

Příloha k protokolu o SZZ č.....  
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Diplomant: Marie Štanglová

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Recenzent\*)

~~Vedoucí\*)~~ diplomové práce  
Ch.Koy,M.A.

## POSUDEK DIPLOMOVÉ PRÁCE

### Officially Multicultural: How Canadian Society Started Changing Under Pierre Elliott Trudeau

(téma)

#### Format/Structure:

Upon first looking at the first pages of this diploma work by Marie Štanglová with regard to *formatting* and *English language usage*, I would like to note that poor editorial work was exercised on the text, as noted (with underlines) below:

- In the signed **statement of originality**, the Prime Minister focused upon is spelled “Pierre Elliott Trudeau” (“Elliott” is misspelled throughout this dipl. work with some other variations [most frequently with one ‘l,’ one ‘t’])
- In the **Abstract** the very first sentence has convoluted sentence construction, and I cite it as representative (as it contains three errors): “The diploma thesis concerns with dramatic changes of Canadian society during (instead of “while”) Pierre Elliott Trudeau was Prime Minister of Canada.”
- In the Content (it should be “**Table of Contents**”), every single page number listed for chapters and subchapters is inaccurate, rendering it useless as a reference for locating the listed information.
- In the **Introduction**’s very first sentence, the author refers to “multicultural policy”

While I have the general tendency – more than others perhaps – to focus chiefly on evidence of intelligence in argumentation within the content rather than being a stickler on what is usually regarded as an inevitable set of limited typographical errors or formatting problems in diploma works, I cannot fail to mention that a **basic** oversight in **editing** this text appears **faulty to an extreme** and is so annoying (often even confusing) as to distract this reader throughout the process of examining the text. In the exposition by Miss Štanglová, the numerous **careless errors** that I have cited above from just the first few pages are unfortunately more often **the rule rather than the exception**. I am at a loss as to how so many errors got past the author’s and supervisor’s attention.

#### Content:

Chapter 1 succinctly sets out the purpose: the role of Trudeau in making of the Canadian multicultural policy. Basic confusion is evident when the author states that Canada “has been independent since 1867” but that “most of its policies were still designed and controlled in London.” She should specify that the Canadian Parliament (with their own House of Commons and Senate) elected by Canadians make all legislation rather than the UK politicians. Otherwise this “independence” would be nominal only. Another issue is that patriation of the constitution was achieved less than two years before Trudeau left office in 1982 and Canada had control over its immigration policy before the patriation which was racist by design of the Canadians, not UK politicians as stated.

Chapter 2 attempts to formulate a definition of multiculturalism. Lacking in the many definitions listed here is the concrete issue of the protection of (minority) language diversity, perhaps intentionally because of the First Nation and Quebec language controversies left unresolved.

Chapter 3 quickly and somewhat scantily covers background history of Canada without referring to the significant cultural implications of first contact and early colonialism on the First Nations, but instead emphasizes Euro-centered settlement, wars and trade. Stephen Greenblatt would have come in handy here. That British Upper Canada abolished slavery in 1793 shows that London, where this policy was decided, made this excellent decision only in this British colony but not in their other (esp. Caribbean) colonial holdings. There slavery continued for many more decades (probably because of economic reasons as well as continued rivalry with the free former colonies to the south). The Jewish and Chinese immigration policies echo closely U.S. American policies until after World War Two. After World War Two the Canadian changes echoed U.S. policy since the 1952 invasion of Hungary and the two countries' shared mistrust of communism. It might have been mentioned that the "Immigrant Act" of 1967, which has had the greatest effect on allowing multi-ethnic immigrants to move to Canada, preceded the Premiership of Trudeau.

There is a fundamental problem of subchapters: "3.4.4 Era of Trudeau" includes under its rubric "3.4.6.1 Jews: Fleeing from Nazis (sic)" which preceded Trudeau; "3.4.6.2 Chinese: Head tax levied to bar them" which also preceded Trudeau; "3.4.6.3 Japanese: Stripped of their homes and businesses" which also preceded Trudeau (I could go on); On p. 18 one reads "Britain asked Canada and other countries" to take in Ugandan Asians – showing that the Canadians decided on their immigrant policy (when Britain "asked" them) and therefore it contradicts the information stated in the Introduction (that until patriation of the constitution London decided on immigration policy). This contradiction is sustained in the frequent quotes made by the author from Canadian prime ministers of the distant past who made racist statements about various ethnic or racial groups being forbidden to enter into Canada, erroneously placed underneath "3.4.4 Era of Trudeau." As an aside it is fascinating that Prime Minister Trudeau denied entry to all Chileans asking for asylum right after Pinochet's coup d'état!

Chapter 4 entitled "**Pierre Elliot** (sic) **Trudeau**" replicates some of the information in the sub-sub-chapter "3.4.4 Era of Trudeau" except for biographical information and other information pertaining to politics. On p. 29 the author writes "...in 1963 his government established the *Royal Commission on Bilingualism and Biculturalism* ... which is described as having "prepared the grounds for" an act in 1969. Yet Trudeau was not even a member of the Liberal Party, never mind a political official, in 1963 when "his government" established this commission. There is another problem in this chapter, in fact a terrible omission that is made by the author with regard to the question of the patriation of the constitution and Quebec opposition to it: Quebec did not accept this constitution and never ratified it, and so Trudeau in fact helped to make so many French-speaking Quebec citizens wish for separation and independence. Without explanation, Miss Štenglová jumps to the next PM, Brian Mulroney, ignoring the problems Trudeau made which angered the refractory people of Quebec.

Chapter 5 states early under "The development of multiculturalism" (sic) that French was suppressed by the culture of English from 1763 to 1982. The assumption is that when of the patriation of the constitution took place in 1982, the French were no longer being suppressed by English culture. This is oversimplified and in fact ignores the fact that the inveterate nationalist premier of the province of Quebec did not agree to the new constitution of Trudeau. Multiculturalism turns out to be a problem in this diploma work, particularly when the biggest Canadian minority, the French speakers, are not properly understood and described within its context. Along with the skimpy presentation of the First Nations, this is a major weakness in the content of this diploma work. However, I would like to maintain, on a positive note, that the description of the "Immigration Act" and "Multiculturalism Act" in 1971 as well as the "Charter on Rights and Freedoms" is quite good, thorough and admirably written.

Chapter 6 "The impact, current situation" listed in the Table of Contents as on p. 47 but actually on p. 42, is a one page chapter (compare with 18 pp. in chapter 3!) that might be best integrated into the next chapter, "The Aftermath" which is some 8 pp. long.

Chapter 7 "The Aftermath" emphasizes substantially the negative reactions. Only one sentence is dedicated to the most recent sovereignty vote which went negative by less than one percent and included illegal corporate sponsors of the "No" side. This issue directly pertains to multiculturalism in Canada, and even to Trudeau but the author is fundamentally silent. The Canadian "disownership" of Ben Johnson is strikingly described.

In chapter 8 many critics of multiculturalism are presented, including a remarkable critic of Quebec's rejection of multiculturalism which is presented as a "misinterpretation of multiculturalism."

Chapter 9 offers the author's own conclusion and some repetition of the main points stated in previous chapters. An interesting issue which I would have like to have seen taken up is whether multiculturalism really is the antithesis of nationalism. Trudeau described himself as a "Citizen of the World" (p. 31) and projected "unity" as a central aspect of multiculturalism, but the nature of that unity seemed more "with the world" than "with Canada." Moreover, Trudeau found multiculturalism (as it was manifested in the constitution) causing disunity within his own country viz Quebec (which unfortunately refused to ratify it). Miss Štenglová did not explain why the Quebec-born Trudeau's origins failed to propitiate Quebec opposition. Whereas nationalism usually is associated with unifying a people with their nation, Canadians, as you indicate on p. 44, "want to show that they differ from (U.S.) Americans." Apparently there is some ambiguity in making clear their identity on the sole basis of a distinction from a (dominating) more populous neighbor which was otherwise hardly referred to at all in the diploma work.

I feel that much more could have been done in this diploma thesis than what I read. I feel that while much reading and condensing of information took place, not much originality (not to mention editing) went into clarifying contradictory issues. Clearly Miss Štenglová shows a strong interest in the subject. However, the history of Canadian views toward the Amerinds or First Nations is presented only on a part of p. 23 and one reads no more about Trudeau's policy towards them, so I will make that issue my **first question**: *What were the effects of the "Multicultural Act" of 1971 on the First Nations and why did you not include this issue in the diploma work?* A **second question**, since the most serious threat to Canadian political unity took place after Trudeau's "Multicultural Act": *Does multiculturalism in your opinion tend to unify or not unify a pluralistic nation such as Canada, considering the very narrow rejection of the 1995 referendum for sovereignty in Quebec?* Finally a **third question**: *Given that in chapter 7 "positive achievements" are summarily described in just one page (p. 43) while the negatives are described in greater length (pp. 44-51), do you feel that the "Aftermath" (as you entitle this chapter) of multiculturalism has been mostly negative in Canada?*

**Assessment:** 3 (dobře)

- dobře -

Návrh na klasifikaci diplomové práce: .....

  
podpis opONENTA diplomové práce

25.5.

V Českých Budějovicích dne ..... 2009.....

Stupeň kvalifikace	výborně	velmi dobře	dobře	nevyhověl
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