UDC: 323.1(71)   © **Valentyna Bohatyrets**[1]

Embracing multiculturalism of Canada: the roots & the present-day realities

*«Canada will be a strong country when Canadians of all provinces feel at home in all
parts of the country, and when they feel that all Canada belongs to them»*
Pierre Trudeau

The paper provides the framework for embracing multiculturalism as a source of national identity, a political '*profession de foi*', and an engine for a government to gain positive outcomes, leading to better immigrant integration and economic advantages for any country in the world. Noteworthy, Canadian federal policy of multiculturalism, since its official adoption in 1971, is witnessed to work stunningly and in contrast to developments elsewhere – in Canada, public support for multiculturalism is seeing unprecedented growth. Currently, the diversity of the Canadian populace is increasing faster than at any time in its history; Canada's ethnic makeup has notably altered over the time due to changing immigration patterns. According to the latest poll findings, 84% of Canadians agree with the statement that '*Canada's multicultural makeup is one of the best things about this country*'; 61% of Canadians believe *multiculturalism 'strengthens national identity'*. Moreover, released data from Environics reveals that 27% of Canadians *believe 'multiculturalism is the one characteristic about Canada that most deserves to be celebrated on its upcoming 150ᵗʰ anniversary*. Undeniably, people around the world tend to view Canada as "good". Importantly, the election of Justin Trudeau is viewed as an excellent opportunity to invigorate brand Canada. Noteworthy, brand Justin Trudeau is currently composed of his belief in and promotion of the values of tolerance, equality and diversity. While recognizing the value for society of the human dignity inherent in each individual, Trudeau's government aims to push beyond mere tolerance to mutual understanding and respect.

Keywords

Multiculturalism of Canada, immigration, digital diplomacy, brand, national identity, poll, ethnic groups.

Політика багатокультурності Канади: становлення, розвиток та сучасні реалії

Авторка статті намагається усвідомити та узагальнити політику багатокультурності Канади як основу національної ідентичності, політичної ідеології та ефективного механізму здійснення урядової політики. Вивчення та аналіз фактажу свідчить про те, що й нині в *Novus Ordo Seclorum* основні засади політики багатокультурності, які значною мірою детермінують політичний, соціальний й економічний устрій Канади є актуальними. Важливо зазначити, що канадська федеральна політика багатокультурності, починаючи з часів її офіційного прийняття у 1971 р., є надзвичайно дієвою, водночас, цифрова дипломатія нинішнього прем'єр-міністра Джастіна Трюдо сприяє подальшому процвітанню Країни кленового листка в умовах толерантності, єдності в розмаїтті та збереженні культур, де бренд багатокультурності виступає як засіб позитивного іміджмейкінгу Канади на світовій арені. Разом з тим, визнаючи та втілюючи принципи багатокультурності в усіх сферах життя, надаючи повні права та можливості етнічним спільнотам та національним меншинам, уряд Канади підвищує свій престиж, залучаючи велику кількість громадян до управління суспільством. Отже, основні принципи багатокультурності, яка окреслюється у Канаді у якості національної політики, що справді стала інтегративною рисою способу життя канадців, проникають в усі державні інститути, значно впливаючи на їх структуру, принципи, функції. Поліетнічне населення Канади є величезною конкурентною пе-

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ревагою в умовах глобальної економіки і ця перевага усвідомлена, оцінена та широко застосовується країною та її громадянами, саме завдяки політиці багатокультурності.

Ключові слова

Багатокультурність Канади, імміграція, цифрова дипломатія, бренд, національна ідентичність, соціологічне опитування, етнічні групи.

Introduction. It should be articulated that recently international migration, having gained unprecedented importance and acquired new forms, has become a part of both the social and the spiritual life of the people. The growing mobility, availability and ease of transportation, infrastructure opportunities, liberalization of migration regimes, and constitution of supranational regional entities has considerably contributed to the fact that an unprecedented amount of the world's population is on the move[2].

Consequently, while evaluating the present-day situation, we draw to the conclusion that intergroup tensions, religious hostilities and ethnic conflict have aggravated all over the globe and these conflicts, alongside with problems of poverty that have accelerated migration, resulted in increasing number of refugees in countries that used to be mono-cultural. Simultaneously, multiculturalism has become a social condition that is much visible in every walk of life and such cultural diversity can be an excellent opportunity to educate young generation for harmony of cultures which is perceived as the culture of tolerance and peace. Accordingly, it should be generally accustomed that there are no better nations or ethnic groups, but there are many diverse nations and ethnic groups in the world. What's more, looking at different cultures, it can be said that they share many common grounds and values, and tolerance is one of them and underlies in the appreciation of diversity and the ability to live and let others live.

Admittedly, one of the key policy responses to this diversity has been official Multiculturalism – the federal policy that states ethnic groups are entitled to retain and enhance their cultural heritage. According to some opponents of multiculturalism, this approach is conflict-ridden. Whilst, supporters of multiculturalism, however, argue that the multiculturalism approach has stabilizing rather than conflict-ridden effects.

Considering the topicality of granting equal respect to all ethnic groups that will result in lower levels of racial and ethnic strain, we should embrace *multiculturalism* is a source of national identity, a political '*profession de foi*', and an engine for a government to gain positive outcomes that will lead to better immigrant integration and economic advantages for any country in the world.

Of particular importance in fostering the core principle of inter-human's bridging gaps has become Canada – the land of immigrants of different descent, cultural values, religions, and statuses, who got equal opportunities and made the Maple Leaf country as it is.

Canadian paradigm of multiculturalism as a public policy. It has been globally accepted that Canada is the intellectual home of the notion of "multicultural citizenship". Additionally, both theoretical and practical perceptions of multiculturalism draw heavily upon the Canadian paradigm, using the lessons derived from observing the case to infer the root causes of Multiculturalism.

Significantly, to understand the genesis of Canada's policy of multiculturalism, one need appreciate that the politics of Canada has been marked by deep-rooted conflict between the nation's English and French populations. Ultimately, it is the ardent desire of Quebecois to maintain their distinct cultural identity, and the reluctance of the nation's Anglophone elite to engage in cultural jingoism for fear of endangering national unity, that precludes the development of a meaningful and common identity for the nation.

In 1971, Canada became the First country in the world to declare multiculturalism as official state policy. In November 2002, the Government of Canada designated June 27 of each year as *Canadian Multiculturalism Day* – an occasion to celebrate the country's diversity and commitment to democracy, equality and mutual respect. Not surprisingly, Canadian federal policy of multiculturalism is witnessed to work stunningly and in contrast to developments elsewhere – in Canada, public support for multiculturalism merely dipped in the first half of the 1990s and then rose again to unprecedented

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[2] Strielkowski, W., Bilan, Y., Demkiv, O. (2016) *Religion and International Migration: A Case Study of Ukraine. Religions*, 7(6), 64; doi:10.3390/rel7060064

heights[3]. The Maple leaf country still receives a quarter of a million new immigrants every year – that's the highest immigration rate in the world, and continues to add them to the Canadian mosaic; as a matter of fact, Canadians are considered to be a resilient and vibrant nation because of their immigrants. Notably, owing to its brand of multiculturalism as a model for a multi-faceted immigrant society with many different voices and multiple forms of cultural expression – Canada is a power, which is constantly establishing its thriving image in the world arena. All the Canadians celebrate and protect diversity in their unity in a way that produces a uniquely harmonious and integrated result[4]. Thus, the available qualitative data lead us to reveal that in a country that strives to distinguish itself from the American melting pot, opinion polls confirm that the notion of multiculturalism remains a core ingredient of national identity[5].

Noteworthy, on July 1, 2017 Canadian Confederation is celebrating a crucial landmark in its history – the 150th anniversary of the British North America Act (that came into force in 1867, currently the Constitution Act). Obviously, Canada's sesquicentennial will reflect the changes that its multicultural and multi-confessional population has undergone throughout this period. What is more, the global forces of change, that influence all countries, produce considerable impact on Canada as well.

Of particular note are the findings of Focus Canada 2015 and the Environics Institute specific research that provided a conceptual framework for Canadians' acceptance and maintenance of immigration and multiculturalism. The survey shows that that multiculturalism continues to be seen as one the country's most important symbols, and this view has strengthened since 2010. The most significant ongoing public concern is about immigrants not adopting so-called Canadian values, but this sentiment has diminished in strength since 2012. Most Canadians, however, keep on believing that immigration is good for the economy, and there is growing confidence in the country's ability to manage refugees and potential criminal elements[6].

Currently, the diversity of the Canadian populace is increasing faster than at any time in its history; Canada's ethnic makeup has notably altered over the time due to changing immigration patterns. According to the statistics of Canada Census 2016, new permanent residents (*2,828,365)* landed in Canada between 2005 and 2015. In fact, the Philippines, Indians, Chinese, Iranians, and Pakistani accounted for 49% of the total intake in 2015 (The Canadian magazine, 2016). Besides, Statistics Canada triumphs its 'best Census ever' after *98.4*% of the Census population filled out their long-and short-form questionnaires. The 2016 Census provides high-quality information for virtually all communities across Canada.

In general, research tasks were stipulated by the following factors: to analyze and systematize *How* effectively works multiculturalism; *Why* the concept of a country's image has become the pivotal focus of Canada's Prime-Minister, its foreign policy, diplomats, political elite, scientists, grass-roots activists and universal citizens' activities and *What* conclusion can be derived from Canadian case-study.

A Review of Literature. To judge the validity of our study we'd rather provide a review of the literature and an outline of the theoretical and methodological frameworks of the problem, while carrying out the following methods: theoretical analysis, generalization of the body of specialized and documentary evidence, expert evaluation method; and method of statistics.

To start with, Michael Adams, though being criticized, in *"Unlikely Utopia: The Surprising Triumph of Canadian Pluralism,"* considers that Canada is special in terms of the most positive immigrants' impact on their country, and touches upon the problem of Muslim Canadians' welcome integration with the rest of Canada as well as other immigrants and argues that political process serves as the evidence of this success. The author argues "we didn't worry about earlier waves because newcomers were coming from the same cultural and religious traditions as the British and French" (implied European, Christian). Today, the argument contrasts, newcomers from Africa and Asia are from very

[3] Winter, E. (2011). *Us, them and others: Pluralism and national identity in diverse societies*. Toronto, Ontario, Canada: University of Toronto Press.

[4] Bohatyrec, W. (2016). *Canada's Brand of Multiculturalism as a Way of Molding its Image on the World Arena.* – Studium Europy Środkowej i Wschodniej, Numer 5, czerwiec 2016 r., Kutno, Wysza Szkola Gospodarki Krajowej, P.122-135

[5] Adams M. (2007). *Unlikely Utopia: The surprising triumph of Canadian pluralism*. Toronto, Ontario, Canada: Viking Books.

[6] Focus Canada 2015 – *Immigration and Multiculturalism*. Retrieved from http://www.environicsinstitute.org/institute-projects/completed-projects/focus-canada-2016-immigration-and-citizenship (Accessed 20.02.2016)

different religious, political, and cultural traditions, so they'll have a harder time integrating into social and political life in Canada[7].

Analyzing the role and challenges of brand of multiculturalism in the world, Ryan Grenoble, a national reporter at 'The Huffington Post' in his article '*When It Comes To Diversity, Canada's Prime Minister Gets It*' articulates on Canadian mainstream experiences. Namely, he supposes that Justin Trudeau's campaign rhetoric has emphasized his pluralistic, multicultural view of Canada and his deep desire to continue supporting immigrants and Canadians of all cultures. To be more precise, whereas the Conservatives articulate fitting in with Canada's values and culture, the Liberals put more emphasis on accommodating the cultural practices of Canadian immigrants. "Instead of looking at multiculturalism as a whole bunch of a mainstream culture going to a school gym on a given day, and going to different booths, and sampling samosas here, and then going over to see a Berber dance over here," he opened, using a school event as a metaphor, "we have instead an entire school celebrating Diwali, the festival of lights, or looking up their Chinese horoscopes, or talking about how to support your friends going through Ramadan"[8].

Another issue was delved into by Andrew Griffith (2013) in his "*Policy Arrogance or Innocent Bias: Resetting Citizenship and Multiculturalism*", where the author provides insight into the relationship between the political and bureaucratic levels through this period of intense policy renewal. From a practitioner's perspective, Griffith highlights the political challenge to public servants' cognitive baggage, capacity and experience. Developing the idea of the public service, being confronted with a major break with previous thinking and priorities, the scholar draws the conclusion that priorities shifted from "accommodation to integration and social cohesion, the abandonment of [anti-]racism and [anti-]discrimination, [and] greater consideration of faith-based communities"[9]. "In the end, "the Minster refused to sign most projects submitted"[10] So, we found this publication quite relevant to our research, since it gives a unique in-depth analysis of the policy process, and the pros and cons of policy making in citizenship and multiculturalism.

Analyzing representations of multiculturalism in mainstream media discourses during the 1990s, Elke Winter has argued that the conflict between Canada's so-called founding nations has helped consolidate multiculturalism as part of Canadian national identity by rendering the accommodation of immigrants relatively harmless and inclusive in opposition to Quebec's allegedly "ethnically oppressive" nationalism[11]. The researcher sheds the light on the core constructs of the Canadian pluralistic society – the national majority, historically recognized minorities, and diverse immigrant bodies to compromise and accommodate.

Of particular value was the critical and comprehensive investigation of multiculturalism, publicly highlighted by Jason Kenney, the former director general of the Citizenship and Multiculturalism Branch (Conservative Minister of Immigration, Citizenship and Multiculturalism)[12].

Likewise, in terms of meteoric rise of extensive discussion among both the practitioner and scholar communities on diplomacy's impact on nation branding and enhancing a country's image, our attention was drawn to *CPD's (USA) joint project with the North America Advocacy division of Global Affairs (Canada)*. CDP researchers' focus revolves around the findings that digital technologies like social media and big data have not only reinforced and expanded public diplomacy discourses, but also become a driving force in change management in the structure and process of diplomatic work. There is a broad consensus that digital communication is central to a nation's efforts to engage with foreign

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[7] Adams M. (2007). *Unlikely Utopia: The surprising triumph of Canadian pluralism*. Toronto, Ontario, Canada: Viking Books, p.52

[8] Grenoble, R. (2016). *When it comes to diversity, Canada's prime minister gets it.* Retrieved from http://www.Huffingtonpost.Com/Entry/Justin-Trudeau-Canada-Diversity-Education_Us_56a7af7de4b01a3ed 123f47e(2016)\ (Accessed 15.03.2016)

[9] Griffith, A. (2013). *Policy arrogance or innocent bias: Resetting citizenship and multiculturalism*. New York, NY: Anar Press, p.27

[10] Ibid.

[11] Winter, E. (2011). Ibid.

[12] Kenney, J. (2008-2013*). Citizenship and immigration Canada newsroom* – Archives: Speeches. Retrieved from http://www.cic.gc.ca/english/department/media/archives.asp (Accessed 10.12.2016)

publics, and that the general goal of such public diplomacy endeavors is to bring about actions performed, decisions made by foreign actors which are favorable to the national interest[13].

It should be stressed out that recently survey research has spread to virtually every corner of the populated globe; questionably the most significant development in survey research over the past decade has been the rapid emergence of web-based online research methods. This trend has been driven primarily by the spread of online access and cross-activity of the global digital natives.

Comparison-Survey (2008-2010 and 2016) Study. Worldwide competitiveness of the 21st century has made every country strive for its paragon branding and for its being favorably perceived and recognized all over the world. Besides, under such circumstances, since globalization has made the world more interdependent and all nations are in rivalry for investment, tourists, products, and education, whatever. A country's image making is a very multifaceted process, which takes into consideration different political, social, cultural and communicational aspects of the country.

For the time being, StatsCan experts' research explored the impact of digital tools, in particular, Canadians' self-response and Internet response to 2016 Census that favoured it to become the most efficient among traditional censuses conducted in the world. StatsCan triumphs the best ever recorded collection response – *97.8%*, that enabled the provision of high-quality information for virtually all communities. Thus, StatsCan states almost *68%* of people filled out the Census online, surpassing Statistics Canada's goal of a 65 % and setting another world record. By comparison, Statistics Canada says the population count in 1871 – the first post-Confederation Census – was just 3.5 million. Another worthy fact is – Manitoba's growth rate, 5.8% outstripped the national growth rate for the first time in 80 years, mostly as a result of international migration[14].

According to a comparison-survey (2008-2010 and 2016) study, it was detected that there are *no* notable differences in opinions and outcomes in terms of considering multiculturalism as a policy that still remains successful and popular among Canadians.

Data analysis, emanated from surveys carried out between 2008 and 2010, spoke in favor of multiculturalism policy efficacy: namely, Ipsos-Reid findings (2008) certify that *84%* of Canadians agree with the statement that '*Canada's multicultural makeup is one of the best things about this country*'; a Strategic Counsel survey shows that 61% of Canadians believe *multiculturalism 'strengthens national identity'*. Moreover, released data from Environics (2010) reveals that *27%* of Canadians *believe 'multiculturalism is the one characteristic about Canada that most deserves to be celebrated on its upcoming 150th anniversary*, well ahead of the Charter of Rights and Freedoms (12%) as the most deserving reason for celebration. 43% strongly agree that *Canada's multicultural makeup is one of the best things about this country.*

Taking into account the aforesaid survey, there has been a 13 percentage-point increase in perceived importance of multiculturalism to the Canadian identity over the past decade. While this increase is evident in both Quebec and the rest of Canada, the raise has been somewhat greater in Quebec, where 40% of those polled regard multiculturalism as very important. In the rest of Canada, a narrow majority (52%) regard it as very important. Where bilingualism is concerned, a clear majority of Quebecers regard bilingualism as very important; in the rest of Canada, results hover between 30% and 40%.

The Environics data suggest that neither multiculturalism nor bilingualism is seen as the most important feature of Canadian identity; generally, universal health care and the Charter of Rights and Freedoms regularly top the list. Nevertheless, looking at several different questions indicates *a majority of Canadians support the idea that multiculturalism is central to Canadian identity. 64%* point out that '*having a multicultural blend of different cultures provides a richer, more tolerant society*'; *61%* declare that '*multiculturalism strengthens national identity*'[15].

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[13] Social Media, (2016). *Analytics for Digital Advocacy Campaigns: Five Common Challenges.* Discussion Paper, April 2016. Retrieved from http://uscpublicdiplomacy.org/sites/uscpublicdiplomacy.org/files/uME%20paper.pdf (Accessed 12.06.2016)

[14] Highlights from the initial release of data from the 2016 census (2016) Retrieved from http://www.ctvnews.ca/canada/highlights-from-the-initial-release-of-data-from-the-2016-census-1.3275853 (Accessed 18.02.2016)

[15] Soroka, S. and Roberton, S. (2010). *A literature review of Public Opinion Research on Canadian attitudes towards multiculturalism and immigration, 2006-2009*. Retrieved from http://www.cic.gc.ca/english/resources/research/por-multi-imm/sec02-1.asp) (Accessed 10.04.2016)

Significantly, the Canadian federal government commits to providing economic opportunities; in return, the "newcomers" have "the duty to integrate"[16] both economically and culturally, such inclusiveness and integration might, consequently, lead to "new Canadians giving back to Canada, not just as consumers, workers, or taxpayers – but as active citizens, as volunteers, as members of our Armed Forces, police and emergency services"[17].

According to the study findings of national polling partners – CBC (Canadian Broadcasting Corporation) and the Angus Reid Institute (2016), *68%* of Canadian respondents are strongly convinced that *'minorities should be doing more to fit in with mainstream society instead of keeping their own customs and languages'*. Besides, Canadians speak in advance of the mosaic versus the melting pot. According to the poll, *two-thirds* of Canadians state they're *'satisfied' with how well new immigrants are integrating into their communities'*. Likewise, they believe *'minorities should do more to fit in better with mainstream Canadian society.'* Interestingly, millennial respondents – aged 18 to 34 – are more likely to *favour multiculturalism.* According to the poll, *79%* of respondents said Canada's immigration and refugee policies should *'give priority to Canada's own economic and workforce needs' rather than giving 'priority to people in crisis abroad.'* Majority polled also believe immigration policies should put Canada's economic needs first[18]. Yet, according to E.Winter, "…it was previously concerned with all Canadians, including the dominant group, its culture, values, and relations with ethnocultural minorities; multiculturalism now has a more peripheral meaning within Citizenship and Immigration Canada. It is cast uniquely as a "minority affaire," specifically one that aims at addressing short-term issues related to the transition from immigrant to citizen. Citizenship acquisition, however, is rendered increasingly difficult and cast as the "first prize" after successful integration"[19].

Subsequently, we refer specifically to Association for Canadian Studies (ACS) Canadian Diversity, first published in 2003, focusing on questions of diversity, immigration, integration and multiculturalism. Noteworthy, this publication was created to reflect the growing expertise of above-mentioned domain and showcases leading scholars and thinkers in the field both in Canada and elsewhere in the world. Canadian Diversity has already announced the perspective issue publishing: 'Broadening The Conversation: Policy And Practice In Immigration, Settlement And Diversity'; 'Thirty-five Years of Canadian Multiculturalism: 1971-2006: Issues, Ideas And Insights'; 'The Fight is Ours: The Potential of Municipalities to Eliminate Discrimination Partnering for Success: Facilitating Integration and Inclusion' (Eds. Jack Jedwab; Rachael Noelle Pettigrew and others). We consider would-be published study will immensely contribute to further investigation of the problem under study.

So, we can conclude by conveying Daryl Copeland's (2016) message, "Canada contributed imaginatively, generously, and energetically to the construction of broadly-based international security and prosperity. That stature was not merely conjured by spin doctors. It was earned, grounded demonstrably in the diplomacy of the deed. Lester Pearson and Justin's father Pierre Trudeau, for instance, are renowned for their commitment to development and peace."[20]

Digital Diplomacy Impact on Canada's Brand. A remarkable role in addressing the problem of forming a positive image of the state worthy of emulation play foreign communication technologies, which are a conceptual paradigm of political strategies of the state and other actors in international relations, where they are a component of international influences and factors functioning state in the international information media space. Active processes of global information, which is the dominant of a modern society, reached a new level – the problem of developing and implementing its branding policy.

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[16] Kenney, J. Ibid

[17] Kenney, J. Ibid.

[18] Proctor, J. (2016). CBC-*Angus Reid Institute poll: Canadians want minorities to do more to 'fit in'.* Retrieved from http://www.cbc.ca/news/canada/british-columbia/poll-canadians-multiculturalism-immigrants-1.3784194 (Accessed 10.12.2016)

[19] Winter, E. (2014). *Becoming Canadian: Making sense of recent changes to citizenship rules.* Institute for Research on Public Study, 44, 1-28. Retrieved from http://irpp.org/research-studies/study-no44 (Accessed 15.07.2015)

[20] Copeland, D. (2016) *Can Justin Trudeau Rebrand Canadian Public Diplomacy?* Retrieved from http:// usc-publicdiplomacy.org/blog/can-justin-trudeau-rebrand-canadian-public-diplomacy (Accessed 18.06. 2016)

Significantly, digital diplomacy is indisputably effective as a soft power tool. Overall, the integration of digital tools in the diplomatic work and their optimal use represent the prerequisites for Canada's brand efficiency in the 21st century.

Over the past two decades, digital diplomacy has become a catchphrase and perhaps a cottage industry among foreign policy practitioners. In an era of disruptive innovation, rapid technological change, ubiquitous connectivity, big data, machine learning, algorithmic governance and digital literacy, diplomats, leaders and ministries started adopting what digital zeitgeist necessitates: transformation. *Uberization* is unstoppable process of our reality. The 'International' events quickly transform into 'Inter*net*ional'. Nowadays, diplomats can discuss *hacking* sovereignty, *augmenting* democracy, *flipping* diplomacy and *crowdsourcing* governance. *Viral*politik slowly supplements *real*politik[21].

Owing to up to date and speedy advances in information and telecommunications technologies (ITT), Canada – culturally and ethnically diverse nation – has become different from what it used to be in 1967. An additional critical moment of our study, that testifies to it and multiplies the contribution of all the multicultural community to its 150th anniversary celebration, was Anholt-GfK Nation Brands Index 2016 survey. To be more specific, Simon Anholt is recognized as the world's leading authority on national image and identity (with respect to Exports, Governance, Culture, People, Tourism and Immigration/Investment). The respondents were questioned to determine their best path to success – strong nation brand awareness. Importantly, according to the latest findings, Canada jumps ahead of France to 4th place, with only a narrow gap between it and the top three the US, Germany and the UK[22].

Moreover, over four decades, incredibly rapid demographic change has transformed Canada, especially its largest cities. Unlike Europe, where similar change has resulted in riots and cultural tensions that have tarnished the concept of multiculturalism there, Canada managed to peacefully and efficiently face these changes, despite many challenges. "Multiculturalism was part of the solution, not the problem"[23]. Another study 'Canada's Best Places to Live 2016' data, provided by Environics Analytics, measures the quality of life in 219 cities based on housing affordability, crime, access to healthcare, etc Tracking the data, regarding prosperity, affordability, safety and plenty of amenities availability and, finally, where the entire community thrives there were named 25 cities of 219 to be the winners.

As the Knowledge society emerged, a new way of communication in a cyberspace has been shaped and developed alongside rapidly evolving information technologies. This new way of communication provides new opportunities for cultural policy makers to broaden their target audience and to promote culture even more widely with its new media platforms. Likewise, cultural diplomacy using information technologies will gain and strengthen soft power if cultural policy makers make use of new communication technologies effectively and strategically.

National leaders often have a profound impact on their nation's image. In some occurrences, leaders can have a Halo Effect in which their own attributes become the attributes associated with the nation they lead. Canada's national brand has constantly ranked positively on various measurement scales such as the Good Country Index and the Soft Power 30. Such "Twiplomacy" received a further boost through early statements by Prime Minister Justin Trudeau and Foreign Minister Stйphane Dion, empowering Canadian diplomats to speak on Canada's behalf publicly, including on social media. As a result, there has been a noticeable increase in visibility of diplomats and missions in traditional and social media[24].

Undeniably, people around the world tend to view Canada as "good". Importantly, the election of Justin Trudeau is viewed as an excellent opportunity to invigorate brand Canada. The hope was that the young and energetic leader would have a Halo Effect of his own on brand Canada. When manag-

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[21] Digital Diplomacy Rating 2016. Retrieved from http://digital.diplomacy.live/ (Accessed 25.10.2016)

[22] Reputation drops for top ten countries in 2016. (2016) Retrieved from http://www.gfk.com/uk-ua/rishen nja/press-release/nation-brands-index-2016-reputation-drops-for-all-top-ten-countries/ (Accessed 10.12. 2016)

[23] Bloemraad, I. (2012). Multiculturalism has been Canada's solution, not its problem. Retrieved from /http://www.theglobeandmail.com/opinion/multiculturalism-has-been-canadas-solution-not-its-problem/article4330460 (Accessed 22.07. 2015)

[24] Paris, R. (2013). *The Digital Diplomacy Revolution.* Canadian International Council – Canada's Hub for International Affairs. Retrieved from https://www.opencanada.org/features/the-digital-diplomacy-revolution/ Accessed 13.05.2015)

ing their national brands, MFAs and governmental ministries often turn to social media. Indeed it is through social media that national brands can be created, evaluated and monitored. Moreover, through SNS content, MFAs can project their brand on a daily basis.

When evaluating Canadian digital diplomacy activity it becomes apparent that brand 'Justin Trudeau' has, in fact, become an important part of brand 'Canada'. Content published by the Canadian PM on Twitter is continuously re-tweeted by various Canadian accounts including the MFA, the MFA's development agency and the Canada twitter channel which focuses mainly on nation branding activities. Moreover, these accounts often publish their own content featuring the PM.

By analyzing the portrayal of the PM on twitter, Ilan Manor[25] (2016) has found that brand J.Trudeau is currently composed of his belief in and promotion of the values of tolerance, equality and diversity. As opposed to Angela Merkel or Franзois Hollande, Trudeau is portrayed online as a digital native, a young leader endowed with the ability to understand and harness the potential of digital technologies.

Therefore, cultural policy of Ottawa strives to build cross-human bridges and interactions, identifying networks and power domains within cultures and transcending national and cultural boundaries. With information technologies presence, soft power incorporates national culture including knowledge, belief, art, morals and any other capabilities and habits created by a society.

Conclusion. To sum it up, the ethnic and cultural diversity of Canada's population is a major advantage of globalization processes. It should be emphasized that, the Canadian Government is working with provincial and territorial governments, the private and voluntary sectors and individual Canadians to help strengthen institutions, build safer and more supportive communities and reinforce shared values. Canada is enhancing its multiculturalism programming, expanding its anti-racism activities and strengthening its support for other minority groups such as persons with disabilities to help more individual Canadians overcome barriers to their full participation in society.

While giving any favorable prognosis for the future of Canada's multiculturalism, we'd rather cite the former B.C. premier and Liberal cabinet minister Ujjal Dosanjh, who has written and spoken extensively about the need to address concerns about equality, race and culture in the face of blind devotion to multiculturalism. He claimed Canada's political leadership needs to pay attention to the poll shows. "Diversity is great if we can begin to live with each other in equality, in understanding ... but we also understand our collective obligations to building a better society. If we can't live together with each other properly and make concessions to each other, then this phrase that politicians use – that diversity is strength – is nonsensical"[26].

To conclude, the Canadian Multiculturalism Act is quite an ambitious legislation that enables the Government of Canada to be committed to recognizing and respecting different cultures that make up Canadian society. While recognizing the value for society of the human dignity inherent in each individual, it aims to push beyond mere tolerance to mutual understanding and respect. Although Canada

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has a long tradition of accommodation and Canadians are generally supportive of diversity and multi-culturalism, challenges remain. Persistent prejudice and discrimination remain a reality for some minority groups, as do disparities in economic outcomes for newcomers and visible minorities. Canada is enhancing its multiculturalism programming, expanding its anti-racism activities and strengthening its support for all minority groups to overcome barriers to becoming full-fledged citizens of the multicultural society.

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