

## Multi-culturalism - The Canadian Experience

On 21 December, 1965, the United Nations International Convention on All Forms of Racial Discrimination was opened for signature. Both Australia and Canada were signatories. Few people in either country would have been aware of this, and most of those that were, would have been little suspecting that such a seemingly innocuous act would be conducive to the radical alteration of the destinies of both countries.

In 1967, "Universal Immigration" was introduced into Canada. Pursued with missionary zeal, this concept was based on a perceived moral obligation to accept immigrants from all over the World. A year later, Pierre Trudeau became Prime Minister of Canada. In 1972, Canada gave the world "Multi-culturalism". The stage was now set for the catastrophe that has been sharply observed in a book by Doug Collins, entitled: "Immigration - The Destruction of English Canada."

Giving impetus to Canadian multi-culturalism was the peculiar original duality of Canada - the historically fragile splicing of its English and French components. A constant theme is the appeasement of the French descendants by the English, perpetuated by Quebec's recurring cry for secession. Similar to Australia's apology for its existence, is the urge to tone down an act of even greater appeasement to the Francophones who, ironically, appear to see every concession, every retreat, as encouragement for more strident demands.

This Francophone reaction appears to go unnoticed by the liberal elite of English Canada who evidently believe that the historical humiliation felt by their Gaelic brothers can be caused to disappear in direct proportion to the disappearance of English Canada. This is a variation of the syndrome we have been visited by in Australia: "Let's destroy ourselves in order to save ourselves!"

Interestingly, Quebec is little affected by the assorted, unassimilated mass immigration needed to provide the colour of multi-culturalism. Amazingly enough, it has control over its own immigration programme, one that is in accordance with preserving the distinct culture of Quebec. However, even in Quebec, racial tensions were becoming apparent, as, due to the reluctance of French nationals to emigrate to Quebec, the province has had to look to Haiti as a source of French speaking settlers. The problem here though is that racial differences have far outweighed lingual similarities.

Developing something of a bunker mentality, in 1977, the Quebec provincial government obtained, with Ottawa's agreement, an effective veto of immigrant entry into Quebec. Hailing from Quebec was the consummate politician, Pierre Trudeau. A man of wit and charm and also self-avowed socialist with communist connections, Trudeau can rightly be considered the master architect of Canadian multi-culturalism. He as a bi-lingual, bi-cultural internationalist and a liberal with the kind of zeal to which James Burnham was perhaps referring when he wrote that "Liberalism is the ideology of Western Suicide."

It's unlikely that Trudeau's electoral popularity would have lasted long if, oncoming to power, he had informed Canadians that within ten years he would cause such a transformation to immigration that traditional sources would be scorned. Given that as recently as 1961, 98% of Canadians were of European stock, it is not difficult to imagine the dismay felt by ordinary Canadians.

Why was "non-traditional" immigration surpassing traditional immigration? The answer given by the rulers was that interest in emigration was drying up amongst traditional sources (sound familiar?). There is, however, voluminous anecdotal evidence giving the lie to this. Notwithstanding that family reunion had become sacrosanct, prospective migrants from Britain and the Continent, skilled, educated and with immediate family living in Canada, were being turned away in droves. By 1976, immigration officials were conceding that the rejection rate of British applicants had never been so high, as high as 60%. By comparison, unskilled immigrants with poor language skills from the third world were being welcomed with open arms.

According to an immigration official, each of these immigrants brought, on average, a trail of seventeen relatives. As in Australia, the new immigration has been distributed unevenly throughout the country. Almost qualifying as a sister city of Sydney, Toronto has been the hardest hit. In 1968, when Torontonians were turning out in their thousands to cheer Trudeau, Toronto was still the Queen City of English Canada, its main immigration influx still well and truly European. Eight years later, however, Europeans were making up only 34% of new settlers in the city. Fifty-nine percent of the remainder were Asians, West Indians and Africans. The once dominant Anglo base of Toronto had been reduced to minority status by 1974 - to only 47% of the total population, and of course, today it is much smaller!

Twenty years ago, the disintegration of the social fabric of Toronto was already showing up in the racially motivated murders and riots included in the 1,710 incidents in Ontario alone that were investigated by the Ontario Human Rights Commission. The 1976-77 figure was a 200% increase on the previous year. Could Canada's revolutionary immigration policies have something to do with this sudden social upheaval? Even the most liberal of the liberal would have seen the connection, but these policies were now carved in granite and Canada was inexorably bound for the New World Order. Parochial nationalism belonged to a closed chapter in the story of mankind (in the White World, that is) and answers would be found elsewhere in re-education and the fight against "racism".

Human Rights Commissions and Urban Alliances on Race Relations proliferated and large sums were spent on "special projects". And where better to mould the right attitudes than in the schools. Textbooks were scanned for material thought possibly offensive to minorities which included history that the minorities did not care to see discussed such as the blood-bath that occurred between Hindus and Moslems in the partition of India in 1947.

Suspect teachers were removed and key positions were filled by minority representatives. The "Thought Police" had comprehensively taken over Canada. And, of course, there was Affirmative Action, which officially sanctioned discrimination against the white silent majority. Women, ethnic minorities and the handicapped were the beneficiaries of the policies.

Given that a large part of the *raison d'etre* for Canadian multi-culturalism was appeasement of Quebec, it failed to prevent the rise of the separatist Parti Quebecois in 1976, and the holding of the first referendum for secession in 1980. The second referendum last year was only narrowly lost and the Anglophone Canadians in Quebec are largely segregated in one part of Montreal. Should Quebec leave, the entire Canadian federation may unravel.

A *fait accompli* has been achieved and the havoc wrought by Trudeau on Canada seems irreversible. Successive Prime Ministers have been unable to hold the line. Federal strains have been present for most of Canada's history and given a constitution containing no mechanism for amendment, it may be easier for the disaffected provinces to simply go their own way or seek union with the United Nations.

Be that as it may, one can only speculate on how much ethnic rivalry and the erosion of social cohesion in the name of multi-culturalism would have contributed to the disintegration of Canada.

Perhaps there are lessons in all this for Australia, so willing to embrace other nation's failed policies!

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