples of the provinces. Acting firmly, while patiently, the Dominion must defeat (Stevenson, 1982).

In 1982 the Canada constitution was repatriated (which meant, in particular, getting rid the British Parliament of the legal possibility to intervene directly in the Canadian case). The first part of the actual Canadian constitution (official name – *Canada Act*, 1982) was the Canadian Charter of Rights and Freedoms, where an important place was given to the French (Constitution Act, 1982).

Québec supported neither the Charter nor Act of Canada, 1982. Community and the Québec Government at that time were still highly aimed for achieving the independence of Quebec, the cooperation was of less interest.

In the 1980-s Québec nationalism reached the state level. At the initiative of the Québec party started numerous attempts of conducting polls and referendums on the Québec autonomy.

However, by the mid-1990s, separatists lost the support and benevolence of French Canadians. The economic situation of the French Community improved in twenty years, the need for cultural autonomy and political independence compensated to some extent the lack of significant political autonomy. Their opposition was no longer a distinctly anti-systemic. It turned out that getting guarantees for a number of rights for their community and seeing their government's readiness to accommodate, they might ab-

solutely be part of Canada. French Canadian separatism did not disappear completely, but became far less radical.

With the improvement of French Canadians status, John Porter's vertical mosaic version did not cease to exist, but merely slightly changed. Place of "oppressed" French Canadians was occupied by representatives of other ethnic groups, which in many ways has yet to pass the way trodden by Francophones.

In accordance with P. Trudeau's idea, provinces uphold the interests of local communities, ethno-cultural communities defend the interests of not local communities, and the central government should defend the individual rights of all Canadian citizens regardless of their ethnic and cultural or territorial affiliation.

According to Seyla Benhabib (2003), the viability of the Canadian state is guaranteed by the mechanisms of regulation of multiculturalism social policy which provides egalitarian reciprocity, voluntary self joining and freedom of exit and association, but without proper institutional system all this would be insufficient, and most likely, impossible. Canadian multiculturalism legitimized ethno-cultural diversity in the country. Some ethno-cultural and religious education were granted the right of public representation and preservation of their specific lifestyle.

In other words, trying to find a way to effectively regulate its cultural and diverse population, the Canadian government gradually began to see itself as a political entity that integrates clearly differentiated culturally different communities of people that keep their special identity and boundaries, like the elements that make up the mosaic. The researcher described this situation a radical, or "mosaic" multiculturalism (Cairns, 1983).

Not calling for assimilation, Canadian authorities on the contrary, seems willing to meet halfway ethnic groups living in Canada in an effort to preserve and maintain the ethnic and cultural diversity.

The fact that the government is accommodating population in terms of supporting diversity, has a reason:, in contrast to most liberal democracies, such as the US, in Canada it is recognized at the state level the possibility of the group (collective) rights and, accordingly, the rights to fight for them. There is even a notion that ethnic diversity as a necessary part of the Canadian identity, will help keep the Canadian government as a nation.

As emphasized by A. Cairns, the process of finding the current balance between unity and diversity in Canada has always been marked by harsh and cruel compromises (Cairns, 1983). Historically, it was the fear of separatism that forced Canadian government for concessions to national minorities, i.e., to resort to the multiculturalism principles: the French gained cultural and partly political and legal autonomy because the governing British sought a way to "buy" their loyalty to the crown.

Conclusions

Ideologically, multiculturalism provides for legitimization of diversity under the condition of securing group rights by the communities. In practice, the policy of multiculturalism is reflected in the state guarantees of the recognition and respect for the rights of ethnic communities in decision-making and socially significant public funding a wide range of measures to preserve the cultural heritage of different ethnic and cultural groups.

The goal of multiculturalism in Canada today is not the division, but preservation of unity. Canadian multiculturalism, which is a series of major and minor concessions, continues to 'glue together' the Canadian political map, smoothing the rough edges of social conflicts in diverse ethnic and cultural backgrounds of society.

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Daugiakultūrio ugdymo Kanadoje istorinės dimensijos

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Santrauka

Straipsnyje analizuojama Kanados daugiakultūrė politika. Pateikiami pagrindiniai Kanados istoriniai etapai, kurie yra siejami su daugiakultūrė politika. Analizuojama Kanados patirtis sprendžiant ir efektyviai reguliuojant nacionalinius vidinius konfliktus. Ši patirtis, kaip teigia autorius, ypač aktuali Ukrainos visuomenei. Straipsnio tikslas yra išnagrinėti Kanados daugiakultūrę istorinę raidą ir pateikti daugiakultūrės politikos ir švietimo sąsajas.

Mokykla, švietimas eina demokratijos keliu. Tai daugialypis ir problemiškas procesas, turintis bendrų bruožų, nepaisant šalyse, regionuose vyraujančių skirtingų socialinių, politinių, etninių sąlygų. Demokratinis ugdymas grindžiamas pliuralizmo, įvairovės, kaitos idėjomis, kurios keičia mokymo turinį. Šiandieniame pasaulyje daugiakultūris švietimas yra neatsiejamas nuo vyraujančių etninių grupių ir jų identiteto. Galimos dvi atskirų tautų išlikimo ir raidos kryptys. Pirma, kad didžiosios etninės grupės sunaikins mažų etninių grupių identitetą ir juo grindžiamą švietimą. Antra, konstruktyvus dialogas tarp etninių grupių vaidina svarbų vaidmenį švietimo srityje.