

新朋友

ਨਵੇਂ ਮਿੱਤਰ

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Nuovi amici

× *Nouveaux amis*

חברים · חדשים

Novos amigos

× 新しき友達

× NEUE FREUNDE

× Нові друзі

नए मित्र

Language

AND SOCIETY

NUMBER 39, SUMMER 1992

NEW-FOUND
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IMMIGRANTS IN CANADA

"I'VE ALWAYS WANTED TO SEE
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letters

Many thanks for sending us Number 37 of *Language and Society*. Although superficially not relevant to a Chamber of Commerce in such a unilingual environment, your publication has been of considerable interest to several of our staff and members.

We would like to receive future issues and any other publications that could be of interest to the business community.

Vanessa Hammond
Executive Director
Greater Kamloops Chamber of Commerce
Kamloops, British Columbia

How could [you]...change a reputable magazine into a tabloid format?...I am eagerly awaiting next quarter's non-tabloid edition.

Douglas Simsovic
Montreal

A note of congratulations on the new format for *Language and Society*.

More inviting and will probably therefore get wider readership than its predecessor — also a success in its own way.

Senator Royce Frith
Ottawa

How refreshing it is to read such positive, cheerful commentary about our country in an age when everyone else seems to want to tear it apart.

Tim Kerfoot
Toronto

Letters (continued on page 10)

Language AND SOCIETY

Language and Society is published by the
Commissioner of Official Languages,
Victor C. Goldbloom.

Opinions expressed by outside contributors
do not necessarily reflect the views of the
Commissioner.

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Language and Society is a publication of
the Communications Branch.

Articles may be reprinted in whole or in
part on request. Address *Language and
Society*, Office of the Commissioner of
Official Languages, 110 O'Connor Street,
Ottawa, Canada K1A 0T8.
Tel.: 995-7717. Fax.: (613) 993-5082
Subscriptions: (613) 995-0730.

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1992. Printed in Canada.
ISSN 0709-7751.

DEMOGRAPHY

and the new Canadians

TOM SLOAN*

“Compared to most other countries, Canada is unique in the role that immigration has played in its population growth.”

This conclusion, contained in a 1988 study commissioned by the federal government, is a stark reminder of the vital contribution of immigration phenomena to the development of modern Canada. Without the millions of immigrants from all regions of the world, Canada would be a vastly different place with many fewer people. In fact, according to demographic projections made by Health and Welfare Canada researchers (*Charting Canada's Future: A Report of the Demographic Review*, 1989), “With-

out immigration, continuation of Canada's below replacement fertility rates would eventually lead to Canada's disappearance. The large proportion of the population currently in the childbearing ages would again maintain growth in the short term. The population would grow to a peak of 28 million in 2011, but the subsequent decline would never cease.”

Even with continuing immigration at a relatively high level, according to the same document, the prospects are for an eventually declining population growth. “Canadian fertility rates are below the replacement level, but because a large

proportion of the population is currently in the childbearing ages, the population would, if current rates continue, grow until 2026. At that time, the population would begin a long, slow decline. It would return to the level of the 1986 census — 25 million — in 2086 and would continue to decline, eventually stabilizing at about 18 million, or roughly the size of the country in the late 1950s.”

Throughout history immigration has helped determine the character of virtually every country on Earth. But, due to a

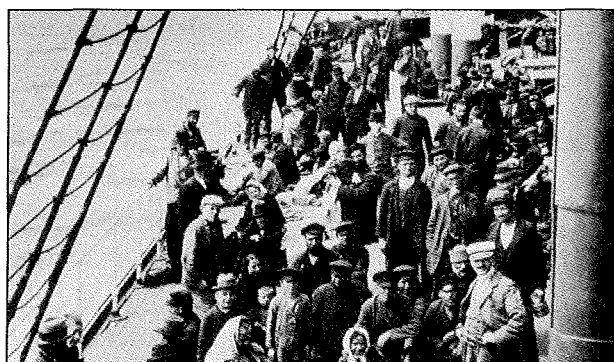


Photo: National Archives of Canada

* Tom Sloan is a freelance writer.

RATIO OF ACTUAL TO EXPECTED POPULATION*

	Born in Canada	...1946	1946-55	1956-65	1966-75	1976-85
Non-metropolitan area	110	93	62	42	34	33
Eastern metropolitan area	114	18	16	21	23	27
Western metropolitan area	96	131	135	115	109	117
Montreal	100	60	82	124	101	118
Toronto	76	118	193	242	276	249
Vancouver	84	170	145	264	205	211

* The expected population is that which would occur if there were no differential choice of residence by the various groups. For example, since 3% of the population in 1986 lived in Nova Scotia one would expect 3% of each group to live there, if there were no differential residential selection. The table gives the ratio of the numbers of each group counted in the 1986 census to that expected population.

Source: The Demographic Review Secretariat, Health and Welfare Canada, 1989.

Successful integration: THREE STORIES

BRIGITTE MORISSETTE*

“Exile is destructive,” says Naïm Kattan, “for the great tragedy of the émigré is to believe that he is nowhere. He must integrate and indeed not be afraid to contribute to the changes around him he thinks are necessary.”

These words of the Montreal writer could apply to many Canadians. Here, three of them speak. These brief portraits stand as three different versions of successful integration into Canadian life. In adopting a new country, Moy Tam, Hildi Konok and Naïm Kattan have embraced a second, third and in some cases even a fourth culture. They take an active part in Canadian life. Here are some of the ingredients in their success and, in passing, some lessons in life.

* Brigitte Morissette is a freelance journalist.

1 MOY TAM

Blending east and west

Moy Tam, although Chinese, never lived in China because her family was in exile. Yet she personifies a perfect mixture of eastern and western values. This young woman, who arrived in Canada in the mid-1970s to complete high school in British Columbia, seems to have adopted generosity as her vocation. She divides her time between her position as director of Ottawa-Carleton Immigrant Services (with special attention to the elderly), three orphaned nieces and her husband, a public servant she met in Toronto.

She grew up in Brunei, near the tropical forest, in a family of merchants, spent her adolescent years in Malaysia, discovered Canada at the age of 19 and decided to make it her own country. And her Chinese husband? Chance alone seems to have been responsible for their meeting, although common origins in a foreign setting may create an irresistible affinity between two people.

relatively small population and successive waves of quite different sorts of immigrants over a short time, Canada is a product *par excellence* of the immigration process. The resulting mix is, perhaps, more complex than any other in the world. To the Aboriginal peoples there have been added the French, the British,

the Irish, the northern and eastern Europeans, the southern Europeans, and then, most recently, a new wave from the Middle East, Asia, Africa, the Caribbean and Latin America. The result is the ethnic broth we call Canada.

In some essential ways our present, especially in political terms, is the product of our three-pronged historical origins: Aboriginal, French and British. It was most particularly the latter two who determined the shape of Confederation. That is why we are a nation with two predominate languages and with a vision of a country where English- and French-speakers can feel at home.

Well before that vision was formally enunciated three decades ago the situation had become considerably more complex, starting with the massive influx of European immigrants into the Prairies a century ago and continuing with the successive waves of newcomers who have

since made Canada their home.

Concentrations

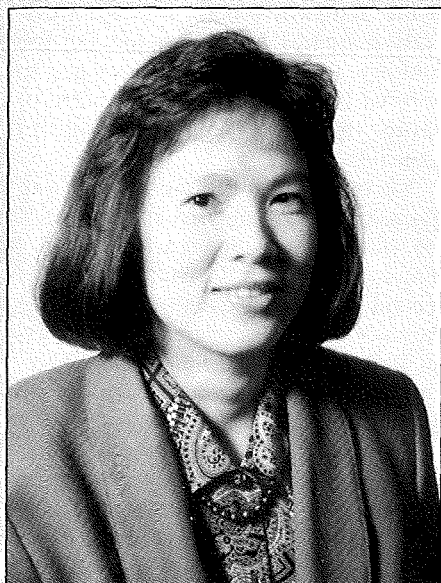
The sheer numbers of new Canadians have made an impact and so has their tendency in recent decades to concentrate in the larger urban areas, most particularly, although far from exclusively, Toronto, Vancouver and Montreal. According to figures contained in *Charting Canada's Future* some two-thirds of recent immigrants have chosen to settle in these three agglomerations, with the trend becoming more pronounced since changes in the immigration law in 1967 made it easier for



Photo: National Archives of Canada



Photo: National Archives of Canada



In addition to her family, Moy Tam has two passions: the environment, a discipline in which she obtained a bachelor's degree from York University in Toronto, and gerontology, in which she has a master's degree. While living in Toronto she formed a task force and then a network to help elderly victims of abuse. "I come from a culture where we learn very young to help the elderly," she says, astonished to see elderly people mistreated and

abandoned in Ottawa, her newly adopted city. Respect for authority is another Oriental value she cultivates — as well as the practice of leaving her shoes at the door!

In other respects, however, she has adopted Canadian political and social values. "I have lived here for 17 years now. That is longer than the time I spent in my two previous adopted countries. I identify completely with Canada. My husband, who was born in Hong Kong, has also never visited China. We have no nostalgia for the past."

Moy Tam came to Canada because she wanted a good higher education. She liked the country and stayed. "In the end," she says, "I feel more Canadian than anything else. The only political and social system I really know is the Canadian system."

And, probably most important of all: "Here I have a voice." She stops, becoming thoughtful, and says, "Native-born Canadians take their country for granted. We immigrants make a conscious choice. That is not forgotten, especially since all the things that count for me today happened here."

Sometimes, however, she feels rebellious. When, out of fear of the

unknown, people promote sameness, she responds with a heartfelt, "Vive la différence!"

Moy Tam, who is beginning to learn French but cannot yet express herself in it, believes that "the problem in Canada lies in the fact that it has to protect its twofold culture if it wants to continue to be different from the United States."

Her religion is openness, but with a degree of historic balance. When you are of Chinese origin, even if you have never lived in China, you naturally take an interest in the history of your people. Moy Tam would like Canadians to acknowledge the contribution of the Chinese to the development of this country by paying tribute to their courage and their sacrifices in the construction of the transcontinental railway between 1881 and 1885.

What most concerns this smiling woman who has become so completely North American and Canadian, however, is the disintegration of certain values, such as good citizenship. "We have an increasing tendency," she laments, "to cynicism rather than good citizenship." This, in her view, is the surest path to the disintegration of the country.

(Our translation)

people from third-world countries to enter Canada. Since then some 2.5 million immigrants have arrived, a growing proportion of them members of visible minorities. Toronto and Montreal now account for 80% of black African and Caribbean newcomers while Toronto and Vancouver are home to two-thirds of immigrants from southern Asia. In each of these last two urban areas visible minorities now comprise about 17% of the population.

Immigration has helped determine the character of virtually every country on Earth.

The trend towards concentration in large population centres is not surprising to one expert in the area of demography. "One thing we have learned is that immi-

grants tend to go where Canadians go," says Louis Rouillard, Research Director of Health and Welfare's Demographic Review Secretariat. They also go where there are large numbers of other immigrants and where they can feel at home in a relatively short time.

One thing has not changed over the years. For most of this century the proportion of residents of Canada born elsewhere has remained stable at around 15%. The major difference today is that over the past 25 years immigration patterns have shifted dramatically; visible minorities have become more visible and Canada has become more than ever a society where diversity reigns.

Canada's languages

While the depth and the extent of the immigration phenomenon is clear, less so is its impact on at least one fundamental issue: the relations between Canada's



two official languages and the people who speak them. Essentially, that impact appears to be quite straightforward. According to Health and Welfare's Rouillard, recent studies have shown that immigrants, even in large numbers, do not change social trends; if anything, they reinforce them.

In terms of official language groups, recent government-sponsored research has suggested that the movement

2 HILDI KONOK

Four souls

Hildi Konok believes, like Voltaire, that to acquire a language is to create a new soul for oneself. In that case, she might be said to possess four souls — which gives an indication of the vitality of this Canadian of Austro-Hungarian origin. At the age of eight, when she left Vienna and the cruel aftermath of war behind, the young refugee, daughter of a Hungarian father and an Austrian mother, spoke Hungarian and German fluently. She quickly learned English in Sudbury and then French in Montreal, where she taught English and history and met the young Hungarian doctor who would become her husband. She lived with him in Quebec City for a few years, then moved to Sherbrooke, Quebec, and now lives in Halifax. Her husband is an eminent surgeon, while she, passionately interested in linguistics and a graduate of Bishop's University, is a doctoral student and crusader for bilingualism.

"English is my principal language," she explains, "the one I know best. But it is very rewarding to speak French. I express my feelings best in French."

Complex? Less so than it seems. Montreal and living in French are very close to her roots, to her still vital European



sensibility. Her daughter is now a student at Bishop's University and lives with a Francophone family in Sherbrooke.

Hildi Konok believes so strongly in biculturalism as the basis of Canadian identity that she has discovered a vocation as a crusader for Canadian Parents for French, of which she is the Nova Scotia director.

"Speaking several languages," she says — and she knows whereof she speaks, having travelled extensively and even having lived in Africa — "gives you enormous advantages." This is true in business, especially if one wants to penetrate new export markets. However, she says with conviction, "I don't believe in the melting pot. In my opinion, it is naive to think that by looking

at the Statue of Liberty one automatically becomes an American. On the contrary, the more I am encouraged to be what I am and what I am capable of being, the more I can contribute to Canadian culture.

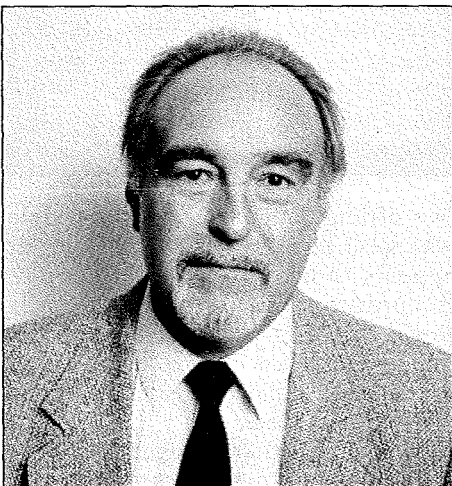
"Encouraging unilingualism among Canadians unwittingly isolates us. As if the mind were a computer limited to a few data banks! In Canada, learning a second language is essential to opening the door to greater tolerance and a better understanding of the world. Resistance to bilingualism has its origins in fear and ignorance."

Hildi Konok still remembers that in the 1950s it was not fashionable to be an immigrant. When she learned Canadian history she discovered a hero: Louis Riel, the Francophone Métis rebel whose important contribution to the creation of Manitoba the federal government has just acknowledged.

"Knowing several languages," she argues, "is the best antidote to many cultural animosities and even to racism. How can you hate people if you speak their language and know their culture?"

That, to say the least, would be a good topic for a thesis. Working for Canadian Parents for French has convinced Hildi Konok that our bilingualism policies give Canada an edge on the United States in the cultural and industrial restructuring that is taking place in the world.

(Our translation)



Réjean Lachapelle

has been towards a combination of increased territoriality and polarization. According to a 1989 study by demographer Réjean Lachapelle, over the past 50 years there has been a virtually symmetrical pattern involving a slow but steady shrinkage in official language minority communities — Francophones in predominantly English-speaking provinces and Anglophones in Quebec — and most particularly in areas where their numbers are smallest. While immigration has apparently not affected the general trend, Lachapelle notes that, until recently, Allophones in Quebec opted by a three-to-one margin to join the English-speaking community. In the last several years, however, at least partly due to

The trend towards concentration in large population centres is not surprising.

Quebec's language legislation, the pattern has been substantially reversed. That reversal itself is the product of two other developments: an increase in the proportion of Allophones choosing French as their first official language and an out-migration from Quebec by those who prefer English. By doing so the latter group has in fact reinforced the more

3 NAÏM KATTAN

The pleasures of culture shock

Winter, 1954. When he set foot in the snows of Montreal after several years' stay in Paris, Naïm Kattan, a Jewish immigrant originally from Iraq, discovered three solitudes in the Canadian metropolis: those of the Anglophone, the Francophone and the Jewish communities. Kattan, former holder of a French government scholarship in Paris, former correspondent for an Arabic newspaper in Baghdad, did not understand why the sizeable Jewish community did not seem interested in the culture of the Francophone majority. He founded the *Bulletin du Cercle juif de Montréal* and forged his first links of friendship with Montreal intellectuals — among them, René Lévesque, the well-known journalist and globe-trotter, who interviewed him, Judith Jasmin, then host of the Radio-Canada program "Carrefour", and André Laurendeau and Jean-Marc Léger, editorial writers for *Le Devoir*.

Naïm Kattan would quickly make building bridges between the two official language communities his concern. He would even become an editor for the Royal Commission on Bilingualism and Biculturalism. "Today, the two solitudes know one another," the writer comments, "but knowledge is no guarantee of love or convergence. It is, however, the condition for any friendship."

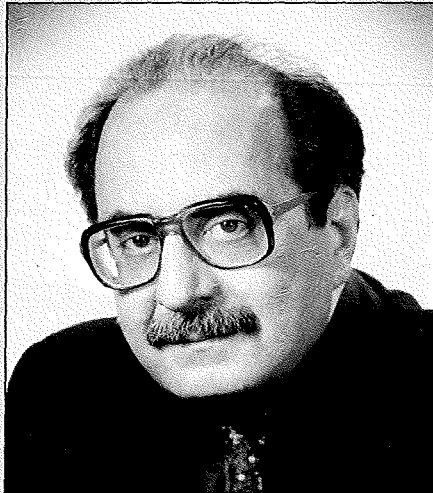


Photo: John Evans Photography Ltd.

It is the role of culture to turn knowledge into friendship. Naïm Kattan bent his energies to this task so effectively that for 22 years he filled some of the highest positions at the Canada Council — Head of the Writing and Publishing Section and then Associate Director. He is now spending two years as a professor of literature and writer-in-residence at the University of Quebec in Montreal.

He was adapting to his new country at the same time as Quebec was opening up to the world. His vocation in Canada was clear. Yet, he says, with a tinge of regret, "because of the need to adapt to a new language my writing career was delayed by 20 years." He has since made up for lost time, in French, although the polyglot writer spoke English when he lived in Baghdad. Today, he says,

he feels a deep and total commitment to the French language.

Naïm Kattan has written more than 15 essays and novels in French. The most recent, *Farida*, was published by Les Éditions Hurtubise HMH in 1991. He is preparing a work on cultural relations in the world and in Canada, culture being a subject on which he is inexhaustible. His passion for the history of New France led him to tell the story of an epic (and little known) figure of Canadian history: a young Jew who left Bordeaux and reached New France before 1763, disguising himself as a seaman. His heroes, however, remain literary: Châteaubriand, Proust, Malraux, and his favourite classic, Racine.

Immigrants to a new county have two options, in Kattan's view: to keep their distance, living on the margins and playing the role of exile, or to integrate quickly, with the idea that return is impossible.

From his Near Eastern origins he has retained a trait that delights his friends: an irresistible eloquence in speaking about the pleasures of culture shock. He has made Montreal his home base. To take the true measure of the influence of French, in his view, it is necessary to go back to its transatlantic roots and also embrace the whole of North America. We understand his success, thanks to a bit of luck and the strength of his talent, in developing such a wide network of communications on this continent. ■

(Our translation)

basic movement towards territoriality and polarization.

A corollary to this interprovincial migration has been a steady diminution in the relative population of Quebec vis-à-vis the rest of Canada, one element of which is the fact that only 8% of Quebec residents are foreign-born compared to 15% nationally. Thus, while the Francophone majority in Quebec has risen to 82%, the Quebec population itself has fallen from 29% to 26% of the Canadian total over the past decades.

In Canada as a whole there has also been a decrease from 29% to 25.1% between 1951 and 1986 in those having French as a mother tongue.

Paradoxically, during the same period

there was actually a 2% rise in the number of Canadians claiming to be able to speak French; the proportion of Anglophones claiming to speak French jumped to 9% from 6%. One factor explaining this trend is clearly a sharp rise in the bilingual capacity of English-speaking Quebecers. In the rest of Canada demographers see two other factors at work: the rapid growth in the popularity of French immersion schooling in every region of the country and, related

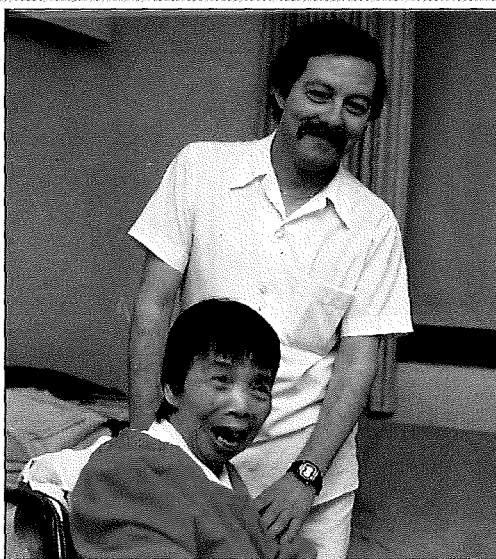
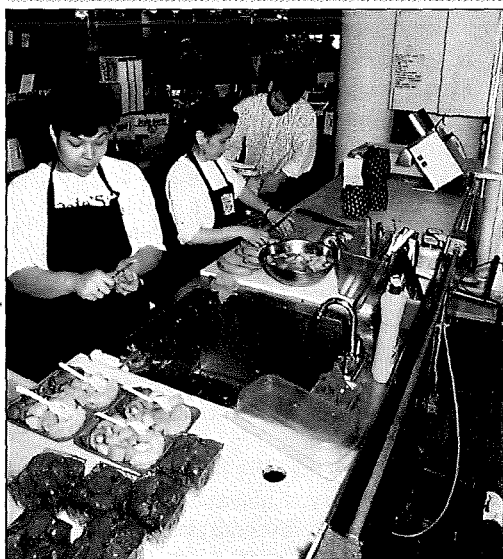
to it, a higher status accorded to French generally, due in part to federal official languages policies and programs outside Quebec.

The effect of all these occasionally conflicting developments on the fate of bilingualism in general and of official language minority communities in particular is still uncertain. Despite the trends towards increased territoriality and polarization there are minority communities, both English-



Photo: Government of Canada

Photos: Multiculturalism and Citizenship Canada



and French-speaking, in all regions of the country that are determined to survive as such. There are also several "contact areas", often quite large, in New Brunswick, Quebec and Ontario, where considerable populations of both groups continue to coexist and interact, and there are still substantial federal and in some cases provincial programs devoted to

helping the minority official language communities to survive.

There is also an opposing current of opinion holding that bilingualism has run its course and that no further heroic efforts are needed to bolster official language minority groups.

The debate continues, as do the demographic trends. And, while simple

projections may make the future seem bleak for minority communities, the desires and determination of the people most intimately involved cannot be ignored.

Only one thing is certain. It will be society as a whole, including its recent immigrants, that will decide its future and that of the country. ■

letters

from page 2

Language and Society had, I thought, built up a very credible reputation both as a solid publication with informative, solid articles and a broad enough type of article to be of interest to a diversified audience. In addition, it was a format that lent itself to reproduction and to storage.

The new format of *Language and Society* has none of these qualities and is, in my opinion, a rather juvenile publication....Perhaps you are trying to reach another audience....I know it will not be of use to me.

John Trent
Department of Political Science
University of Ottawa

When a second and third language is becoming so important in business, educa-

tion, academic pursuits and in life generally, I think that Canadians need to be reminded constantly that we no longer can only think about language in the confines of our country but that we must consider it from a global viewpoint if we are to survive as a country and prosper as individuals.

Karynn Oxley
North Vancouver

Congratulations on the new format (number 38).

Diane Bradley
Ontario Northland
Co-ordinator of Services in French
North Bay, Ontario

We have just received *Language and Society* 38. We were very disappointed with the change of format.

Changes of format in magazines always pose a problem for libraries. However, the half-hearted change you are making to your magazine is extremely displeasing and will

no doubt cause headaches in many libraries, archives, documentation centres, etc., especially when it comes time to bind these magazines.

Daniel Vézina
for the staff and users
Library
Cégep de Limoilou
Quebec City

The new tabloid format is a refreshing change. The articles seem likely to interest a wider cross-section of the population. It would certainly be worth considering increasing the magazine's print run and distributing it more widely — as, for example, in the newspapers belonging to the Association de la presse francophone and the Quebec Community Newspapers Association.

Wilfred Roussel
Director General
Association de la presse francophone
Ottawa

IMMIGRATION

and national identity

JAIME LLAMBIAS-WOLFF*

Energy gluttons, we consume almost 450 times as much energy as an African; we do not yet know the real meaning of an urban conglomeration; and there is no reason to think that this will change in the future.

Since we are accustomed to the privileges of the consumer society, it is natural to be fearful about the migratory "waves" from the South, even if they are statistically insignificant in terms of the planet as a whole.

Falling frontiers

In a very short time real economic and ideological barriers have fallen. Frontiers that previously seemed inviolable are gradually being eradicated. In addition to economic (trade) and political (disappearance of East-West conflict) barriers, barriers to migration must also be torn down. While it is utopian to imagine liberalization in the labour market between the countries of the North and the South, it is at least desirable to make the laws regulating migration more flexible.

Because of the demographic and economic imbalances that exist between North and South it is difficult to imagine these endemic disparities, which have serious and in many cases dramatic consequences for populations, being rectified.

Who knows whether or not all the "wretched of the earth" might one day storm the fortresses of the North or, as some already fear, erode the national

identity of the host countries? In this context harmony will not be achieved miraculously and any historical shortsightedness will have serious consequences for the future of all of us. There must be a restoration of balance between societies on a worldwide basis and a global historical vision must be developed to permit the emergence of responsible policies.

*In a very short time
real economic
and ideological barriers
have fallen.*

A double identity Canada

Integrating one human group into an established community means, in a sense, making its members feel at home. To do this, it is essential to allow individuals to take an active part in the process of adaptation between the groups to which they belong and the so-called host society.

The specific features of Canadian and Quebec social, cultural and linguistic realities are reflected as much in perceptions of the phenomenon of immigration



Photo: Multiculturalism and Citizenship Canada



Photo: Secretary of State

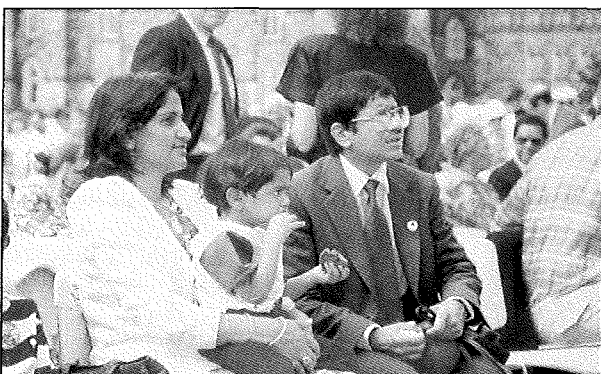


Photo: Secretary of State

* Jaime Llamblas-Wolff is a lawyer with a Ph.D. in sociology. He is an associate professor at York University.



Photo: Multiculturalism and Citizenship Canada

as in reception and integration policies. Immigrants find themselves confronted with a vague sense of national identity. The situation is very complex and goes far beyond references to linguistic duality, for it involves the very concept of country.

Quebecers identify with their historic, cultural and linguistic forebears, while other Canadians identify with the country as a federation. Quebecers and Canadians thus have two different conceptions of the phenomenon of immigration and of what any process of integrating immigrants is and should be.

Traditionally, until the 1970s, in Quebec immigrants integrated almost automatically into an Anglophone environment that demanded little of them but was able to benefit from their important contribution. That was the consequence (it is no longer the case today) to be expected of the indifference of Quebec's Francophone majority, which was motivated by religious or social factors.

Some naively believe that resort to Francophone immigration is *the* solution to the integration of immigrants. Also, why should newcomers have linguistic objections in Quebec if everywhere else in the world they speak the language of integration?

Integration and pluralism

It is not the responsibility of immigrants to sort out the linguistic entanglements, for they have always lived with uncertainty in the face of this dilemma. The problem lies much deeper. The language of integration is directly linked to the forces of social and economic integration. Can we therefore ignore the fact that

immigrants are underrepresented in positions of economic influence, in the political scene and constitute a very small minority — to understate the case — in the federal, provincial and municipal bureaucracies? They are, moreover, inadequately present in the realm of culture and communications.

sacrificed. That is why it is so important and urgent that the language of the majority not only be reinforced and enhanced by the social and work environment but that it constitute a true instrument of social mobility.

On the other hand, the desire to show exaggerated respect for cultural pluralism

Any people grows when it benefits from exchanges between communities.

If for reasons of linguistic "purity" society refuses to accept the constraints and problems of integrating (read assimilating) the newcomers the host country will thereby deprive itself of the contribution of a first generation, which will be

has a "boomerang" effect on the cultural communities themselves. By insisting on the multicultural character of the society we separate rather than integrate. Integration must also go beyond folklore. Multiculturalism can be a great asset

The challenge of preserving UKRAINIAN

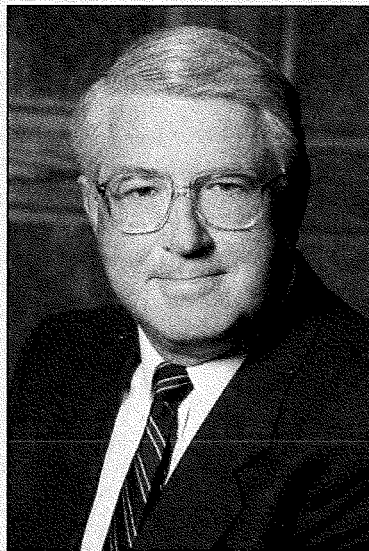
GAIL HELGASON*

Raised in a Ukrainian-speaking home in Thunder Bay, Ontario, Dr. Roman Petryshyn thought it was the most natural thing in the world to speak another language besides English.

"I grew up with Italian kids, Jewish kids, Finnish kids," he says. "It was just a normal state of affairs that we lived in a multilingual environment."

The son of emigrants from Ukraine, the Edmonton-based sociologist found it easy to pick up English, both on the streets and in school. What has been far more difficult, he says, is retaining his Ukrainian roots.

"As the years go by, it's harder and harder to maintain the language. That



doesn't necessarily mean that the [ethnic] community disappears, but an essential component is lost."

Dr. Petryshyn has long played an active role in pressing for language and other educational programs that reflect Alberta's diverse ethnic communities. He serves as Executive Director of Multicultural and Native Programming at Grant MacEwan Community College

in Edmonton and as Director of the Ukrainian Resource and Development Centre.

His Edmonton-born wife, Marusia, also grew up in a home where Ukrainian was the first language. Not surpris-

when it is seen as complementary to social, economic and political integration.

If immigrants have very little to say or to do in the development of the society, if they cannot readily penetrate the social fabric, the deepest aspects of which remain foreign to them, there will inevitably be a tendency to protect their own ethnocultural environment and to strengthen a parallel system.

In the long term the only truth will be that of our children. Today's young people certainly have other concerns besides pondering the differences between themselves and their

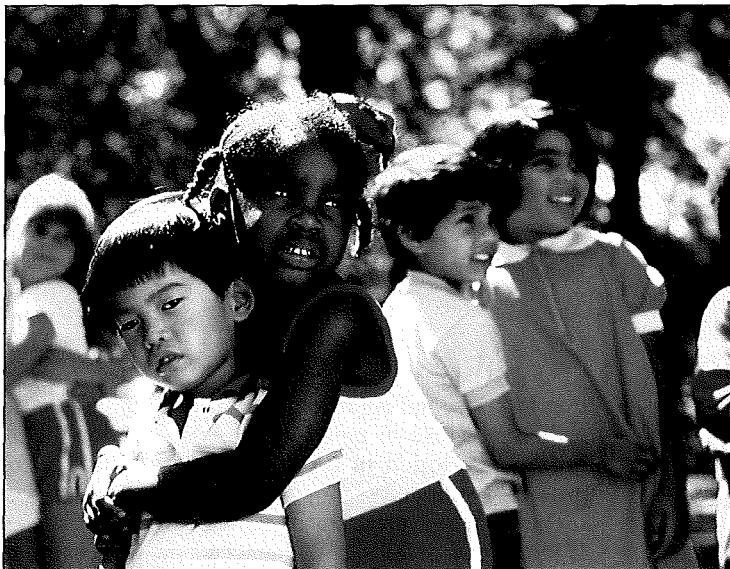


Photo: Government of Canada

classmates. Later, these differences will be seen only as an asset and advantage to society.

If we want to invest in the future we must show open-mindedness and treat everyone equally. Society cannot afford to deprive itself of this intellectual, professional and cultural contribution, for any people grows when it benefits from exchanges between communities. Every society must therefore learn to live with its own antagonisms. Prosperous societies remain open to the world rather than shutting themselves up within their own imaginary frontiers. ■

(Our translation)

ingly, language learning starts at home at the Petryshyns'.

"We are as a family great supporters of language learning," says Dr. Petryshyn. "We're talk-

ing about taking our summer holidays in Quebec this summer, precisely because of the language learning opportunities."

Their seven-year-old son, Luka, is enrolled in a trilingual program at St. Martin Catholic Elementary School in Edmonton. Six languages, including Ukrainian, German and Arabic, are used as languages of instruction in Edmonton schools.

If he didn't provide such training for his son, Dr. Petryshyn feels he would be "short-changing" him in a global economy where multilingualism is increasingly important.

While he feels strongly about preserving Ukrainian it often seems like an uphill battle.

"Because Ukrainian and other languages are not official languages, the federal and provincial governments do not initiate anything unless they are pushed," says Dr. Petryshyn. "The onus is on the community to make things happen. The school programs have to be subsidized, so I have to do casinos."

"It was just a normal state of affairs that we lived in a multilingual environment."

Non-official languages should be better reflected in the provincial government's language education policy, he says, noting that Ukrainian was used as a language of instruction before Alberta became a province. It was discontinued in 1917 and eventually reinstated in 1974. Now, Arabic, English, French, German, Hebrew, Mandarin, Polish and Ukrainian are used for instruction in Alberta.

Dr. Petryshyn isn't proposing that Ukrainian have equal status with the two official languages. But he thinks both French- and Ukrainian-speaking Canadians share many common causes. Both, for example, seek more sensitivity towards language training by Departments of Education.

He is a firm supporter of official bilingualism because it formally recognizes the value of other languages besides English. "Once that was achieved it made it easier for other minorities to have their programs taught in the school system."

Dr. Petryshyn thinks Canada's official languages will increasingly be valued and that he and other

members of language minorities will have to continue to work very hard to maintain their linguistic diversity. But he's reluctant to predict language trends, noting that entirely unexpected events, such as the dissolution of the Soviet Union, make crystal-ball gazing difficult.

Until the Soviet Union fell a large gap existed between Ukrainian-speaking Canadians and Ukraine. Virtually no immigration to Canada from Ukraine had occurred since the 1940s.

"What happened is that Ukrainian communities here had no fresh connection with the country of origin. But now, all of sudden, there is a resurgence of language in Ukraine; it has become a language of economics and tourism.

"So who's to say the language is going to become less relevant? Maybe it's going to become more relevant." ■

* Gall Helgason is a member of Helgason and Dodd Communication Services Ltd. of Edmonton.

“It is often said that work is the key, but to be able to find a suitable job in Vancouver you must first be able to speak English,” says Joyce Kyi, director general of the Immigrant Services Society of British Columbia. Kyi, who came to Canada some 20 years ago, has seen a number of people who neglected to learn English and are thus restricted to lower-level jobs in their own language group.

BUILDING BRIDGES BETWEEN FAMILIES

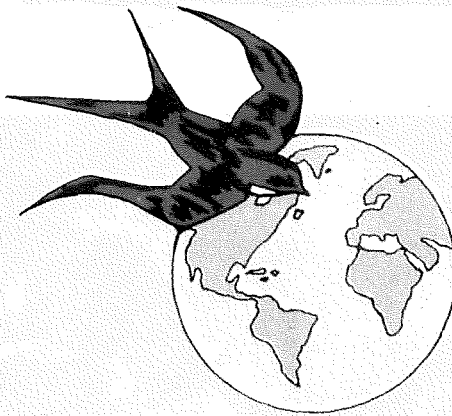
GILLES LAFRAMBOISE*

These immigrants, she says, become dependent on their employers and also on their children, who quickly learn Canadian customs and English at school.

“In a short time,” Kyi comments, “you can see an erosion of parental authority.” The children become interpreters and intermediaries who are absolutely essential if their parents are to communicate with the outside world. Such a situation would be unthinkable in the country of origin and it inevitably results in family tensions.

The children want their whole family to resemble the typical Canadian family in short order. “Although I was educated when I arrived in Canada and spoke English well,” Kyi recounts, “one of my children once asked me not to wear my sarong to go to a parent’s meeting at school.”

When learning a second language proves an obstacle integration into a new society is not always easy. However, immigrants and Canadians are get-



ting to know and appreciate one another better thanks to new twinning programs developed in recent years by groups of volunteers.

The twinning program of the Centre L’hirondelle of Montreal, launched on a small scale in 1987, now includes more than 160 families: 80 Quebec families and 80 immigrant families.

According to the Centre’s director, Nora Solerbicens, twinning is an addition to the many other individual and group services the agency has been offering for 14 years.

“By setting up Amitié-jumelage,” Nora Solerbicens says, “we wanted to promote better integration of immigrants and at the same time enable Quebecers and immigrants to enrich each other’s culture.” She explained

Twinning hastens the linguistic integration of the new family.

that it was not a question of material assistance between two families but rather of a relationship based on equality and respect.

Meeting ordinary people

The immigrant families taking part in the program, she noted, have in many cases met only public servants since their arrival and now want to get to know ordinary people.

“Many people in Canadian families tell us that they see dozens of immigrants every day in Montreal and want to get to know them better but do not

know where to start,” Solerbicens noted.

In other cases there are people from Quebec who have lived abroad for a while, experienced problems integrating and now want to give a hand to newcomers to Canada.

“Ultimately, our role is to build a bridge between two families who are looking for the same thing but do not really know how to find it,” the Centre spokesperson commented.

Disappearing prejudices

To ensure that twinning operates effectively the Centre, which has some 60 volunteers, regularly organizes exchange workshops for the twinned families. These provide a good opportunity to discuss problems and find solutions. To assist the families, on such occasions the Centre invites a speaker to discuss a topic related to the integration of immigrants.

The Centre provides discreet follow-up but imposes no particular structure on the twinned families. They themselves determine their activities, based on their preferences and personalities. Some families see each other regularly while others organize outings for the families or for some members of the families, such as the children.

“Five years after the launching of our program,” Solerbicens says, “we can say with pride that through these activities the Quebec families and the immi-

grant families gain a more accurate understanding of each other’s ways and that prejudices disappear on both sides.”

Linguistically, twinning hastens the integration of the new family. “At first, the Quebec family has to show patience and bear with the long silences while the newcomers find the French words they are looking for,” Solerbicens notes.

This effort is helpful to the immigrant family since it helps it improve its knowledge of French and gives it a greater sense of independence. ■

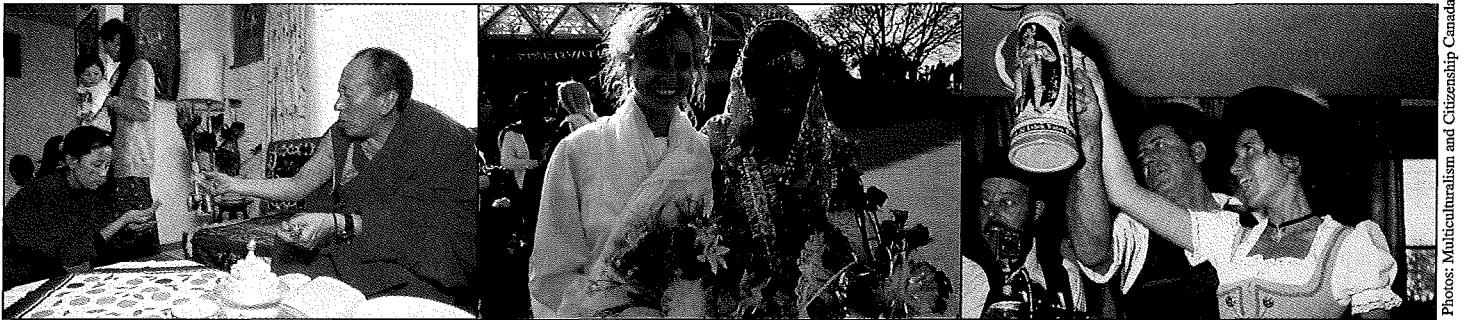
(Our translation)

*Gilles Laframboise is a freelance journalist.

The world's first INTERNATIONAL NATION

TOM SLOAN

Multiculturalism: is it a peculiarly Canadian ideal in which we can take legitimate pride? Is it a simple fact of life that we cannot escape? Or is it a boondoggle that has been foisted on the country for crass political reasons and that is eroding the very possibility of a truly united Canada?



Photos: Multiculturalism and Citizenship Canada

As with most issues dealing with language and culture Canadians, if and when they give serious consideration to multiculturalism, are divided.

There can, however, be no doubting the enthusiasm of the present federal government for the concept and its commitment. It introduced the Canadian Multiculturalism Act, which was passed by Parliament in 1988 and, following that, created the Department of Multiculturalism and Citizenship in 1991.

While the law itself is only four years old it in no sense represents a break with the policies and attitudes of governments past, at least in more recent times, as they struggled to find the most fitting means of recognizing the sociological realities it was becoming increasingly difficult to ignore.

A changing mix

As a pure description of what Canada is as we approach the end of the century,

“pluralism” is hard to challenge. It is a fact of life that today Canada is home to people of more than 100 ethnic backgrounds and that in the 1986 census 37% of Canadians claimed origins other than British or French.

As it gradually came to their attention that the mix had been steadily changing Canadian governments and politicians began to take notice. In 1942 the government of the day put in place a Citizenship Branch to “create among Canadians of French and British origin a better understanding of Canadians of recent European origin, and to foster among new Canadians a wider knowledge and appreciation of the best aspects of Canadian life.”

Some 20 years later, although it was set up with quite a different purpose in mind, the Royal Commission on Bilingualism and Biculturalism included in its report an explicit recognition of the multicultural character of Canadian society. In 1971, with all-party support, the government tabled an explicit multiculturalism policy aimed at helping minority groups pre-



PERCENTAGE OF POPULATION FOREIGN BORN

Region	1901	1921	1951	1981	1986
Atlantic	5.2	6.7	3.4	3.8	3.6
Quebec	5.4	8.0	5.6	8.3	8.2
Ontario	14.9	21.9	18.5	23.7	23.2
Prairies	33.8	40.7	22.9	14.2	13.3
British Columbia	44.2	49.7	29.1	23.3	22.1

Source: The Demographic Review Secretariat, Health and Welfare Canada, 1989.

serve and share their languages and cultures. Still later, multiculturalism was entrenched in the Constitution Act of 1982.

Successive governments, the Public Service and political parties have continued to take steps to adapt to the increasingly obvious new realities. The latest governmental moves are seen by many as the natural culmination of the whole process of social recognition of these realities. The goal, according to recent government documents on the subject, is to make the most of our diversity. Canada is

seen, in a phrase coined by British writer Barbara Ward, as "the world's first international nation", and must proceed accordingly.

Citizenship

The virtues of multiculturalism are perceived as manifold. The whole policy is not merely a celebration of diversity — although it is that — but also an essential means of bringing Canadians together. Thus multiculturalism and citizenship are combined in one department to show that while Canadians have diverse backgrounds they are united by shared values and their attachment to Canada. Citizenship is the focus, the tie that binds us together, and the proclaimed goals of government are the encouragement of active participation in Canadian life and the breaking down of barriers to the achievement of equal rights and responsibilities. Multiculturalism involves training in Canada's official languages, orientation into Canadian society and job counselling, as well as support for heritage languages and for the cultural activities of various ethnic groups. In short, multiculturalism policies are explic-



Photos: Multiculturalism and Citizenship Canada

itly designed to improve understanding among cultures, to promote respect for diversity and to combat racism and discrimination. Multiculturalism is seen as a bridge bringing Canadians together, all for a cost of under \$30 million annually.

Reactions

What is the reaction of Canadians to all this? In its publications the Department of Multiculturalism and Citizenship points to public opinion surveys that seem to back governmental policies in

Today's Canada is home to people of more than 100 ethnic backgrounds and 37% of Canadians claim origins other than British or French.

the field. Among other things, they show that 85% of us agree there is no contradiction in being proud both of being a Canadian and of one's individual background, that 77% feel multiculturalism policies will enrich Canadian culture, that 72% think the policy gives people from all backgrounds a sense of belonging to Canada and that 63% believe it will help unite the country.

since the whole idea is essentially irrelevant to the aspirations and needs of English- and French-speaking Canadians, seen as the two dominant forces in the country, it tends to marginalize precisely those who are supposed to benefit from it; it is also seen as patronizing and even insulting because it tends to deny the individuality of Canadians, the very word "ethnic" being sometimes employed to separate them from the mainstream. In the words of one commentator, Al Meghji, a Canadian graduate student

writing in *Reconstruction*, a publication of the Harvard Law School, "In sum, a ministry of multiculturalism, in the tradition of the policy it seeks to promote, encourages ethnic Canadians to express

themselves in isolation, in the country's cultural and political backyard. It pays them to remain peripheral."

Love it or hate it, recognition of the multicultural nature of Canada is entrenched in the Constitution. As to whether or not it will be ultimately effective in bringing Canadians together and in bolstering a renewed sense of nationhood, the jury is still out. ■

IMMIGRATION AND QUEBEC

TOM SLOAN

For a very long time, as the Quebec government acknowledges, immigration and immigrants were primarily a subject of "deep concern" to a people determined to maintain its own culture, tradition and language; not surprisingly, immigrants were seen as a threat and generally, at best, ignored.

With Quebec now looking at bleak demographic prospects resulting from its own low birth-rate, recent governments have increasingly taken the initiative to work out new approaches to ensure that future immigrants will meet the specific requirements of Quebec, whatever constitutional arrangements are eventually worked out with the rest of Canada.

Goals and handicaps

According to one of Canada's, and Quebec's, leading demographic specialists, Réjean Lachapelle, in its quest to utilize immigration as an instrument to increase population growth within a Francophone context Quebec faces at least three challenges. First, immigrants to Quebec whose first official language is French presently account for only about 20% of the total, the same proportion as those whose first language is English. Second, the more than half the immigrants whose language is neither English nor French have shown themselves to be much more likely to transmit their own language to their children than are immigrants settled in other parts of Canada. Third, when a language transfer does take place it is more likely to favour

Reversing a long-held attitude is not easy, but that is precisely the challenge that successive governments and the French-speaking majority of Quebec have taken up as they work to develop coherent and effective policies to ensure that immigration is consistent with and will help realize the collective aspirations of Francophone Quebecers.

English than French — although Lachapelle concedes that this now happens less frequently than in the past.

Another expert, Simon Fraser University political scientist Maureen Covell, has raised questions as to Quebec's possible goals. "The difficult thing about immigration is that it underlines the complexity of exactly what it is that the government is supposed to be defending. Is it defending an ethnic group? Is it defending a language group? Is it defending a province?"

The question of immigration policy will be politically difficult because it raises a lot of ambiguous feelings."

While all political and psychological obstacles may not have been completely conjured away there is no doubt that over the past few years Quebec has taken giant strides both to identify and to face up to the problems before it, including setting out its own priorities and working on ways to meet them.

Federal-provincial accords

The first priority has been a series of agreements with the federal government; negotiations which started shortly after the 1968 creation of the Quebec Department of Immigration substantially increased the province's powers in the field. The process culminated in 1990 with the signing of the most comprehensive accord to

date between the two governments. The Canada-Quebec agreement which came into effect in April 1991 gives Quebec (within parameters established by certain national standards) the virtually exclusive right to select its own immigrants. One partial exception is in the area of refugees, where the two governments work closely together to determine which claims to refugee status will be accepted.

The province has also taken over sole responsibility for the reception and integration into society of all newcomers from abroad. To exercise this responsibility, which includes language training, Quebec receives financial compensation from Ottawa.

Philosophy

Quebec has also developed its own philosophy, basic to the programs and priorities it has been adopting over the past few years.

That philosophy is summarized by the associate minister responsible, Normand Cherry, who spelled out the government's three objectives for inter-group relations:

We seek a better knowledge and understanding of Quebec society amongst the cultural communities, a greater recognition of Quebec's pluralist society amongst



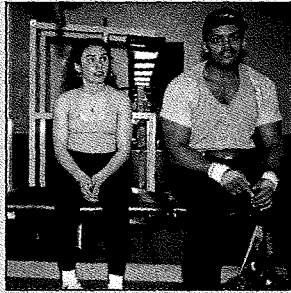
the general public, and we need to effect a *rapprochement* between the cultural communities and the majority community.

In 1991, to help achieve these goals, the government drew up a comprehensive plan dealing with all aspects of the problem. The various programs are scheduled to be fully operational by 1994.

In terms of the immigration process itself the plan calls for a two-pronged linguistic strategy. In French-speaking areas of the world the aim is to attract as many qualified immigrants as possible, the goal being to raise the proportion of Francophone immigrants to at least 40% of the total by 1994. In non-Francophone areas the emphasis will be on informing immigrants of the French character of Quebec and the necessity of adapting as quickly as possible to the Quebec reality.

In general terms, the policy will be to select immigrants capable of contributing to the economic growth of Quebec, to speed up the process of family reunification and to improve methods for choosing authentic claimants for refugee status.

As for the integration process, a major priority is to facilitate access to French-language training programs and to improve their quality.



Photos: Multiculturalism and Citizenship Canada

Beyond language training, the plan includes a variety of publicly supported programs to encourage the expansion of the use of French in all areas of social and economic activity. The keynote here is that, to the greatest extent possible, French should be the normal language of communication among Quebecers.

While language is at its core, the integration aspect of the plan has several other facets, including programs for professional, technical and entrepreneurial training; programs to encourage immigrants to settle in all areas of the province; programs to ensure equality in

employment in both the public and the private sectors; anti-racism programs; programs to educate newcomers in their political rights and their rights to public services, and to sensitize public authorities to the needs of members of minority cultural communities; and programs to familiarize members of those groups with the realities of Quebec society and, conversely, to make Francophone Quebecers more aware of and favourable to the integration process and the immigrants themselves. In this respect, the Quebec government has committed itself to an educational project aimed at encouraging positive attitudes towards ethnic and cultural diversity.

Whatever else it may involve, the whole ambitious plan calls for a large degree of co-operation among government departments, between government and municipal and educational authorities and between government and the private sector, including the media.

The response has generally been positive, with special emphasis in some media on the need for Quebecers to understand and welcome the importance of newcomers for the sake of their own future. ■

The NEW Franco-Ontarians

SARAH HOOD*

Georges Mulanba never doubted he would live as a Francophone in Canada. In his original home of Zaïre, "You have an image of Canada as a bilingual country," he explains. Once here, he was surprised to discover the local concentrations of each language. Nevertheless, Mulanba, an actor, performs in Toronto with his company, Flash Bantu, in French.

New Canadians are enriching the existing Franco-Ontarian milieu.

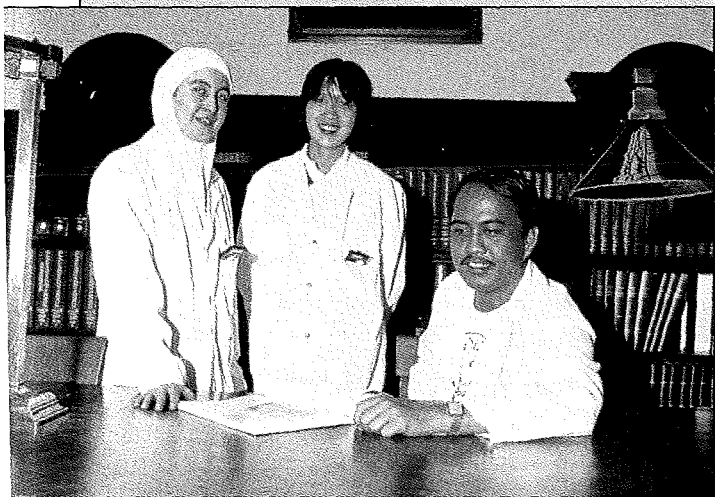
Mulanba is a typical representative of the modern Franco-Torontonian. In fact, the director of Toronto's branch of the Association canadienne-française de l'Ontario (ACFO), Willy Kanga, also comes from Zaïre.

Multicultural Toronto

A few years ago UNESCO found Toronto to be the most multicultural city in the world. As of the 1986 census only 65% of Toronto residents considered English to be their mother tongue. Chinese was second at close to 14% and it would be difficult to guess at the total number of first, second and even third languages fluently spoken here.

Immigrants from countries like Vietnam, Senegal, Haiti and French Guiana, who already speak French fluently, are discovering that they can continue to live in French even in this predominately Anglophone metropolis. These new Canadians are enriching the existing Franco-Ontarian milieu and providing an unexpected counterbalance to the pressures of assimilation.

When consultant Noël Thomas carried out a study into the needs of Toronto's Centre médico-social communautaire in 1989 he found that 66.9% of Metro Toronto Francophones were born outside Ontario and



Photos: Multiculturalism and Citizenship Canada

that just under a quarter came from outside the country. "The Centre was designed to serve a multi-ethnic clientele," Thomas says. Now in operation in downtown Toronto, it attracts a wide range of users, including many from Africa.

Although French-language social services and activities are relatively plentiful in Toronto it's not so easy to work in French. Eder Cherizard, a prize-winning sous-chef at Toronto's downtown Sheraton Hotel, only occasionally gets to use his first language at work, but "with my family, it's all French," he says. Cherizard's children are enrolled in a French school (the downtown École Sacré-Cœur) and speak the language well, although, he says, they haven't yet mastered the Haitian Creole he also speaks.

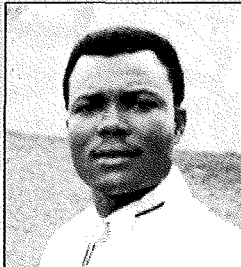
Students in French language schools in Ontario come from many different backgrounds and countries of origin. For example, "I know Moroccan families who have children in French schools in Scarborough and Mississauga," says Belkadi Latif.

Latif, from Morocco, speaks both Arabic and French, but lives and works in French. His social life, he says, includes French theatre. He tunes in to TVOntario and Radio-Canada and his workplace is a mixed Anglophone/Francophone milieu where he uses French for a large part of the day.

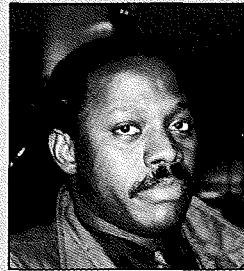
Students in French language schools in Ontario come from many backgrounds and countries of origin.

Furthermore, "I'm involved in all the political activities," like ACFO, says Latif, and, he adds, "I ask for services in French." Latif explains that he made the decision to live in French "automatically. All our community is Francophone. We're in the habit of living in French; we automatically live with Francophones here."

Jean Malavoix, director of the Conseil des organismes francophones du Toronto



Georges Mulanba



Willy Kanga



Mohammed Brihmi



Belkadi Latif



Amal Madibbo

métropolitain, Metro Toronto's umbrella group for Francophone organizations, reports that the Conseil welcomes a large number of new immigrants, especially from Africa and Haiti — people who have not yet settled into their lives as Canadians. Once they make connections in Toronto, "They don't come back to us," Malavoix says, but "they will stay Francophone."

Malavoix believes that Toronto society — Anglophone and Francophone alike — is a multicultural one. He says Toronto Francophones have "a feeling of shared experience" because of their common language, even if their first language is not French. For example, "It's quite normal for Polish people to be Francophone," he says.

"I love French," exclaims Amal Madibbo. Although Madibbo comes from Sudan, a non-Francophone country, her studies in Khartoum and, later, in France, sparked a romance with the language that has drawn her into life as a Franco-Ontarian.

Originally entering Canada as a refugee, she found it "difficult" at first in her new life. Now she works with the Association interculturelle franco-ontarienne (AIFO) to help others adapt to Canadian life — in French. "We're organizing workshops, colloquia, conferences," she says.

Mohammed Brihmi, president of AIFO, explains that the group is an umbrella orga-

nization representing over a dozen ethno-cultural communities, like the Asian association and the association of African communities. "We are also an advocacy organization for the rights of our groups. The group's mandate is "the integration of our communities." Formed in December 1990, AIFO carries out a wide range of liaison activities with other associations and cultural organizations and with government agencies.

The 1986 census showed that 256,565 Canadians who come from a background other than British or French speak French as their first official language. Of these, 22,800 live outside Quebec and 14,630 are Ontario residents. A further 39,075 Ontarians whose origin is other than British or French consider themselves to be English/French bilingual.

The phenomenon of the new Canadian Francophones — although it is perhaps seen most strikingly here — is not limited to Toronto. On the Pacific coast the countries of origin may be different but the phenomenon is the same. Jacques Vinet, principal of École Anne-Hébert in Vancouver, says that "many of our children are from Cambodia or Vietnam."

The 1986 census showed that 39,075 Ontarians whose origin is other than British or French consider themselves to be English/French bilingual.

Perhaps Canada is beginning to recognize itself for what it is: an example to the rest of the world of inter-racial harmony and efficient multi-ethnic coexistence. More and more, this aspect of our society is something else that happens in both official languages. ■

* Sarah Hood is an internationally-published journalist who grew up in Montreal and now lives in Toronto.

The federal government has just taken an important decision to facilitate the integration of adult immigrants. While the word "downsizing" is on everyone's lips in Ottawa, funding for language courses for immigrants will be increased by \$200 million by 1995. Starting this summer, the courses will be adapted to a new clientele.

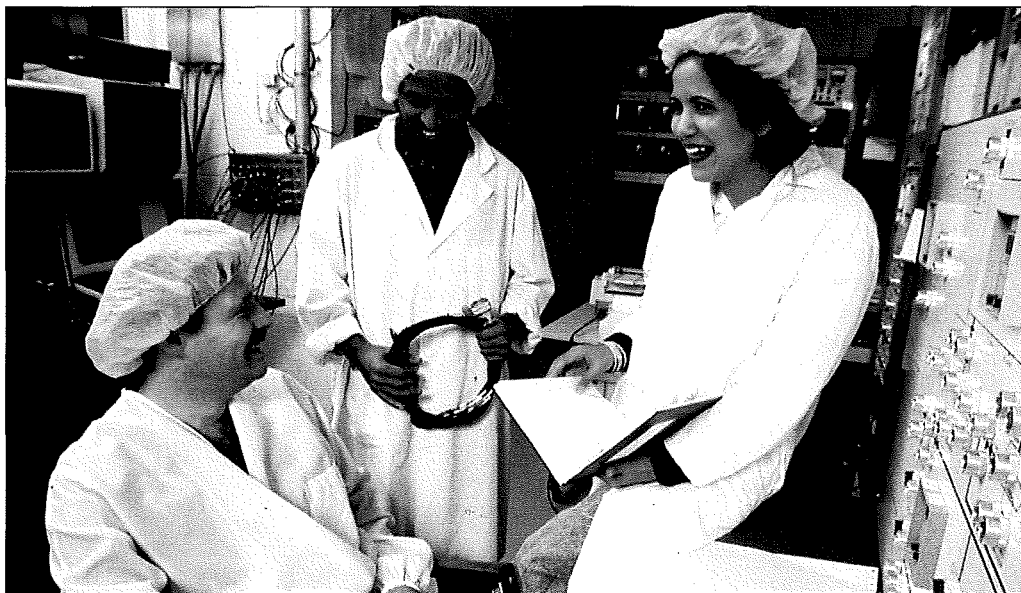


Photo: Multiculturalism and Citizenship Canada

LEARNING THE LANGUAGE

AN ESSENTIAL STEP

GILLES LAFRAMBOISE

According to Linda Holmes of the Settlement Branch of Employment and Immigration Canada, "the traditional courses were based on the needs of immigrants who were entering the labour market and tended to put some groups of immigrants, such as women who are not destined for paying jobs, at a disadvantage." The language courses funded by the federal government reached only 28% of the adult newcomers who needed language training.

In 1995 the new policy will bring this figure to about 45%. The federal gov-

ernment's commitment will soon become a reality with two new programs: Language Instruction for Newcomers to Canada (LINC), which will receive 80% of the funds available, and Labour Market Language Training (LMLT).

A new approach

According to Danielle Racette, the manager of LINC, "the training will normal-

residents, including persons who have obtained refugee status, will be eligible regardless of their plans with respect to the labour market.

Racette says that priorities will be set in consultation with the provinces, the suppliers of the training courses and other interested parties so that funds go to those most in need of them, that is, those who will probably have the greatest difficulty integrating.

Before training begins the linguistic ability of the trainee will be assessed according to national standards on a differential scale.

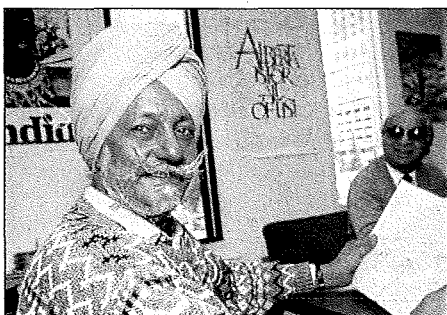


Photo: Multiculturalism and Citizenship Canada

ly be offered in the year in which the immigrant arrives and will be highly centred on the values, rights and responsibilities of Canadians." All permanent

It should be noted that the federal government's policies in this regard do not apply to Quebec. A Canada-Quebec agreement provides that Quebec will

offer its own services. Under the new federal government policy there is also a commitment to consult with the suppliers of the courses and other interested parties. The government does not directly provide the courses it funds. It has always practised the policy of "contracting out", assigning local organizations the responsibility for providing courses to new immigrants.

Thus, the newcomer from Hong Kong will be able to attend an English course at a community college in British Columbia under an agreement between the provincial government and Employment and Immigration Canada. Organizations that already exist in the community, such as schools, colleges, universities, non-profit organizations, individuals or volunteer groups, will provide courses to the newcomers on a full-time, part-time or evening course basis. In some cases suppliers of courses even offer daycare services to enable immigrant women to take advantage of language training.

The labour market

In the case of the second program, Labour Market Language Training, more advanced courses will enable immigrants to use their professional knowledge and skills.



Photo: Multiculturalism and Citizenship Canada

According to Robert Senez of Employment and Immigration Canada, "This more specialized training will be addressed to immigrants who already have basic knowledge, who meet employment criteria and who have professional skills in demand in the labour market."

To avoid penalizing certain groups of immigrants measures will be taken to assist women, members of visible minorities and disabled immigrants to learn enough English or French to participate in the labour market.

In the coming months Employment and Immigration will also put in place new linguistic evaluation mechanisms that will enable it to improve the quality of the services provided. According to Linda Holmes the aim is to achieve a degree of consistency nationally.

At present the Department is not able to say whether a 10-week course offered by a volunteer group in Winnipeg, for example, is equivalent to a similar course offered elsewhere in Canada. Before training begins the linguistic ability of the trainee will be assessed according to national standards on a differential scale. The training supplier will use its own system to evaluate progress.

Quebec

As noted above, this new Employment and Immigration policy will be implemented everywhere in Canada except Quebec. Under an agreement between Ottawa and Quebec, Quebec administers certain integration programs itself. Unlike the rest of the country, its Department of Cultural Communities and Immigration manages immigrant orientation and training centres in the major regions of the province.

integration of children. When they arrive in Canada children of school age who speak neither English nor French are directed instead to preparatory classes in the school system. Since education is under provincial/territorial jurisdiction each of the provinces and territories, through its school boards or commissions, is responsible for facilitating



Photo: Multiculturalism and Citizenship Canada

the linguistic and cultural integration of young immigrants.

In principle, when immigrants have acquired a basic knowledge of either of the official languages of Canada in a preparatory class they are integrated into an ordinary class with youngsters from the same neighbourhood.

The reality is not so perfect, however.

Each of the provinces and territories, through its school boards or commissions, is responsible for facilitating the linguistic and cultural integration of young immigrants.

According to Roger Gingras, a development officer in the Department, both immigrants who want to join the labour force and others, such as women who stay at home, will be offered full-time courses. The Department also offers part-time French courses under various formulas. More than 50,000 persons attend the Quebec courses each year.

Integrating children

Departments specializing in immigration are not responsible for the linguistic

School boards, due to lack of resources, are not able to carry out their responsibilities as effectively as they might wish. The Canadian School Boards' Association has pointed out the problem.

In his Annual Report 1991 (pp. 6-7), the Commissioner called for more effective government action:

"Canadians recognize the importance of combating racism and bigotry wherever it exists. They also agree on the importance of 'integrating' immigrants into





Photo: Multiculturalism and Citizenship Canada

citizens who have a sense of belonging. We need to do a better job of explaining that this policy is not meant to create linguistic or cultural ghettos but to achieve a sense of shared values in a pluralistic society.

“Recognition of the intrinsic dignity of all people and acceptance of what they bring to Canada can go a

the mainstream of Canadian life and ensuring equality of access. History has taught us, however, that tolerance and understanding do not just happen. They must be cultivated. A multiculturalism policy which builds bridges of understanding between Canadians of different backgrounds, ethnic origins, religions and cultures is not a frill. It helps us ensure that newcomers become



Photo: Multiculturalism and Citizenship Canada

long way towards making the rough road to integration smooth. We should not underestimate the desire of most immigrants to fit into the mainstream — including the learning of one or both of

our official languages — as quickly as possible. Last year, in this Report, we drew attention to the special demands created by the arrival in Canada of more and more children and adults requiring instruction in English or French as a first official language. The Canadian School Boards’ Associa-

tion emphasized the growing problem and the additional burden imposed on the already strapped schools systems in several provinces:

School boards across Canada are already responding to the myriad problems being transferred to the schools from the other sectors of society. Being the sole resource for children’s language training and settle-

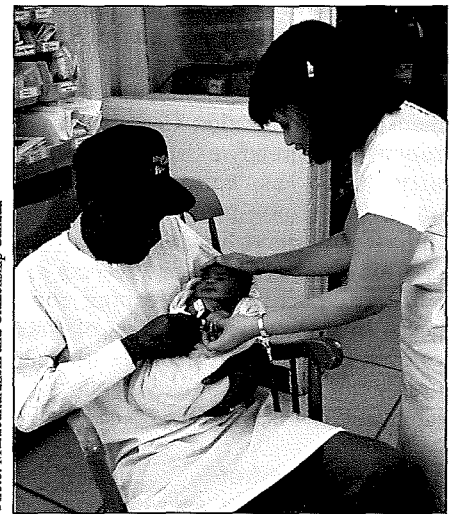


Photo: Multiculturalism and Citizenship Canada

ANCESTRAL LANGUAGES

GILLES LAFRAMBOISE

Governments are now aware that maintaining and developing ancestral cultures and languages promotes the harmonious integration of immigrants into the country.

In some areas more than 30 of these languages, also known as heritage languages or languages of origin, are taught. They range from Mandarin to Portuguese.



In the early 1970s the federal government decided to officially recognize the multicultural character of Canada. After consulting the major groups about their desire to learn their ancestral languages Ottawa innovated by launching what was then called its Cultural Enrichment Program.

For a number of years hundreds of communities received grants to teach

ancestral languages. In most cases these courses were offered to the children of new immigrants, outside the normal school setting, on Saturday mornings.

Two years ago Multiculturalism Canada refocused its program and stopped giving assistance to what it calls these “supplementary schools”. Instead, it wants the communities to take responsibility for such instruction, with the government’s efforts being limited to promotion and research. The objectives of federal financial assistance are to encourage innovative methods of instruction, to promote the development of teaching resources and skills and materials with Canadian content, and to promote research on ancestral languages.

At the same time as Ottawa was withdrawing from the area of instruction as such the provinces (notably,

ment is overextending already strained budgets. In many jurisdictions, the needs are so overwhelming that the school system is simply not able to respond.



Photo: Multiculturalism and Citizenship Canada

will prove sufficient to meet growing needs must still be asked. To our mind, the goal of the Official Languages Act 'to advance the equality of status and use of the English and

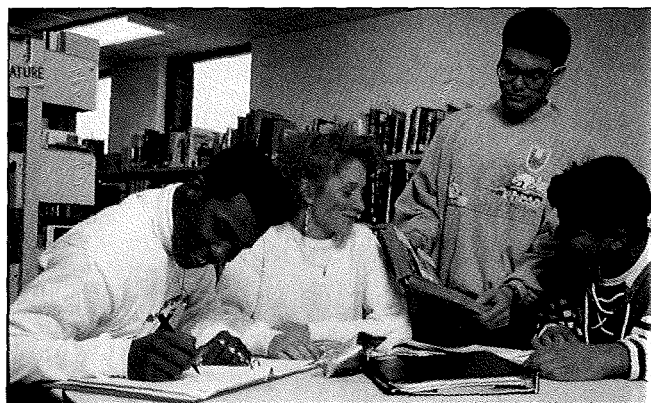
French languages within Canadian society' clearly encompasses the need to help provincial governments provide opportunities for every immigrant child to learn one or the other language as his or her first official language. If we fail to do so the social and economic consequences for our society may prove disastrous.

French languages within Canadian society' clearly encompasses the need to help provincial governments provide opportunities for every immigrant child to learn one or the other language as his or her first official language. If we fail to do so the social and economic consequences for our society may prove disastrous.

"Learning French or English does not require abjuring one's past. The debate on heritage languages in this context is instructive. Opponents, disturbed by the modest \$5.9 million that the federal government spends on its heritage cultures and languages pro-

"The report warns that the long-term implications for Canada of not adequately funding the language-training and settlement needs of immigrant and refugee children will be the risk that a generation of people will lack the ability to integrate successfully into and contribute to their adopted country. It suggests that there must be a far greater effort to co-ordinate federal and provincial initiatives and funding to respond to the problem. This message has been heard to the extent that the federal government's Immigration Plan for 1991-95 includes a commitment to strengthen settlement and integration programs and to increase funding of a broader range of language training for immigrants. The question of whether these efforts

(Our translation)



Photos: Multiculturalism and Citizenship Canada

Ontario, Manitoba, Alberta, Quebec and British Columbia) where the largest concentrations of immigrants are found were resolutely taking up the slack.

British Columbia

The teaching of ancestral languages has always been very popular in British Columbia, with or without grants from Ottawa. The province has been strongly marked by successive waves of Oriental and European immigration; the provincial government intends to adopt a policy on the teaching of ancestral languages before the end of the year.

According to the assistant co-ordinator of Ancestral Languages and Multicultural Programs in British Columbia's Ministry of Education, Helen Myers, this policy will break new ground by integrating the teach-

ing of ancestral languages into the public education system, while respecting the efforts that have always been made by the province's various cultural communities.

It is generally expected that in future the provincial government will provide funding to school boards so that they may assign instructors and resources to the teaching of ancestral languages. In the Ministry it is hoped that this policy will place ancestral languages on the same footing as the languages now taught.

The president of the Heritage Language Association of British Columbia, Ken Hegler, believes that the government's decision will be welcomed: 25,000 people are already studying one or another of 30 ancestral languages. He also points out that in some Vancouver schools 70% of the students are the children of immi-

grants. One community centre alone in the city is frequented by no less than 1,500 persons who are learning an ancestral language.

According to Hegler, such a level of interest will promote harmonious integration "because young people become proud of their origins, proud of themselves and feel that Canada can give them a great deal and that their language and culture are an asset to the host country."

A trailer-rental company in Vancouver is an example. It attracted many German tourists after hiring students to whom Hegler had taught the language. "In our new world, speaking a second, third or even fourth language can only be beneficial from every point of view," Hegler says. ■

(Our translation)

Quebec's new language realities

Hal Winter*

Since 1977 immigration has emerged as the crucial variable in Quebec's linguistic evolution. And if current ground rules continue over the coming 15 years the face of this society will have been transformed in only three decades.

But whether this radical change, created by Quebec's Bill 101 in 1977, will match the long-term aims of the legislators remains problematic. Channelling all immigrant children into French schools may meet demographic goals. Today, however, many observers feel that numbers are not nearly enough.

For the statistical quantum leap to be solidified into future language security another element is vital: a sense of pleasure and excitement at being a part of the North American Francophone adventure. And, in the special context of contemporary Quebec, this makes the immigrant integration problem both delicate and complex.

Honorary Anglophones?

Quebec's immigration background provides a perspective on this current dilemma. Until very recently newcomers from non-French-speaking sources were concentrated in the Montreal area and had their own communities and

institutions. But they lived and worked in English and their children went to English schools. They were perceived as "Anglophones" by the Francophone population.

This was a comfortable arrangement all around. The immigrant could feel part of the great North American language majority. And the Francophone Quebecer knew just who was what. Any deviation from the traditional accent betrayed the outsider. Coexistence became an art, with each solitude avoiding treading on the other's toes.

As Quebec slipped from a third to a quarter of Canada's population, renewal became imperative. To ensure language survival, reinforcements had to be, or become, French.

Bill 101

After some floundering with language legislation, Quebec came up with Bill 101. This ensures that most immigrants work in French and virtually all their children go to Francophone schools. Attempts to facilitate integration include language and orientation courses, along with other special arrangements for immigrant students.

*Cultural survival
and growth demand
more than just
the ability to
communicate in French.*

On the surface, results have been dramatic. Montreal, once a collection of Anglophone enclaves in a French-speaking hinterland, now has a Francophone voice. Accents indicate the broadest range of backgrounds. And close to half of all students in the French school system today are from immigrant families. This has meant the widespread closing of English schools. That system today is in difficult straits.

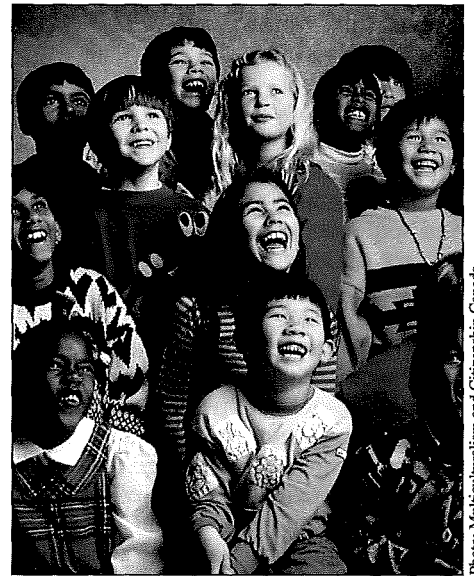


Photo: Multiculturalism and Citizenship Canada

Looking to the future, observers are worried that all this demographic juggling could prove ineffective. Cultural survival and growth demand more than just the ability to communicate in French.

Offering an ideal

Given Quebec's special situation on this continent, something more fundamental is involved. If immigration is to bring the fresh language survival potential Francophones expect, the newcomers must somehow come to share the cultural goals of the host society. This is to ask much, especially of the many who are fleeing their own political and economic difficulties.

In addition, immigrants need a clearer vision of exactly what they are expected to integrate with. On top of the Canada/Quebec confusion of loyalties there is no clear consensus on how French society sees itself. The newcomers wonder if they will be more readily accepted if they speak the vernacular of the street rather than aspire to language of international quality.

Immigrant groups also ask if integration means not only giving up their own cultural heritage but also their political

* Hal Winter is a freelance journalist.

ideals. In Montreal's Spanish-language paper, *LaVoz*, Julio Herrera argues that Canada, though offering refuge to the oppressed of the Third World, still tacitly supports some of the tyrannical Latin American regimes immigrants have come here to escape.

More funds have been allocated by Quebec to areas of immigrant concerns.

Quebec's political leaders are now beginning to recognise the urgency of offering newcomers an ideal that goes beyond their own quest for economic security and the Francophone need for support in the struggle for language survival. Parti Quebecois vice-president Bernard Landry says: "What we have to put across is the notion that Quebec must remain a French-speaking entity, with room for peoples of all ethnic origins to live freely and express their culture. Indeed, we need everyone to help us build our new society.

A Department of Cultural Communities strives to reconcile integration with preservation of ethnic identity.

"This must be a society on the human scale, where all citizens have a say in the decisions which affect their lives. And from Day One everyone living here will be a full member of the founding people."

This is all very fine, agrees longtime observer Aimé Gagné, a former member of Quebec's Gendron Commission on language, but more must be done to reassure Francophones. "Not nearly enough effort has been put into explaining to ordinary Quebecers that their way of life is not to be swamped in an immigrant sea. They must feel that the newcomer is here to work with them, not to take their place."

Gagné, who sits on the board of the Conseil de la langue française, which

oversees the implementation of Bill 101, feels that "integration is better than before...but we still have a long, long way to go."

Quebec's government is doing its best. More funds have been allocated to areas of immigrant concern and a Department of Cultural Communities strives to reconcile integration with preservation of ethnic identity. In the context of today's plethora of senses of identities it has a tough row to hoe.

In an eastend Montreal tavern there is a huge photograph of the old Alouette football team,



which the locals used to study and discuss. The patrons would be Francophone, with a handful of Irish, Scots and other traditional immigrants. Everyone knew the score.

Today, just below the Alouettes, is a colourful poster about a Creole/African film festival. Nearby, a Haitian talks politics with a European. Their French is fluent and the atmosphere is friendly. The scene is a long way from the world of three generations ago. This is Quebec's new immigration reality. ■

You're my best friend

Château Dairy, located in the Outaouais region of Quebec, is sponsoring a bilingual campaign to raise public awareness about the integration of immigrants. With the support of television stations CJOH (in English) and CHOT (in French), which responded favourably to the invitation, Château Dairy is working with Accueil-Parrainage Outaouais and Ottawa-Carleton Immigrant Services to make the people of the Outaouais more aware of the importance of reception and sponsorship activities designed to facilitate contacts between new arrivals and the resident population.

The message is being broadcast between March 1992 to March 1993 and the same text is printed in English and French on more than four million milk containers.

You're my best friend.

Newcomers arrive every day from every corner of the world.

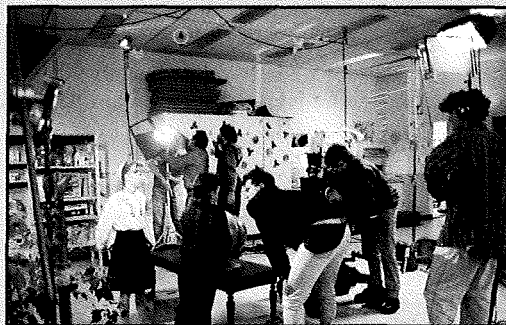
They enrich our country economically and culturally.

They offer their friendship.

The Ottawa-Carleton Immigrant Services puts you in touch with them.

In the French version Accueil-Parrainage Outaouais sponsors the campaign and the slogan "J'aime ceux qui m'aiment" is associated with the name of the sponsor.

The campaign now underway is winning the support of the local population. The dairy is happy to make the subject of immigration better known to both Anglophones and Francophones in the Outaouais. ■



Sonia Beaudry and Alexandre Dimanche with Frédéric Desjardins, producer of the television commercial for Château Dairy.

Canadian Link

Canada's Multicultural Journal

and cultural understanding

GAIL HELGASON

When Gurcharan Singh Bhatia arrived in Winnipeg from Kashmir in 1964 his turban drew stares in a city where there were few, if any, Sikhs.

"The day I landed, my job started in terms of creating understanding between different cultures," says Bhatia, who soon began to explain his background to Sunday School groups, non-profit associations and other gatherings.

Now a member of the Canadian Human Rights Commission, Bhatia's zeal for making racial differences a springboard for cultural and linguistic understanding is stronger than ever. Perhaps his most prominent achievement is *Canadian Link*, a 24-page Edmonton-based journal which appears 10 times a year and is devoted to "bridging cultures and communities."

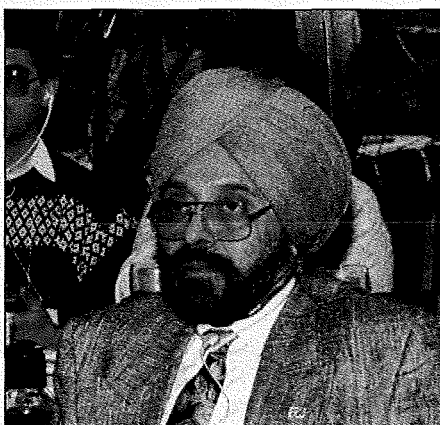
"There's no other publication in the whole of Canada which has exclusively been developed to bridge understanding between Canadians on how multiculturalism can enrich our lives today and in the future," Bhatia says.

Recent issues have dealt with such topics as the difficulty of maintaining ethnic identity in Canadian society and the impact of the European Common Market on Canadian business. Nuts and bolts information is provided on trends, conferences and appointments of interest to Canadian immigrants. Ten thousand copies of each issue are printed for a diverse readership that includes representatives of almost 100 cultural groups, as well as federal and provincial politicians and non-profit associations.

The inspiration for *Canadian Link* came at a meeting of multicultural organizations in Edmonton 10 years ago, when Bhatia suggested that there was a need for a publication that identified issues facing immigrants.

"They said such a publication could not be made," smiles Bhatia. "And then they said: 'You do it.'"

Initially the publication, called *Alberta Link*, geared itself to southeast Asian immigrants to Alberta. The scope soon widened. By 1985 the publication was



Gurcharan Singh Bhatia

renamed *Prairie Link*, expanding into Saskatchewan and Manitoba. In 1989 it went national.

"We found that the issues facing recent immigrants from southeast Asia were very similar to those coming from other places, in terms of settlement and language issues," Bhatia explains.

A chartered accountant by profession, Bhatia admits that he knew little about journalism. But necessity quickly made

him an adept publisher, editor and editorial board chairman. Today *Canadian Link* is published by a non-profit association, the MCF Multicultural Communications Foundation, with Bhatia a board member.

Necessity quickly made Gurcharan Singh Bhatia an adept publisher, editor and editorial board chairman.

The goal remains the same: to promote cross-cultural understanding. According to Bhatia the hallmarks of the ideal Canada of the future will be cultural and linguistic tolerance. The framework for this lofty aspiration is found in the international human rights movement — and that's where *Canadian Link* comes in.

With international mobility increasing, Bhatia believes there is more need than ever to promote tolerance and equality between various cultures. A major obstacle to equality, he says, is the idea of the "national interest".

National unity must be based on effective equality, Bhatia maintains. "The sooner this is recognized the more quickly we can get along with the practical task of removing the barriers to equity and fairness."

The place to start, he says, is in the schools, which do not do enough to wipe out racial stereotypes. "We have to learn to respect and accept each

other. And that will only come from an understanding of the human rights movement.”

*National unity
must be based on
effective equality.*

If education is the first goal, recognition of Canada's valuable ethnic resources is a close second. From the Chinese who built the early railroads to Ukrainian prairie farmers, each ethnic community has something of value to contribute.

This is especially true in language skills. The ability to speak more than one language will be increasingly important if Canada is to be competitive in the global marketplace. An American firm, for example, recently won contracts in Czechoslovakia and Poland because it was able to produce people within its ranks who could speak those languages.

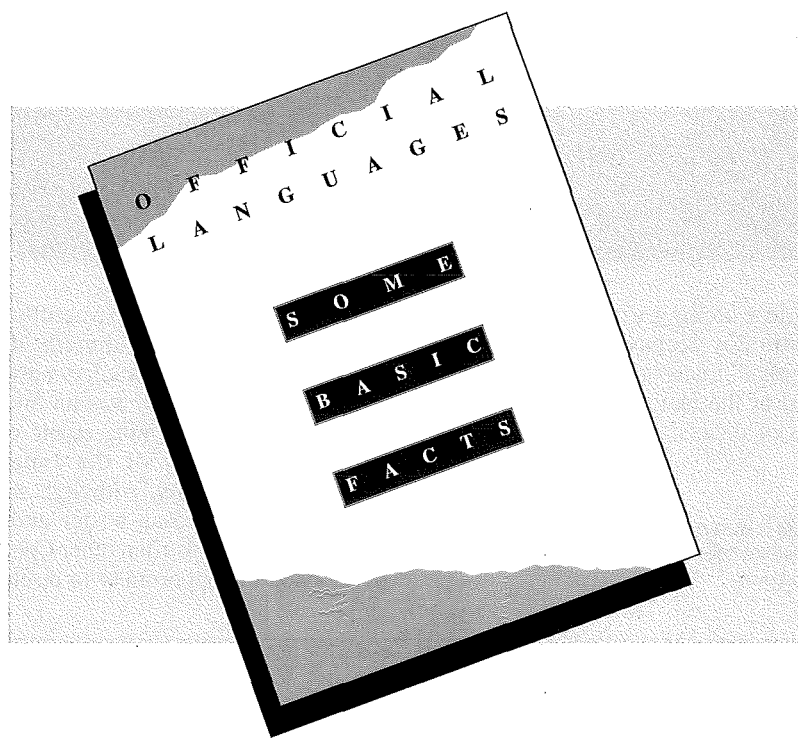
“We're lucky in this way, because we have almost 100 cultures to draw on,” Bhatia says. “It's just a question of utilizing our human resources.”

His vision of Canada as a centre of cultural and linguistic tolerance is compatible with official bilingualism. Indeed, Bhatia says official bilingualism has helped to demonstrate the value of linguistic diversity.

“Bilingualism has to be encouraged,” he says, at the same time noting that some rationalization may be in order. When people oppose bilingualism, he feels, they are often opposing what they perceive as waste rather than the idea of bilingualism itself.

His view of Canada's future? “I see nothing but a good future for bilingualism. People are accepting the fact that to make progress you need to understand various languages and cultures.” ■

- WHY DO WE HAVE TWO OFFICIAL LANGUAGES?
- WHAT'S THE COST?
- WHO'S AFFECTED?
- ARE SERVICES AVAILABLE TO MINORITY OFFICIAL LANGUAGES COMMUNITIES?
- WHAT ARE THE POLICY'S ACCOMPLISHMENTS?



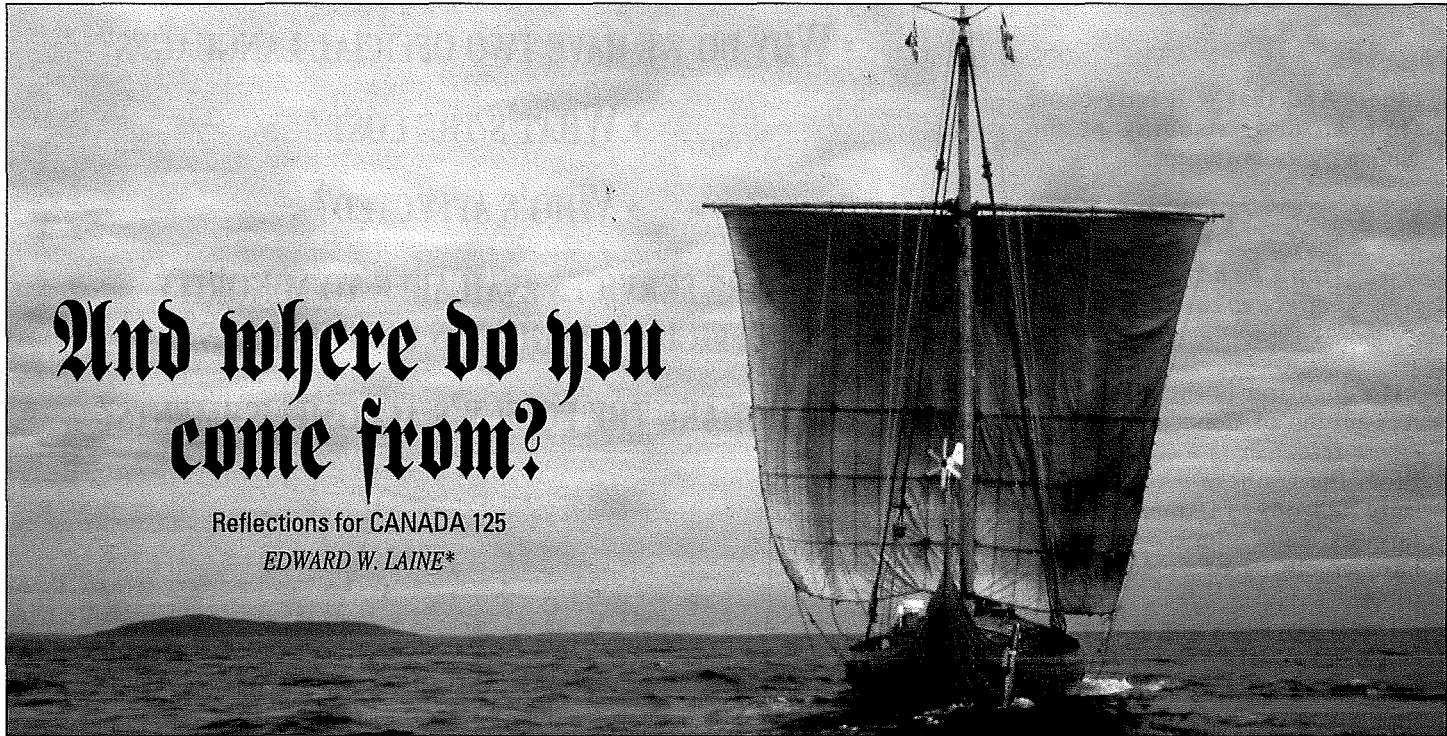
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The Office of the Commissioner of Official Languages

Let's Talk



And where do you come from?

Reflections for CANADA 125

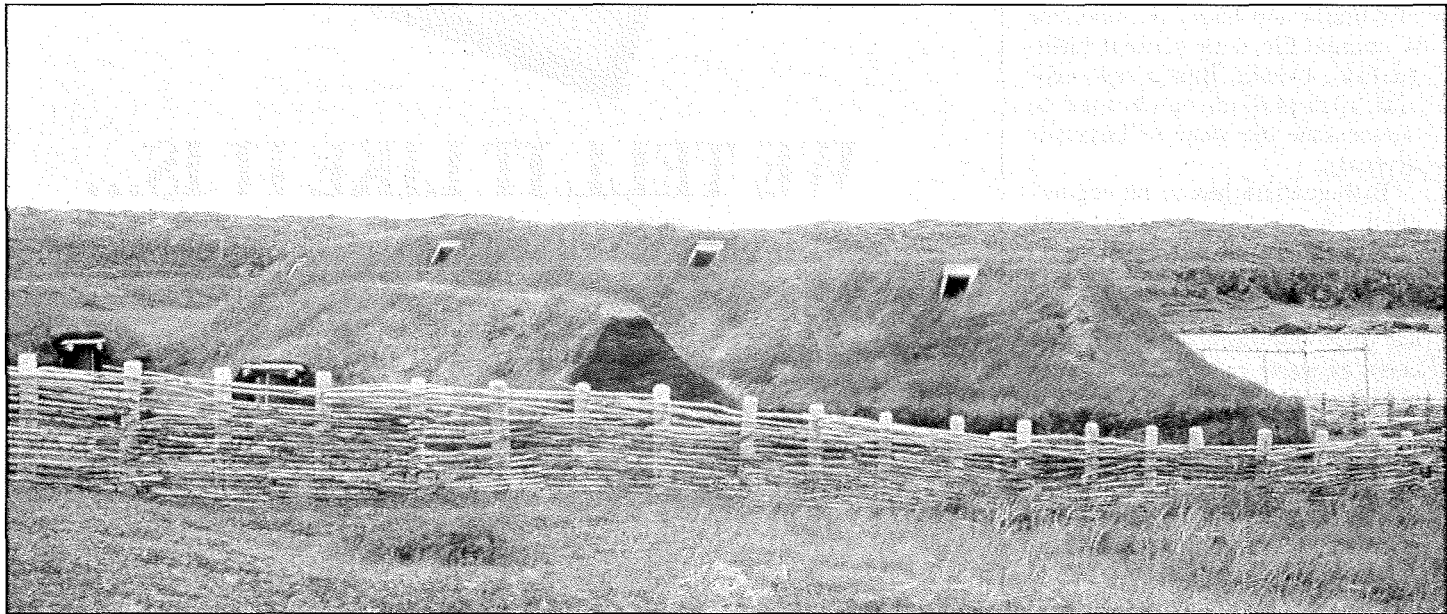
EDWARD W. LAINE*

While watching a recent interview with Joy Kogawa on the CBC's "The Journal" I was once again forcefully reminded of the fact that, despite the last 20 years of official multiculturalism, too

many Canadians are still woefully ignorant of just how ethnoculturally diverse our society is. What struck me most about the Kogawa interview was an anecdote concerning her continuing ethnic experience as a member of the Japanese-Canadian community. Although she is a well-known Canadian writer and poet, Kogawa noted how often other Canadians overlooked the opportunity to discuss her

books and literary career on meeting her for the first time. Instead, they would ask: "And where do you come from?" I can truly empathize with her because my friends and I were frequently asked the same question in Montreal during the mid-1950s whenever we dared to speak in Finnish in public or pronounced our names as prescribed by our mother tongue.

* Dr. Laine is the ethnocultural historian at the Canadian Museum of Civilization in Hull, Quebec.



L'Anse aux Meadows, Newfoundland

Photo: Canadian Museum of Civilization

Ethnocultural diversity

Clearly this pointed concern with a person's origins arises whenever that person's physical and cultural attributes have not measured up to the interrogator's notion of what constitutes the stereotypical Canadian. Those not possessing the necessary roundness of eye, fairness of complexion or fluency in at least one of the country's two official languages are immediately classified as being of "foreign" origin. However, given that the 1986 census figures show that more than a third of all Canadians are now neither British, French nor Aboriginal, it is rash and presumptuous to assume that anyone displaying characteristics not entirely associated with the "founding peoples" must be somehow less Canadian than those who do. There has always been greater ethnocultural diversity in the history of this country than is generally supposed.

Explorations

For example, archaeological evidence confirms that, long before the so-called "discovery" of the Americas by Europeans Canada was inhabited by a wide variety of Aboriginal peoples who possessed their own distinctive customs, languages and other cultural attributes. They were as different from each other as were the English or the French from the Russians or the Greeks. Moreover, it was neither the French nor the British who made the first verifiable European contact with North America. That honour belonged to the Norse seafarers, who originated in Scandinavia. For many years after their first landing on Canadian shores about A.D. 1000 they maintained a

foothold here by establishing settlements like the one unearthed at L'Anse aux Meadows in Newfoundland.

In the 16th century Norman, Breton and Basque fishermen and whalers began venturing farther out on the North Atlantic, until they reached Canadian waters. They even set up seasonal fishing and whaling stations along the coasts of Newfoundland and Labrador. About the same time the dynastic ambitions of the rulers of England and France spurred them to carve out colonial empires from the *terra incognita* across the sea. Their claim to the New World was initially purchased with the blood, knowledge and technology of experienced mariners recruited from throughout the European world. John Cabot, among the best-known of the foreigners commissioned by the English crown, was actually an Italian — Giovanni Caboto.

Origins

The colonies subsequently founded by the French and British in North America were never entirely unilingual or unicultural in nature. This was not just because of the presence of the Aboriginal peoples. New France, for example, also include a smattering of Africans, English, Scots, Portuguese, Spaniards, Swiss and Italians, many of whom intermarried with the French majority. The British colonies to the south became even more variegated through their absorption of New Amster-

dam and New Sweden, which brought into the British fold many of the original Dutch, Swedish and Finnish colonists who had settled there. This, as well as Britain's use of German mercenaries in the colonies, meant that the so-called "British" influx of United Empire Loyalists into the Maritimes and Upper Canada after the American Revolution really encompassed many of non-British origin.

The 19th century brought further immigration into Canada from the British Isles and the Continent. From the mid-1850s onward the emigration phenomenon was increasingly globalized. As a result of accelerating technological improvements in transportation and communications and the spread of the British Empire

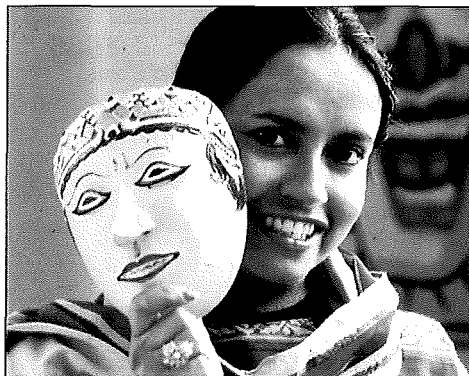


Photo: Government of Canada

throughout the world immigrants began arriving in this country from China, Japan and the Indian sub-continent. Nonetheless, it was only after the Second World War that Canada finally allowed newcomers from outside Europe free entry with any regularity. Today the developing nations contribute a substan-



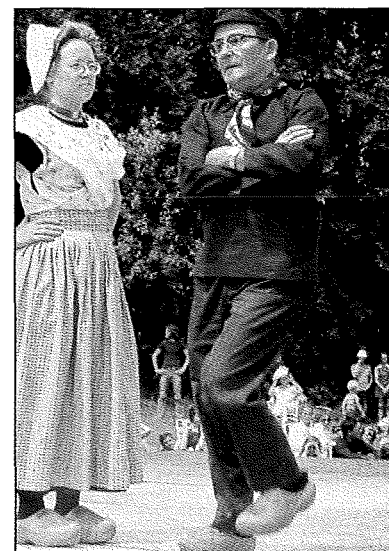
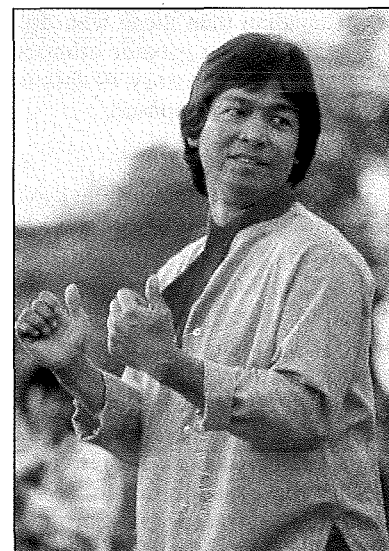
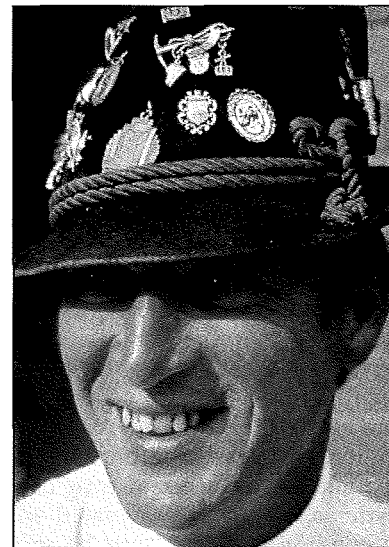
Photos: Multiculturalism and Citizenship Canada



tial number of new arrivals here each year. Under the circumstances it is now no longer possible to maintain the myth of a Eurocentric Canada and, much less, that of a Canada which is exclusively British and French in composition.

And where are we going?

The nub of the issue for this country is not where we have come from but where we are going. Canada's good fortune is that it has been able to attract a continuing flow of newcomers from the four corners of the world. They were needed to work our lands and waters, to populate our sparsely settled wilderness and to enrich a developing society with new strains of human culture and civilization. Without the benefit of that sustained immigration Canada would not have had the vigorous and thriving population necessary to make use of its many natural bounties. In this 125th anniversary year of Confederation all of us should acknowledge with pride and gratitude everything that our forebears have accomplished, the fruits of which we enjoy today. ■



WHERE IMMIGRANTS COME FROM

1956		1966	
Britain	50,390	Britain	63,291
Italy	27,739	Italy	31,625
Germany	26,061	United States	17,514
United States	9,777	Germany	9,263
Netherlands	7,792	Portugal	7,930
Greece	4,986	France	7,872
France	3,809	Greece	7,174
Portugal	1,697	Netherlands	3,749
China	1,516	Hong Kong	3,710
Switzerland	1,514	Switzerland	2,982
Other	29,576	Other	39,633

1976		1986	
Britain	21,548	United States	7,275
United States	17,315	India	6,940
Hong Kong	10,725	Vietnam	6,622
Jamaica	7,282	Hong Kong	5,893
Lebanon	7,161	Poland	5,231
India	6,733	Britain	5,088
Philippines	5,939	Jamaica	4,652
Portugal	5,344	Philippines	4,102
Italy	4,530	Guyana	3,905
Guyana	3,430	El Salvador	3,167
Other	59,422	Other	46,344

Source: The Demographic Review Secretariat, Health and Welfare Canada, 1989.

Photos: Multiculturalism and Citizenship Canada

THE ETHNIC FACTOR IN THE ARTS

ROBERT B. KLYMASZ

The ethnic factor is widely recognized as one of the most pervasive features in our daily lives. Winnipeg writer Maara Lazechko Haas once put it this way:

Escape your heritage?

Never. It goes where you go; it sleeps where you sleep. No matter how often you brush your teeth, the memory stays in your mouth. No matter how often you wash your hands, it's still there — ingrained in every pore of your body and spirit.

In Canada, with its relatively high level of literacy, sensitivity to language issues and respect for pluralism, the ethnic factor is especially productive in all forms of cultural expression. The literary and visual arts frequently pay homage to this fact in ways that can be obvious or subtle, and the results are sometimes astonishing. A good example of this is Natalka Husar's large-as-life painting, *Heritage Display*; here the viewer can't help but notice the upside-down girl in Ukrainian costume. A member of the younger generation within her community, she is obviously having a problem maintaining her ethnicity.

* Dr. Robert B. Klymasz is a curator with the Canadian Centre for Folk Culture Studies at the Canadian Museum of Civilization in Hull, Quebec.



Natalka Husar, *Heritage Display*, 1985.

Any effort at defining the ethnic factor can be a slippery task but it is generally agreed that the key concepts are intangibles like roots, tradition and her-

itage. Many of our writers, from W.P. Kinsella to Gabrielle Roy, relate to such sensibilities in one way or another. The realm of visual art, however, has just begun to be scrutinized as a vehicle that also lends itself to the expression of ethnic concerns. Such elements in the visual arts can complement and reinforce notions expressed in literature; as such, they too offer evidence that can be used to better understand the communities from which they come.

A complicating but enriching feature in this process is the breakdown of old ethno-cultural barriers around the world as people everywhere draw closer to one another. Visual artists express these shifts in society whenever they call for inspiration and new ideas upon traditions that may be foreign to them. Our shrinking planet has also widened our perception of art to include works by professionals and non-professionals alike: amateurs and children, for example, are generally recognized as pools of considerable artistic talent. ■



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BILINGUAL? why not TRILINGUAL?

GILLES LAFRAMBOISE

Thousands of Canadians are taking on a challenge that seems extraordinary in North America. They are returning to school to become, not bilingual, trilingual.

Berlitz Language Centres, which are found in many countries and also from coast to coast in Canada, offer courses in several dozen languages, although most of their Canadian students choose one of Canada's two official languages. When asked about the preferences of Canadian students, Sandro d'Addario, director general of Berlitz Language Centres of Canada, remarked immediately that their choices vary a great deal, depending on the language group to which they belong.

—BERLITZ

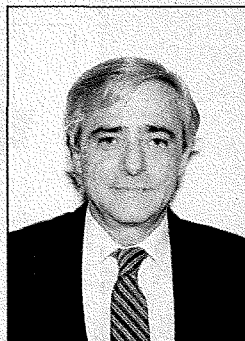
In Quebec, for example, Spanish enjoys a popularity that is not found in other regions of the country. According to d'Addario, "closer links with Latin American countries and the greater ease with which a Francophone can learn a Latin language explain this characteristic of the Quebec

market." In Toronto, he says, students often choose Italian, Polish or German, which are languages spoken by large segments of the Ontario population. Unlike the situation in the United States, Japanese does not yet account for a significant share of the teaching market for Berlitz.

A head start

Based on the experience of Berlitz, d'Addario believes that bilingualism is a very important asset when the time comes to learn a third language.

"We have found that an Anglophone who already speaks French will find it easier than a unilingual Anglophone to learn not only a Latin language but also such very different languages as Arabic or even Mandarin," he explains. Since the bilingual student is already aware of another linguistic and cultural reality, learning a third language is made easier, even if the



Sandro d'Addario

grammar or alphabet of the third language has no resemblance to English or French. "The well-known psychological barrier simply disappears after learning a second language; hence the importance of bilingualism."

Who's for three?

D'Addario says that third-language learners are mainly "very shrewd business people who under-

stand the importance of investing in a third language. They learn the languages themselves or offer language training to their employees, training which, if the employees were paying for it themselves, would cost \$10,000 to \$20,000. They know that such a language can open the door to the new Europe or the vast Mexican market." ■

(Our translation)