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Quebec and its Religious Minorities: What Lies ahead?

Quebek a jeho náboženské menšiny: Co leží před námi?

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Anotace

Tato bakalářská práce se zaměřuje na současnou náboženskou situaci v Quebeku a její vývoj, komentuje její odlišnosti od zbytku Kanady a navrhuje možnosti budoucího vývoje náboženských menšin. Teoretická část popisuje historii Kanady a provincie Quebek a definuje příčiny vzniku myšlenky multikulturalismu, dále vysvětluje takové pojmy jako např. multikulturalismus, interkulturalismus, "Quiet Revolution" a Visible Minorities". Praktická část nejprve definuje politiku Reasonable Accommodation a dále rozpracovává jednotlivé příklady požadavků a omezení předem vymezených náboženských skupin (Židé, Muslimové, Sikhové a Křesťané). V této části je také nastíněn možný budoucí vývoj náboženské situace v Quebeku.

Abstract

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Key words: interculturalism, multiculturalism, Quebec, Quiet Revolution, Reasonable Accommodation, religious minorities, Visible Minorities.

This bachelor thesis concentrates on the current religious situation in Quebec and its development, comments its differences from the rest of Canada and suggests the possibilities of the future development of the religious minorities. The theoretical part deals with history of Canada and Quebec and defines the causes of the idea of multiculturalism, explains concepts such as multiculturalism, interculturalism, Quiet revolution and Visible Minorities. The practical part first defines the policy of Reasonable Accommodation and further elaborates the various examples of demands and limitations of predefined religious groups (Jews, Muslims, Sikhs and Christians). This section also outlines possible future development of the religious situation in Quebec.

Table of Contents

1. Introduction

This thesis deals with the religious situation in Quebec, a French-speaking province of Canada which belongs to one of the most established secular societies in the world. Canada´s system of incorporating people of different cultures, religions and customs living together while keeping their traditions and identity is unique.

I have chosen this topic because it is being more and more current in our European society, especially after the Twin Towers collapse in 2001, death of Usama Bin Ladin, the Norwegian tragedy in 2011 and other recent events. I have also been curious about how the Quebec society is working, how much actually Quebec differs from the rest of Canada, and which causes were at the birth of multiculturalism.

But I do not want to idealize the situation in Canada or Quebec either. They have had problems with some of their religious minorities and they have solved these cases quite successfully. The question is: Do they have any special magic way of dealing with these problems? In my thesis I will highlight some of proposed perspectives of the religious problems in Quebec and the role of the religion in Canada itself.

In the theoretical part, the historical developments of Canada and Quebec which have lived with diversity of their societies from the very beginnings shall be addressed. Due to the process, there is a variety of different religious groups such as Catholics and Protestants (72% of the total population in the 2006 census), Sikhs, Muslims, Hindus, Buddhists, and Jews (each group being two per cent of the total population in 2006). The emphasis will be on the base and function of multiculturalism and the related laws. The terms such as Reasonable Accommodation, Quiet Revolution, interculturalism, secular society and Visible Minorities will be explained.

The practical part will deal with recent incidents involving the Sikh, Muslim and Jewish communities in Quebec, as well as Catholic issues and reactions. I will

concentrate not only on problems, but also show the proposed solutions and examples of tolerance among the people in the society. At the end I shall summarise the findings of my work, attempt to answer my questions, and try to present conclusions.

As for methods of the research, I had first tried to grasp the theoretical principles of multiculturalism, and ways they are being applied in Canada in general and Quebec in particular. Working prevalently with online sources, I was then looking for examples of religious accommodation and discord in the Province of Quebec, notable various recent incidents involving Sikh, Muslim and Jewish communities, as well as Christian issues and public reactions. I decided to concentrate not only on perceived problem issued, but also on propose solutions and examples of toleration in the Quebec society. At the end I shall summaries the findings of my research, attempt to answer my questions, and try to present a number of my own conclusions.

As my main sources, I had used The Report *Building the Future* by Gérard Bouchard and Charles Taylor, *Selling Illusion. The Cult of Multiculturalism in Canada* by Neil Bissoondath, *Race and Ethnicity: Finding Identities and Equalities* by Leo Driedger, and these websites: cbc.ca, canada.com, theglobeandmail.com and thecanadianencyclopedia.com.

This thesis will include statistical reviews of migration and immigration, theories about multiculturalism, nationalism and history of Canada and Quebec. However, majority of my work will be based on internet sources such as newspaper articles, several websites about history, multiculturalism and statistics.

While working on my topic, I would like to find answers to the following questions:

- Why and how does Quebec differ from the rest of Canada?
- Which religious community has presented the most serious problems?
- Can multiculturalism be replicated in other countries?

PART I

This part is concentrated on the historical background which explains why the theories of multiculturalism and interculturalism have been evolved in Canada and Quebec. These terms among the others such as Visible Minorities, secular society and Quiet Revolution are discussed and elaborated.

2. History

2.1. History of Canada

To understand multiculturalism, we have to go back to the beginning of the creation of today´s society. The Canadian history starts with the emergence of the Aboriginal population thousands years ago when this population inhabited the majority of present-day Canadian territory and had no contact with any other nations of the world.

The First European contact in modern history was in the late 15th century, when French and British expeditions explored the Atlantic coast. First came the French who settled mostly along the St. Lawrence River, the Great Lakes and The Mississippi River but after the Treaty of Paris in 1763 they ceded their colonies to Britain. In 1867 Canada was formed as a federal dominion, starting the process of increasing autonomy from the British Empire.

For the last five centuries the society has consisted of Aboriginal societies, the French and the British, as well as other immigrants from the whole world. Together they have been creating what is known as the Canadian culture. That is why the idea of multiculturalism was firstly mentioned here (Rovná: 2000).

2.2. History of Quebec

2.2.1. Early Beginnings

Quebec is the largest and the oldest province in Canada, but at first the name referred only to the City of Quebec. This name is based on an Algonquian word meaning "where the river narrows". After 1763 and the Royal Proclamation, this

name was used as the name of the whole province. The British were the first who used this name in the broader sense. (thecanadianencyclopedia.com(d))

Before the first European contact in 1534, led by Jacques Cartier, the area of St. Lawrence River valley was mainly used as agricultural land where beans, sunflowers and corn were cultivated. Cartier made three voyages to explore the region, but France was not satisfied with the results because of high inputs for meagre returns. Thanks to harsh conditions, France lost its interest in the region.

Picture No 1

Jacques Cartier, (1491-1557), the first French cartographer to explore Quebec

These first settlers had to face harsh and long winters, unpredictable harvesting, boundless territories and confrontations with neighbouring nations as well. Thanks to these conditions, the people of Quebec have become a close-knit and tough community, deeply devoted to their land and customs. (provincequebec.com)

In the 17th century the French interest was renewed due to the discovery of rich rivers and the sea (cod, whale). The indigenous people provided meat, furs and canoes in return for metal objects, guns, cloth, cheap jewellery, and alcohol, and the first barter began. The first trading caused the French permanent residence and further colonizing of the Canadian territory. (thecanadianencyclopedia.com(b))

The first European settlement, later known as New France, was founded by cartographer Samuel de Champlain in Quebec city in 1608. He is often called "the Father of New France". (canadahistory.com)

2.2.2. Growing Catholic Stronghold

Between 1663 and 1673, 770 women, mostly from the Paris area, Normandy and the central-western region of France, were sent to Canada under the sponsorship of French King Louis XIV, because men far outnumbered the women of marriageable age in their fur-trading society. They were known as the filles du roi (King´s Daughters) and most of them were single French women or orphans. Thanks to this "colonization", the number of Christians was rapidly growing (in

recent years the trend is different, with the Christian part of the population plummeting) and ensured the French as a universal mother tongue in Canada before 1760. (Hallowell: 2004; fillesduroi.org)

The King´s Daughters had on average more children than women in France, as in that time big families with many children were common (Hallowell: 221), however, in some regions of Canada this trend has persisted till present. Jean Talon, the first Canadian statistician, imposed penalties on bachelors and rewarded early marriage and large families. Discussing the results of his efforts (in 1673), in a letter to Louis XIV, he states: "700 children were born during the year, according to registered baptisms (Census in 1671)."(statcan.gc.ca (a))

The Parliament of Great Britain maintained peace in the region by the Quebec Act (QA) of 1774 (or the new constitution). Till that time the fear of other revolution was growing mainly because of still valid Test Act (requiring officers to profess established religion of the Church of England to exclude Catholics from public life). The acceptance of the QA gave the French Canadians complete religious freedom whereby the practice of the Roman Catholic religion was allowed and the church was authorised to collect tithe. The Act also restored the French form of civil law and was considered as intolerable one, due to concession in favour of Roman Catholics. (britannica.com (b); infoplease.com)

2.2.3. Massive Immigration Changes Population Patterns and the Evolution of Immigration Policies

The groundwork for multicultural Canada as we can see was laid early in the country´s history. The country´s Aboriginal societies were multicultural and multilingual. The first French and British explorers who came to Canada in the 16th and 17th centuries interacted with the First Nations to form a so-called Triangular base. (mapleleafweb.com)

Other miscellaneous people followed the example of the British and the French and began to immigrate to Canada. They agreed and felt the necessity to learn the

language, the values and the culture. Nonetheless, these factors have changed and now the immigrants are encouraged to preserve their culture and religion, however, it is still expedites that they learn one of the two official languages of Canada. In the second half of the 19th century Canadian immigration policy evolved and it was "defined by a sense of superiority based on race, ethnicity and class–consciousness," (Bissoondath: 34). At the beginning the Canadian white society was quite racist to the newcomers, who had to endure the following restrictions, among others:

- so-called landing fees;
- restrictions on Chinese immigrants (required to pay "head tax");
- Jews did not fit in with the national vision, allowed in en masse only after the World War II (WW2);
- only white Americans encouraged, no blacks;
- free land was offered to northern Europeans ("traditional immigrants"– white and Christian) and after that to the southern (e.g. Italians).

formed from sources Bissondath (1994) and Driedger (2003, p55) by Iveta Janošťáková

During the final decade of the 19th century and the early years of the 20th century large German population arrived and thousands of people from the UK, the USA, Scandinavia and Eastern Europe came to construct the transnational railway. There were also large communities of Chinese and Japanese workers who worked in the mines or in service industries, but the construction of railroad was the most important one (mapleleafweb.com). Bissoondath (1994) highlights the acceptance into Canada at that time did not mean fair treatment. Citizens of Japanese origin were denied basic citizenship rights (to vote, to exercise professions such as law, pharmacy, ect.). Their district of "Little Tokyo" was attacked in 1907. However, their situation was even worse after the Pearl Harbor attack in 1941.

After WW2 a lot of Canadians wanted to save their European relatives, but there were certain restrictions on Germans (due to initiating the conflict) and Asians. Due to the massive immigration the government was in 1966 forced to develop

the point system. In the second half of the 20th century Italians, Greeks, Portuguese, Ukrainians, Dutch, and Polish came to Canada. (Driedger: 55-56)

In the 1970s the multiculturalism programs focused mainly on needs of European immigrants who wanted to preserve their cultural traditions, languages and cultural activities. During the late 1980s and 1990s Canada encouraged people with employable skills or financial resources to immigrate there. Many Chinese immigrants (e.g. Hong Kong) came to Canada to establish new enterprises. (thecanadianencyclopedia.com(c))

2.2.4. Visible Minorities

The term Visible Minorities (VM) has been occurring since the 1960s and this "category includes persons who are non-Caucasian in race or non-white in colour and who do not report being Aboriginal," (statcan.gc.ca (b)). As a statistic feature they were defined by Employment Equity Act in 1986 to support equal working opportunities. The nations belonging to the VM are Chinese, South Asians, Black, Filipinos, Latin American, Southeast Asian, Arab, West Asian, Korean and Japanese.

In the 1980s only 4% of the Canadian population (1.1 million) belonged to the VM and the population was slightly white, in 2006 they reached almost 12% (4 million), majority of them living in the metropolitan areas. The South Asians and Chinese are the largest Visible Minorities in Canada. Vice versa in Quebec there are the Black, Arab and Latin majority of VM, thanks to the French language. The Quebec population in comparison with the rest of Canada is white (650 000 members), however, it has over one third more of VM than five years ago and is still rapidly growing (see the appendices). (canada.com(c))

With these immigrants from outside Europe have come a number of different religions, e.g. Islam, Hinduism, Sikh religion, Buddhism and so forth. The process of the creation of their communities and rights had started quite recently. Nonetheless, the Jews had come to Canada much earlier and had established themselves by this time.

2.2.5. The Development of the Quebec Society

In the 19th century masses of immigrants came to Quebec from the United Kingdom, despite the official but sometimes ambiguous opposition of the Church. Meanwhile, the Quebecers started slowly leaving their rural homes and moving to urban centres or cities. In the middle of the 19th century large numbers of immigrants came from Germany and other states, not only from Western Europe but from Russia and Scandinavia as well. The majority of them were white and Christian. (thecanadianencyclopedia.com(c))

First the society of Quebec was a colony of France, but with little support from its mother country (as described on page no. 11). The Roman Catholicism was the official religion and French Protestants were prevented from settling. This era of New France lasted from the 17th till the middle of the 18th century. After 1760, the Quebec inhabitants became subjects of the British Empire, but the freedom of the religious practice was authorized. The Catholic Church built, funded, and ruled all of the educational, social and health institutions required by the Quebec Roman Catholic population (about 70,000 people), (thecanadianencyclopedia.com(e)).

At the end of the 19th century the urbanization process began with starting industrialization. Another urban wave started in the beginning of the 20th century with availability of railways, telephones, automobiles. In these two centuries the trend of great families continued, because the Church instructed them to do so, waning only by the 1950s.

When the French population rebelled against the Church and the Anglophone domination in a movement known as the Quiet Revolution, gradually they achieved the equity which can be clearly seen on reduced Catholic Church´s influence. The nationalism was accentuated with separatist tendencies or referendums. (britannica.com(a))

2.2.6.   Quiet Revolution Starts

In the first half of the 20th century there were changes in the Quebec´s society which was transformed from agricultural to more urbanized one due to the continuing migration process from the countryside. This change was mainly caused by introduction of new technologies such as telephone, railroads, airplanes, etc. as was mentioned above.

Other important political, economic and social changes came in the 1960s when the so-called Quiet Revolution was under way. This unexpected movement was formed by liberals (Jean Lesage) as an opposition to the conservative government led by the government of Maurice Duplessis with the quest for a special status of Quebec within the Confederation. With the motto "It's time for a change," a lot of important topics such as the role of the Roman Catholic Church, education, health and the political establishment were questioned.(thecanadianencyclopedia.com (e); Sowiak: 261)

During this era, the Lesage government supported by new middle class well-educated Quebecers started creating modern and secular Quebec state by taking control of social, health and educational institutions, opening thousands of jobs for educated Francophones (such as Hydro-Québec – a symbol of success and pride for the Quebecers) and by collecting a greater share of taxes. The Catholic Church´s influence was substantially reduced, and led to the secularization of the society. The formal separation of the church and state occurred in 1998 with the replacement of the Catholic and Protestant school systems by French- and English-language school systems- confirming that religion is no longer a dominant social or political force in Quebec. These changes corresponded with a change in the self-identification of many French-Canadians and with the growing feeling of nationalism. (britannica.com(a); thecanadianencyclopedia.com(e))

In spite of the conciliation efforts by the federal government, terrorist incidents follow the defeat of separatist candidates in 1970. Tension graduated when French was made the official language of Quebec in 1974 as a result of debates about

French language importance, when Pierre Eliot Trudeau (Prime Minister - PM) promised full equality for the French-speaking Canadians. In 1976, however, the Parti Quebecois (PQ) surprisingly won the provincial elections and René Lévesque became Premier of Quebec. Subsequently the PQ government initiated many reforms, such as the Bill 101 which made French the official language of the state, courts, workplace, communications business and French language education became compulsory for immigrants. (thecanadianencyclopedia.com(a))

2.2.7. Growth of Nationalism

The surprising growing feeling of nationalism in the Quebec society was, among the other reasons such as political power or the need of higher education, caused by dramatically falling birth rates, which led to the change of proportion of the society. With the declining numbers of the French population, their political power could not be strong enough. Also certain impact had separate living of Anglophones and Francophones in their own social circles. (Driedger: 2003)

This escalated in the 1960s with French separatist activities when Trudeau and René Lévesque proposed Quebec future out of the confederation as a separate sovereign Quebec nation-state. Both of them indicate the people of Quebec as a distinct people but with different models. Lévesque promoted the Separatist option (from the Confederation), culminating in 1968 with joining various Separatist political groups to form the PQ.

Trudeau proposed a multinational state, outlining constitutional changes as a Bill of Rights and piloted new legislation to establish English and French as official languages (the Official Language Act in 1969). According to Driedger four major factors led to efforts to pass the Bill 101 (Charter of the French language) which strengthened the French language as an official one:

- demographically it was a French-speaking society;
- Quebec birthrates were the lowest in Canada;
- the language freedom choice in schools (immigrants chose English);
- the Anglophone dominance of business and economic activities.

Quebec nationalism could be assumed as a desire to remain French and to preserve cultural identity. In fact they had preserved their culture throughout the centuries. From the very beginning they have been Roman Catholics, maintained their language and they have been thinking about themselves as about a nation preserving a francophone symbol system. In my opinion, their national pride and recognition of what is or is not a Quebec value is something really interesting and rare. They have always been the only francophone society in North America and this could be another reason after harsh weather why they are such a close-knit society (see page no.11).

3. Multiculturalism

3.1. The Definition of Multiculturalism

Around the world a lot of definitions of multiculturalism exist. For example in the UK, Lord Sacks, the Chief Rabbi of the United Hebrew Congregations of the Commonwealth, stated that "multiculturalism was intended to create a more tolerant society, one in which everyone, regardless of colour, creed or culture, felt at home." (bbc.co.uk)

Rosado (1996) in his work *Toward a Definition of Multiculturalism* states that multiculturalism is a system that

> *"recognizes and respects the presence of all diverse groups in an organization or society, acknowledges and values their socio-cultural differences, and encourages and enables their continued contribution within an inclusive cultural context which empowers all within the organization or society."* (rosado.net)

On the other hand, Kymlicka (2004) posits that a state is multicultural, if "its members either belong to different nations (a multinational state), or have emigrated from different nations (a polyethnic state), and if this fact is an aspect of personal identity and political life..."

According to these definitions, multiculturalism can be defined as a thought that people of multiple cultures live together as a unit and respect each other in spite of their cultural and religious diversity, which they keep as a part of their own heritage.

3.2. Origins of Multiculturalism

The origins of the multicultural society can be traced back to the existence of the past communities who were first living in separate parts of the cities with special names but this had changed due to following factors:

- big migration and immigration during WW2, except for Jewish refugees from Nazi Germany;
- the system of European settlement after WW2 (Jews, Dutch, Poles, Swiss, Scandinavians, Hungarians, Belgians, Finns, Russians,...);
- opening the doors to South Europeans in the 1960s to previously undesirable immigrants (Greeks, Portuguese, Spanish and Italians);
- rising immigration of VM in the 1980s (see page no. 14);
- the process of urbanization (people moved to the big cities);
- the birth of mass media and the central government (lowering language barriers).

Thanks to these changes more people of different origin, culture, language and religion started living together. The development and the creation of the Canadian society were slightly different from the norms elsewhere. The need of a system how to coexist together arose because some of these religious groups demanded certain exception or recognition of their values in the public sphere. That is why the idea of multicultural system was created and later adopted as a law.

3.3. Laws of Multiculturalism

While Canadian history contains grave examples of injustices toward minority groups, Canada´s citizens, institutions and governments are today actively working on eliminating discrimination. To enable all members of the Canadian society to exercise fully and equally their citizenship rights, responsibilities and privileges, Canada has developed concrete, forward-looking programs and laws:

Table No 1 The Development of Multiculturalism

YEAR	WHAT HAPENNED	IMPACT
1971	Multiculturalism becomes official government policy	Set up to assist community groups, coalitions, immigrant support, citizen advocacy groups (Canada is the first and the only country in the world to have done this).
1972	Minister of state for	Confirms the seriousness of the policy and leads to the

	Multiculturalism appointed	establishment of Canadian Multiculturalism Council in 1973.
1977	Human Rights Act passed	Provides legal safeguards against discrimination (race, ethnic origin, nation, colour, religion, sex).
1981	Multiculturalism expanded to include race relations	Includes other groups such as various subcultures, racial groups, gender groups... Broader and deeper impact on the society.
1982	Multiculturalism enshrined in the Canada´s Constitution	Becomes part of the Charter of Rights and Freedoms. Canada is the first country in the world to pass a national multiculturalism law, which should help immigrants to fully participate in the society (by sharing constitution and the idea of multiculturalism).
1986	Employment equity legislation	Ensures the equal treating of persons (women, disabled and Aboriginal people, visible minorities) equally and the accommodation of differences.
1988	The Canadian Multiculturalism Act	States that every citizen has an equal chance to participate in all aspects of collective life. Gave the federal government responsibility for promoting multiculturalism.
1989	Annual anti-racism campaign initiated	It should stop racist mood and incidents.

Table made by Iveta Janošťáková with information of Winston: 1999, p179 and ewin.com

3.4. The Critics of Multiculturalism

It is natural that from the beginning of the adoption of multiculturalism in Canada, there have always been both supporters and critics. Opponents have debated this policy´s impact on the social, economic and political integration of immigrants and visible or religious minorities. However, Kymlicka (2010) verifies multiculturalism helps them to integrate into the society and makes them feel welcome.

On the other hand, critics see the promotion of ghettoization, crystallizing the extreme forms of religious groups and emphasising the differences between them. According to Bissoondath (1994), the newcomers could remain isolated and do not feel as a part of the nation. Critics claim the immigrants might stay focused on their homeland more than on their new country. The main problem could be seen in multicultural policies, which could enhance separation by making minority groups concern only on their own particular cultures, (opendemocracy.net).

3.5. Multiculturalism vs. Interculturalism

Interculturalism was presented as a new model of integration, and as the reaction to the debate in Quebec over the inclusion of minorities in the common public structures. It is not a new idea, because this concept is very similar to the one in the UK. It was also bandied about unofficially by Quebec bureaucrats in the 1980s and began appearing in some official documents a decade later. Even a member of the PQ declared that "multiculturalism is not a Quebec value," (thestar.com (b)). According to *Interculturalism: Definition, Vision and* Goals, interculturalism could be defined as "sharing and learning across cultures with the aim of promoting understanding, equity, harmony, and justice in a diverse society,"(lmu.edu). Professor Bouchard (2008) defined the interculturalism as: "… the relationship between a cultural majority and cultural minorities (by emphasizing) integration and promoting exchange and interaction,"(duhaime.org).

Thanks to these definitions, the basic assumption of multiculturalism is that there is no dominant culture. Nonetheless, the society of Quebec has the francophone majority which is the key factor why the interculturalism might be more suitable for it. The population of Quebec consists of miscellaneous religious groups which have their special demands and priorities. It seems reasonable to have some rules which everyone has to obey not to cause a lot of social problems.

3.6. Multiculturalism in Quebec

The situation in Quebec developed differently from the rest of Canada. This could be considered as a result of the francophone majority of the population (82%) and

their different demands and expectations. Its citizens always wanted to follow French decisions and rules, however, thanks to the ocean barrier the Quebecers were in the past centuries stricter than French people. According to Troper (thecanadianencyclopedia.com(c)), the Quebec society has always prioritised francophone immigrants, from 1979 mostly from Africa, Rumania and France. PQ designed its own policy which prioritised people from France, Belgium, Africa, Vietnam, French colonies.

On the other hand, from this quite close society became one of the most open inviting about 45 000 immigrants a year (this is their target number, sometimes not fulfilled). But the key thing is that they want to help their immigrants to accommodate, Quebec has special centres and language or requalification courses for them. Perhaps, they are still such an open society because they have not been affected by economic crisis in any major way (these problems could be seen in Europe where citizens do not want new immigrants because of the lack of working places).

PART II

This part is concentrated on the debate about Reasonable Accommodation and several examples of miscellaneous incidents of different religious demands of religious groups such as Muslims, Jews, Sikhs and Christians. At the end of this thesis, there are presented the ideas about the probable development of the religious situation in Quebec.

4. Reasonable Accommodation

Reasonable Accommodation originally referred to an equal treatment of people who can be easily discriminated (disabled people). In Canada it refers to a discourse about equality of rights set out in anti-discrimination laws and in the Canadian Charter of Rights and Freedoms (the Charter – see the appendices) demand that accommodation is made to various minorities. However, in Quebec the question about what has been and will be the national identity is involved.

The debate in Quebec has shown that religion is one of the most controversial domains of multiculturalism. This issue could be considered as multicultural preparedness. It is an unrealistic expectation to adjudicate every single case of religious claims, which somehow affect the rest of society. There should be some kind of mechanism to regulate religious demands, according to this debate which arose quite suddenly in 2007.

Quebec had experienced a long standing problem with accommodating more than 100 years ago, when Parliament expressed anti-Semitic thoughts by labelling Jews as "the most undesirable class of people any country can have" (immigration.ca) and showed quite racist mood of that time society. Another more recent example of this mood was the situation in a small town Hérouxville. This town passed its own immigrant code of conduct outlining standards of what is expected of new arrivals (even though there are no immigrants at all). However, there were other cases that have prompted controversy:

- The city of Gatineau introduced a value guide for immigrants (contentious advice – avoid cooking smelly food, be punctional, use basic hygiene). It also highlights that honour killing and women discrimination are unacceptable.
- Gatineau Olympiques ice hockey team refused to play during Jewish holidays.
- Children are not allowed to bring Sikh ceremonial daggers to school.
- Women wearing special clothes expressing their belief (especially Muslim) were expelled, not allowed to take part in sports events, to vote...

made by Iveta Janošťáková with information from Bouchard-Taylor (2008) and ottawacitizen.com

In response to the situation, Premier Jean Charest judged Hérouxville as an isolated case of intolerance, but he decided to spend about 5 million a year to analyse the causes and propose solutions. Hérouxville as the first showed the mood of the smaller cities, which is why it was so important. Charest appointed sociologist Gérard Bouchard and philosopher Charles Taylor to create the *Consultation Commission on Accommodation Practices Related to Cultural Differences*. They spent several weeks touring Quebec, hosting public town hall meetings to hear from Quebecers about their views on religion, culture and values (Bouchard-Taylor: 2008). There were about 22 open public discussions, 59 meetings with experts and all 15 regions were visited. After several months, 37 recommendations were presented, among them e.g.:

- There should be religious neutrality in state institutions (judges, police officers, guards) prohibiting wearing any religious symbols. However, teachers, students and public servants were allowed to do so.
- The government should inform better newly arrived parents about the adjustments in the school system.
- The government should increase funding for organizations that support immigrant women.
- The government should launch a campaign to promote interculturalism in Quebec society to broaden awareness.

- Prayers should be eliminated from municipal council meetings.
- The Crucifix should be removed from the National Assembly.

made by Iveta Janošťáková with information from Bouchard-Taylor (2008, pp 266 – 272), for further reading see the Appendix A

The Quebec discourse is a growing evidence of polarization of the society, according to Kymlicka (2010). It was not a surprise that multiculturalism has been less popular in Quebec than in other provinces, because of the historical development. In his work he states that "the Bouchard-Taylor report has shown that the original media reports of "excessive" accommodation were often wildly inaccurate, and it concludes that there is no need for a dramatic revision of the existing policy of accommodation". The Bouchard-Taylor Commission was perhaps the first public report on this topic in Canada. However, it is focused only on Quebec, Kymlicka (2010) assumes, that although the existing constitutional and legislative framework of the debate and open secularism in Canada are largely appropriate, more work needs to be done in helping workers who face the daily task of actually implementing the policy and managing the debates it raises.

In my opinion this was also the first example of promoting interculturalism in Quebec, when people of all origins were welcomed; however, they were expected to integrate into Quebec French–speaking majority culture and obey existing rules so as not to disturb the rest of the society, e.g. to accommodate. They have to overcome their social and cultural barrier to be part of the Quebec society.

This topic will be furthered elaborated with examples of accommodation of miscellaneous religious groups in Quebec society. Four religious groups (Jews Muslims, Sikhs and Christians) were chosen for the research concerning their different religious demands such as:

- special ceremonial objects;
- extravagant clothing habits;
- religious customs;
- religious feasts or holidays.

5. Miscellaneous Cases of Religious Demands in Quebec

The following incidents involving religious groups such as Jews, Muslims, Sikhs and Christians in Quebec were chosen partly to show differences between Quebec and the rest of the Canada (to see different attitudes on the topics go to page no. 52). These religious incidents are mostly connected with the debate and they should demonstrate the secularism in Quebec.

Before we start discussing the separate cases, we should realise that good news and achievements are not highlighted in the newspapers as they are not so scandalous, interesting or shocking for the common readers. That is why this part of this thesis could be seen as biased. It should also be accentuated that almost in every incident the people fight for their values mostly because of principles. For example, the number of men wearing kirpan is in reality really low, but some orthodox Sikhs want to have the right to wear it. Such fights for religious freedoms are one of the toughest and most sensitive due to their really private character. No one would ever be able to understand the special value of certain phenomena of the other religious group. This is one of the reasons which causes the misunderstandings in the society.

5.1. Banning the Kirpan

Picture No 2

Kirpan is an religious dagger carried by male ortodox Sikhs

The first religious incident this thesis will comment on is the Kirpan case, which deeply affected Quebec society and forced a national debate on whether multiculturalism is working in Canada. Nevertheless, it should be mentioned here that problems with these religious daggers have been around since the 1990s and since then several wearing conditions have been established:

Table No 2 The Story of the Kirpan

YEAR	WHAT HAPPENED	CONDITIONS
1999	The Canadian Human Rights Commission assumed that wearing kirpan on airplanes	It goes with the international standards, which strictly prohibited all sharps objects

	did not constitute a RA.	regardless religion or culture.
2006	Vie Rail changed their policy to allow to wear kirpan on trains.	It differs from e.g. air travelling, where no sharp objects were allowed.
2006	Supreme Court of Canada allowed students to wear kirpan in class.	However the dagger should be secured inside clothing and out of reach.
2010	The kirpan was not considered as a security risk at Vancouver Winter Olympics.	However their blades were not allowed to be longer than four inches.

Table made by Iveta Janošťáková with information from theglobeandmail.com(c)

Majority of incidents connected with the kirpan were connected to school, children and their safety. For instance, a dagger of one boy fell out of the holder on the playground and one mother considered it as a weapon. The boy wearing the kirpan was sent back home from school and had a lot of difficulties because no other school wanted to educate him. After that he had to transfer into the private school system. In 2004 the Quebec Court of Appeal ruled that security of children is more important than the rights of Sikh students to wear daggers.

However, even the delegation of Sikhs with executive director for the World Sikh Organization (WSO) of Canada was not allowed to enter the Quebec legislature building because they were all wearing daggers. Prem Singh Vinning, president of the WSO, highlighted: "It's unfortunate that the PQ believes multiculturalism is a value in Canada but not in Quebec. We feel multiculturalism is not just a Canadian value, but a liberal democratic one that allows us all to live together harmoniously," (theglobeandmail.com(d)).

The final decision about kirpans was made in 2011 as an act of underscoring the neutrality of Quebec in dealing with religious groups. PQ member Louise Beaudoin posits that multiculturalism is not a Quebec value and in a secular society you chose to argue in favour of limiting religious rights and that is why some people have to omit their demands in favour of the rest of the society.
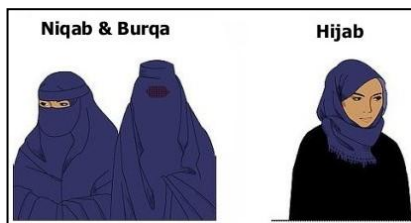
From the European point of view, we might not understand why people are arguing about something "ridiculous" such as wearing the kirpan, which is in fact

a potentially dangerous weapon; several people were injured by it and it is definitely more secure for children and students not to go to school with it. However, we have to realise that in a multicultural state, where everyone is supposed to be (or feel) free to express his culture, values and be taken equally, this restriction on certain part of population is serious. Thanks to the fact, that Quebec is an intercultural and secular society (not showing religious symbols in public sphere) they could have passed such laws and all members of the religious groups have to obey it. The same might not have happened in the rest of Canada.

5.2. Wear or not to Wear the Hijab, Burka and Niqab?

At first, the difference between the different veils should be specified. All of them are worn by Muslim women, but they cover different parts of their bodies. In fact the burka contains a hijab and a niqab, because it covers all female body. The hijab refers to the head covering veil. The niqab is the part which covers the face. It is not clear whether wearing these scarves in public should be accepted or banned in non-Islamic countries.

Picture No 3

5.2.1. The Hijab

Due to the Reasonable Accommodation debate, people (here women) should not wear religious symbols in public sphere. It is therefore curious that Quebec allowed wearing hijab to prison guards in 2011 even if "the guards are state employees and should not wear any conspicuous religious symbols … the neutrality of the state should be obvious," (montrealgazette.com). A 19-year-old woman, who refused to remove her hijab during prison guard training because of her religious beliefs, had challenged the Reasonable Accommodation consensus which allowed this type of veil to be worn by guards.

Nonetheless, it is surprising to find cases of banning hijab at sport events (soccer), which do not belong under the restrictions of the 37 recommendations for public places. One for all is from 2011, when a young referee has been told she can no

longer work for the Regional Soccer Association because of wearing a headscarf as it is prohibited to carry religious garments on the pitch. The Quebec Soccer Federation stated: "Wearing a hijab is not allowed on Quebec's soccer fields just as necklaces, earrings, rings are prohibited, and we will follow the rule until FIFA says otherwise," (cbc.ca(c)). On the other hand, The International Tae Kwon Do Federation has temporarily allowed wearing veils at all competitions in 2007 as a reaction to the incident in that year when five Montreal girls were stopped from competition because they did not remove their scarves. It is interesting that hijab-wearing competitors are allowed to play in Europe, but are still prohibited in Canada supposedly, due to safety reasons. (canada.com(b))

For most people, the hijab is the most acceptable scarf for wearing in public, it does not discomfort most of the people and it is estimated as part of the fashionable look. In this case it is not quite clear why the same thing is prohibited in Canada (a multicultural country) but allowed in Europe (the old continent). The historical developments and closeness of Arabs and Europeans might have caused that Europeans are more used to the picture of veiled woman and not so offend when they have to face them.

5.2.2.   The Niqab and the Burka

In 2010 Quebec government introduced new Bill 94, which demands for a face to be seen in plain view because of the security, identification and communication. This law bared "Muslim women from receiving or delivering public service while wearing niqab," (thestar.com (a)). Even though the legislation should help women to integrate into the society, the effect could be completely different. These women may need time to get used to the thought they do not have to wear any veils. Muslim women are not able to just "switch" from one mode to another one and start behaving in different habits, customs and beliefs from the one in which they had been brought up.

Before the occurrence of Bill 94, several young women were expelled from French language courses because of wearing their niqab. Among the reasons were

the disruptions of the class, the need of visible faces during the explanation of proper pronunciation and the identification factors. However, these students were good, worked with men, and wanted to be integrated, they were not given the time to get used to. Lavoie J., co-ordinator of Montreal Island who helps immigrants to integrate into Quebec society, said: "She can't just remove the niqab right away within 24 hours. It is a long process and we need to give her time to adopt Quebec values,"(canada.com(d)). Vice versa, a 29 year-old-mother, who attended Frenchifying classes, which teach students the pronunciation and intonation, had to leave the course. This woman lifted her veil to be registered, however, she refused to take it off in the class and talk to male students. (macleans.ca)

A huge discussion appeared in March in 2007 before elections about wearing or not wearing the face covering during voting, which was even allowed for a short time. After that people started encouraging themselves to wear masks, that is why it was reconsidered. The discussion appeared again the same year. Charest government introduced the new federal law Bill C-31, which allowed the voting with face-covering and provided new guidelines to identify a voter with hidden face (two pieces of ID, one of them stating the address). On the other hand, there is only a small number of Muslim women wearing face-covering veils according to Elgazzar S., a spokeswoman of the council. Even women wearing burka understand there are situations in which they have to unveil: "This is not something we demand. We can accommodate the needs of society while practicing our religion," (cbc.ca(b)).

From the author´s point of view, wearing the hijab should not be banned for everyone except from the public sphere. This religious symbol is the most acceptable one in a secular society in comparison to burka or niqab. There is no point to ban wearing hijab to young girls doing some sports, attending language classes or doing their pastimes. On the other hand, there are some situations, when Muslim women really have to overcome their beliefs and take their veils off (votes, producing ID). It is natural and these rules everyone has to obey. The reasons for that are important, such as trying to protect safety of other people,

justice and democracy. This society is secular and people do not want to see any religious symbols in public which is why the immigrants should obey the rule. People visiting Arabic countries have to follow their customs (e.g. women are not allowed to wear short sleeves and skirts). In this case it is really hard to state on which side you are, you try to understand their need to express their religion and keep their values, but you also understand the other people being discomforted by these "mummies" in the streets. That is why I would be strict about the rule of not having face scarves in public at all.

5.3. Jewish Holidays

A lot has been written about religious holidays in this work. On the other hand, Jews should not be omitted because of their different position in the society. They are the most established non-Christian minority in Quebec, and quite surprisingly also the least popular. It could be caused by their orthodox members, however, who brought several very specific problems and the fact they are mostly Anglophones is not helping them very much either.

One for all is the example of a hockey player (an Orthodox Jew) who did not want to play on Sabbath. His religion "prohibits to travel by vehicle or work during the Sabbath," (cbc.ca(a)). Because of that he should have missed eight of seventy games. His own hockey team told him to play all league or to leave the team. At the end he agreed to play except of three games because of Yom Kippur.

Another incident connected with Jews is the YMCA´s demand that a gym change transparent glass in their windows so as to prevent young boys in the synagogue from watching exercising women in 2006. Even after the Jewish Orthodox community YMCA paid the gym the expenditure of glass, the athletes complained about not having the view of the city and being in a cage. "I'm very surprised that it has to go as far as tinting the windows...,"one athlete states (cbc.ca(d)). In fact it is not so surprising that young boys are watching exercising skimpily dressed women, however, it is not quite appropriate to do so from the study halls in the synagogue. On the other hand, it is easy to imagine that for the athletes there is a

certain difference between exercising with the view of the city or the view of the tinted glass. In this case suddenly the majority had to adjust to comfort the minority. That is why this incident is estimated as one of the most important.

Picture No 4

A typical yarmulke worn by Jewish men

Nonetheless, one could have been surprised that the ban of wearing or carrying religious symbols in public has not been so problematic in connection to Jews, orthodox male members, who wear special type of skullcap called yarmulke. The certain discussion appeared in 2007 when all religious symbols should not have been permitted in public, however, they were mostly considered in comparison to females and their rights which were kind of restricted due to the law. (canada.com(e))

Considering Jewish minority there should be accentuated that presently incidents connected to Jews are mostly based on their feasts (Sabbath, Chanukah and so forth) and their eating customs (kosher food and refrigerators) and values (the YMCA´s case), (Bouchard-Taylor: 2008). That is why here could be stated that the Jewish community has already been established in the society.

5.4. The Crucifix and Christmas

First it should be accentuated that incidents in which Christians are involved are not so common and they usually do not have the impact as the others. This is caused by the fact that other religious groups are accommodating to the Christian society, on paper at least and due to that the immigrants are those who have to omit some part of their culture. However, this trend is changing in these days.

5.4.1. The Role of the Crucifix for the Quebec Society

Picture No 5

The National Assembly Chamber

The case of removing the crucifix from the wall of the parliament in Quebec City above the speaker´s corner was initiated by the authors Bouchard-Taylor in 2008. These authors trying to fulfil the aim of promoting a secular society stated in their report: "We do not

believe that the crucifix in the National Assembly has its place in a secular state," (canada.com(a)). At the end the government rejected the proposal. Premier Charest expressed the statement that "the crucifix is about 350 years of history in Quebec that none of are ever going to erase, and of a very strong presence, in particular of the Catholic Church," (news.bbc.co.uk).

5.4.2.   Are We All Waiting for Santa?

"Why do the Conservatives want to steal the magic of Christmas from employees of Service Canada?" (theglobeandmail.com(a)). Last year two months before Christmas senior Service Canada (Marc Simoneau) came up with the idea of banning decorations on public display in its offices but employee-only areas. In the House of Commons, Human Resources Minister expressed the view that all people like Christmas and the decorations do not cause problem, either nor in hospitals or on prominent public buildings in the city. Nonetheless, one month later the ban was overturned. The employees were again given the opportunity to decorate federal government buildings. Sylvain Archambault, a spokesman for the Canada Employment and Immigration Union, admits: "We have trouble in Quebec with handling Christmas," (ctv.ca).

In this case the government should obey the recommendations to be a secular society. However, even the citizens of other religious groups are not bothered e.g. Salam Elmenyawi, head of the Muslim Council of Montreal, expressed: "…for most Muslims this is a non-issue. Christmas reminds us of the spirit of giving," (theglobeandmail.com(a)).

Another really important discussion was stirred after some of the Christmas concerts were postponed or cancelled in order not to offend students of different religious groups (some did not want to sing carols). Even though some people did not consider this holiday as a religious one, a woman born in Canada states on theglobeandmail.com: "I've always found that Christmas is passed through under the radar". These events simply reflect the changing demographic trends in the society (higher number of non-Christians, more immigrants, mixture of different

traditions), which caused the common thought of looking for other ways to integrate.

Tony Pontes, the Director of Education at Peel District School Board, highlights: "if schools are acknowledging and celebrating all faiths and all holy days throughout the year, there need not be any issue or discomfort around Christmas," (theglobeandmail.com(b)). This key opinion could be estimated as a crucial. If the government had really paid the same attention to all the feasts, there would have been no problem with Christmas. On the other hand, is it possible for one society to celebrate all religious holidays of that "nation"? In fact it is not. No-one can imagine how difficult it would be to celebrate approximately a hundred of religious holidays a year, on top of that, try to consider the atheist population – what are they going to do? It seems understandable that discussion about one huge feast caused a lot of emotions. On the other hand, the demographic changes of the society call for paying more attention to these problems. Every question about religion is a "touchy" one in Quebec and should be treated with care.

The fact that the government wanted to find a solution to the situation and invested a lot of money in the Report is unique. Nonetheless, it is not clear why they have not tried to follow the recommendations to make Quebec better place for people of different origins. The cross in the National Assembly Hall where every speaker makes his speech right under the crucifix is something not easily to overcome. If the government wants to make restriction on Muslim women wearing veils, Sikh men carrying the kirpan, why the government is not able to sacrifice something in which not all people believe in?

6. What Lies ahead?

This work had proposed a thesis of what lies ahead concerning religious minorities in Quebec. To answer this question, we have to consider all aspects of the Quebec society. It is clear that huge amount of new immigrants will settle here thanks to the atmosphere of tolerance and majority of the population might not be Christian and white. The number of Christians has been declining, while the amount of non-Christians has been rising (Muslims, Sikhs, Jews, Hindus, etc.).

On top of that, there is one thing with which has to be dealt with – the situation of Christians. Because of their declining numbers, it is quite possible that celebrations such as Christmas will not be publicly held in Quebec any longer. The key reason is the status of the secular society in which "the Christmas fever" simply does not fit. But are the Quebecers ready to lose this holiday? Probably not, is the right answer. Presently for them it is impossible to imagine the winter without lights, candles, presents, spruces and Father Christmas. The non-Christian citizens do not consider this feast as something to fight against, but it is mainly because they are still the minority of the society. Someday it might be quite superfluous to celebrate Christmas when the majority of the people do not feel the need. Vice versa, Christmas has become commercialised, and not many people know what they are in fact celebrating. In my opinion the secularization of Christian symbols in the society will be one of the very important topics in the next twenty years and could be leading to an authentic secular society with no religious feasts and signs in public.

One might state that other cases of religious incidents should not be so frequent, when some of the serious problems have already been solved and there might not be so many left to continue. In fact some of the boundaries and rules have been created and people should know how to express or not their religious beliefs. It is hard to decide whether this opinion is right or not. The key fact is the "so-called" magic of Quebec which has shown a certain type of preparedness when they expressed the rules and demands on the immigrants. This meeting somewhere in-

between where both sides have to make a few steps forward to meet each other is futuristic. In my opinion, the interculturalism has overcome the multiculturalism. This is the way in which other countries should start developing to avoid certain problems with their immigrants in future.

Vice versa, not all immigrants are so open to the idea of omitting some part of their culture such as religion, beliefs and demands. Problems might be caused by Muslim inhabitants for instance. Their kind of relatively recent arrival in the society and rising numbers could lead to difficulties because of their not fully settled situation. More immigrants of small world religions (Buddhism, Hinduism, etc.) might come to Canada and would have to abandon their different requirements. The process of managing this future diversity would be only up to the Quebec society.

7. Conclusion

The situation in Quebec is rather complex. The society consists of miscellaneous and completely different groups which have to cooperate together to live peacefully on the one hand, but on the other hand they should have the right to preserve their religions, beliefs, and customs. In Quebec they have applied a special model of getting on and introduced the idea of interculturalism which was even supported by the Reasonable Accommodation. The report made by Taylor and Bouchard is also unique. Probably no country has ever made such a thing to learn the opinions of its own citizens. This is rare even more when you consider how this open society grew out from a highly racist one, from the British post-colonial model.

Nonetheless, these efforts to make all people comfortable were not easy to fulfil. All inhabitants used to have certain rights to present their beliefs and the nation had to sacrifice to create the secular and intercultural society where there is no place for religion in public sphere. It was really a brave and two-edged decision at the time (the majority still Christians although declining).

It should be stressed that the Quebec situation could hardly be followed by any other country around the world. The countries usually define their nationality according to ethnic lines, cultural heritage, and common values. In Europe, most countries are very strict and clear about what their nationality is (maybe except the UK which is more open to immigrants). Quebec has been multicultural from the very beginning (due to its Triangular base and high levels of intermarriage). These huge differences between Quebec and Europe could be stated as a result of the reign of different monarchs, kingdoms, regimes and wars. One can see the difficulties faced by France and Germany as they are dealing with accommodating minorities (Muslim and Black). Their situation is a bit harder because of their benevolence during the first waves of immigration.

The discussion and openness in Quebec only show how different they are from the rest of the world. They are striving for peace in their own society and not

prioritizing even the majority of the population which is something really rare. These key factors differ Quebec from Canada. Canada applied the system of "letting live" and hoping that one day the children of former immigrants will learn the language and will understand what being a Canadian means. On the other hand, Quebec standard of what the immigrants are supposed to do (secular, French-speaking, respectful of Quebec values, etc.) is something which should help these people to integrate, especially those who feel the need to understand what is measured as national.

That Quebec is a place where people of different origin co-exist together and try to follow a set of rules is one of the key reasons why a lot of immigrants are coming there. As was mentioned above, there have been many issues during the assimilation of the religious groups with their important customs, religious objects, clothes etc. These cases only showed that the real situation in Quebec is not a dream coming true. They have had to find a solution to several problems during their history, and the route they took is something amazing. Even though members of religious groups are restricted in their behaviour and religious customs, they can feel they are part of something big and important.

There is nothing such as the most problematic religious group or a group with the most serious demands in Quebec. All of them try to preserve their religious values and cultural habits. Some people might highlight the Jews. This mood might have been caused because of the sorry feelings triggered by them not having been allowed to immigrate to Canada during WW2. They were also the first non-Christian religious group who moved here. However, much more serious problem could be caused while accommodating the Muslims, mainly because of prejudices, their recent appearance in the society and their really accentuated diversity from the other minorities in Quebec. The women veiling should be settled in the next ten years because of the need to have some strict rules about it. This topic will be really "touchy" because of their rising numbers and their strong adherence to their religion.

The majority of all immigrants seem to be living happily with no serious problems and for them living in Quebec might be a dream coming true. However, there would always be people who would feel the need to be strict about customs and requirements. That is why the main responsibility for happily co-existing within an intercultural and secular society would always be on the Quebec government and its inhabitants.

8. Resumé

Cílem této bakalářské práce bylo popsat a charakterizovat náboženskou situaci v kanadské provincii Quebek. Práce je rozdělena do několika kapitol, z nichž se každá zabývá jednotlivými částmi tohoto tématu a nabízí historické souvislosti.

V úvodu byly vytyčeny hlavní cíle, metody a způsob zpracování této práce. První kapitoly jsou zaměřeny na historický vývoj Kanady a Quebeku, stěžejním tématem této části jsou různé imigrační vlny, které zásadně ovlivnily národností a tím i náboženské složení obyvatel Quebeku i Kanady. Tyto vlny zapříčinily vznik takových společenských systémů jako je např. multikulturalismus a interkulturalismus, kterým se věnuje další část této práce, která mimo jiné vysvětluje jejich základní myšlenky.

Následující kapitola se soustřeďuje na politiku tzv. Reasonable Accommodation, tedy nejen na její teoretický význam, ale i na praktický dopad na společnost. Této skutečnosti dosahuje použitím jednotlivých příkladů požadavků a omezení předem stanovených náboženských menšin, které byly příčinou různých incidentů během posledních 10-ti let.

Závěrečné kapitoly zhodnocují náboženskou situaci v Quebeku, snaží se odpovědět na ústřední a doplňkové otázky této bakalářské práce a navrhuje možnosti budoucího vývoje.

Vzhledem k potížím při shromažďování dat a dostupných materiálů o současné náboženské situaci a jednotlivých náboženských incidentech je tato práce založena především na internetových zdrojích.

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10.　Appendices

Appendix A: Building the Future, Report by Bouchard and Taylor

Appendix B: Canadian Charter of Rights and Freedoms

Appendix C: Differences between Canada and Quebec

Appendix D: Charts and Graphs considering Visible Minorities

Appendix A: Building the Future, Report by Bouchard and Taylor

The Process of Creation of the Report

"We organized 31 focus groups with individuals from different milieus in Montréal and the regions. We held 59 meetings with experts and representatives of sociocultural organizations. We also set up an advisory committee comprising 15 specialists from various disciplines. As for the public consultations, we commissioned four province wide forums, organized by the Institute du Nouveau Monde, in which over 800 people participated. The Commission held sessions in 15 regions, in addition to Montréal, for a total of 31 days of hearings. The public responded very generously to our appeal by submitting more than 900 briefs. We read all of these texts and discussed them with their authors during 328 hearings, during which we heard testimony from 241 individuals. In the centres where hearings were held, we organized 22 evening citizens' forums open without restriction to the public and broadcast live or pre-recorded by a number of television networks, which attracted a total of 3 423 participants. Each forum, which lasted for nearly three hours, afforded, on average, 40 participants from all social backgrounds to take the floor and express their opinions. Between August 2007 and January 2008, the Commission also operated a Website that afforded the public opportunities to engage in exchanges (over 400,000 visits)."

37 Recommendations

Recommendations are divided into seven branches. These sections are Learning Diversity, Harmonization Practices, The Integration of Immigrants, The French Language, Interculturalism, Inequality and Discrimination, Secularism. In these sections several recommendations are proposed considering its main topic.

Since 2008, when *The Report* was published, the government has rejected some of the recommendations, e. g. removing of the crucifix from the National Assembly (most crucial).Vice versa, the government have allowed some religious symbols to be displayed in public even though *The Report* says not to do so e. g. wearing

the hijab by doctors, prison guards and civil servants (in fact allowing displaying religious symbols in public sphere) and wearing the headscarf during the elections by Muslim women.

CANADA COM, *The Gazette* (2008): *Already, Charest has rejected underlying principle of report.* (May 24, 2008). [online]. CanWest Media Works Publications Inc. c2010- 2012. [cit. 2012-04-18]. Accessed on: < http://www.canada.com/montrealgazette/columnists/story.html?id=7547b304-0251-4317-a8d4-00105 804610f>

Appendix B: Canadian Charter of Rights and Freedoms

The Charter guarantees the rights and freedoms set out in it subject only to such reasonable limits prescribed by law as can be justified in a free and democratic society. As the first most important part (considering the topic of this thesis) could be seen the Fundamental Freedoms which are:

- freedom of conscience and religion;
- freedom of thought, belief, opinion and expression, including freedom of the press and other media of communication;
- freedom of peaceful assembly;
- freedom of association.

As the second most important part could be mentioned the chapter called Equality Rights which states that "every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability".

However, there should be accentuated that Quebec as the only province has its own Charter of Human Rights and Freedoms. Several professors were nominated to make an extensive Charter plan with newspaper coverage and several public sessions. It was adopted by National Assembly in 1975. In 1991 also the Tribunal of Human Rights was established to be more sensitive, reasonable and better prepared to deal with discriminatory issues.

Department of Justice: *Canadian Charter of Rights and Freedoms.* [online]. c2012. [cit. 2011-4-22]. Accessed on: <http://laws-lois.justice.gc.ca/eng/charter/>

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Appendix C: Differences between Canada and Quebec

Different Attitudes in Canada		
(Percentage of the population of the rest of Canada and Quebecers)		
ISSUE	**CANADA (the rest of the Canada apart from Quebec)**	**QUEBEC**
Immigrant code of religious and cultural conduct (people feel it is important to follow)	30	50
Women´s rights (want to amend the Charter of Rights and Freedoms to make men and women equal)	Less than 65	75
Hijab (it is fine to wear it)	80	70
Teachers wearing hijabs (people do not mind it)	80	50
Students in hijabs (people do not mind girls wearing veils in the class)	70	45
Niqab (people think it is fine to wear a full face-veil)	60	40
Jewish kippas in hospitals (people have no problem with it)	80	50
Prayer rooms (people fancy prayer facilities in colleges and universities)	60 (higher in Alberta and Ontario)	Less than 30
Crucifixes (people respect it for its heritage)	40	51

Table made by Iveta Janošťáková with information from canada.com

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Appendix D: Charts and Graphs considering Visible Minorities

Population (number)			
	1995	**2005**	**2010**
Canada	**29,302,311**	**32,245,209**	**34,108,752**
Newfoundland and Labrador	567,397	514,363	509,739
Prince Edward Island	134,415	138,055	142,266
Nova Scotia	928,120	937,941	942,506
New Brunswick	750,943	747,960	751,755
Quebec	7,219,219	7,581,911	7,907,375
Ontario	10,950,119	12,528,480	13,210,667
Manitoba	1,129,150	1,178,301	1,235,412
Saskatchewan	1,014,187	993,579	1,045,622
Alberta	2,734,519	3,322,200	3,720,946
British Columbia	3,777,390	4,196,788	4,530,960
Yukon	30,442	31,904	34,525
Northwest Territories	41,432	43,399	43,759
Nunavut	24,978	30,328	33,220

Data table for chart 3 Visible minority population (%)		
	2006	**2030**
Canadian-born visible minorities	6.1	14.9
All visible minorities	16.3	30.6

(statcan.gc.ca)Statistics Canada: *Population*. [online]. c2012. [cit. 2011-3-20].

Accessed on: <http://www.statcan.gc.ca/pub/12-581-x/2011000/pop-eng.htm>

Visible minority population, by province and territory (2006 Census) (number)				
	Canada	**Que.**	**Ont.**	**Man.**	**Sask.**
Total Population	**31,241,030**	**7,435,900**	**12,028,895**	**1,133,515**	**953,850**

Total visible minority population	5,068,095	654,350	2,745,205	109,100	33,895
South Asian	1,262,865	72,850	794,170	16,565	5,130
Chinese	1,216,565	79,825	576,980	13,705	9,505
Black	783,795	188,070	473,765	15,660	5,090
Filipino	410,700	24,200	203,220	37,785	3,770
Latin American	304,245	89,510	147,135	6,275	2,520
Arab	265,550	109,020	111,405	2,320	1,710
Southeast Asian	239,935	50,460	110,045	5,670	2,555
West Asian	156,695	16,115	96,615	1,960	1,020
Korean	141,890	5,310	69,540	2,190	735
Multiple visible minority	133,120	11,310	77,405	3,265	810
Japanese	81,300	3,540	28,080	2,010	645
Visible minority, not included elsewhere	71,420	4,155	56,845	1,690	405

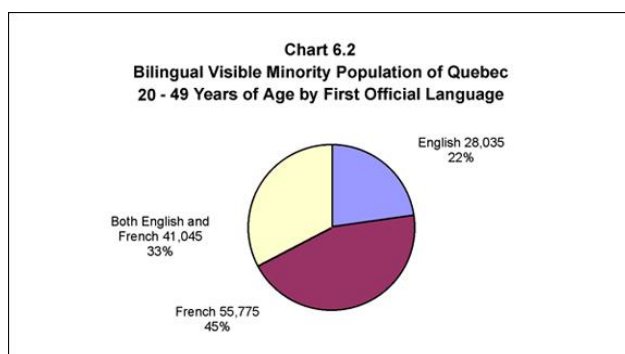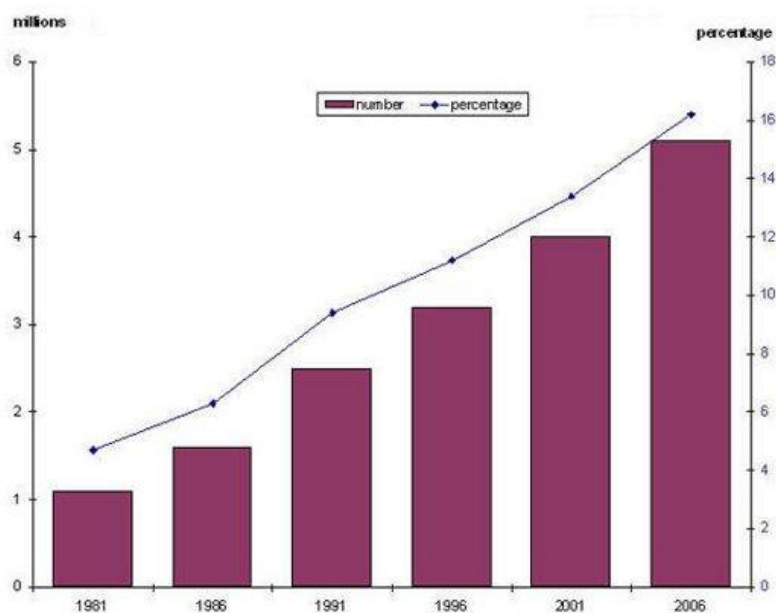**Visible minority population, by census metropolitan areas (2006 Census) (number)**

	Québec	Sherbrooke	Trois-Rivières	Montréal	Ottawa-Gatineau
Total population	704,185	183,635	138,555	3,588,520	1,117,120
Visible minority population	16,355	7,000	2,270	590,375	179,295
South Asian	535	340	50	70,620	27,130
Chinese	1,855	590	210	72,015	32,445
Black	5,080	1,830	625	169,060	45,060
Filipino	120	35	15	23,510	7,330
Latin American	3,150	2,060	540	75,400	10,630
Arab	2,800	940	535	98,885	28,195
Southeast Asian	1,615	410	225	44,970	11,670
West Asian	405	505	0	14,520	6,490
Korean	165	60	10	4,665	2,280

Japanese	170	30	0	2,990	1,800
Visible minority, not included elsewhere	225	20	15	3,505	1,720
Multiple visible minority	235	165	35	10,245	4,540

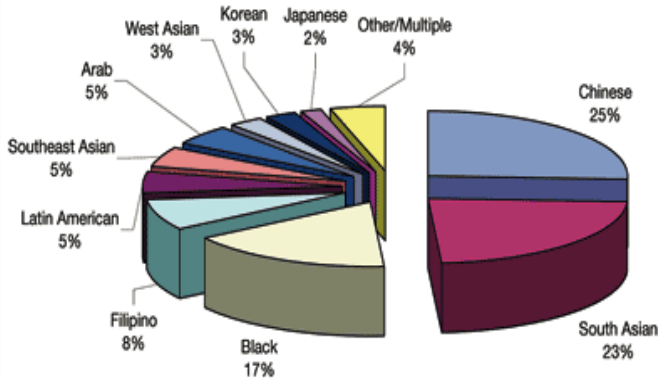Statistics Canada: *Population estimates and projections. Visible Minorities.* [online]. c2012. [cit. 2011-3-20]. Accessed on: <http://www.statcan.gc.ca/tables-tableaux/sum-som/l01/cst01/demo52b-eng.htm>

Proportion of Visible Minorities in the Quebec society

Chart 6.2
Bilingual Visible Minority Population of Quebec
20 - 49 Years of Age by First Official Language

Canadian Human Rights Commission. *Section 6 - Quebec.* [online]. c2008. [cit. 2011-3-10]. Accessed on: <http://www.chrcccdp.ca/proactive_initiatives/bvm_mvb/page6-eng.aspx>

**Figure 6: Selected visible minority groups in proportion to total visible minority population, 2001**

West Asian 3%
Korean 3%
Japanese 2%
Other/Multiple 4%
Arab 5%
Southeast Asian 5%
Latin American 5%
Filipino 8%
Black 17%
Chinese 25%
South Asian 23%

Source: Statistics Canada (2003)

Figure 2: Selection criteria for skilled workers

Criteria	Points (maximum)
Education	25
Language ability	
1st official language	16
2nd official language	8
Work experience	21
Age	10
Arranged employment	10
Adaptability	10
Total (maximum)	100
Pass mark	67

Source: CIC

Figure 1: Immigration flows to Canada, 1867-2005
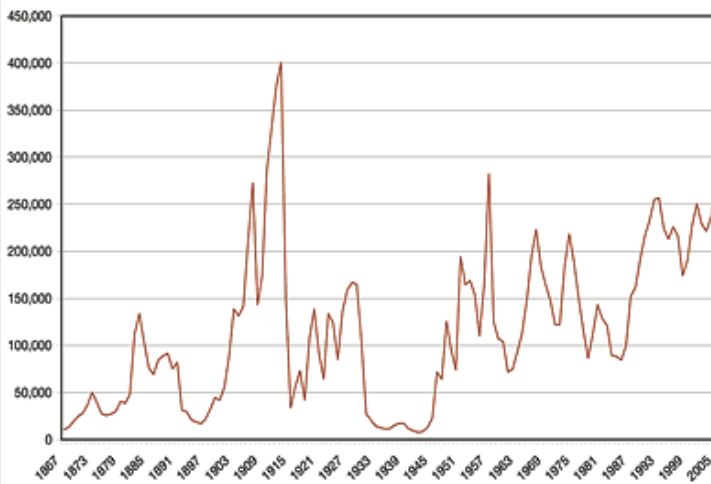
Source: Citizenship and Immigration Canada (CIC)

Focus Migration. *Canada.* Elrick, J. [online]. c2008. [cit. 2011-4-10]. Accessed on: <http://focus-migration.hwwi.de/Canada.1275.0.html?&L=1>