
TO WHAT EXTENT SHOULD WE EMBRACE AN

IDEOLOGY

SOCIAL STUDIES 30-1



RELATED ISSUE IV: MINOR WRITING ASSIGNMENT - CHOICE

Assignment

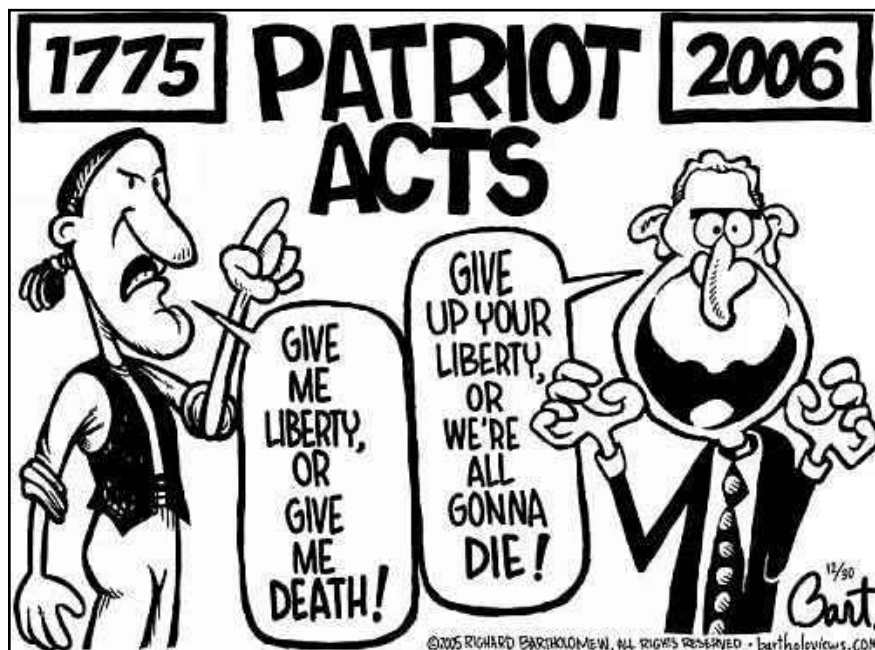
Examine each source. Write a response in paragraph form in which you:

- **interpret** each source, **explain** the ideological perspective(s) presented in each source, and **discuss** the links between the principles of liberalism and each source
- AND
- **identify** and **explain** one or more of the relationships that exist among the three sources.

Suggestions for Writing

- **Organize** your response to effectively address the tasks in the assignment.
- **Proofread** and **edit** your response

Source 1



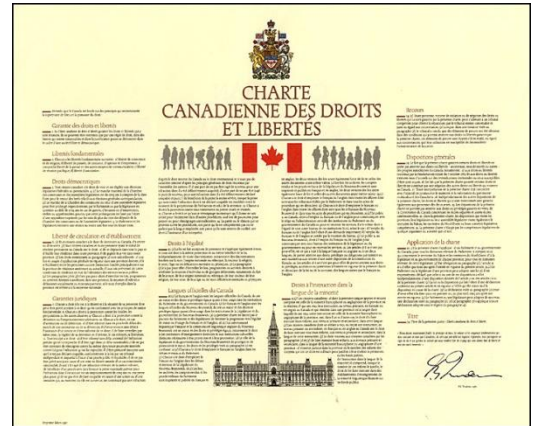
Source 2

This section is a victory for our people. We fought the so-called 'White Paper' and Section 25 of the Charter is our just reward.

Section 25. *The guarantee in this Charter of certain rights and freedoms shall not be construed as to abrogate or derogate from any aboriginal, treaty or other rights or freedoms that pertain to the aboriginal peoples of Canada including*

(a) *any rights or freedoms that have been recognized by the Royal Proclamation of October 7, 1763; and*

(b) *any rights or freedoms that now exist by way of land claims agreements or may be so acquired.*



Source 3

Trudeau: Yes, well there are a lot of bleeding hearts around who just don't like to see people with helmets and guns. All I can say is, go on and bleed, but it is more important to keep law and order in the society than to be worried about weak-kneed people who don't like the looks of...

Ralfe: At any cost? How far would you go with that? How far would you extend that?

Trudeau: Well, just watch me.

Ralfe: At reducing civil liberties? To that extent?

Trudeau: To what extent?

Ralfe: Well, if you extend this and you say, ok, you're going to do anything to protect them, does this include wire-tapping, reducing other civil liberties in some way?

Trudeau: Yes, I think the society must take every means at its disposal to defend itself against the emergence of a parallel power which defies the elected power in this country and I think that goes to any distance. So long as there is a power in here which is challenging the elected representative of the people I think that power must be stopped and I think it's only, I repeat, weak-kneed bleeding hearts who are afraid to take these measures.

Megan Grimm
Social 30-1
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Minor Written Response #2

Throughout history, there have been numerous criticisms and debates on the topic of how much, or to which principal of liberalism, a nation's citizen should be forced to sacrifice or allow to be violated, in order to have a successful and, ultimately, protected society. In source one, we are introduced to an author that has established a view that is tied with the ideas of laissez-faire and those that incorporate the protection of one's individual's rights and freedoms. By analyzing his cartoon, we are able to comprehend his reference to the Patriot Act, which was set in place to protect those under a nation from the evils of terrorism and from fear. With that in mind, as we look at the image of the 1775 individual, on the left side, we see that during that time, the demand of liberties rather than security of one's own life was more important. As well, during that time period, also known as the Age of Reason, we can infer that neo-conservatism was a major and uprising ideology due to the reason that people were seeking out more rights and independence from their government/monarch instead of stability and tradition. However, the modern day 2006 Patriot Act, on the right side, was a response to the terrorist activity that we can infer occurred from 9/11 and the aftermath. Citizens and government members of the United States were looking for a more modern liberalist policy that aimed for the safety of the collective over the freedoms of the individual. Thus, President Bush decided to step in as a "safety net" and do what his supporters wanted of him. Moreover, from Bush's depicted physical appearance of being "loony, crazed", we are able to decipher that the author is attempting to criticize Bush, who, if we look further, is actually a member of the neo-conservative party of the United States, for going against the traditional values and beliefs of an individual who is suppose to be on

the right side of the political spectrum. However, one can comprehend that Bush's solution to high "terrorist activity" can be compared to that of Stalin's authoritarian and extremist policies that included similar beliefs that forced citizens to face an ultimatum to choose life over civil liberties. Moreover, it opposes and challenges classical liberalism/neo-conservatism by instead removing any democracy or any individual rights and freedoms that the nation's peoples once had. As well, going against the encouragement to focus on the group's and one's own freedoms and responsibilities, authoritarianism society depends and looks only towards the one elite for directions.

The writer of source two is presenting us with the knowledge of how it is possible for a nation to obtain national security without infringing on a minority groups collective interest, beliefs and freedoms. The author's use of a passage from the Charter of Rights, that proclaims the protection from the abolishment of any aboriginal/First Nations treaties, reinforces the concept that by protecting the barriers of uniqueness and diversity legally, they can avoid surrendering any principals of collectivism that they have compared to others in Canada. Additionally, this is seen, through the eyes of the First Nations peoples, as a great "victory" as it describes the struggle and determination that they have had in regards to battling many conflicts that have occurred along history's timeline. These include residential schools, assimilation plans and other detrimental ideas, which were set in place to strip them off their heritage and way of life in order for them to better fit into European culture. This leaves us with the impression that the First Nations were seen as a direct threat to the Europeans' concept of private property and other neo-conservatism beliefs. Yet, in the beginning, when the Europeans began to inhabit the First Nations land's they presented them, as mentioned by the author, the "Royal Proclamation" which ensured that everyone would be treated equally, with

respect and seen as distinct sovereign nations. Unfortunately, this was not held up and soon the “Indian Act” and the “White Paper” began to break down the collective values and rights of the First Nations people. For so long they have endured this and now as their “just reward”, created as a result from their rebuttal paper (the “Red Paper”), the Charter of Rights Section 25 is providing them with huge strides to achieving their goal of having once again public property (owned by the Creator only) and having Canada’s governmental approval to become a reestablished independent nation. Furthermore, the author leads us to the conclusion through his references and from the repetitive use of “we”, that the point of view is indeed modern liberal as it incorporates the concepts that stem from those that best benefit the group as a whole; principals of collectivism. It opposes classical liberalism/the principals of liberalism as it mainly values the beliefs and needs of the collective over the individual and it strives for retaining government protection from the fear and abuse of one’s rights and freedoms that can be imposed on them.

In source three, the interview between the now, former Prime Minister Trudeau and a reporter, Ralfe, serves to show us the extreme side to left-wing ideologies by illustrating that “law and order” are much more important than any aspect, including freedom, in a society. As well, Trudeau reinforces that he is willing to “take every means” possible to be able to provide his people with a life without fear whether this includes the temporary abolishment of private property and/or individual privacy, such as wire tapping, possessing firearms or other national security measures. From the source, we are able to infer that he is most prepared to defy the “weak-kneed (and) bleeding hearted” people to stop the power from spreading. This is his response to the October Crisis that threatened the stability and quiet in Canada by the kidnapping of two

government officials. Moreover, it lead Trudeau to further create a new statute called the War Measure Act which legally allowed the country to go into a state of emergency, allowing the federal Cabinet to assume ultimate control. This gives us the notion of extremism, almost to the point of authoritarianism. Leading us to review our knowledge about how much we are willing to risk to maintain our security as a powerful and united world's nation during disasters. In addition, his comments lead us to believe that the government is the only element that we can truly rely on for good judgment and protection during times of chaos. In conclusion, we can obviously indicate that Trudeau was indeed a modern liberal extremist and one who would be a believer in the works of Thomas Hobbes, who also believed that humans were unable to govern themselves properly without assistance, during the October Crisis. Thus, naturally, he was one who opposed classical liberalism, neo-conservatism and any right-wing party on the political spectrum. His words are also related to the dislike of individualism, the approval of the breaking of the rights and freedoms of the individual, and the disapproval of principals of liberalism.

As we review all these sources, we can infer that there is a common relationship that binds them together. This tie is that of the issues of whether one needs to surrender one's freedoms and rights to the elites as to acquire security and protection, and to what extent should governments be involved. Additionally, we can link all of the sources given, to the concepts of imposing liberalism as they all deal with a group, at some point, being required to swallow their pride and allow their liberties to be seized from them. Source one, poses a modern liberals's opinion of neo-conservatism and its critic on how it can shift to authoritarianism within the blink of an eye. As well, source one and source two share the same ideological perspective, of again, modern liberalism. They both, as

well, establish the disapproval of classical liberalism/principals of liberalism and of any notion regarding the complete control/takeover of any the collectives' civil liberties. However, the difference between the two lies within the boundaries of how source one was forced to, in the end and against their will, give up their liberties for national security while, source two's First Nations was able to fight, manage and keep their liberties and still retain national security within Canada. Sources two and three have very seemingly resembling ideologies, source two is modern liberal and source three is modern liberal with a hint of extremism, yet they differ greatly. Modern liberals are for the group benefit, nonetheless they still believe in conserving the rights and freedoms of all. While as extremists believe in allowing the citizens to possess no civil liberties at all, as it can be harmful for the whole society. Lastly, sources one and three have identical ideologies of modern liberal with the looming inkling of extremism/authoritarianism. Thus, they both disagree on the principals of liberalism and, instead, insist that a nation's citizens have to release their will/independence/freedoms as an individual and turn to rely on the government/elites that can provide collective security for all.