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# The Canadianist Manifesto

*Why Canada Needs a New Conversation — and What That Conversation Looks Like*

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## A Note Before We Begin

I didn't come to this as a politician. I came to it the same way most Canadians did — by paying attention, forming opinions, and showing up to vote. For a long time, that felt like enough.

But over time something started to bother me. Not one election, not one result. A pattern. The same arguments repeating. The same problems returning. Governments changing and nothing fundamentally shifting. And a growing feeling, across every conversation I was having, that Canadians were exhausted — not angry, not radical, just tired of a politics that no longer seemed to reflect them.

I decided to start talking to people. Thousands of people. Not in panel discussions or party meetings — in the kind of conversations that don't make the news. To the nurse from the Philippines working a double shift. To the engineer from Iran rebuilding a career. To the guy from Alberta who felt like Ottawa had forgotten his province existed. To the kid born here who couldn't afford to rent in the city his parents bought a house in for a fraction of what it costs today.

Every fifteen minutes, a different life. Every fifteen minutes, the same underlying feeling.

Something has shifted in Canada. Not broken. Shifted. And nobody in mainstream politics is naming it clearly.

This manifesto is an attempt to name it.

— *Christopher M. Michaud*

## Part One — The Problem

### Canada Didn't Break. It Drifted.

There was no single crisis. No dramatic rupture. No moment when everything suddenly fell apart. What happened was quieter than that, and far more Canadian. The country drifted.

Over time, problems accumulated without being resolved. Systems that once worked tolerably well began to strain. Housing became unaffordable. Healthcare became harder to access. Young Canadians found themselves priced out of the stability their parents took for granted. And yet, because the decline was gradual, because it arrived politely, many people sensed something was wrong long before they could put words to it.

| *The country didn't fail. It stopped keeping pace with itself.*

Canada's institutions still function. Elections are still fair. The rules are still being followed. That's actually what makes the problem harder to see. When a system is clearly broken, people demand change. When a system is doing exactly what it was designed to do but producing outcomes that no longer reflect the country it serves, the diagnosis is harder to make.

That's where Canada is today.

The housing crisis isn't a housing problem alone. The healthcare strain isn't a healthcare problem alone. The democratic frustration, the regional alienation, the political polarization, the sense that governments keep changing but the same problems keep returning — these aren't separate crises. They are connected symptoms of a single underlying condition.

Canada's systems have not evolved quickly enough to match the country Canada has become.

That is the diagnosis. And until it's named clearly, no amount of policy debate will fix it.

### The Two-Column Trap

Watch any political panel in Canada right now. Read any comment section. Follow any election campaign. What you'll see is a country being compressed into two columns — red and blue, left and right, Liberal and Conservative — with no room in between for the millions of Canadians who don't fully recognize themselves in either.

That compression isn't natural. It's structural. It's what first-past-the-post does to a diverse political landscape over time. It flattens nuance into binary choices. It rewards the loudest, most organized blocs and punishes everyone else. It makes Canada look more divided than it actually is.

*We're not a two-column country. We never were. The system just makes us look like one.*

Night after night I watched the pundits talk about policy — who was up, who was down, which party had the better platform. And I kept asking myself if I was missing something. Because to me, the problem wasn't the policy. It wasn't the party. It was the system delivering the result.

First-past-the-post has outlived its usefulness in Canada.

It's like a favourite shirt from childhood — the one you always reached for. It fit once. It served you well. And then one day you go to put it on and it doesn't fit anymore. The country grew. The shirt didn't.

## **The Adversary Is Not Who You Think**

One of the most important things I can tell you about the United Canadian Centrists is who our adversary actually is.

It is not the Liberals. It is not the Conservatives. It is not Quebec, or Alberta, or immigrants, or corporations, or any one group of Canadians.

The adversary is the lack of evolution in Canada's systems.

That framing matters enormously. Because it means a conservative can support what we're building without surrendering their conservatism. A liberal can support it without abandoning their values. A social democrat can find their place in it. The shared agreement isn't about ideology. It's about the recognition that the systems through which those ideological differences are expressed have stopped working well enough to represent any of us accurately.

That is the opening. And it is real.

## Part Two — The Identity Framework

### What Holds a Diverse Country Together

Canada is one of the most diverse countries in the world, and that diversity is a genuine strength. But diversity alone isn't a governing philosophy. Multiculturalism describes who we are. It doesn't, by itself, explain how we live together, how institutions should behave, or what citizens owe one another.

Every successful multicultural country relies on something shared. Some anchor themselves in language. Others in religion, constitutions, or founding myths. Canada, by design, chose a lighter touch. That choice worked because it was supported by a strong, if often unspoken, civic culture shaped by restraint, fairness, and cooperation.

Over time, that civic core was assumed rather than articulated. And when systems came under pressure, the absence of a clearly defined shared identity became visible.

*Canadianism doesn't ask people to abandon who they are. It asks them to share how they participate in a common civic life.*

That's what Canadianism is. Not ethnic nationalism. Not nostalgia. Not ideology. It's behaviour. Responsibility. Contribution. Restraint. And belonging. It gives multiculturalism a civic core without asking anyone to erase their identity.

### The Five Pillars

Canadianism is built on five pillars. These aren't abstract ideals or marketing language. They're patterns of behaviour that have shaped Canada at its best, and that must be consciously maintained if the country is to remain stable and cohesive.

#### Respect

Respect is the foundation of peace in a diverse society. It means treating others with dignity, patience, and fairness — even in disagreement. It means rejecting politics that rely on humiliation, dehumanization, or moral contempt. Respect doesn't require agreement. It requires restraint.

#### Collective Responsibility

Freedom works best when paired with responsibility. Canadians have long understood that individual success depends on shared systems — healthcare, infrastructure, education, public safety — and that those systems require contribution and

maintenance. Rights are meaningful only when the conditions that support them are preserved.

## **Stability**

Stability isn't resistance to change. It's the condition that allows change to occur without chaos. Canadians value steady leadership, reliable institutions, and predictable rules. In times of global volatility, stability becomes a strategic asset. Countries that govern calmly are better positioned to adapt than those that lurch from crisis to crisis.

## **Practical Common Sense**

Canadianism distrusts ideology pursued for its own sake. It prioritizes what works in the real world over what sounds good in theory. Evidence matters. Experience matters. Outcomes matter more than intentions. Practical common sense values cooperation over purity and compromise over spectacle.

## **Belonging**

Belonging is what makes multiculturalism possible. Canada welcomes people from many backgrounds, but belonging requires shared civic participation. People must feel they have a place, a stake, and a role in the country's future. Canadianism offers belonging through participation, not ancestry. Anyone willing to live by the shared civic values of the country has a place in it.

*To be Canadian is a status. To be a Canadianist is a commitment.*

## Part Three — The Systemic Fix

### Why the Same Problems Keep Returning

Here is the question that should be asked at every leaders' debate, in every editorial board meeting, in every conversation about Canadian politics:

*Why do governments keep changing, but the same systemic problems keep returning?*

Housing is a crisis under the Liberals. It would still be a crisis under the Conservatives. Healthcare has been strained for decades regardless of who governs federally. Democratic frustration — the sense that votes don't fully matter, that Parliament doesn't reflect the range of Canadian opinion — has grown under every government in living memory.

These aren't policy failures. They're structural ones. And structural problems require structural solutions.

The United Canadian Centrists exist to offer those solutions. Not to out-policy the major parties. Not to be slightly more moderate versions of what already exists. But to change the level of the conversation.

### The Michaud Method — Modernizing Canadian Democracy

Canada's democratic system was built for a different era. It still functions. Elections are fair. Votes are counted honestly. But the outcomes that system produces no longer fully reflect the range of views that exist across this country.

A party can win a majority government with well under half the votes. Entire regions appear politically uniform on election maps even when hundreds of thousands of voters within those regions supported different parties. Millions of Canadians vote in every election and watch their choices disappear into a result that doesn't reflect them.

That's not fraud. That's first-past-the-post doing exactly what it was designed to do. The problem is it was designed for a simpler, less diverse Canada than the one we live in today.

Parliament is underrepresented. Historically, Canada has maintained roughly one MP for every 105,000 constituents. Today that ratio has drifted to approximately 125,000 constituents per MP — meaning millions of Canadians are effectively further from their

representation than they were a generation ago. Adding fifty national seats begins to correct that. It brings the ratio back toward where it has historically belonged.

And they are national seats, not regional ones. They don't carve the country into new geographic blocs or create a second tier of regionally sorted representatives. They are allocated based on a single national vote count, applied once, across the whole country. Once seated, they are Members of Parliament — same roles, same responsibilities, same standing in the House as every other MP.

*The Michaud Method doesn't eliminate winners. It just makes sure Parliament actually looks like the country that elected it.*

The Michaud Method is the UCC's specific, named electoral reform proposal. It works like this:

Every Canadian voter casts two votes. Vote one is for a local riding candidate — exactly as today. Every existing riding remains intact. Communities keep their direct representative. Vote two is for a political party nationally — a separate, independent expression of which party the voter wants helping to govern Canada.

After local riding results are counted, fifty additional seats are allocated proportionally based on the national party vote — counted once, across the whole country. No regional sorting. No geographic subdivision. Parliament grows to better reflect how Canada actually voted, and every MP in that Parliament serves with equal authority.

The winner still wins. The party that earns the most riding seats still forms government. But Parliament becomes more representative of how Canada actually voted.

Vote one is for your community. Vote two is for your country. One is local. One is national. They don't interfere with each other.

## **National Modernization, Not Ideology**

Currently, the UCC Party's message is roughly 60 percent systems modernization and 40 percent policy. That's a deliberate choice. Policy must be developed and credible, but it shouldn't be the lead emotional offering. The lead offering is modernization, alignment, and national recalibration.

We are not saying Canada is broken. We are saying Canada has evolved, but its systems have not evolved with it. That keeps our message pro-Canada, optimistic, and constructive.

Think of it like a relationship that has fallen into the same argument repeatedly. At some point, both sides have to stop and ask why they're fighting. The UCC Party message is not 'pick my side.' It is 'let's fix the conditions that keep making us fight.'

*Canada doesn't need a louder politics. It needs a modernized framework that reflects the country as it is now.*

## Part Four — The Movement

### Who This Is For

This is for the Canadian who doesn't see themselves in either column. Who thinks the Liberals have lost the plot but doesn't trust the Conservatives to find it. Who watches Question Period and feels embarrassed by the spectacle. Who believes in immigration but thinks the pace needs to match capacity. Who cares about the environment but rejects economic self-sabotage. Who wants a serious government that treats citizens as adults.

That's not a fringe position. That's the quiet majority.

Political homelessness is the condition of feeling unrepresented not because you have extreme views, but because the available choices feel disconnected from lived reality. Millions of Canadians are politically homeless right now. The UCC Party exists for them.

### What We're Building

The United Canadian Centrists are not just another small party with a policy list. We are a national modernization project. A civic movement built on the belief that Canada works best when it governs itself calmly, seriously, and with a clear sense of who it is.

We're building this in stages. Public conversations in parks and community spaces. Condo room town halls. Ticketed speaker events. Riding-level candidate recruitment. And eventually, seats in Parliament earned under the very system we're committed to reforming.

That's not contradiction. That's integrity. We're not asking the existing parties to fix a system they benefit from. We're going to earn seats under that system while campaigning openly to replace it.

### The Emotional Promise

The strongest thing the UCC Party offers isn't a policy. It's relief.

Relief from the shouting. Relief from false choices. Relief from politics that treats every issue as a moral emergency. Relief from the feeling that Canada is drifting and nobody in power is naming it clearly.

The UCC Party's role is to name it. Calmly. Seriously. With respect for the intelligence of Canadians who already feel it but haven't had a political home that reflects it.

This should be a populist movement — but not one that boils over. It should simmer, build, and come to a controlled boil. It should create excitement, recognition, and momentum without rage, scapegoating, or destructive civic heat.

The movement should make people feel heard without turning them against each other.

## In Closing

Canada has never been a finished project. It has always been shaped through negotiation, adjustment, and the willingness of people from different backgrounds to find ways to coexist within the same structure.

What we're doing with the United Canadian Centrists is part of that same tradition. We're not trying to tear anything down. We're trying to make sure the country's systems finally catch up to the country itself.

The shirt no longer fits. It's time to get a new one.

If you've read this far, you already understand the problem. You probably felt it before you could name it.

Now you have the name.

*A country as diverse as Canada, with many different backgrounds and points of view, must have a Parliament that reflects that reality.*

That's what we're here to build.

Join us.

**— Christopher M. Michaud**

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