

THE IMPORTANCE OF UKRAINIAN LANGUAGE STUDY

A Recommendation for the Introduction of Ukrainian
Language Instruction in Ontario Secondary Schools

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The Educational Committee
of the
Ukrainian Canadian Committee in Toronto

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THE IMPORTANCE OF THE UKRAINIAN LANGUAGE

IN CANADA

An important issue facing the Ukrainian-Canadian community today is the future status of the Ukrainian language within its various educational and cultural institutions. The educational issue is seen in the context of the recent studies made by the Royal Commission on Bilingualism and Biculturalism and the recommendations presented in Volume IV. The purpose of this survey therefore, will be to clarify the position of the Ukrainian language at the community, public school and university levels and on the basis of this survey outline its importance not only to the Ukrainian community but also to the Canadian nation as a whole.

The Importance of a Language

The importance of a language may be regarded in various ways: to a physiologist and a musician it is a biological apparatus or medium for producing sounds which convey meaning; to a sociologist and a historian it is a medium for the transmission of feelings, ideas and knowledge, which are summed up as culture. Since man is simultaneously the cause, transmitter and recipient of culture, his language reflects the personality and cultural heritage both of the individual and of the group to which he belongs.

Therefore, the importance of language to a child in his or her formative years cannot be overemphasized. For it is the mother tongue of every human being that first conveys his ideas about himself and the world around him. Since he is an integral part of the cultural environment in which he finds himself, and since language is an expression of that environment, this language through which the child absorbs his cultural environment plays a very important role in the formation and development of a child's early concepts about life. Consequently, if a new concept is alien to his cultural environment it will be difficult for him to grasp this new concept, particularly if he cannot readily find expression for it in his native tongue or in the tongue of his primary ethnic group. This applies equally as well to adults. If a child or an adult is to achieve adequate self-expression in a second language, the ideas that find ready expression in one language must equally find ready expression in his second language. If these ideas have the same motivating power in both languages; a second language, often a mother tongue, will be learned easily and quickly.

The study of languages has suddenly acquired a new significance in the field of modern education. It is now fully recognized that communication through language has a far greater significance in the process of a changing civilization than had been hitherto suspected. As one of the most advanced and subtle arts developed by mankind, human speech must be studied in all its aspects in order to appreciate fully its great resources and its limitations. This can best be done through a comparison of two or more languages. Even a superficial knowledge of a second language brings out the varied devices used by man to convey meaning.

A thorough knowledge of a second language reveals the fine shades of meaning produced by grammatical devices. Therefore, in a world of increasing, close communication, the precise nature of language must be understood by more and more people.¹

The argument sometimes presented by conservative-minded administrators and parents of various ethno-cultural backgrounds has been that learning a second language will inhibit a student's overall academic achievement. These fears have been proved groundless by recent studies conducted in various parts of Canada. One such study, undertaken by the Research Department of the Toronto Board of Education, showed that at the end of April 1970, there were 106,921 students enrolled in the Toronto system of whom 76,992 (74.16 per cent) were born in Canada. Furthermore, English was not the mother tongue of over 40 per cent of the students in the Toronto school system. Of all these students, 27.3 per cent reported learning English as a second language while 14 per cent of the students reported learning English and their mother tongue at the same time.² (See tables 3 and 4)

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G. W. Simpson. Why Learn Ukrainian. Edmonton, 1960.

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E. N. Wright. Student's Background and its Relationship to Class and Programme in School. Toronto, The Board of Education for the City of Toronto, December, 1970. pp. 9, 49.

Another similar study made in 1969 by the same Department noted that 38.5 per cent of students in grades five, seven and nine did not learn English as a first language: most were^{born} in Canada, others arrived while they were infants, while some arrived after having started school in another country. Selecting language groups represented only by "second generation" students, it¹ was observed that most of these students performed above the grade average. (See performance charts 1-8 for French, German, Polish and Ukrainian students)

Furthermore, these studies of the Toronto Board conclude that "the child who learned another language before or at the same time as English, but who was born in Canada, is a good student, unlikely to be in an 'opportunity' or special vocational class. He is likely to be at or above the expected grade level. For the "bilingual" student, who was not born in Canada, age on arrival becomes a critical variable. The older they were on arrival, the more likely² they seem to be in special classes." In conclusion, one can most definitely³ state that bilingualism has no ill effect on a student's academic achievement.

¹
C. A. Ramsey & E. N. Wright. Language Backgrounds and Achievement in Toronto Schools. Toronto, Research Department, February, 1970. p. 1.

²
E. N. Wright. Student's Background and its Relationship to Class and Programme in School. p. 53.

³
According to The Board of Jewish Education, there are 29 Jewish language schools in Metro Toronto teaching Hebrew or Yiddish. Included are 8 day schools (3 which are high schools) in which the language of instruction is either Hebrew or Yiddish. The total enrolment of these schools is 9,300 students. The top Grade 13 student in the Province of Ontario in 1971 was Karl Skorecki who scored a 97.5 average while attending the Community Hebrew Academy of Toronto.

On the contrary, a bilingual student will exhibit an advantage over a unilingual student in vocabulary and overall word comprehension.

Six years ago, in September 1965, the South Shore Protestant Regional School Board began its first experimental French "immersion" classes for a group of kindergarten children in the Quebec community of St. Lambert.¹

This program, which aimed to promote functional bilingualism through a home-school language switch, was initiated by the South Shore Board on an experimental basis in response to numerous requests from parents living in the community. No attempt was made to preselect or screen children for the experimental classes on the basis of IQ or other variables; thus both the Pilot and Follow-up classes contained children with a wide range of IQ, and even had a few pupils with recognized perceptual-motor deficits.

The program was evaluated by Professor W. E. Lambert, head of the Language Research Group at McGill University. Each year, he and the members of the LRG compared the progress of the pupils in the experimental class with carefully selected control classes of French children instructed via French and English pupils taught via English. Each spring the Experimental and Control classes were given a battery of tests devised to assess their intellectual and cognitive development. They were given achievement tests in French and English language arts, listening comprehension, speaking skills and mathematics tests involving both problem solving and computation as well as attitudinal

1

Alison d'Anglejan and G. R. Tucker. The St. Lambert Program of Home-School Language Switch. in Newsletter of the Council of Childhood Education. McGill University, Autumn, 1970.

tests designed to measure the attitudes of the children in both groups toward their own and other ethnolinguistic groups.

The results to date are very encouraging. This program which involves instruction via a second language has not resulted in any intellectual confusion or retardation. In addition, the Experimental children perform as well as the Control groups in Mathematics tested via English and French, indicating that they have no difficulty in using their mathematical concepts acquired via French when called upon to work via English.

There is also no evidence of a lag in English language skills, either active or passive, when the Experimental children are compared with the Control group of monolingually instructed English children. When the Grade IV English teacher was questioned about the ability of the Experimental children to keep up with children in the standard English language arts program, she replied that contrary to her expectations they had proved to be her best students; a further example of beneficial transfer from one language to the other. Furthermore, the Experimental children have acquired French language skills far beyond the level which they would have attained through traditional second language teaching methods--and at no cost to their English language ability.

The Importance of Language to the Canadian Ethno-cultural Community

The existence of various ethno-cultural communities across Canada-- each having a distinctive cultural, social and linguistic milieu, has transformed Canada within a century after confederation from a bicultural into a multi-cultural nation. This does not deny the fact that for purposes of communication in various levels of government, industry and business, English and French are recognized as the two official languages of Canada. However, the importance of the ethno-cultural community within the Canadian social fabric should not be under-estimated. For it is the ethno-cultural community which often provides an individual with a sense of identity, a point of reference and a personal pride in himself as a human being. Language in this case serves as a vehicle for transmitting and acquiring cultural values and traditions inherent in the particular ethno-cultural community. Therefore, any ethno-cultural group in Canada who wishes to maintain and develop its cultural heritage must also have the opportunity to study and learn its own language within the existing educational system. For without a linguistic base no culture can exist and develop.

It is estimated that there are approximately 2 1/2 million Canadians who have native language fluency in languages other than English or French. These languages constitute working languages within the home, the community, the church and often in local business transactions. Should these languages be offered as optional courses of study within our public school system, they would provide students with an additional tool that is both useful and relevant to the needs of our multi-cultural society and not just another abstract academic

subject for our already overloaded school curriculum.

However, the introduction of additional language studies into our public school system is hampered and obstructed by two rather revealing factors.

1) The authorities in the Board of Education and in various elementary and secondary schools, that have a significant number of students belonging to an ethno-cultural group, are not convinced that other languages should or can enjoy an equal status with such languages as French, German, Spanish, Russian¹ or Italian. 2) Adhering to the concept of two founding nations, governmental and educational authorities have seemingly held the position that immigrant groups arriving in this country would become assimilated by one or the other of the two dominant cultures. However, this has not happened. Rather than becoming a 'melting pot' Canada has become a multi-cultural nation. Unfortunately, many of our governmental and educational institutions have been slow to recognize this fact. By forcing the principle of bilingualism and biculturalism on the various ethno-cultural groups to whom neither English nor French is a second working language, they have generated only hostility and resentment. Language and culture is an expression of human existence, developed through a long evolutionary process; it can not be artificially imposed by government legislation.

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These languages are presently taught as accredited options in the high schools of Ontario. The number of students studying them are: French, 284,107; German, 18,141; Spanish, 10,106; Italian, 2,866; Russian, 418.

In an address to a public conference sponsored by the Citizenship Branch of the Ontario Department of the Provincial Secretary, Dr. Cornelius Jaenen, Professor of History at the University of Ottawa, made the following statement:

"Minority groups are entitled to demand more recognition of their role in society. If they are socially, culturally and intellectually active they have a legitimate basis for requesting financial support from governments. If we truly believe in cultural diversity enhancing the Canadian scene then we should be prepared to underwrite financially the kinds of activities and enterprises that promote it. Switzerland affords us with a rational and logical mode: financial support is given to the minorities in inverse proportion to the numbers of people involved and served by the subsidized services of education, cultural activities and media of communication on the principle that the smallest and weakest require the most assistance to flourish, expand and make a meaningful contribution to national life." ¹

Canada, A Multi-Cultural Reality

Today almost one-third of the Canadian population is neither of English nor French ancestry. This third element has made a significant contribution to Canada's development and in the future will continue to exert an even greater impact upon Canadian life.

1

Cornelius J. Jaenen. Canadian Education and Minority Rights. Toronto, Ontario Institute for Studies in Education, December 19, 1970. p. 17.

The concept of a multi-cultural Canadian nation has been recognized and promoted by an increasing number of Canadian leaders. John G. Diefenbaker, when he was prime minister in 1961, presented the following image of our nation:

"I liken Canada to a garden ... a mosaic is a static thing with each element separate and divided from the others. Canada is not that kind of country. Neither is it a 'melting pot' in which the individuality of each element is destroyed in order to produce a new totally different element. It is rather a garden into which have been transplanted the hardiest and brightest flowers from many lands, each retaining in its new environment the best of the qualities for which it was loved and prized in its native land."

In 1966, when the Ukrainians celebrated the 75th anniversary of their settlement in Canada, Prime Minister Lester B. Pearson paid the following tribute to the Ukrainian pioneers and their descendants, and gave recognition to their achievements.

"Through the years you have maintained your own identity, your culture and your institutions, inside the Canadian nation. You have enriched Canada greatly by your contributions to its political, cultural, agricultural, industrial, professional and educational development. Your love of the land, your passion for freedom, personal and national; your belief in democracy - these have been captured and expressed in your poetry, your songs and your dances. These are now part of Canada's heritage.

By preserving your own identity, therefore, your own language and traditions, you have added something of value, of strength and colour, to the Canadian character."

In his address to the Thinker's Conference on Cultural Rights, given on December 14, 1968, The Hon. William G. Davis , then Minister of Education for the Province of Ontario, stated that:

"The policy of cultural assimilation--the melting pot--which has been in effect in the United States from the beginning of its independent existence, has never applied in this country. This is a fact that should be remembered in our search for a new cultural identity."

Many nations, some small in size, have maintained an identity and created a distinctive cultural outlook over centuries of time and often in the face of oppression. It would be an achievement remembered in history if Canada could in freedom create a new society from a multitude of traditions, customs, values and aspirations now among us." 1

In the Throne Speech of February 27, 1969, the Ontario Government made its first reference to the multi-cultural nature of our province. Furthermore, Premier John Robarts made the following statement on the day of the Throne Speech:

"I would like to make it clear that while the government of Ontario has accepted bilingualism, we have not accepted biculturalism. It is a fact of life that Canada is a multi-cultural mosaic, and this is nowhere more apparent than in our province of Ontario. Of this we are very proud and we think that the multi-cultural aspects of our country are really a part of the true Canadian nationality." 2

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William G. Davis. Role of Education in the Preservation of Cultural Traditions. Toronto, 1968.

2

Canada: Multicultural. Report published by: Citizenship Branch, Department of Provincial Secretary and Citizenship, Government of Ontario August, 1970. p. 37.

Addressing the Canadian Conference of the Arts in Toronto on September 12, 1970, The Hon. Gerard Pelletier, Secretary of State, expressed his government's position on cultural pluralism in the following way:

"When we speak of cultural pluralism, we are making a fundamental choice for Canada, both now and for the future, for we are talking about the development in Canada of a multi-cultural society. The Government refuses to sacrifice, in the name of unity through conformity, any of the cultures which are represented in our population, whether these cultures are European or native to Canada such as those of the Indians and Eskimos. Canada is not a 'melting pot' and the Government is opposed to any measure aimed at assimilation. On the contrary, it encourages all initiatives which have as their object the promotion and dissemination--alongside the two main cultures, English and French--of other cultural values." ¹

In light of the above statements and considering that 1971 marked the 80th anniversary of Ukrainian settlement in Canada, it was a fitting tribute to these pioneers that on September 30, 1971 the Government of Ontario issued a policy statement regarding the extension of the language program in Ontario secondary schools. This new policy allows for the introduction of the Ukrainian language and relevant history and culture courses into the school curriculum of this province in the senior division (grades 11-13).

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Gerard Pelletier. The Development of a Cultural Policy in Canada. Toronto, The Office of the Secretary of State, 1970. p. 6.

The Status of the Ukrainian Language
in Ontario

There are, according to the last Dominion Census, about 525,000 Canadians of Ukrainian descent in Canada of whom about 135,000 reside in the Province of Ontario. It was estimated, as of November 20, 1970, that out of Metro Toronto's population of 2,003,679, the major ethno-cultural groups¹ constitute the following numbers.

| <u>Group</u> | <u>Number</u> | <u>Per Cent</u> |
|---------------|-----------------------|-----------------|
| 1. British | 1,159,500 - 1,198,500 | 56.0 |
| 2. Italian | 325,000 | 14.7 |
| 3. Jewish | 107,000 | 5.0 |
| 4. German | 77,500 | 4.0 |
| 5. Ukrainian | 71,500 | 3.5 |
| 6. Polish | 60,000 | 2.85 |
| 7. French | 53,000 | 2.5 |
| 8. Portugese | 52,000 | 2.45 |
| 9. Greek | 50,000 | 2.4 |
| 10. Dutch | 45,000 | 1.95 |
| 11. Hungarian | 40,000 | 1.9 |

It is significant that in the city of Metro Toronto Ukrainians constitute the 5th largest ethno-cultural group exceeded in numbers only by the British, Italian, Jewish and German ethno-cultural groups. Furthermore, although 80% of all

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Ukrainian-Canadians are Canadian born, about 70% of the total number possess a working knowledge of the Ukrainian language.

In order to preserve this language as the basis of their cultural heritage, the Ukrainian community has maintained its use in the home, the church and in local business transactions by teaching it in numerous part time schools attached to cultural and religious institutions. At present the Ukrainian language is taught at two private high schools in Ontario--St. Basil's in Toronto and Immaculate Mary Academy in Ancaster, as well as in two elementary schools--St. Josephat's in Toronto and Holy Spirit in Hamilton. In addition Ukrainian is taught in approximately 70 part-time and evening schools scattered¹ throughout the province, having a combined enrolment of some 5,000 students. Furthermore, a number of institutions of higher learning, such as the University of Toronto, University of Ottawa, MacMaster University, The University of Waterloo, Laurentian University, Lakehead University and the University of Western Ontario offer Ukrainian language and literature courses as part of their Slavic Studies program. Now that Ukrainian is an accredited elective in Ontario secondary schools it is accepted as an admission subject for University entrance.

The struggle to get Ukrainian accredited in the Province of Ontario has been a long and difficult one. In 1960 the Association of Ukrainian Pedagogues in Canada presented a memorandum to the Ontario Minister of Education requesting

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Report presented by J. Bodnarchuk to the Ukrainian Canadian Committee. (See tables no. 5.)

that Ukrainian language instruction be introduced in secondary schools having a significant number of students of Ukrainian descent. The Minister's response was sympathetic but he recommended that formal requests be made to local boards of education. The Association of Ukrainian Teachers then forwarded a petition with the signatures of 185⁶ parents whose children attended Humberside Collegiate in Toronto. (Humberside, Royal York and Runnymede Collegiates are Toronto high schools with a significant number of students of Ukrainian descent in attendance) Regretfully, no reply was received from the Board of Education. On September 10, 1969, a delegation of six teachers again met with the Minister of Education making the same request. However, this meeting produced no positive results.

Finally, on September 1, 1971, four representatives from the Ukrainian Canadian Committee met with the Honourable Robert Welch, the new Minister of Education and presented him with a brief requesting accreditation of Ukrainian in the Ontario school system. In response to this brief and similar presentations made by other ethno-cultural groups, the Minister called an official press conference on September 30 at which he announced a change in government policy regarding the language program in Ontario secondary schools.

According to his statement,

"secondary schools may offer to their students in the senior division (grades 11-13) locally developed courses for diploma credit in any modern or classical language of interest to a particular community. This new policy will also include the languages of the native Indian peoples. After approval by the local board and the Department of Education, these courses will be taught by certificated teachers who have fluency in the language similar to that of a native speaker. Secondary school teachers and principals, and their local supervisory officials, can now take advantage of these new provisions to develop courses around any language, history or culture of special relevance to their local community." 1

Ukrainian Language Instruction in Other Provinces

Ukrainian was introduced as an elective subject in elementary and high schools throughout Saskatchewan (1952), Alberta (1958), and Manitoba (1961) with instruction beginning in grade four. A breakdown of the numbers of pupils studying Ukrainian in parochial and public schools across Canada during the 1969/70 school year is as follows:

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Statement by the Honourable Robert Welch, Minister of Education, regarding Extension of the Language Program in Ontario Secondary Schools. Toronto, September 30, 1971.

| | <u>No. of schools</u> | | <u>No. of students</u> | |
|------------------|-----------------------|---------------|------------------------|---------------|
| | <u>Parochial</u> | <u>Public</u> | <u>Parochial</u> | <u>Public</u> |
| Quebec | 12 | -- | 896 (777)* | -- |
| Ontario | 64 | -- | 4320 | -- |
| Manitoba | 20 | 34 | 1271 (1451)* | 1020 (2073)* |
| Saskatchewan | 16 | 20 | 724 | 2456 |
| Alberta | 16 | 19 | 1103 | 1440 |
| British Columbia | 10 | -- | 280 | -- |
| <hr/> | | | | |
| Total | 138 | 73 | 8594 | 4916 |

* Figures for the 1970/71 school year. 1971/72 school year 2,356.

The great increase in the number of students taking Ukrainian in Manitoba is largely due to the passing of Bill 113 by the Manitoba Government in February, 1970, which allows the teaching of all other languages in schools, even in kindergarten, where there is sufficient demand. It should also be noted that in all three prairie provinces Ukrainian is not only a university entrance subject but also a basic arts requirement.

More recently the Government of Alberta has passed amendments to the School Act of that province, which allow school boards to authorize that French or any other language be used as a language of instruction in addition to the English language in all or any of its schools. More specifically, Bill 95 allows any school board to authorize instruction in a language, other than English, all but one hour of the day for grades one and two, and all but one-half day for grades three through twelve, provided that the opportunity to be taught in

English is granted to those whose parents request it, and that the Minister¹ gives his approval to the plan.

In addition to the large number of public and private schools throughout Canada that offer Ukrainian, there exist numerous part-time Ukrainian schools. They conduct evening and Saturday morning classes in parish churches, cultural institutions and in local public schools. In Ottawa and Sudbury, the local school boards not only provide free classroom space but also pay the salaries of the teachers. The subjects taught in these schools include Ukrainian language, literature, history, geography, music and folkdancing. As can be seen from the above mentioned statistics, these schools have a combined enrolment of approximately 9,000 students. Most of these schools are located in large urban centres such as Toronto, Hamilton, Ottawa, Montreal, Winnipeg, Saskatoon, Edmonton and Vancouver.

The elementary schools offer a program that is divided into six or seven grades. However, Ukrainian studies do not usually terminate at this level, especially in the large urban centres of Eastern Canada. There most of the students continue on to intensive Ukrainianology courses (kursy ukrainoznavstva) which are organized in a four to five year program and intended for high school students. These advanced courses are recognized for credits by the Ontario Teacher's College, the University of Waterloo and the University of Ottawa. Toronto alone has eight such schools with a total enrolment of 1,100 students. Unfortunately, the implementation of these advanced courses has been largely

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Bill 95, an Act to amend the School Act in the Province of Alberta, was passed on April 27, 1971.

neglected in Western Canada with the exception of Winnipeg, Yorkton and Edmonton. In addition summer schools are conducted in Toronto, Winnipeg, Saskatoon and Edmonton usually at near by summer camps.

Within the past two decades the Ukrainian language has been introduced as an accredited subject in a number of universities across Canada. The Universities of Toronto and Ottawa offer Ph. D. programs in Ukrainian literature and linguistics. Those offering M.A. programs include the Universities of Manitoba, Saskatchewan and Alberta, while those offering under-graduate courses in Ukrainian language and literature within Departments of Slavic Studies or Modern Languages include: The University of Waterloo, MacMaster University (Hamilton), Laurentian University (Sudbury), Lakehead University (Thunder Bay), St. Andrew's College in Winnipeg (associated with the University of Manitoba), St. Joseph's College in Yorkton, Sask. (affiliated with the University of Saskatchewan), and the University of Calgary. In the United States, Ukrainian is offered at a number of universities, notably at Columbia and Harvard; the latter having recently established a chair of Ukrainian studies.

The Cultural, Scientific and Political Importance of the Ukrainian Language

The importance of the Ukrainian language for purposes other than as a vehicle of national culture has not been fully appreciated by non-Ukrainians. Many fail to realize that it is the second largest Slavic language, next to Russian, and is spoken by over 45 million people scattered over every continent of the globe. In number of speakers it ranks 15th amongst the 2,500 languages of the world.¹ It belongs to a branch of the Slavic languages which are now spoken by some 325 million people. Therefore, students who have some knowledge of Ukrainian, however slight, have a great initial advantage in a systematic study of it. It would be a great waste of human resources if such students were not encouraged to use the advantage which they have and select Ukrainian as a second language in either elementary or secondary school.

Closely connected with the study of any language is the study of its literature. For no-one can claim to be a truly educated person unless he has some knowledge of the history and culture of his people. A Ukrainian-Canadian student already has some knowledge of English, American and Canadian literature acquired through the present educational system. But an understanding of this literature can be greatly enlarged for a student if he has some knowledge of a parallel body of literature in another language. This study of both literatures in advanced courses would give him a broader liberal education than is enjoyed by those students for whom a second language has no emotional appeal and a common body of literature for which he has no initial association or attraction.

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The New York Times, Encyclopedic Almanac. 1971. p. 483.

Recently departments of comparative literature have been established in a number of Canadian universities. Similar studies could be introduced into high schools offering languages other than English and French. For example, Ukrainian authors could be studied on a comparative basis with French-Canadian or English authors.

In the field of humanities, the Union of Writers of Ukraine has a membership of over 850 writers; added to this are a large number of writers who have not as yet obtained membership in that organization. Today a great number of Ukrainian literary classics, both old and contemporary, are published in the Ukrainian language. In addition, there is a large number of writers in North America who write in the Ukrainian language. These include poets, prose writers and dramatists. Both in Canada and the U.S., Ukrainian Writers Associations and Ukrainian Literary Circles have been in existence since the war.

There are many Ukrainian language literary and cultural publications which appear outside of Ukraine, particularly in the United States and Canada. Such institutions as the Ukrainian Free Academy of Sciences (UVAN), The Shevchenko Scientific Society (NTSH) and other professional institutions and organizations publish most of their materials in Ukrainian. In addition about 32 Ukrainian language periodical publications appear in Canada. Two Ukrainian daily newspapers are published in the United States, while literary journals are published in New York, London, Munich, Chicago, Toronto and Edmonton.

In our expanding technological and industrial society tremendous emphasis is placed on the study of science. The result has been a great outpouring of

scientific achievement. As one of the most advanced industrial nations of Europe, the Soviet Ukraine conducts scientific research in every field of human endeavor.

Very often this scientific research coming out of Ukraine is erroneously designated as being Russian. Nevertheless, according to the latest statistics, in 1971 there were 1,000 research centres in Ukraine, employing over 130,000¹ research workers. According to Academician Boris Paton, President of the Ukrainian Academy of Sciences, there are "close to 10,000 research workers engaged in 69 scientific institutions of the Ukrainian Academy alone. They include 109 academicians, close to 500 Doctors and over 3,000 Candidates of Science. Over the previous five years alone they carried out more than 4,000² important research works."

The results of this research are published by the Academy in a large number of scientific periodicals and papers many of which are in the Ukrainian language. The 1972 edition of Kiev "Soyuzpechat" of the Ukrainian S.S.R., a catalogue of current Ukrainian Language Publications, lists over 40 scientific and cultural journals. Furthermore, Ukraine takes direct part in international conferences and meetings. She belongs to nearly 70 international organizations and their affiliates, including the United Nations. Ukraine has also been the signatory to 109 agreements, treaties, conventions and protocols. An increasing

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News from Ukraine. (Supplement) No. 6 (162), 1971. p. 4.

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Ibid. No. 7 (163), April, 1971. p. 2.

(These updated figures parallel those presented in the Ukrainian Soviet Encyclopedia.)

number of papers presented from Ukraine at international scientific congresses are written in the Ukrainian language and must be translated by scientists wishing to use this knowledge. In order to keep up with Ukrainian scientific work in mathematics, physics, chemistry, engineering, radio-astronomy, medicine and cybernetics in new electronic computing devices, it is absolutely essential for numbers of Canadian scientists to have some knowledge of the Ukrainian language. In the past Canada has relied on newly arrived emigres from Eastern Europe to provide this valuable translation service. But with emigration from Ukraine being negligible for the past 20 years, Canada will have to rely on its own scholars. Therefore, a body of young Canadians fluent in the Ukrainian language can render invaluable service to Canada.

For the past twenty-five years Canada has been playing an increasingly important role in world affairs, especially in the United Nations Organization. Diplomatic and business relations with the Soviet Union and other Socialist States are likely to increase in the near future. The command of the English language displayed by Soviet diplomatic and commercial representatives has often been admired. But how long can Canada allow this communication to be entirely one-sided? A linguistically blind man is at a great disadvantage when confronted with a person who has both eyes open. Therefore, Canadians possessing a knowledge of the Ukrainian language can provide Canada with the type of trained personnel so urgently needed in our diplomatic, commercial and scientific circles.

Recommendations

One immediate solution to the problem of having a body of Canadians fluent in languages other than English and French would be to implement Recommendations 3 and 5 as contained in the Fourth Volume of the Royal Commission on Bilingualism and Biculturalism.¹ That is, that the teaching of languages other than French and English and cultural subjects related to them, be incorporated as options in the public elementary and high school programmes where there is sufficient demand for such classes. The criteria for determining the introduction of a language should be four-fold:

- 1) Local demand for the language.
- 2) An enrolment of at least fifteen students.
- 3) Administrators and teachers who believe in the importance of an expansion of linguistic studies in Canada.
- 4) Appropriate financial assistance from the provincial government to fully implement and continue the above-mentioned program.

Administrators and department heads often argue against the introduction of Ukrainian on the grounds that certified Ukrainian language teachers are not available. However, this objection is not valid. For a number of years Slavic Studies Departments in Canadian Universities have graduated a considerable number of students having a major or minor in Ukrainian language and literature.

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See the Federal Government's Response to Book IV of the Report of the Royal Commission on Bilingualism and Biculturalism. A Document tabled in the House of Commons on October 8, 1971 by the Prime Minister. pp. 46-52.

Many of these students have taken parallel courses in French, Russian and German. They have taken teacher training courses at the Ontario College of Education or at one of Ontario's teacher training institutions and are presently teaching as fully certified language teachers. It is estimated that in Metro Toronto alone there are approximately 25 certified language teachers qualified and willing to teach Ukrainian where ever there would be a need.

However, there is still a need for the introduction of methodology courses at the College of Education, geared specifically to the teaching of Ukrainian. For if Ukrainian language instruction is to be maintained on a par with French, German, Spanish, Russian and Italian, our teacher training institutions must train Ukrainian teachers in the use of the latest methods of language instruction. Ukrainian language teachers must also have a thorough knowledge of Ukrainian literature, history and general culture. The teaching of these related cultural and history courses will make the learning of the language relevant and meaningful. The Ukrainian language will then enjoy the same level of prestige as other languages taught in our secondary schools and institutions of higher learning.

Finally the real initiative for requesting that Ukrainian be introduced into the curriculum of a high school having a significant minority of students of Ukrainian descent must come from the parents and students themselves. They must realize that this is a right they enjoy as taxpayers and not a privilege granted to them by a tolerant and indulgent government department. Short-sighted and prejudiced administrators, department heads and teachers opposing

the implementation of the Ontario Government's new language policy must be convinced that the school system in this province exists to serve the needs of the community and that it is the teachers who must provide this service.

Therefore, the need to sensitize the Canadian community and educational system to the new multi-cultural reality of the 70's is of paramount importance if the success of the newly expanded language policy is to be assured.

TABLE 1

PROVINCE OF BIRTH FOR THE CANADIAN BORN STUDENTS*

| Province | Number of Students | Per Cent of Students |
|------------------------|-----------------------|-------------------------|
| Ontario | 69833 | 90.70 |
| No Information | 2178 | 2.83 |
| Nova Scotia | 1245 | 1.62 |
| Quebec | 1022 | 1.33 |
| Newfoundland | 704 | .91 |
| New Brunswick | 655 | .85 |
| British Columbia | 365 | .47 |
| Manitoba | 332 | .43 |
| Alberta | 325 | .42 |
| Saskatchewan | 165 | .21 |
| Prince Edward Island | 157 | .20 |
| North West Territories | 11 | .01 |
| TOTAL | 76992 | 99.98 |

* 74.16 per cent of all students were born in Canada. Total number of students for whom information was available 103818.

TABLE 2

COUNTRY OF BIRTH FOR THE NON-CANADIAN BORN STUDENTS

| Country of Birth | Number of Students | Per Cent of Students |
|---------------------------|-----------------------|-------------------------|
| Italy | 7015 | 26.20 |
| Portugal (Azores, Macao) | 3982 | 14.87 |
| Greece | 2382 | 8.89 |
| England | 1883 | 7.03 |
| West Indies | 1643 | 6.13 |
| China and Hong Kong | 1614 | 6.03 |
| Poland | 883 | 3.30 |
| Jugoslavia | 870 | 3.25 |
| United States | 793 | 2.96 |
| Germany | 708 | 2.64 |
| Scotland | 625 | 2.33 |
| Czechoslovakia | 312 | 1.17 |
| India and Ceylon | 296 | 1.11 |
| Hungary | 279 | 1.04 |
| Unclassified Countries* | 265 | .99 |
| France | 233 | .87 |
| Ireland | 221 | .83 |
| Guyana and British Guiana | 213 | .80 |
| No Information | 204 | .76 |
| Malta | 181 | .68 |
| Belgium | 148 | .55 |
| Brazil | 146 | .55 |
| Australia | 145 | .54 |
| Argentina | 140 | .52 |
| Finland | 117 | .44 |
| Austria | 114 | .43 |
| Netherlands | 108 | .40 |
| Cyprus | 103 | .39 |
| Spain | 98 | .37 |
| Formosa and Taiwan | 97 | .36 |
| Korea | 85 | .32 |
| Venezuela | 81 | .30 |
| Japan | 77 | .29 |
| Phillipines | 70 | .26 |
| South Africa | 69 | .26 |
| Turkey | 67 | .25 |
| Israel | 63 | .24 |
| Switzerland | 55 | .21 |
| Egypt | 54 | .20 |
| Sweden | 43 | .16 |
| Uruguay | 35 | .13 |
| Denmark | 32 | .12 |
| Russia | 28 | .11 |
| Kenya | 27 | .10 |
| Pakistan | 26 | .10 |

...continued

TABLE 2

COUNTRY OF BIRTH FOR THE NON-CANADIAN BORN STUDENTS (Continued)

| Country of Birth | Number of Students | Per Cent of Students |
|---------------------|-----------------------|-------------------------|
| Rumania | 17 | .06 |
| Indonesia | 15 | .06 |
| Ukraine | 15 | .06 |
| New Zealand | 14 | .05 |
| Syria | 13 | .05 |
| Malaya | 12 | .05 |
| East Africa | 11 | .04 |
| Ethiopia | 10 | .04 |
| Tanzania | 7 | .03 |
| Jordan | 6 | .02 |
| Mexico | 6 | .02 |
| Ghana | 5 | .02 |
| Rhodesia | 5 | .02 |
| Bolivia | 4 | .02 |
| Singapore | 4 | .02 |
| Lithuania | 3 | .01 |
| Tangiers | 3 | .01 |
| TOTAL | 26778 | 100.01 |

TABLE 3

MOTHER TONGUE OF STUDENTS WHO LEARNED ENGLISH AS A SECOND LANGUAGE

| Mother Tongue | Number of Students | Per Cent of Students |
|-------------------------|-----------------------|-------------------------|
| Italian | 10006 | 35.27 |
| Portuguese | 4036 | 14.23 |
| Greek | 3278 | 11.55 |
| Chinese | 2750 | 9.69 |
| Polish | 1299 | 4.58 |
| Ukrainian | 1074 | 3.79 |
| German | 941 | 3.32 |
| Jugoslavian | 760 | 2.68 |
| French | 555 | 1.96 |
| Hungarian | 458 | 1.61 |
| No Information | 400 | 1.41 |
| Macedonian | 363 | 1.28 |
| Spanish | 299 | 1.05 |
| Czechoslovakian | 238 | .84 |
| Estonian | 196 | .69 |
| Latvian | 182 | .64 |
| Lithuanian | 168 | .59 |
| Indian - Pakistani | 162 | .57 |
| Finnish | 149 | .53 |
| Maltese | 142 | .50 |
| Japanese | 107 | .38 |
| Unclassified Languages | 91 | .33 |
| Dutch | 89 | .31 |
| Russian | 77 | .27 |
| Korean | 73 | .26 |
| Croatian | 68 | .24 |
| Slovakian | 68 | .24 |
| Arabic | 38 | .13 |
| Hebrew | 35 | .12 |
| Serbian | 33 | .12 |
| Turkish | 32 | .11 |
| Slovenian | 27 | .09 |
| Armenian | 26 | .09 |
| Rumanian | 23 | .08 |
| Austrian | 19 | .07 |
| Indian (North American) | 18 | .06 |
| Danish | 17 | .06 |
| Yiddish | 17 | .06 |
| Swedish | 14 | .05 |
| Bulgarian | 13 | .05 |
| Gaelic | 10 | .03 |
| West Indian Languages | 7 | .03 |
| Norwegian | 5 | .02 |
| Indonesian | 4 | .01 |
| TOTAL | 28368 | 99.99 |

TABLE 4

MOTHER TONGUE OF STUDENTS WHO LEARNED ENGLISH
AND MOTHER TONGUE AT THE SAME TIME

| Mother Tongue | Number of Students | Per Cent of Students |
|-------------------------|-----------------------|-------------------------|
| Italian | 3744 | 25.79 |
| Greek | 1316 | 9.07 |
| Chinese | 1222 | 8.42 |
| Ukrainian | 1212 | 8.35 |
| Polish | 1185 | 8.16 |
| German | 1063 | 7.32 |
| French | 813 | 5.60 |
| Portuguese | 780 | 5.37 |
| Hungarian | 331 | 2.28 |
| Macedonian | 304 | 2.09 |
| Jugoslavian | 291 | 2.01 |
| Lithuanian | 204 | 1.41 |
| Estonian | 188 | 1.29 |
| Latvian | 164 | 1.13 |
| Japanese | 151 | 1.04 |
| Maltese | 147 | 1.01 |
| Spanish | 146 | 1.01 |
| No Information | 144 | .99 |
| Indian - Pakistani | 133 | .92 |
| Finnish | 113 | .78 |
| Russian | 108 | .74 |
| Hebrew | 104 | .72 |
| Unclassified Languages* | 103 | .71 |
| Dutch | 92 | .63 |
| Czechoslovakian | 73 | .50 |
| Yiddish | 71 | .49 |
| Croatian | 32 | .22 |
| Slovakian | 32 | .22 |
| Danish | 27 | .19 |
| Gaelic | 26 | .18 |
| Swedish | 25 | .17 |
| Serbian | 25 | .17 |
| Indian (North American) | 24 | .17 |
| Armenian | 22 | .15 |
| Austrian | 14 | .10 |
| Arabic | 14 | .10 |
| Slovenian | 13 | .09 |
| Rumanian | 12 | .08 |
| Turkish | 12 | .08 |
| Bulgarian | 12 | .08 |
| Korean | 10 | .07 |
| Norwegian | 7 | .05 |
| Indonesian | 5 | .03 |
| West Indian Languages | 1 | .01 |
| TOTAL | 14515 | 99.99 |

TABLE 5

Parochial Part-Time Ukrainian Schools in Toronto

School year 1969/70

| | <u>No. of Students</u> | <u>Grades</u> | <u>Teachers</u> |
|--|----------------------------|---------------|-----------------|
| 1. Ukrainian National Federation, West Toronto | 350 | 11 | 17 |
| 2. St. Josephat's School (Catholic - all day) | 280 | 8 | 5 |
| 3. St. Nicholas School (Catholic) | 275 | 7 | 11 |
| 4. SUM School, Yu. Lypy | 252 | 6 | 8 |
| 5. St. Vladimir School (Orthodox) | 176 | 6 | 8 |
| 6. St. Demetrius School (Catholic) | 160 | 9 | 11 |
| 7. M. Hrushevsky School (KYK) | 130 | 7 | 7 |
| 8. St. Paul and Peter School, Scarborough (Catholic) | 100 | 6 | 5 |
| 9. St. Demetrius School, Long Branch (Orthodox) | 82 | 8 | 6 |
| 10. Lesia Ukrainka School, Etobicoke (KYK) | 68 | 4 | 4 |
| 11. Holy Eucharist School (Catholic) | 67 | 6 | 4 |
| 12. Ukrainian National Federation, Central Branch | 60 | 6 | 6 |
| 13. North Toronto Orthodox Church School | 47 | 2 | 2 |
| 14. St. Andrew's School (Orthodox) | 43 | 7 | 4 |
| 15. St. Michael's School, New Toronto (Catholic) | 40 | 3 | 4 |
| 16. St. Anna's School, Scarborough (Orthodox) | 15 | | 1 |
| 17. Ukrainian Labor Temple (AUUC) | 15 | | 1 |
| | <hr/> | | <hr/> |
| Total | 2,160 | | 104 |

Advanced Ukrainology Courses

| | | | |
|--|--------------|---|-----------|
| 1. SUM School, Yu. Lypy | 321 | 4 | 10 |
| 2. St. Nicholas School (Catholic) | 240 | 5 | 13 |
| 3. Taras Shevchenko School, Etobicoke (UNH) | 160 | 9 | 11 |
| 4. H. Skovoroda School, Toronto (UNH) | 115 | 5 | 6 |
| 5. I. Kotliarevsky School (Orthodox) | 110 | 4 | 7 |
| 6. Ukrainian National Federation, Central Branch | 69 | 4 | 5 |
| 7. St. Josephat's School (Catholic) | 44 | 4 | 4 |
| 8. St. Andrew's Ukrainian Orthodox | 40 | 5 | 3 |
| Total | <u>1,099</u> | | <u>47</u> |

TABLE 6

Ukrainian Part-Time Schools in Other Parts of Ontario

| <u>Localities</u> | <u>No. of Students</u> | <u>Grades</u> | <u>Teachers</u> |
|--|----------------------------|---------------|-----------------|
| I <u>Brantford</u> | | | |
| 1. Ukrainian Catholic Church | 34 | 4 | 2 |
| 2. Ukrainian Orthodox Church | 11 | 2 | 1 |
| II <u>Cooksville</u> | | | |
| 3. Dormition School (Catholic) | 60 | 5 | 3 |
| III <u>Grimsby</u> | | | |
| 4. St. George's Orthodox Church | 47 | 8 | 4 |
| IV <u>Hamilton</u> | | | |
| 5. Holy Spirit (Catholic - all day) | 180 | 8 | 3 |
| 6. St. Vladimir's Orthodox Church | 68 | 8 | 5 |
| 7. SUM School | 51 | 6 | 5 |
| 8. Advanced Ukrainian courses (SUM) | 41 | 3 | 3 |
| 9. Holy Spirit (Saturday) School | 27 | 5 | 3 |
| 10. St. Michael's Catholic Church | 25 | 3 | 3 |
| 11. Evangelical Church School | 14 | 3 | 3 |
| V <u>Kenora</u> | | | |
| 12. Prosvita Society' School | 24 | 3 | 1 |
| 13. Board of Education Evening School | 8 | 1 | 1 |
| VI <u>Kitchener</u> | | | |
| 14. Ukrainian Catholic Church | 50 | 4 | 2 |
| 15. Advanced Ukrainian course (Catholic) | 17 | 2 | 2 |

Ukainian Part-Time Schools in Other Parts of Ontario

| <u>Localities</u> | <u>No of Students</u> | <u>Grades</u> | <u>Teachers</u> |
|--|---------------------------|---------------|-----------------|
| VII <u>London</u> | | | |
| 16. Christ the King Church (Catholic) | 34 | 5 | 4 |
| 17. Ukrainian Orthodox Church | 34 | 6 | 3 |
| VIII <u>Niagara Falls</u> | | | |
| 18. Ukrainian Catholic Church | 22 | 4 | 2 |
| IX <u>Oshawa</u> | | | |
| 19. Advanced Ukrainian Courses (SUM) | 75 | 3 | 4 |
| 20. Ukrainian Catholic Church | 52 | 5 | 3 |
| 21. St. John Ukrainian Orthodox Church | 50 | 7 | 5 |
| 22. J. F. Kennedy Catholic School (KYK) | 45 | 4 | 3 |
| X <u>Ottawa</u> | | | |
| 23. St. John Ukrainian Catholic Church | 88 | 6 | 7 |
| 24. Ukrainian Orthodox Church | 29 | 3 | 2 |
| 25. Advanced Ukrainian Courses (KYK) | 17 | 2 | 2 |
| XI <u>Sault Ste. Marie</u> | | | |
| 26. Ukrainian Orthodox Church | 12 | 3 | 1 |
| XII <u>St. Catharines</u> | | | |
| 27. SUM School (UNH) | 70 | 6 | 6 |
| 28. St. Olga's Ukrainian Catholic Church | 50 | 6 | 4 |
| 29. St. George's Ukrainian Orthodox Church | 44 | 6 | 6 |
| XIII <u>Sudbury</u> | | | |
| 30. Ukrainian National Federation | 53 | 7 | 3 |
| 31. Advanced Ukrainian Courses (KYK) Sudbury Technical School | 50 | 3 | 4 |

Table 6

Ukrainian Part-Time Schools in Other Parts of Ontario

| <u>Localities</u> | <u>No. of Students</u> | <u>Grades</u> | <u>Teachers</u> |
|--|----------------------------|---------------|-----------------|
| XIII <u>Sudbury</u> | | | |
| 32. SUM School | 37 | 6 | 5 |
| 33. Ukrainian Catholic Church | 20 | 5 | 2 |
| 34. Ukrainian Orthodox Church | 15 | 3 | 2 |
| XIV <u>Thunder Bay</u> | | | |
| 35. Ukrainian Catholic Church (Port Arthur) | 49 | 4 | 3 |
| 36. Ukrainian Catholic Church (Fort William) | 31 | 2 | 2 |
| 37. Prosvita Society (Fort William) | 23 | 5 | 2 |
| 38. Prosvita Society (Port Arthur) | 20 | 2 | 2 |
| 39. Prosvita Society (Fort William) | 15 | 4 | 1 |
| 40. Ukrainian Catholic Church (Fort William) | 14 | 1 | 2 |
| XV <u>Waterford</u> | | | |
| 41. Ukrainian Orthodox Church | 23 | 3 | 2 |
| 42. Ukrainian Catholic Church | 19 | 2 | 1 |
| XVI <u>Waterloo</u> | | | |
| 43. St. Sofia's Ukrainian Orthodox Church | 14 | 2 | 3 |
| XVII <u>Welland</u> | | | |
| 44. St. Michael's Ukrainian Catholic Church | 30 | 3 | 2 |

Table 6

Ukrainian Part-Time Schools in Other Parts of Ontario

| <u>Localities</u> | <u>No. of Students</u> | <u>Grades</u> | <u>Teachers</u> |
|--|----------------------------|---------------|-----------------|
| XVIII <u>Windsor</u> | | | |
| 45. St. Vladimir & Olga Ukrainian Catholic Ch. | 65 | 5 | 6 |
| 46. St. Vladimir Ukrainian Orthodox Church | 50 | 5 | 6 |
| 47. Prosvita Society | 25 | 3 | 2 |
| 48. SUM School | 22 | 4 | 2 |
| | <hr/> | | <hr/> |
| Total | 1,764 | | 142 |

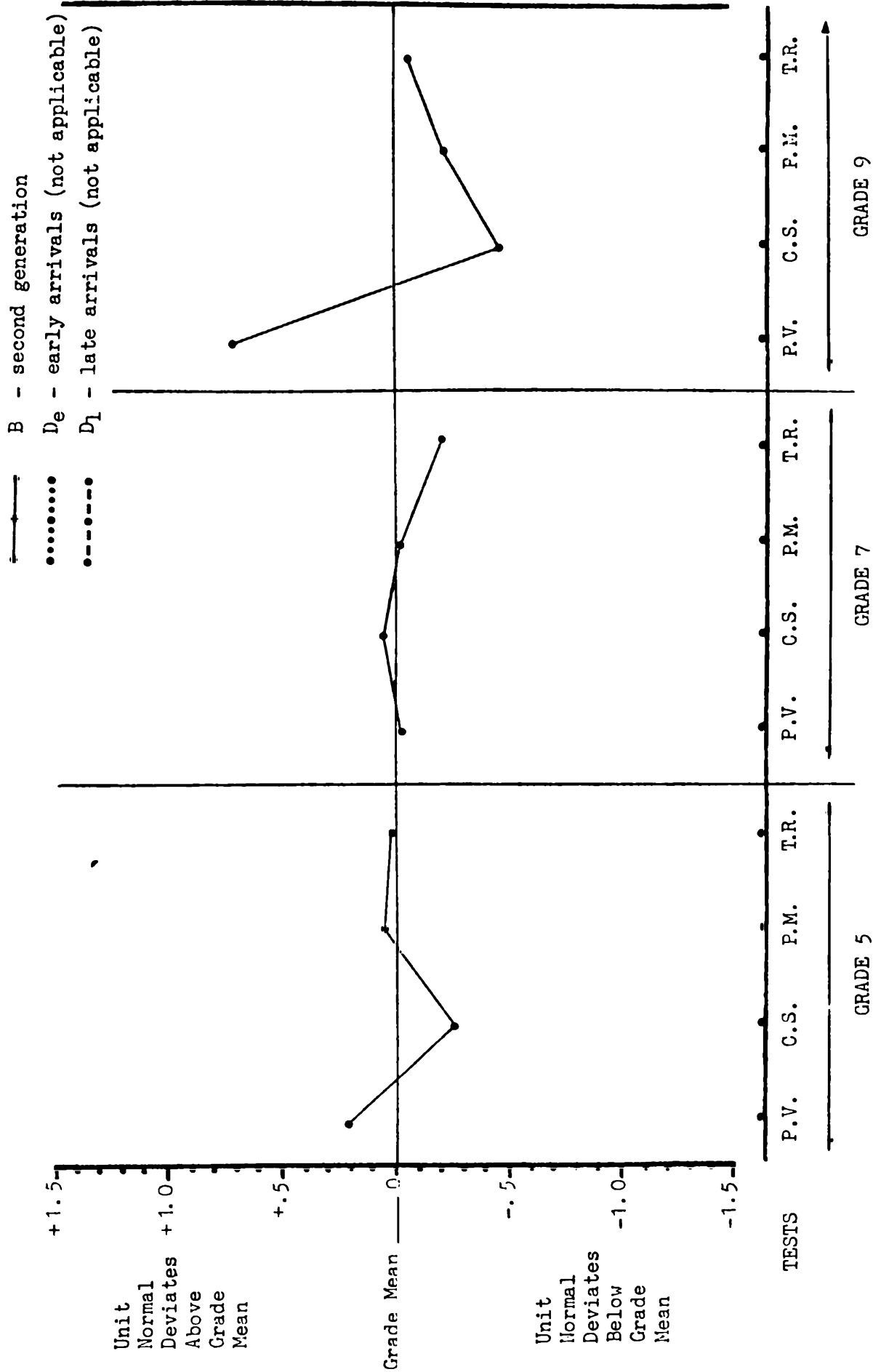


Fig. 1 Test performance of students for whom FRENCH was their mother tongue. The arrangement of the four tests, P.V. (Picture Vocabulary), C.S. (Computational Skills), P.M. (Progressive Matrices), and T.R. (Teacher's Ratings of Students) is arbitrary and the points have been joined to facilitate identification of patterns of performance.

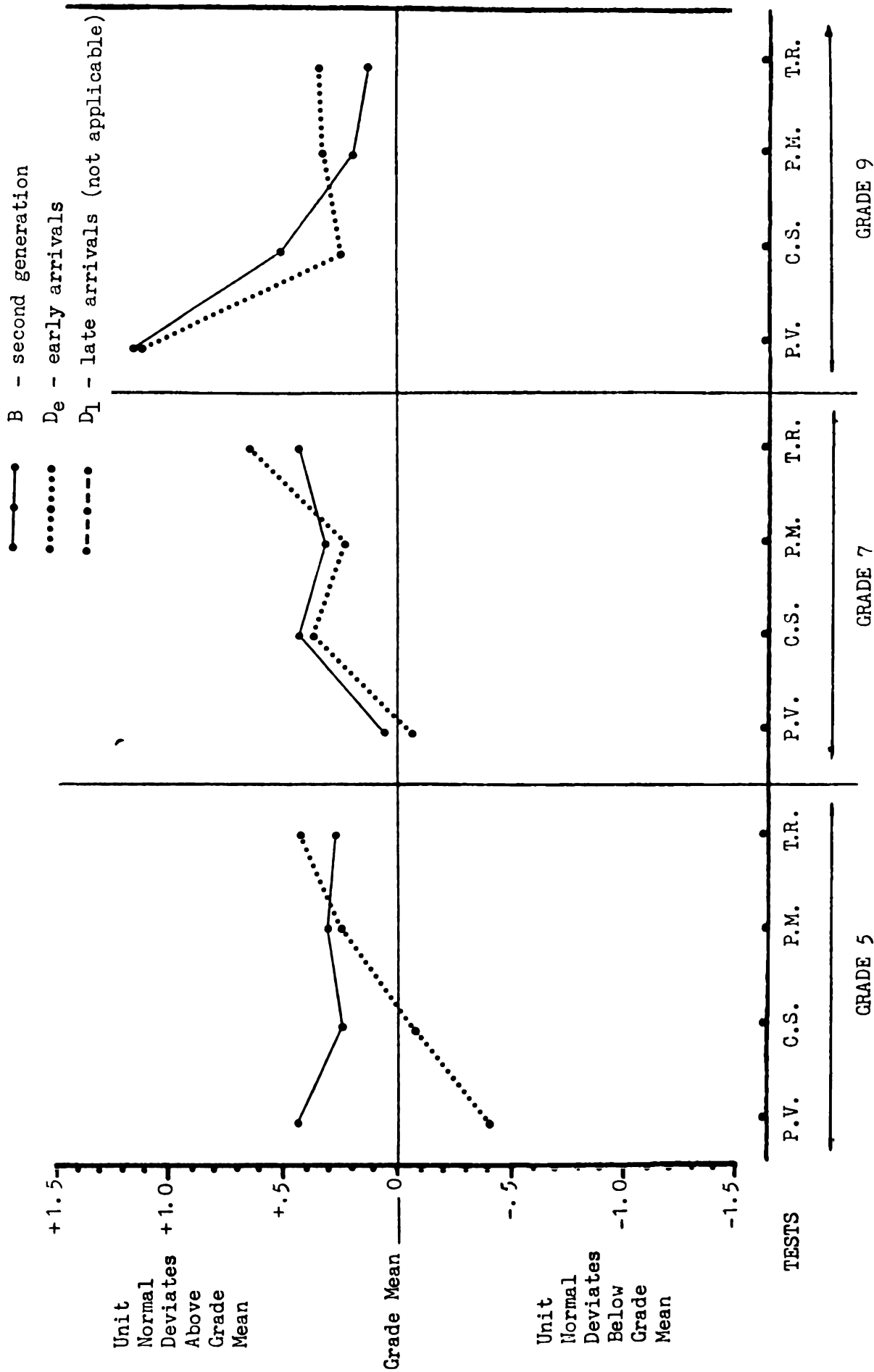


Fig. 2 Test performance of students for whom GERMAN was their mother tongue. The arrangement of the four tests, P.V. (Picture Vocabulary), C.S. (Computational Skills), P.M. (Progressive Matrices), and T.R. (Teacher's Ratings of Students) is arbitrary and the points have been joined to facilitate identification of patterns of performance.

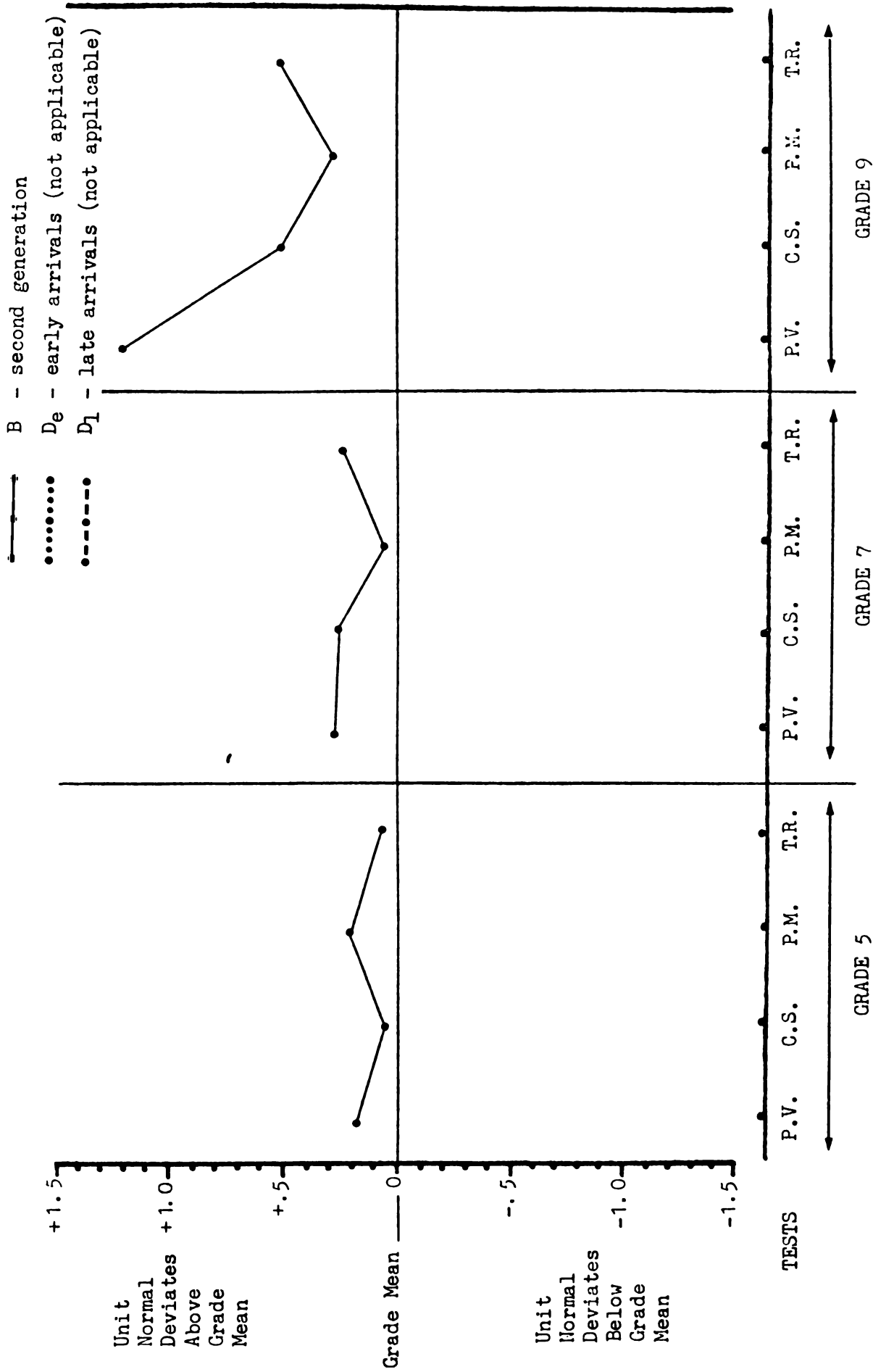


Fig. 3. Test performance of students for whom POLISH was their mother tongue. The arrangement of the four tests, P.V. (Picture Vocabulary), C.S. (Computational Skills), P.M. (Progressive Matrices), and T.R. (Teacher's Ratings of Students) is arbitrary and the points have been joined to facilitate identification of patterns of performance.

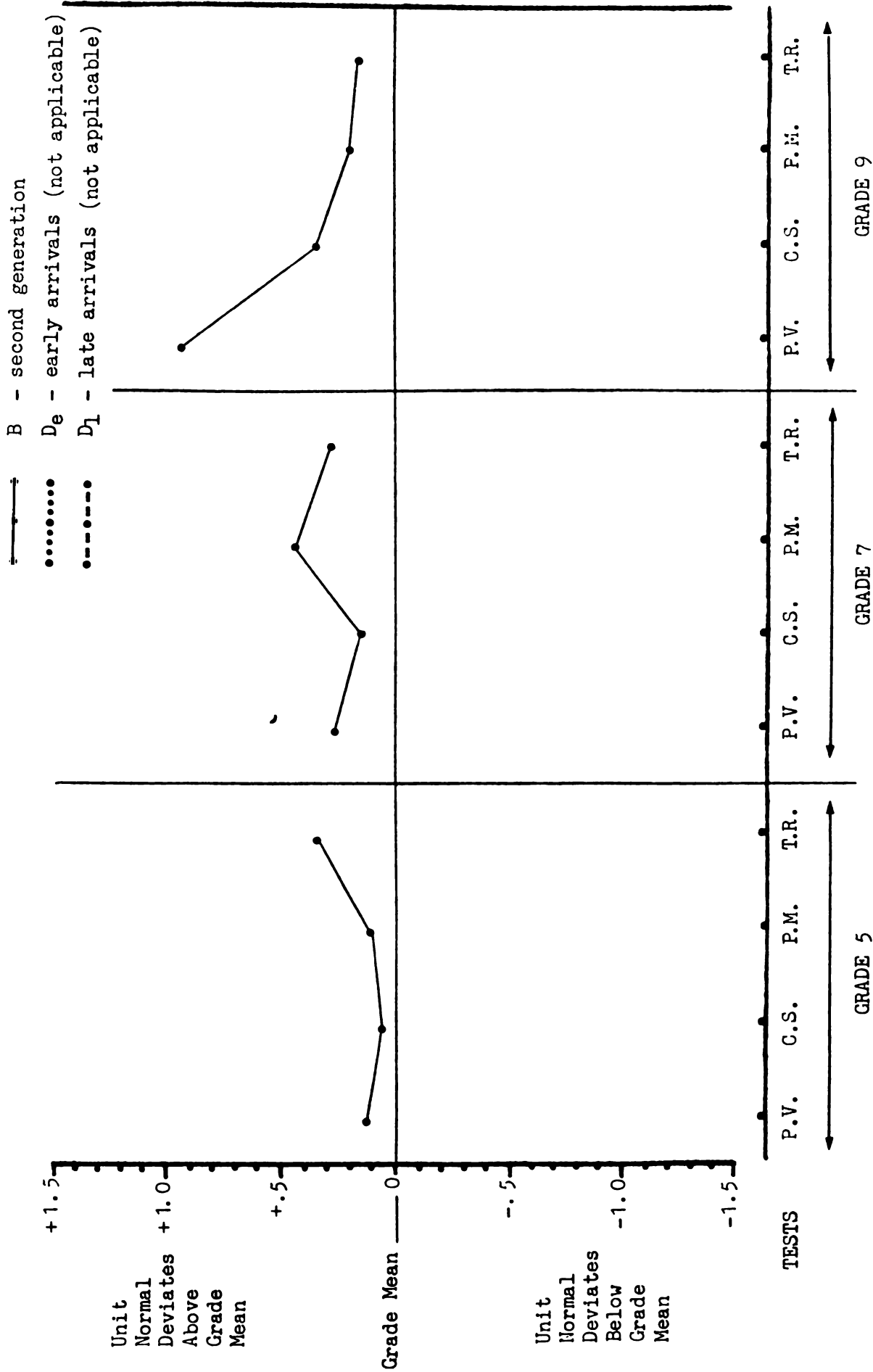


Fig. 4. Test performance of students for whom UKRAINIAN was their mother tongue. The arrangement of the four tests, P.V. (Picture Vocabulary), C.S. (Computational Skills), P.M. (Progressive Matrices), and T.R. (Teacher's Ratings of Students) is arbitrary and the points have been joined to facilitate identification of patterns of performance.

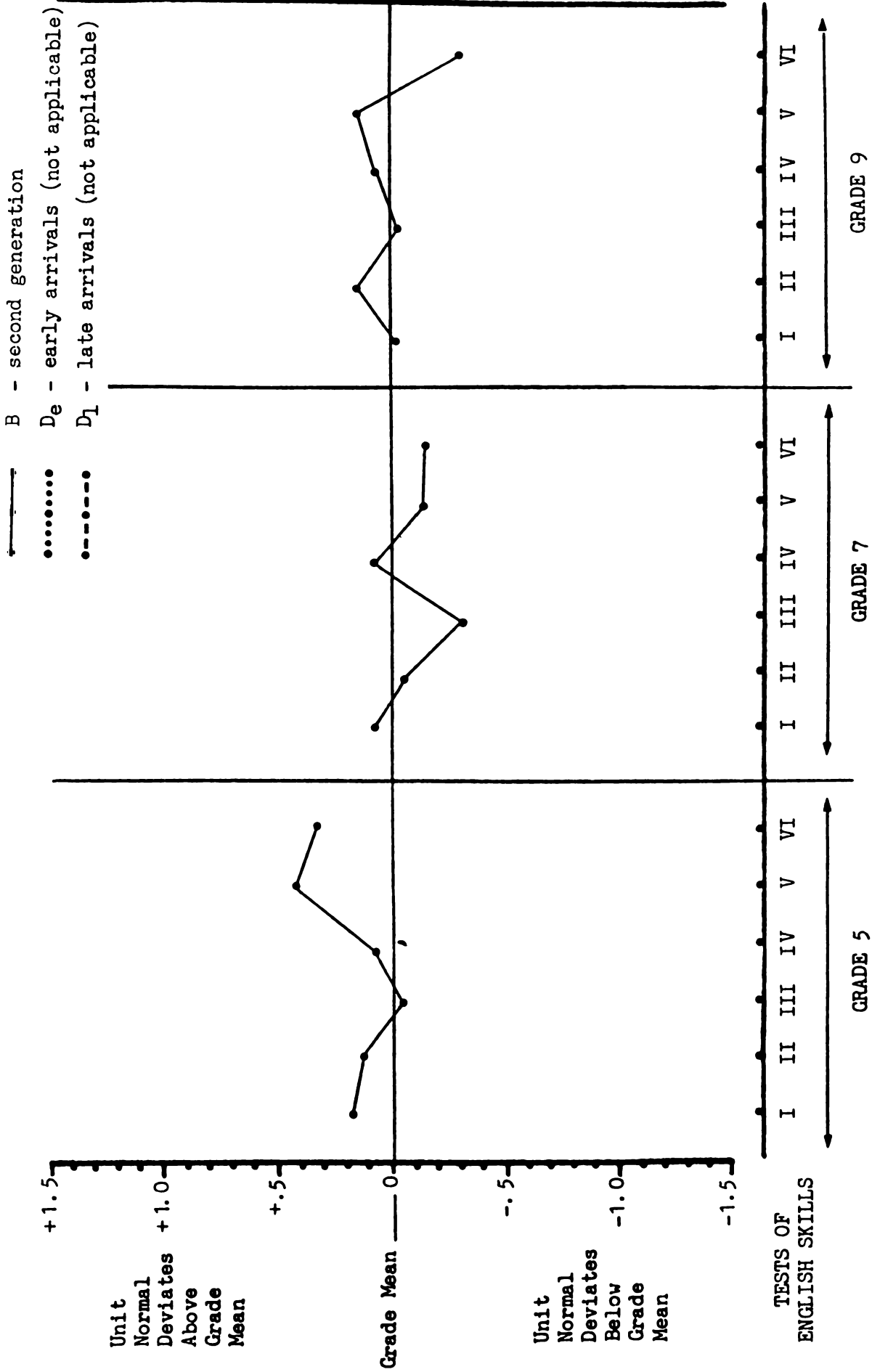


Fig. 5. Performance by students for whom FRENCH was their mother tongue. Performance is recorded for each of the separate subtests of English Language Skills. The specific subtests are identified in the text.

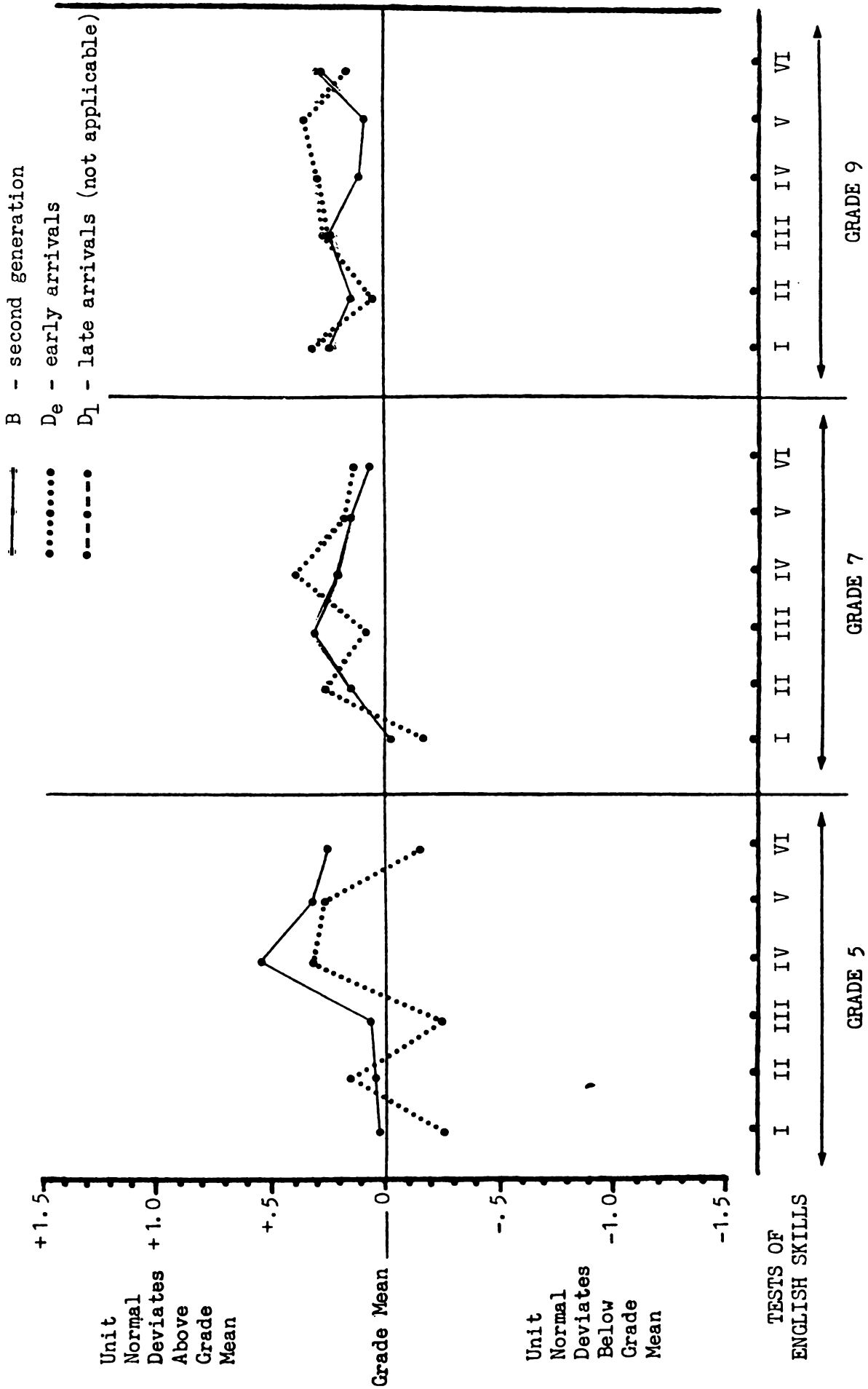


Fig. 6. Performance by students for whom GERMAN was their mother tongue. Performance is recorded for each of the separate subtests of English Language Skills. The specific subtests are identified in the text.

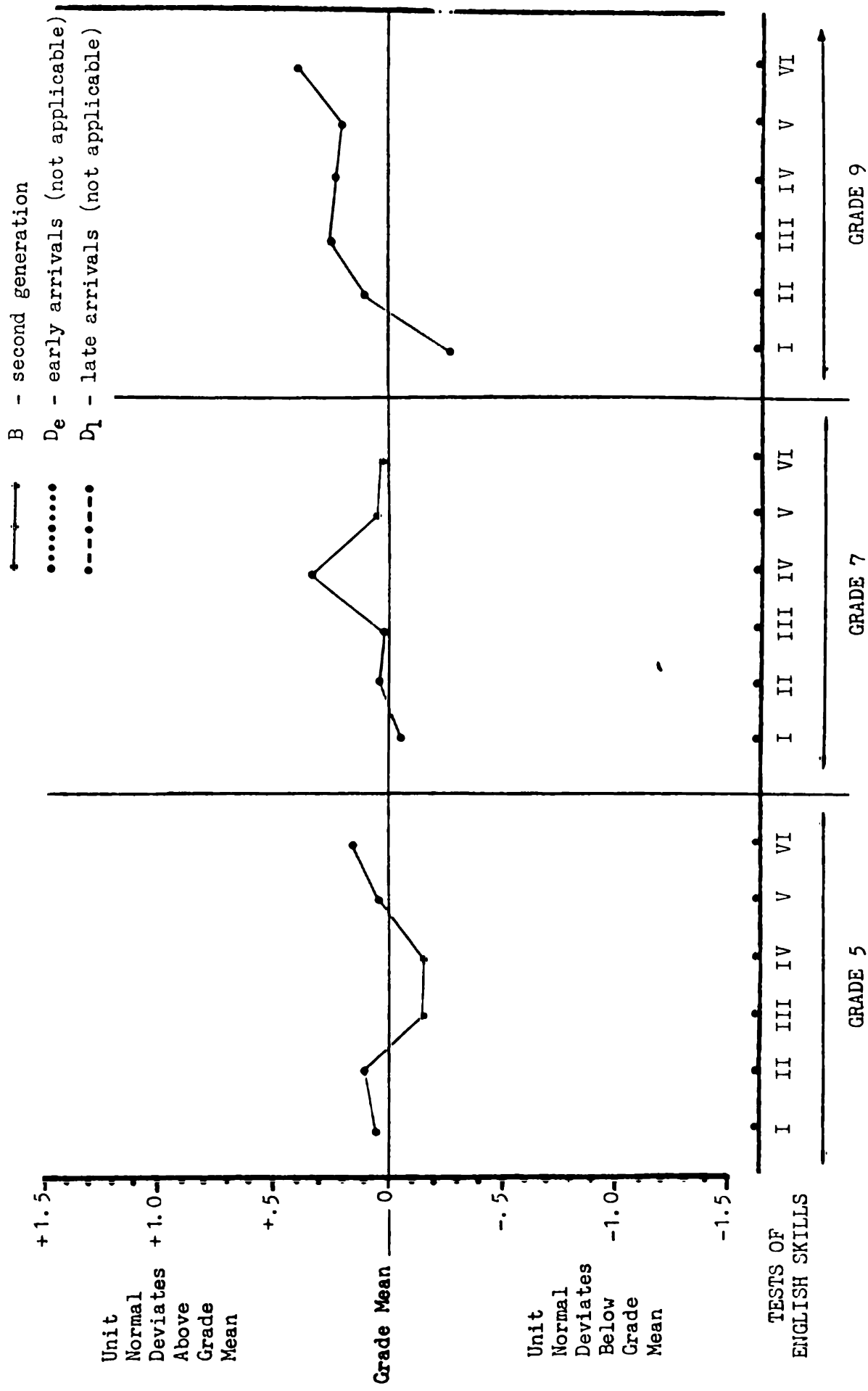


Fig. 7 . Performance by students for whom POLISH was their mother tongue. Performance is recorded for each of the separate subtests of English Language Skills. The specific subtests are identified in the text.

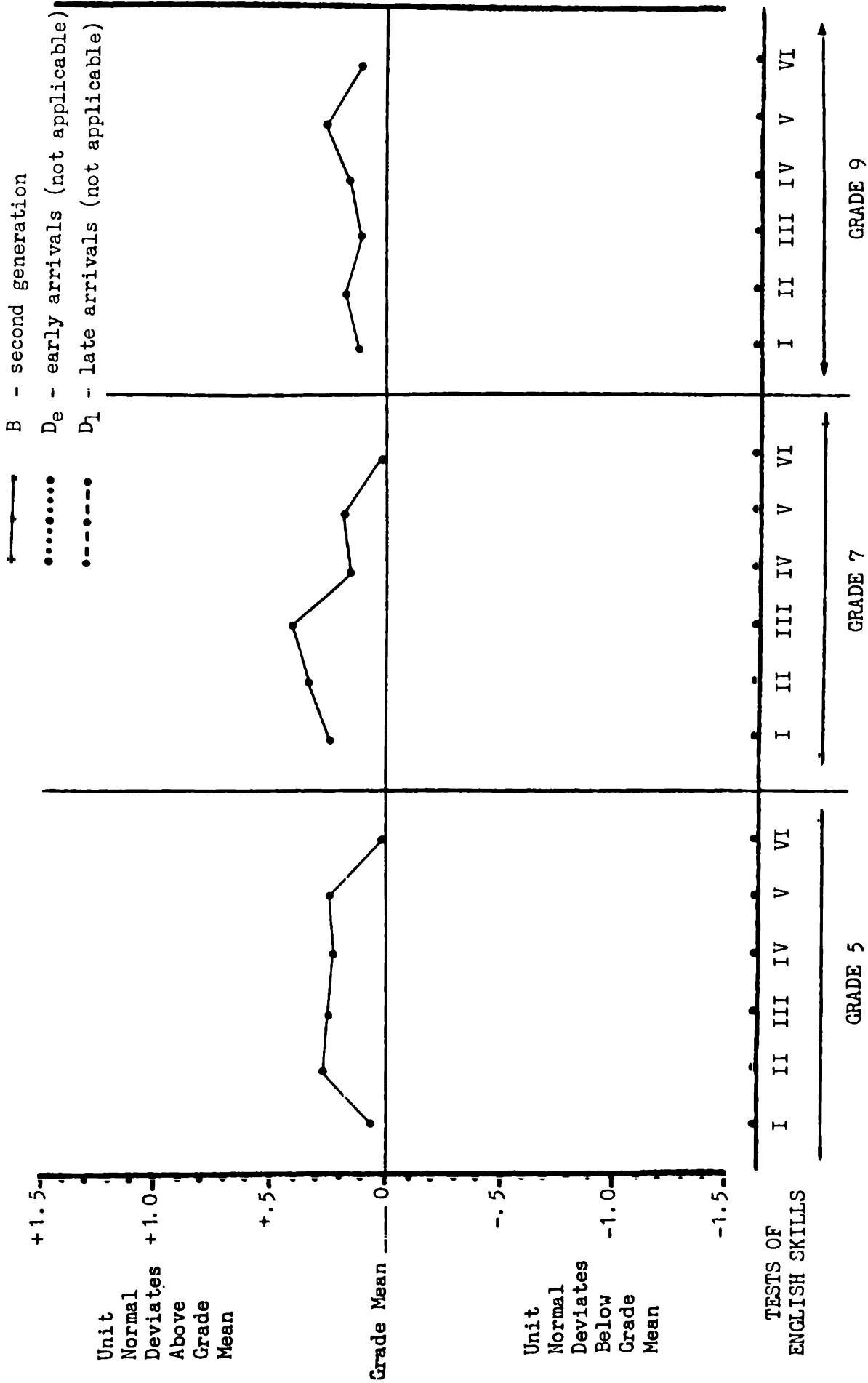


Fig. 8 . Performance by students for whom UKRAINIAN was their mother tongue. Performance is recorded for each of the separate subtests of English Language Skills. The specific subtests are identified in the text.

Recommendations of the Royal Commission on Bilingualism
and Biculturalism, Book IV "The Cultural Contribution of
the Other Ethnic Groups" and Summary of Specific Response
to Recommendations in BB IV

1. Recommendation 1

We recommend that any provinces that have not yet enacted fair employment practices, fair accommodation practices, or housing legislation prohibiting discrimination because of race, creed, colour, nationality, ancestry, or place of origin, do so; and that this legislation be made binding upon the Crown and its agencies. We further recommend that all provinces make provision for full-time administrators of their human rights legislation. (#152) *

Response

This is directed primarily to the provinces but the federal government has the whole question of human rights under consideration.

2. Recommendation 2

We recommend that the same conditions for citizenship, the right to vote, and to stand for election to public office be accorded to all immigrants, with no regard to their country of origin. (#233)

Response

The Canada Elections Act (proclaimed April 12, 1971) and intended amendments to the Citizenship Act now in preparation provide for the equality called for in this recommendation.

3. Recommendation 3

We recommend that the teaching of languages other than English and French, and cultural subjects related to them, be incorporated as options in the public elementary school programme, where there is sufficient demand for such classes. (#378)

Response

Elementary school education is a provincial concern, but the government plans to undertake a major research project on the relationship of language to cultural retention and development. It also plans to discuss with the provinces and cultural groups ways of assisting in the development and duplication of new teaching aids for languages and cultures other than English and French.

4. Recommendation 4

We recommend that special instruction in the appropriate official language be provided for children who enter the public school system with an inadequate knowledge of that language; that provincial authorities specify the terms and conditions of financial assistance for such special instruction; and that the federal authorities assist the provinces in mutually acceptable ways through grants for the additional cost incurred. (#383)

Response

The federal government approves in principle aid towards the teaching of official languages to children of immigrants, and will be discussing it with the provinces.

5. Recommendation 5

We recommend that more advanced instruction and a wider range of options in languages other than English and French, and in cultural subjects related to them, be provided in public high schools, where there is sufficient demand for such classes. (#390)

Response

This is primarily a matter of provincial jurisdiction. However the development of new teaching aids (noted in the response to Recommendation 3) and the ethnic histories programme will be useful in the high schools.

The Prime Minister's letter to each of the provincial Premiers urges a positive response to all those recommendations which touch upon provincial authority.

6. Recommendation 6

We recommend that Canadian universities broaden their practices in giving standing or credits for studies in modern languages other than French and English both for admission and for degrees. (#443)

Response

This is primarily a matter for consideration by the academic institutions.

7. Recommendation 7

We recommend that Canadian universities expand their studies in the fields of the humanities and the social sciences relating to particular areas other than those related to the English and French languages. (#458)

Response

This is primarily a matter for consideration by the academic institutions.

8. Recommendation 8

We recommend that the CRTC remove restrictions on private broadcasting in languages other than English and French, except those restrictions necessary to meet the administrative and legal responsibilities of the licensees and those that also apply to English-and French-language programmes. (#538)

Response

The CRTC has agreed to place this matter before the Commission in the very near future.

9. Recommendation 9

We recommend that the CBC recognize the place of languages other than English and French in Canadian life and that the CBC remove its proscription on the use of other languages in broadcasting. (#539)

Response

The CBC has not agreed to the spirit of this recommendation. The question of broadcasting in non-official languages will be considered within the major research project.

10. Recommendation 10

We recommend that the CRTC undertake studies in the field of broadcasting in other languages to determine the best means by which radio and television can contribute to the maintenance of languages and cultures and that the CBC participate in these studies. We further recommend that these studies

include pilot projects on either AM or FM radio in both Montreal and Toronto. (#542)

Response

The CRTC has agreed to undertake these studies, and the CBC has agreed to cooperate. The studies will be carried on within the total framework of the major research project on language retention which will be directed by the Citizenship Branch of the Department of the Secretary of State.

11. Recommendation 11

We recommend that research be undertaken through the CRTC concerning the nature and effects of the portrayal of other cultural groups on both publicly - and privately-owned English and French language radio and television stations. (#546)

Response

This study will be broadened to include all the media and will be carried on within the major research project mentioned above.

12. Recommendation 12

We recommend that the National Film Board undertake to publicize the fact that it produces prints of many of its films in languages other than English and French, particularly in regions where there are concentrations of persons who speak languages other than English and French. In addition, we recommend that the voluntary associations of cultural groups stimulate interest among their groups in the use of these films. (#553)

Response

The multicultural programme to be undertaken by the National Film Board meets this recommendation.

13. Recommendation 13

We recommend that the National Film Board continue and develop the production of films that inform Canadians about one another, including films about the contribution and problems of both individuals and groups of ethnic origin other than British and French, and that the National Film Board receive the financial support it requires in order to produce such films. (#555)

Response

The multicultural programme to be undertaken by the National Film Board meets this recommendation.

14. Recommendation 14

We recommend that the appropriate federal, provincial, and municipal agencies receive the financial means they require to maintain and extend their support to cultural and research organizations whose objectives are to foster the arts and letters of cultural groups other than the British and French. (642)

Response

The grants programme administered by the Citizenship Branch of the Department of the Secretary of State will provide funds to assist such organizations.

15. Recommendation 15

We recommend that the administrative costs of the Canadian Folk Arts Council or a similar body be provided for out of public funds through the Citizenship Branch of the Department of the Secretary of State. (#643)

Response

The Canadian Folk Arts Council already receives an annual grant for administrative purposes from the Arts and Culture Branch of the Department of the Secretary of State. In the Citizenship Branch, requests for grants to pay for specific projects suggested by the Canadian Folk Arts Council or similar bodies will continue to receive consideration if they meet the objectives of the multicultural programme.

16. Recommendation 16

We recommend that the National Museum of Man be given adequate space and facilities and provided with sufficient funds to carry out its projects regarding the history, social organizations, and folk arts of cultural groups other than the British and French. (#646)

Response

The multicultural programme of the National Museum of Man meets this recommendation.

* (The numbers in brackets refer to the relevant paragraphs in Book IV of the Royal Commission's Report.)

