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Champlain's heritage

by *Graham Fraser*

Celebrating Québec City's 400th anniversary is important in a number of ways. Doing so gives us all an opportunity to reflect on the origin of the French fact in Canada, and to remind ourselves of our history.

The foundation of Québec City in 1608 is the most famous moment in the quest of the French explorers and entrepreneurs in North America, an adventure that had a lasting effect on what would become Canada. Acadia's 400th anniversary was held in 2004, and in 2001 Windsor celebrated 300 years of continuous French presence in the region. When Alberta and Saskatchewan held their centennial in 2005, people were reminded that French was the first European language to be heard in the West, in the 17th century.

Still, the foundation of Québec City stands out in the Canadian imagination. A significant reason for this is the personality and achievements of Samuel de Champlain. In addition to establishing the tiny colony that survived and thrived, he also established a number of lasting patterns that would shape the country.

Jacques Cartier, who had tried and failed to colonize the St. Lawrence 75 years earlier, started things off on the wrong foot, kidnapping Donnacona and his son and transporting them to France.

Champlain, in contrast, was a consummate diplomat. He established a military and trading alliance with the Hurons, explored the routes that would become the basis of the fur trade and laid the groundwork for the colony and the country.

"Champlain, more than anyone, understood that simply being a trader was not enough when engaging in the fur trade. Amerindian mores must be taken into account," wrote Denys Delâge of Université Laval. "This was the secret of his

success—not just the force of his personality, but his ability to organize the fur trade in ways that were compatible to the two economies.”¹

However, Québec 2008 will be much more than the celebration of one man, or a single event. It will be an opportunity to mark the larger heritage of Canada’s history.

Public celebrations are themselves significant exercises in what historians now call “public memory.”² And one of the most eloquent displays of public memory was the celebration of Québec City’s third centenary in 1908.

In his 1999 book *The Art of Nation-Building: Pageantry and Spectacle at Quebec’s Tercentenary*, York University historian Henri Vivian Nelles laid out the significance of the anniversary. “Much of what we as Canadians would become and could not become in the twentieth century was on display in the streets and on the pageant grounds of Quebec in 1908,” he wrote. “By commemorating we necessarily celebrate ourselves. But more often than not we are plural, and opinion about identity and destiny is divided.”³

Nelles describes in fascinating detail how the celebration in Québec City in 1908 meant dramatically different things for different people.

For Prime Minister Wilfrid Laurier, it was critical that the anniversary be inclusive: “the Government of Canada would accept the project of a jubilee on the condition that the festival would represent a truly national character in the broadest sense of the word.”⁴

For Governor General Lord Grey (best remembered for the Grey Cup), the 1908 celebration was a chance to win over French-Canadians to the British Empire and leave a lasting symbol of reconciliation between French and English. Largely at his insistence, the federal government purchased the Plains of Abraham, creating a park.

For French-Canadian nationalists, the broader, inclusive definition of the festivities represented a secular, imperialist threat to their identity as French-speaking Catholics. “Champlain is evicted,” wrote Jules-Paul Tardivel. “Wolfe dominates.”⁵

¹ Denys Delâge, *Bitter Feast: Amerindians and Europeans in Northeastern North America, 1600-04*, translated from the French by Jane Brierley (Vancouver: University of British Columbia Press, 1993), p. 96.

² For a discussion of the concept of public memory, see Chapter 1, “Exploring the Boundaries of Public Memory,” in Alan Gordon, *Making Public Pasts: The Contested Terrain of Montreal’s Public Memories, 1891-1930* (Montréal: McGill-Queen’s University Press, 2001). Maurice Halbwachs explain this concept in his book *La Mémoire collective* (preface by Jean Duvignaud; introduction by J. Michel Alexandre, Paris: Presses universitaires de France, 1968).

³ H. V. Nelles, *The Art of Nation-Building: Pageantry and Spectacle at Quebec’s Tercentenary* (Montréal: McGill-Queen’s University Press, 1999), p. 13.

⁴ Nelles, pp. 62–63.

⁵ *Ibid.*, p. 127.

First Nations people—who, in Nelles’s words, “stole the show”—used the pageant, and the Native village that was built on the Plains of Abraham, as an opportunity to affirm their presence: “They forced their way onto the stage between the two nations and insisted that there be three.”⁶

Some of the same tensions that were expressed in 1908 have been echoed a century later, but the festivities are clearly being defined in inclusive terms. The Huron residents of L’Ancienne Lorette, descendants of those who fled to Quebec for protection after the massacre at Sainte-Marie among the Hurons⁷ by the Iroquois in 1660, [will have an important role to play](#), as will the [English-speaking minority](#) in Québec City. And just as there was an international presence in 1908, the world will come to Québec City for Québec 2008: the festivities will conclude with the Sommet de la Francophonie in October.

What is clear from Nelles’s study is that Québec 2008 will not only celebrate history, it will make history—in ways that will be impossible to predict. A century from now, historians will learn a great deal from how we see our past today.

⁶ *Ibid.*, p. 181.

⁷ <http://www.saintemarieamongthehurons.on.ca/english/index.htm>

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400 candles for Québec City

A thousand and more reasons to celebrate

At Place d'Youville, on New Year's Eve, some 50,000 people gathered to commemorate the 400th anniversary of the old capital. The celebration was a prelude to the festivities that will liven up the city and the whole country for almost six months. There's a lot of heritage to celebrate!

Native roots

Archaeological digs have shown that the St. Lawrence Valley may have been populated by aboriginal peoples as long as 10,000 years ago.

The contribution of aboriginal peoples will in fact be properly recognized during the celebrations. The Huron-Wendat Nation invites visitors to discover its rich culture during a full range of events when it hosts the festivities¹ of Québec City's 400th anniversary.

A pan-Canadian celebration

Québec 2008 will be the perfect occasion to remember the city's unique history. The foundation of the city is an historically significant event and is one of the milestones of European settlers and French culture arriving in North America². So Quebecers won't be the only ones celebrating this year! As Michel Boucher states in his article, festivities will take place across Canada and will particularly call on the participation of Francophone communities outside Quebec.

A rich Anglophone heritage

The Theme Song

[So many tales](#) has been chosen as the theme song for the 400th anniversary of Québec City. The words and music are by Louis-Marie Mathieu, of Saint-Basile-le-Grand, Quebec, and Danny Boudreau, of Petit-Rocher, New Brunswick, respectively.

The Kick-Off

You could not attend the launch of festivities in Québec City on December 31, 2007? View the event online* and see pictures of this memorable evening.

*<http://monquebec2008.sympatico.msn.ca/MonQuebec2008/?module=events&id=1&eventid=281>

The Québec City of today is a symbol of the French presence in America. The Francophone image of the city sometimes relegates to the sidelines the Anglophone community, established in the city since colonists first arrived. Celebrating the city's 400th will provide a special opportunity to underscore the contributions of the Anglophone community and to look back on the history of positive exchanges between the city's two official language communities. [Louisa Blair](#), author of *The Anglos: The Hidden Face of Québec City*, discusses the history of her community.

¹ <http://www.tourismewendake.com/evenement.php?even=13&langue=en>

² <http://gallica.bnf.fr/FranceAmerique/page.asp?/en/T1-1-intro.htm>

Worldwide ripples

Designated as a World Heritage Site by UNESCO³ in 1985, the only fortified city in North America welcomes millions of tourists every year. In an interview with *Le Devoir*⁴ France Lessard, of Québec City Tourism, indicates that her office foresees an increase in the number of tourists in 2008 by 6.6% from 2006.

One reason for the increase is that Québec 2008 scheduling includes a number of international events, among which are the 2008 IIHF World Championship in May, the 49th International Eucharistic Congress in June, and the 4th World Youth Congress in August.

Celebrations will draw to an end in October with the Sommet de la Francophonie, a gathering that will have some 70 heads of state in attendance. Discussions will focus on issues of interest for all countries of the Francophonie, such as governance and democracy, the French language, and the environment.

The 400th anniversary of Québec City is a major milestone in Canada's history and an excellent occasion to celebrate Québec's vibrant language and culture.

Melissa
Kincardine (Ontario)

Quebec 2008 is the anniversary of the cradle of Francophonie in North America, but for me, it's more the anniversary of the home that cradled me and my dreams... Québec City is where I grew up, and it's always where I return to rejuvenate myself before I go on my way!

Michel
Regina (Saskatchewan)

³ <http://whc.unesco.org/en/list/>

⁴ <http://www.ledevoir.com/2007/10/13/160425.html> (In French Only)

400 candles for Québec City

Theme Song

So Many Tales¹ was chosen by the public in a Canada-wide competition called Québec, je te chante! organized by Radio-Canada's Espace musique program, in cooperation with the Société du 400^e anniversaire de Québec.

Based on the central theme of the festivities, Meetings and Encounters, the song celebrates Québec City and its history while looking confidently toward the future.

To Danny Boudreau, composer and singer, Québec City's 400th is particularly significant:

For me, it was the next step, after the 400th anniversary of Acadia in 2004. To celebrate Québec City, a city that I love, and its 400-year history, is to celebrate Francophonie. As an Acadian, I am proud to be part of the festivities.

Louis-Marie Mathieu, lyricist, holds a special place in his heart for the city: I have always loved Québec City. On each visit I have taken long walks through the streets, breathing the air that makes the body feel lighter and lifts the spirits. The city combines the daring of modernity with the challenge of preserving the past. To write a song celebrating the city's 400th anniversary, I dove into its history, taking an express trip to the past, to the discovery of the shores of an immense country and the ambitions of a continent. I am very proud to have been able to participate in writing this song, which I hope will be heard throughout Quebec, Canada, and the rest of the world. - Louis-Marie Mathieu

Did you know there is a French version of So Many Tales² ?

¹<http://monquebec2008.sympatico.msn.ca/MonQuebec2008/?module=static&id=53&lang=en-ca>

²

<http://monquebec2008.sympatico.msn.ca/MonQuebec2008/?module=static&id=53&lang=fr-ca>

400 candles for Québec City

Celebrations from coast to coast to coast

by *Michel Boucher – Saint-Boniface, Manitoba*

Francophones across the country will be featured in Québec 2008 activities. “We want the vitality and accomplishments of all French-language communities across Canada to be part of Québec City’s 400th anniversary. It’s important for each community to contribute in its own way to this great celebration,” said Serge Quinty of the Fédération des communautés francophones et acadienne du Canada¹. Francoforce, a multidisciplinary roadshow, will thus come to life.

Francoforce will tour all regions of Canada from May to September, stopping in Québec City as part of the Québec 2008 festivities. “The show will be staged in a geodesic structure called the Francodôme, giving it the feel of a travelling party. The structure can accommodate up to 500 spectators and will be transported from location to location,” said René Légère, the project’s executive producer in cooperation with Jac Gautreau.

A team of 12 versatile artists will compose a multidisciplinary show, each contributing to an overall performance that expresses the vitality of Canada’s French-speaking communities today. At each stop along the Francoforce’s tour, communities will be asked to make a local contribution: a play, concert, visual arts exhibition or other event.

The 400th anniversary of Quebec 2008 represents the strength of French culture in America. It is proof that remaining Francophone is possible, even as a minority in a country. This really is a golden opportunity to highlight the courage of our ancestors and to encourage our children to take good care of their legacy.

Judith
Laval (Quebec)

The festivities of Québec City’s 400th anniversary present an excellent opportunity to celebrate Francophonie in North America and to remember the historical significance that Québec City has in Francophone culture.

Philippe
Ottawa (Ontario)

Québec 2008: Increasing awareness of the heritage of French Canada

The Société du 400^e anniversaire de Québec², which has already applauded Francoforce, is also planning projects that will reach out to Francophones across Canada and celebrate their accomplishments. “We want to organize festivities that recall our common roots, sense of belonging and culture,” said Lucie Latulippe, the Société’s national and international affairs delegate.

Various cooperative initiatives are in the works to ensure participation from everyone across Canada. Québec City and Calgary are sister cities; because of their

¹ www.fcfa.ca

² www.monquebec2008.com

association, the Québec Carnival's colours will appear at the Calgary Stampede, and vice versa. The Société du 400^e anniversaire, which is currently discussing details with the Francophone association of Calgary, will participate in Calgary's Festival des sucres in March. A special show will be organized and the Québec 2008 program announced.

The City of Québec and the National Capital Commission³ in Ottawa have joined forces to highlight in the Outaouais region the 400th anniversary of the founding of the first permanent French outpost in North America. Québec City's anniversary will be celebrated in particular at Winterlude in February. Through the summer, Confederation Boulevard in Ottawa will be dressed in the banners of the 400th. The event will also be featured in Ottawa's Tulip Festival in May. The City of Ottawa offered Québec City 10,000 tulip bulbs, which will bloom in the colours of Québec's 400th anniversary.

At the Canadian Museum of Civilization in Gatineau⁴, Champlain will be honoured in the exhibition *Jamestown, Québec, Santa Fe – Three North American Beginnings*. The exhibition examines the common drive 400 years ago among British, French and Spanish empires to conquer the New World.

On August 15, 2008, Québec City will dance to the rhythm of Acadia: the streets of the capital and of Caraquet, New Brunswick, will come alive at the same moment, as Quebecers and Acadians dance and sing in unison. Québec 2008 is also hoping to be featured in Direction Ontario's *Sur les traces de Champlain*, which follows some of the great explorer's travel routes.

To me, the 400th Anniversary of Québec City means that the history is as alive today as it was 400 years ago, I love Québec City.

Patrick
Fredericton (New Brunswick)

For me, Québec City's 400th is a celebration of our ancestors. These ancestors are today our cousins, a people imbued with a rich history and a unique culture recognized all over the world.

Isabelle
St-Isidore (New Brunswick)

³ <http://www.canadacapital.gc.ca/>

⁴ <http://www.civilization.ca/expo/ex01e.asp?ExID=333>

Portrait of Québec City: A blending of traditions

Meeting with the Host nation Huron-Wendat

"We are pleased to be associated with the Société du 400^e anniversaire de Québec and to contribute in our way to the success and scope of this historic rendezvous. Our Nation, proud of its history and heritage, is delighted with this opportunity to share its rich culture. And, with our new tourist infrastructures in place, we are thrilled to celebrate this encounter that has been taking place for close to 400 years."

The origins of the words Huron and Wendat

- The French came up with "Huron."
- The Nation called itself *Wendat*, which means "islander." « insulaires ».

Marcel Godbout, President of the Office du tourisme de Wendake, in a news release⁵ from the Office du tourisme de Wendake.

A nation at the heart of all exchanges

Before the Europeans arrived, the Huron-Wendat Nation lived mainly on agriculture: corn, beans, squash, tobacco and sunflowers formed the bulk of their crops. Trade was also an important activity for the Nation. It held a monopoly on corn and tobacco, trading them for furs and other everyday items with the other nations. At the beginning of the 17th century, the Wendat Confederacy was a powerful force, since it was the head of a network of alliances that made it one of the most prosperous nations in North America.

The establishment of the Wendat people near Québec City

Originally from Georgian Bay in Ontario, the Huron-Wendat settled near Québec City in 1650 after a tragic period marked by epidemics and wars with the Iroquois. They would relocate several times, always staying near Québec City, before permanently settling in 1697 in the village of Lorette, which is known today as Wendake. The Huron-Wendat Nation's practice of trading with other nations ensured its status as preferred intermediary between the French and the other First Nations for a great number of years.

The dispersal of the Huron-Wendat from Huronia was a tragic event of significant historical importance. During the 2008 commemorations, Wendake will host a reunion* for the great families of the Huron-Wendat diaspora.

*<http://monquebec2008.sympatico.msn.ca/MonQuebec2008/index.php?module=events&id=1&eventid=336&lang=en-ca>

5

The Huron-Wendat language

Part of the Iroquois linguistic family, the Huron-Wendat language was the language of trade and diplomacy in North America for many years; nonetheless, a number of factors contributed to its disappearance. In 1984, historian Marguerite Vincent Tehariolina wrote: “For the past 100 years, there has been no one, for all practical purposes, who fluently speaks Huron, or at least not in the Huron village of Lorette.” However, a research project⁶ is currently underway to revitalize the Huron-Wendat language.

Wendake today

Located in the Haute-Saint-Charles–Laurentian section of Québec City, Wendake has about 1,300 inhabitants, while approximately 1,700 members of the Nation reside outside of the area. The tourism industry contributes significantly to the community’s economy. Today, the Wendat people are a prosperous community, proud of their roots and culture.

[Translation] “We were the first to welcome you and we’re still here to receive you.”

Max “Oné-Onti” Gros-Louis, Grand Chief of the Huron-Wendat Nation, October 19, 2007, in *Québec Hebdo**.

<http://www.quebechebdo.com/article-151907-Wendake-entre-dans-la-danse-en-2008.html> (In French Only)

⁶ <http://www.vrr.ulaval.ca/bd/projet/fiche/87697.html> (In French Only)

Portrait of Québec City: A blending of traditions

An encounter with the Blair family

by *Louisa Blair – Québec City, Quebec*

Ten-year-old Miriam Blair's classmates in Québec City didn't even know she was Anglophone until she'd been in her new school for several weeks. She's been speaking French every day since she was two, and her accent is impeccable. But the minute she gets off the bus and walks into her house, she switches to English, and when she sits down to read it's as likely to be a Harry Potter book in English as a Noémie book by Gilles Tibo in French—she devours them equally.

Miriam Blair is my daughter and she is the eighth generation of our Anglophone Quebec family, who settled here in the 1770s. Our Quebec ancestors include a political refugee from New England, an economic refugee from the Isle of Mull, Scotland, and a missionary from Northern England. They settled in Quebec and made their lives alongside the Francophone majority. Their descendants have been doing so ever since.

Québec City is celebrating its 400th anniversary this year, and the media is eager to highlight the Anglophone contribution to the city's history. Those contributions have been underplayed for the last few decades, and Quebec Anglophones have a reputation for discretion, but signs of life are still visible if you know where to look.

Once nearly 50% of the population, Anglophones in Québec City are now a tiny minority—1% and shrinking—who pride themselves on being a different breed from those anywhere else in Canada, culturally, politically, and even linguistically. We even have our own dialect, and are not ashamed of our heavily-Gallicized spoken English. We are so integrated into the Francophone majority that many Quebecers don't even know we exist. Some even say we're on our way to assimilation: 40% have Francophone partners, and an increasing proportion of Anglophones don't speak English at home.

Until astonishingly recently, religion divided the people of Québec City far more than language did. In New France, adult Protestants were forced to abjure their faith to receive their freedom, and children were baptized into the Catholic faith. Three hundred years later, a young person of my parents' generation was still likely to be rejected by her family or community if she married someone outside her religion.

There were exceptions, however, among several 19th-century bicultural Quebec families. Biculturalism in their case meant not just speaking both languages, but being steeped in both cultures, and even in more than one religion. Novelist Philippe-Joseph Aubert de Gaspé, author of the first French-Canadian novel *Les*

Voices from the Crossroads

Are you intrigued by the English-speaking community of Québec City? Voices from the Crossroads* celebrates the richness of an undeniable heritage that greatly shaped the landscape of Québec City.

* <http://monquebec2008.sympatico.msn.ca/MonQuebec2008/?module=events&id=1&eventid=339&lang=en-ca>

Anciens Canadiens, was as conversant in one culture as he was in another. Historian James MacPherson Lemoine (1825–1912) was a member of two learned societies, the Literary and Historical Society (English) and the Institut Canadien (French), and wrote prolifically in both languages. He, too, was deeply ecumenical: baptized a Catholic, he married in the Presbyterian Church, was given a Catholic funeral service and was buried in the Protestant graveyard. John Neilson (1776–1848), the perfectly bilingual publisher of Canada's oldest newspaper (a bilingual one) traversed the religious divide by bringing up his girls as Catholics and his boys as Presbyterians. These people are my models and my inspiration.

The religious chasm that nevertheless continued to yawn was perpetrated by the education system, which only in 1998 stopped dividing children down denominational lines and separated them instead according to language.

Religion may have divided schoolchildren, but the Protestants brought the idea of universal public education to Quebec. In Scotland, from which immigrants were flocking in droves, the high rate of literacy (75% of males were literate in 1750) was due to a belief that as the Holy Spirit speaks through the Bible, people—and that meant everyone, not just the rich—had to be literate so that they could read the scriptures for themselves.

Education is still a perennial concern for Québec City Anglophones—should we send our kids to school in English or French? The irony of the *Charter of the French Language* is that it gives us more choice than our Francophone neighbours have. Another irony of the *Charter of the French Language* is that it has been a victim of its own success: more and more Anglophones—now almost universally bilingual—are falling in love with Francophones and expanding the pool of children eligible to be schooled in English. While the population of Anglophones in the city declined by 14% between 1991 and 2001, in 2002 the English primary schools were so full that a new one was opened.

As for the religious divide, already people seem to have forgotten the old acrimony. When the British took Quebec they built an Anglican cathedral that was very deliberately one metre higher than the Catholic cathedral, and with more bells so they could make more noise. But when my daughter was confirmed in that very same cathedral last year, the children's choir of the Catholic cathedral came to sing. No one commented on this fact, although it was the first time such a thing had happened in Québec City's entire 400-year history.

Québec City—the Anglophones that show

Québec City's Anglophones have a reputation for discretion, but they're around if you know where to look. The Price family, whose ancestor arrived in 1810, was the mainstay of the forestry industry in the province for more than a century. The family now runs a magnificent museum-hotel⁷ that has recently been voted the best in Canada. Peter Simons, whose ancestor came to Quebec in 1812, now runs an expanding fashion store. He has given his hometown a magnificent 19th-century

⁷ <http://www.saint-antoine.com>

French fountain⁸ as a 400th birthday present. The fountain, picked up in an antique shop, now stands in front of the Parliament building.

The city's newly-restored Anglophone cultural centre, the Morrin Centre⁹, is currently staging *Rosina*, an opera written in 1782 by Francis Brooke, who wrote North America's first novel in Québec City; and an exhibition recounting the never-told history of the city's (Anglophone) Jewish community is about to open¹⁰. The city's English newspaper, the *Quebec Chronicle Telegraph*, continues to be published¹¹, the English schools and health care services continue to operate, the Fraser Highlanders¹² still march about playing their bagpipes, the Irish pub still has some of the best live music in town, and congregations of no less than eight churches still talk to God in English.

⁸ <http://www.fontainedetourny.ca>

⁹ <http://www.morrin.org>

¹⁰ www.shalomquebec.org

¹¹ www.qctonline.com

¹² <http://www.78thfraser.ca>

Focus on a Community

Expanding the Francophone presence in Manitoba

by *Michel Boucher - Saint-Boniface, Manitoba*

In October 2002, Manitoba's Francophone community met to find ways to attract more French-speaking people to the province. At the same time, the government was exploring the measures it could take to increase the Francophone population. Welcoming more newcomers of diverse backgrounds would meet two objectives: expand the Francophone presence in Manitoba and enrich the province's cultural diversity. In 2005, the province welcomed 10,000 immigrants, a remarkable increase compared to the annual average of 3,500 that had prevailed up to 2003.

According to Statistics Canada, French is the mother tongue of 4.0% of Manitobans, and 9.1% of the population speaks English and French. The Chief Executive Officer of the Société franco-manitobaine (SFM)¹, Daniel Boucher, said that the SFM and its partners quickly grasped the government's message: Mr. Boucher went on to say, "We came to the conclusion that we had to set up a service for Francophones similar to Welcome Place², which serves all immigrants who arrive in Manitoba." A French-speaking welcome service, Accueil francophone³ was established in 2003 following negotiations between the SFM and the federal and provincial governments.

Gérald Clément was Assistant Deputy Minister for Citizenship and Immigration in Manitoba during the talks that led to the creation of Accueil francophone: "This is a positive development in that [the new service] allows newcomers to get a different perspective by speaking with someone who is not a public servant." Today, under the leadership of Bintou Sacko, originally from Mali, Accueil francophone offers a wide range of services. Since its creation, the organization has helped more than 500 people.

¹ www.franco-manitobain.org

² www.miic.ca/WP.pdf

³ www.accueilfrancophonemb.com

I just arrived in Manitoba; can you help me?

Manitoba is a leader among Canadian provinces when it comes to recruiting and welcoming Francophone families. Accueil francophone is a model to be emulated for the services it offers to newcomers to Canada. The integration of immigrants and their retention within Francophone communities requires a global approach that ensures long-term services and goes beyond essential needs.

Julien Loubelo, a Congolese who lived in France for 20 years, immigrated to Manitoba with his wife and two children last October. "The staff at Accueil francophone were very efficient. They came to pick us up at the airport and found us a bed and breakfast to stay in the first few nights. They were also extremely helpful when we were looking for our current home. Accueil francophone even helped me prepare my résumé in French and English."

Nathalie Roy, an officer with Accueil francophone, explains the organization's goals: "Our priorities are housing and health. Finding a home is a real challenge due to the lack of affordable housing in Winnipeg." She adds that

newcomers are referred to health professionals when the need arises. Accueil francophone also provides information on schools, administrative formalities, transportation, family services and businesses. Newcomers are informed of the job market situation and of services provided by the Franco-Manitoban community as well.

Extending a welcome is everyone's business

Accueil francophone works in cooperation with community partners. Bilingual Service Centres⁴ act as the point of contact with government agencies. The SFM's 233-ALLÔ service refers newcomers to services and jobs, and the Plurielles organization offers literacy courses and employment integration workshops.

For its part, the Collège universitaire de Saint-Boniface⁵, which operates an international bureau for its foreign students, offers free English courses to those who need them under an agreement with the SFM and the governments. The Division scolaire franco-manitobaine⁶ has a liaison officer on staff to work with the families of children newly registered in its schools.

Newcomers themselves participate in welcoming efforts: they created the Amicale de la Francophonie multiculturelle du Manitoba. This organization, which brings together Francophones from various countries, has become an important tool in raising awareness among Manitobans about immigrants' rights.

⁴ www.csbsc.mb.ca

⁵ www.ustboniface.mb.ca

⁶ www.dsfm.mb.ca

Languages in the World



Capital: New Delhi

Population: 1.0 billion (2001)

Official languages (Union): Hindi and English

Constitutional languages: Assamese, Bengali, Bodo, Dogri, Gujarati, Hindi, Kannada, Kashmiri, Konkani, Maithili, Malayalam, Meitei, Marathi, Nepali, Oriya, Urdu, Punjabi, Sanskrit, Santali, Sindhi, Tamil and Telugu.

Language majority: Hindi (almost 50% of the population)

Language minority: 1,600 languages, 398 of which are officially registered

Government type: federal republic of 28 states and 7 territories

Constitutional articles (language): art. 29, 30, 120, 210, 343 to 350 of the Constitution of 1956 (currently in effect)

Language laws: *Official Languages Act, 1963* (amended 1967) Official Languages (Use for Official Purpose of the Union) Rules, 1976 (amended 1987)

India: A language federation

By Jacques Leclerc – Montréal, Quebec

India, officially the Republic of India, is made up of 28 states¹ and seven territories. The country, with a landmass of 3.2 million km² (compared to Canada, with a landmass of 9.9 million km²), has a population of 1.1 billion (2006) who speaks 415 different languages and uses 10 alphabets.

1. The language federation

The 1950 Constitution created a language federation to resolve the problem of borders that did not reflect the communities formed based on a common language. The principle of an official language per state and per territory was introduced at the time, but has been difficult to maintain. In fact, today, only four states have only one official language: West Bengal (Bengali), Gujarat (Gujarati), Karnataka (Kannada) and Tamil Nadu (Tamil). Although a language federation is in place, the states must be redefined or new ones created periodically, based on linguistic realities.

2. The status of languages in India

¹ http://www.ocol-clo.gc.ca/newsletter_cyberbulletin/img/india.jpg

As there are a very large number of languages, they have been arranged in a status hierarchy.

India's official languages

Hindi and English are at the top of the hierarchy because they are India's two official languages. However, these languages are a minority. According to the 2001 federal census, Hindi is the mother tongue of nearly 258 million residents (25.8% of the population), and the second language of another 220 million. English is the mother tongue of some 180,000 residents.

Constitutional languages

India has 22 constitutional languages: Assamese, Bengali, Bodo, Dogri, Gujarati, Hindi, Kannada, Kashmiri, Konkani, Maithili, Malayalam, Meitei, Marathi, Nepali, Oriya, Urdu, Punjabi, Sanskrit, Santali, Sindhi, Tamil and Telugu. These languages, spoken by a combined total of over 70% of the population, benefit from their status: they are used by local parliaments, administration, schools, the media and businesses.

Official languages of states and territories

Each Indian state and territory is free to choose its official languages, including languages that are not considered constitutional languages. Hindi is the official language or the co-official language in at least 10 states and territories, while English is the official language or the co-official language in 14 states and territories. In total, there are 32 different official or co-official languages, including French in Pondicherry.

Other languages

There are over 400 languages that, while they are not official, are spoken by more than 10,000 residents. They are generally taught in primary school. Strictly speaking, they are minority languages.

There are about a hundred languages spoken by only a few thousand residents and these languages are not generally taught in primary school. However, the Commissioner of Linguistic Minorities looks at the use of these languages and regularly submits recommendations to the state and territorial governments.

3. India's official languages policy

India's language policy focuses on Hindi and English. When it was adopted in 1950, the Constitution stipulated that English and Hindi would be used for the official purposes of the Union for 15 years, then Hindi would become the only official language. However, Hindi could not completely replace English because of opposition from the southern states (Andhra Pradesh, Kerala, Karnataka and Tamil Nadu). These states claimed that the federal government was trying to impose Hindi, the language of the dominant ethnic group, on them. As a result, they preferred using English, which they considered to be neutral.

In 1963, the *Official Languages Act*² officially declared Hindi and English as the languages of communication in the federal parliament, ministries and central government agencies or corporations. Generally speaking, the federal government communicates in Hindi in the northern part of the country, while it communicates only in English in the southern part of the country. The federal government also uses English where Hindi is not the official language of a northern state.

4. State language policies

The regional public administration functions in the states' official language(s), except when it communicates with the federal government (in this case, Hindi or English must be used for communication). The language(s) of work are the same as the states' official language(s) (generally three or four). Signs are also posted in the official language(s) of the state or territory.

For education, pursuant to Article 350A of the Constitution, all states and territories are required to provide instruction in the mother tongue at the primary stage of education to children belonging to linguistic minority groups. Generally speaking, it is also mandatory to teach one or more second languages at the secondary stage: the second language of the state or territory, or Hindi. English language instruction is mandatory at the higher secondary stage.

Municipalities can develop their own language policy and declare a co-official language in a given district, where numbers warrant. Municipalities are required to develop systems for public services, schools and official records.

In summary, India has developed many language policies because of its hierarchical language system according to the various administrative levels. At this time, neither Hindi nor English seem to be replacing the official languages of the states or territories, as these governments have the authority to redraw language area borders to peacefully protect the languages in their respective jurisdictions. Given India's complex situation, the different languages are co-existing relatively harmoniously.

² <http://rajbhasha.nic.in/dolacteng.htm>

Official Languages of the States and Territories of India

	State	Official Language(s)
1	Jammu & Kashmir	Urdu/Kashmiri, Hindi, Punjabi, dogri
2	Himachal Pradesh	Hindi, Pahadi
3	Punjab	Punjabi/Sindhi, Hindi, Urdu
4	Uttaranchal	Urdu/Hindi
5	Haryana	Hindi, Sindhi, Haryanvi, Urdu
6	Rajasthan	Hindi, Urdu, Rajasthani, Marwari
7	Uttar Pradesh	Hindi, Urdu, Bhojpuri, Pahadi, etc.
8	Bihar	Hindi/Urdu, Bhojpuri, Maithili, Magahi, Bengali, santali
9	Sikkim	Nepali, Bhutia
10	Arunachal Pradesh	English, Hindi, Assamese, Bengali
11	Nagaland	English, Naga
12	Manipur	English/Manipuri
13	Mizoram	English, Gujarati, Mizo, Lushai, Miao, santali
14	Tripura	Bengali, Tripuri, Kuki, santali
15	Meghalaya	English, Garo, Khasi
16	Assam	Assamese, Bengali, bodo, santali
17	West Bengal	Bengali, santali
18	Jharkhand	Hindi/Urdu, Maithili, Bhojpuri
19	Orissa	English/Oriya, santali
20	Chhatisgarh	Hindi, Chatisgarhi
21	Madhya Pradesh	Hindi, Marathi, Urdu
22	Gujarat	Gujarati
23	Maharashtra	Marathi, Hindi, konkani
24	Andhra Pradesh	Telugu, Urdu
25	Karnataka	Kannada, konkani
26	Goa	Konkani, Marathi
27	Kerala	English/Malayalam, konkani
28	Tamil Nadu	Tamil
	Territory	
T1	Andaman & Nicobar Islands	English/Hindi

T2	Chandigarh	English/Hindi
T3	Dadra & Nagar Haveli	English/Hindi
T4	Daman & Diu	English/Hindi
T5	Delhi	English/Hindi
T6	Lakshadweep	English/Malayalam
T7	Pondicherry	English/French/Malayalam/Tamil/Telugu

States and Territories of India

State	Capital	Area (km ²)	Population (2001)
Jammu & Kashmir	Srinagar	101,387	10,069,917
Himachal Pradesh	Simla	55,673	6,077,248
Punjab	Chandigarh	50,362	24,289,296
Uttaranchal	Dehra Dun	53,483	8,479,562
Haryana	Chandigarh	44,212	21,082,989
Rajasthan	Jaipur	342,239	56,473,122
Uttar Pradesh	Lucknow	240,928	166,052,859
Bihar	Patna	94,163	82,878,796
Sikkim	Gangtok	7,096	540,493
Arunachal Pradesh	Itanagar	83,743	1,091,117
Nagaland	Kohima	16,579	1,988,636
Manipur	Imphal	22,327	2,388,634
Mizoram	Aizawl	21,081	891,058
Tripura	Agartala	10,486	3,191,168
Meghalaya	Shillong	22,429	2,306,069
Assam	Dispur	78,438	26,638,407
West Bengal	Kolkata	88,752	80,221,171
Jharkhand	Ranchi	79,714	26,909,428
Orissa	Bhubaneswar	155,707	36,706,920
Chhatisgarh	Raipur	135,191	20,795,956
Madhya Pradesh	Bhopal	308,245	60,385,118
Gujarat	Gandhinagar	196,022	50,596,992
Maharashtra	Mumbai	307,713	96,752,247
Andhra Pradesh	Hyderabad	275,069	75,727,541
Karnataka	Bangalore	191,791	52,733,958
Goa	Panaji	3,702	1,343,998
Kerala	Thiruvananthapuram	38,863	31,838,619
Tamil Nadu	Chennai	130,058	62,110,839
Territory			
Chandigarh	Chandigarh	114	900,914

Delhi	Delhi	1483	13,782,976
Daman & Diu	Daman	112	158,059
Dadra & Nagar-Haveli	Silvassa	491	220,451
Lakshadweep	Kavaratti	32	60,595
Pondicherry	Puducherry	480	973,829
Andaman & Nicobar	Port Blair	8249	356,265
TOTAL		3,166,414	1,027,015,247

Source: *Provisional Population Totals: India*, Census of India 2001³.

Note 1: The demographic data corresponds to the preliminary results of the census held at the beginning of 2001.

Note 2: The capitals of Punjab (3), Haryana (6) and the Union territory (4) all have the name Chandigarh.

Note 3: Uttaranchal, Jharkand and Chhatisgarh come from the recent divisions based on the states of Uttar Pradesh, Bihar and Madhya Pradesh.

³ <http://www.censusindia.gov.in/>

Portrait

Becoming Canadian

by Robert Rothern – Vancouver, British Columbia

One of the most charming and unexpected manifestations of our country's linguistic duality takes place in a courtroom in Surrey, British Columbia, where citizenship judge Shinder S. Purewal presides. The November 21, 2007 edition of *Maclean's* describes the little twist Judge Purewal adds to the ceremony welcoming new Canadians: "They recited the oath of citizenship in halting French. [...] Then they recited the pledge again in English." Judge Purewal includes the French version of the oath and a few words of French in his ceremonies, he says, "to underline the fact that this country's basic framework is based on the foundations of two languages—English and French." This small gesture makes a big statement about two cultural realities in Canada and the federal policies that frame them.

From Punjab to Surrey

Shinder Singh Purewal was born in India to a family of small farmers. His father was murdered when Shinder was a month old ("some thugs killed him with an intent of taking possession of our land and assets") leaving his mother to raise a family of four. Having noticed young boys from the village leaving for Canada, she resolved that her family would live in a peaceful country. They arrived in Canada in September 1979. Shinder was 17. "I could not speak more than a few words and very basic sentences in English."

"There is no Great Wall of China between the policies of multiculturalism and bilingualism" Judge Shinder Pal Singh Purewal

He had learned this rudimentary English at the modest government school in his village. "Students of each particular state begin their schooling in their own mother tongue, [Punjabi](#) in my case, from Grade 1. They must start learning the national language, [Hindi](#), from Grade 4, and English from Grade 6. I arrived in Canada with the basic skills of reading and writing in English." While a student at Princess Margaret Secondary School in Surrey, he also attended English as a second language classes at a local college. Doing so allowed him to take the courses he needed to graduate from high school. "I was able to speak fluently in English within a couple of years of my arrival, basically when I finished my Grade 12." Learning French in Surrey circa 1979 was a different matter altogether.

The language of Voltaire

Purewal became aware of the French language and of its importance to his adopted country while studying political science at Queen's University (Kingston, Ontario). "After studying the political history of Canada, I became conscious of the role played by people belonging to both linguistic groups in shaping and forming the economic foundation, the political-legal framework and the symbolic order of the state." But learning French ("who wouldn't want to learn the language of Voltaire?") remained an elusive goal. His children, he is proud to say, have done better in that regard.

How many people speak Punjabi in Canada?

Punjabi represents 1.2% of all mother tongues in Canada, 6.1% of non-official mother tongues in Canada and 14.2% of non-official mother tongues in the Metropolitan Vancouver region.

Source: Statistics Canada 2006 census figures.

Find out which languages are the top 10 most spoken languages in Canada.

It should come as no surprise to anyone interested in policy-making that bilingualism and multiculturalism are seen by many Canadians as having contradictory, even opposing, aims. Purewal, who interviewed Pierre E. Trudeau for his master's thesis on the politics of multiculturalism, attributes this to a lack of common understanding of the 1971 multiculturalism policy. "It was entitled 'multiculturalism within a bilingual framework,'" he points out. "Linguistic duality is an important institutional framework for all Canadians to build and sustain a common bond with each other—from coast to coast to coast. In fact," he adds, "the English and French languages are the vehicles of advancement for any immigrants to this country."

The art of communication

When asked how linguistic duality can be made to speak to the large Sikh community in British Columbia, he replies: "In order to be successful in Canada, language skills are absolutely necessary. All immigrants know this much. Of course, they will try to learn the language of the environment. If we had basic French instruction for newcomers, along with ESL, they'd be more aware of the country's linguistic duality and its benefits for the second generation. You want to give your children an edge." But most immigrants, he says, have not even heard of French immersion."

Since 2005, Judge Purewal has heard more than 30,000 new Canadians recite the citizenship oath. He has come to believe that "it is only through the art of communication that we understand other people's cultures, traditions, customs, attitudes and beliefs. The art of communication in Canada involves learning either English or French, or both." And *that* is why the oath is recited in both official languages in Surrey, British Columbia.

Surrey:

Total population: 394,976

Total immigrant population: 150,235

Number of people with knowledge of both official languages: 20,405

Number of people with a non-official language as a mother tongue: 173,750

Vancouver:

Total population: 578,041

Total immigrant population: 260,760

Number of people with knowledge of both official languages: 59,235

Number of people with a non-official language as a mother tongue: 286,135

Metropolitan Vancouver (including Surrey):

Total population: 2,116,581

Total immigrant population: 831,265

Number of people with knowledge of both official languages: 162,790

Number of people with a non-official language as a mother tongue: 880,420

Source: Statistics Canada 2006 census figures.

References:

Purewal bio:

www.cic.gc.ca/english/about/citizenship/commission/cit-judges.asp

Multiculturalism:

www.pch.gc.ca/progs/multi/reports/ann2002-2003/01_e.cfm

French Immersion in BC in 2006:

www.cpf.bc.ca/bc_html/Other/FramePages/img/cpf-annual-0506.pdf

Bilingualism in BC:

<http://www12.statcan.ca/english/census06/analysis/language/bilingual.cfm>

Coming Event



Francophonie: Worth celebrating!

March 20, 2008, has been declared the Journée internationale de la Francophonie. This will be an opportunity for Francophones worldwide to proclaim their solidarity and celebrate their distinction.

Why March 20?

On March 20, 1970, at Niamey, Niger, the treaty on creating the Agence de coopération culturelle, later to become the Organisation internationale de la Francophonie¹ (OIF), was signed.

In Canada, Francophonie is celebrated coast to coast to coast

This year, the Rendez-vous de la francophonie², a non-profit organization, is organizing a multitude of activities in honour of the Journée internationale de la francophonie. But isn't Francophonie too important to be celebrated for just one day? From next March 7 to 23, over nine million Francophones in Canada will celebrate their culture, their history and pride in sharing the language of Molière.

Did you know that 68 nations and governments participate in the OIF either as members or observers? Almost a third of United Nations' members are part of the OIF*! Canada, Belgium and France are of course among them, but so are Vietnam and Romania.

* <http://www.francophonie.org/oif/membres.cfm> (In French Only)

In keeping with the theme "D'hier à demain, la francophonie m'appartient", the Rendez-vous and its partners are organizing an abundance of events to underscore the role of different generations in weaving our social fabric. Canadian Francophones and Francophiles will be able to learn about the evolution of French and of its contribution to the Canadian society of today.

Canada's Public Service is equally dedicated to celebrating the vitality of the French language that greatly contributes to Canada's cultural richness. Once again, the Canada Public Service Agency³ will collaborate with the Rendez-vous de la

¹ www.francophonie.org (In French Only)

² http://rvf.ca/home/index_e.php

³ http://www.psagency-agencefp.gc.ca/ollo/common/new-nouveau_e.asp

francophonie on activities that will take place in the national capital, and on March 7, in cooperation with a variety of federal institutions, will launch the festivities at the Canadian Museum of Civilization in Gatineau. Activities will also be organized across Canada⁴ so that public servants outside the capital may also enjoy the celebrations.

The Association canadienne d'éducation de langue française, for its part, will hold its 16th Semaine nationale de la francophonie⁵ from March 7 to 23, 2008. The Association encourages students and stakeholders in the education sector to undertake dynamic activities that promote French fact across the country.

⁴ http://rvf.ca/home/index_e.php

⁵ <http://www.acelf.ca/c/activites/semaine/default.html> (In French Only)

Under Study

The Commissioner of Official Languages calls for increased support for research

“Research on linguistic duality is a valuable tool for governments, which develop policies and programs, and for the communities themselves, so they can evaluate their vitality, progress and needs,” stated the Commissioner of Official Languages in January during the launch of the study titled *The Role of Canadian Federal Research Funding Agencies in the Promotion of Official Languages*¹.

Research portal on the Canadian Francophonie
<http://www.francophoniecanadienne.ca>
 (In French Only)

This study examines the situation of researchers working in official language minority communities and looks at how official languages are being supported as a research subject. The Commissioner issued nine recommendations in order to ensure that researchers from official language minority communities are better equipped and supported in their research efforts, as well as to encourage research on issues related to linguistic duality.

Symposium: Official Languages Research Issues

The Symposium on Official Language Research Issues was held on January 10 and 11, 2008. This event, organized by Heritage Canada in cooperation with the Office of the Commissioner of Official Languages as well as several other departments, brought together more than 160 people. Key Francophone and Anglophone stakeholders (researchers, governments, and community representatives) discussed the current status of official languages research in Canada and identified avenues to improve its relevance. The objective is to expand the use of research in public policy development in order to contribute to community vitality and linguistic duality.

This event's presentations and a report are available on the Canadian Institute for Research on Linguistic Minorities (CIRLM) Web site².

Change in Canada's linguistic profile

On December 4, 2007, Statistics Canada³ released the May 2006 census data on languages in Canada. While some statistics reveal positive trends, others are cause for concern.

¹ http://www.ocol-clo.gc.ca/html/stu_etu_012008_e.php

²

http://www.icrml.ca/index.php?option=com_content&task=view&id=239&Itemid=123

³ <http://www12.statcan.ca/english/census06/analysis/language/index.cfm>

At the national level⁴, the French mother tongue population has increased slightly in real numbers since 2001. We can celebrate the vitality of the French language in Canada—there are 110,000 more people with French as their mother tongue than there were in 2001. The presence of 7 million Francophones across the country firmly anchors linguistic duality in the Canadian identity.

There has also been a marked increase in the allophone population: today, one fifth of Canadians have neither French nor English as their mother tongue. French and English mother tongue populations constitute 22% and 58% of the Canadian population, respectively.

The French mother tongue population outside of Quebec has decreased slightly, from 980,000 to 975,000 people. Its weight relative to the rest of the population is 4.1%, whereas it was 4.4% in 2001. While the actual number of Francophones has remained stable overall outside of Quebec, the decline in their proportion is worrisome.

The Anglophone population in Quebec increased marginally, from 919,000* in 2001 to 995,000* people in 2006. Among Quebec allophones, there has been an increase in the use of French at home.

Knowledge of French has increased among the country's Anglophones and allophones, 9.4% and 12.1% of whom are bilingual, respectively. It is most encouraging to note that an increasing number of Canadians are eager to speak the country's two official languages. There is, however, a cloud on the horizon: the bilingualism rate of young Anglophones aged 15 to 19 and living outside Quebec dropped from 14.7% to 13% in 2006. These statistics show that the federal and provincial governments must set up accessible, effective programs to maintain public interest in learning the second official language.

Data on the language of work will be released in April 2008.

Survey on the vitality of official language minorities

Statistics Canada, in cooperation with several federal partners, has released some data from the post-censal *Survey on the Vitality of the Official Language Minorities*⁵.

This survey contains a wealth of data on behaviour and social conditions within official language communities. With more than 35,000 respondents, this is the most comprehensive survey ever conducted on official languages.

⁴ http://www.ocol-clo.gc.ca/html/olmap_cartelo_e.php

* In contrast to mother tongue, this number denotes the first official language spoken, which is available in the tables on Statistics Canada's Web site, and allows for a more accurate representation of diverse communities.

⁵ <http://www.statcan.ca/english/freepub/91-548-XIE/91-548-XIE2007001.pdf>

"This portrait is an in-depth examination of the various factors that contribute to the vitality of the Francophonie outside Quebec and the Anglophone communities of Quebec. The survey results do not surprise me. The data presented by Statistics Canada confirms what I have seen on my visits to official-language communities across the country. Even though the challenges are great and vary in different parts of the country, Canadians are committed to living in the official language of their choice as much as possible. The communities have seen their situation improve over the last ten years and they are relatively optimistic about their future," said Mr. Fraser, the Commissioner of Official Languages.

The abundance of data on official language communities stemming from this survey will stimulate research work in this field for many years to come.

Linguistic Reminder

*biweekly*¹ (*bimonthly*, *biannual*)

Problem *Biweekly* means either twice a week **or** every two weeks and can therefore create confusion for the reader. The same is true for *bimonthly* and *biannual*.

Solution To ensure clarity, write

- twice a week (month, year);
- every two weeks (months, years); or
- semi-annual.

The following table shows alternatives to using *biweekly*, *bimonthly* and *biannual*.

	Avoid	Replace with
Examples	The meetings occur <i>biweekly</i> .	The meetings occur <i>twice a week</i> . The meetings occur <i>every two weeks</i> .
	We get paid <i>bimonthly</i> .	We get paid <i>twice a month</i> . We get paid <i>every two months</i> .
	The <i>biannual</i> gathering is always a family favourite.	The <i>twice-a-year</i> (or <i>semi-annual</i>) gathering is always a family favourite. The gathering that happens <i>every two years</i> is always a family favourite.

¹ <http://www.translationbureau.gc.ca/index.php?lang=english&cont=048>

Did you know?

The UN designates years as “International Year of...” to mobilize the global population on issues that are significant to all of humanity.

Can you guess what was chosen for 2008?

2008, International Year of Languages

On May 16, 2007, the United Nations General Assembly¹ proclaimed 2008 to be the International Year of Languages and designated UNESCO as the lead agency.

To celebrate this special year, UNESCO invites governments, United Nations organizations, civil society organizations, educational institutions, professional associations and all other stakeholders to organize activities to promote and protect all languages, particularly endangered languages².

There are nearly 6,000 languages worldwide; more than half of these languages are endangered. In *Language Vitality and Endangerment*³, the UN estimates that 97% of the global population speaks 4% of the world’s languages, or inversely, that 96% of the world’s languages are spoken by a mere 3% of the global population. United Nations explains that a language is endangered when its speakers no longer use it, when its speakers use it only on certain occasions that become increasingly rare, and when its speakers no longer pass it on to the next generations.

Language spoken most often at home in Canada**

1. English
2. French
3. Chinese, n.o.s.
4. Italian
5. German
6. Punjabi
7. Cantonese
8. Spanish
9. Arabic
10. Tagalog (Pilipino)

Note:

Chinese, n.o.s.*

The 2006 category 'Chinese, n.o.s.' includes responses of 'Chinese' as well as all Chinese languages other than Cantonese, Mandarin, Taiwanese, Chaochow (Teochow), Fukien, Hakka and Shanghainese.

* n.o.s. = not otherwise specified

** <http://www12.statcan.ca/english/census06/data/topics/RetrieveProductTable.cfm?ALEVEL=3&APATH=3&CATNO=&DETAIL=0&DIM=&DS=99&FL=0&FREE=0&GAL=0&GC=99&GK=NA&GRP=1&IPS=&METH=0&ORDER=1&PID=89272&PTYPE=88971&RL=0&S=1&ShowAll=No&StartRow=1&SUB=702&Temporal=2006&Theme=70&VID=0&VNAMEE=&VNAMEF>

¹ http://portal.unesco.org/culture/en/ev.php-URL_ID=35344&URL_DO=DO_TOPIC&URL_SECTION=201.html

² http://portal.unesco.org/culture/en/ev.php-URL_ID=8270&URL_DO=DO_TOPIC&URL_SECTION=201.html

³

http://portal.unesco.org/culture/en/files/35646/12007687933Language_Vitality_and_Endangerment.pdf/Language%2BVitality%2Band%2BEndangerment.pdf

Linguistic diversity is an integral part of our human heritage. Every language in the world has its own history, culture, and way of depicting reality. The disappearance of a language is a loss for everyone.

Canada's population is one of the world's most diversified. Nearly 200,000 immigrants from all corners of the world arrive in Canada every year.

In 2008, Canada's linguistic diversity presents considerable challenges and opportunities to learn. We must follow the UN's counsel to promote and protect linguistic and cultural diversity so that we may all partake of this global treasure. Let's make the International Year of Languages an opportunity to be open to other cultures. What would you say to learning a second language? A third? A fourth? All you have to do is choose from the treasure chest!